



Integrating Islamic Da'wah in Educational Management: A Qur'anic Ecosystem Model for Character Development

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ABSTRACT

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This study aims to develop a Qur'anic-based educational management model for integrating Islamic da'wah into educational environments to strengthen students' character, religious values, and social responsibility. This study employed a qualitative conceptual approach through a literature-based analysis of the Qur'an, hadith, classical and contemporary Islamic educational thought, and relevant educational studies. The findings indicate that effective integration of Islamic da'wah requires a systematic educational management approach involving families, schools, communities, mosques, learning forums, and digital environments. The proposed model integrates Qur'anic values through exemplary practice (uswah hasanah), habituation, dialogue, storytelling, social projects, curricular integration, and digital media. It is guided by four key principles: systematic planning, stakeholder collaboration, continuous implementation, and evaluation-oriented improvement. The proposed model provides a conceptual framework for Islamic educational institutions to manage da'wah as an integral component of sustainable character development. Its implementation may transform educational environments from spaces primarily focused on knowledge transmission into strategic settings for developing faith, moral character, social responsibility, and educational quality.

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INTRODUCTION

Education is fundamentally concerned not only with the acquisition of knowledge but also with the development of personality, values, and character. This issue is socially significant because the quality of individuals shapes the moral, social, and cultural conditions of society. Learners develop through continuous interaction between their personal potential and the educational environments surrounding them, including families, schools, communities, and broader social settings. From an Islamic educational perspective, human beings

possess physical, intellectual, psychological, spiritual, and social dimensions that should be developed in a balanced manner. Therefore, educational success cannot be measured solely through academic achievement. It also depends on the capacity of educational environments to cultivate faith, ethical awareness, responsibility, and constructive social behavior. Consequently, education requires a comprehensive approach that systematically connects learning processes with the environments that continuously influence students' attitudes, habits, values, and character.

The importance of this issue becomes increasingly evident because educational environments extend beyond formal classrooms and influence how religious and moral values are translated into everyday life. Families constitute the first educational environment, schools provide formal learning experiences, and communities contribute to students' social development. Islamic education emphasizes the integration of knowledge, faith, and moral character as essential dimensions of human development. Similarly, Sutikno (2026) views human beings as possessing diverse potentials that require appropriate educational environments for their optimal development. Religious values should therefore be manifested not only through ritual practices but also through social behavior and responsibility (Munif, 2025; Razaqtana et al., 2025). Contemporary studies further demonstrate that supportive learning environments contribute to students' motivation, engagement, social competence, and academic achievement. Thus, the systematic management of educational environments is essential for developing individuals who possess both intellectual competence and moral responsibility.

Despite this importance, a major problem persists in contemporary educational practice: character and religious development are often treated as separate or supplementary components rather than as integral parts of the educational system. Educational institutions may emphasize academic achievement, while religious activities and character-building programs are implemented independently from institutional planning, leadership, curriculum, organizational culture, and evaluation. This separation limits the continuity and effectiveness of value-based education. Research has shown that positive school climates can support noncognitive development and reduce negative student behavior (Hishnuddin & Jazilurrahman, 2025; Sari et al., 2024), indicating that character formation requires a supportive and systematically organized environment. In Islamic education, this problem is particularly significant because faith, morality, and social responsibility are expected to permeate

everyday educational experiences. Therefore, the central challenge is not merely the availability of religious or character-building activities but the absence of an integrated management framework capable of connecting educational values, institutional processes, and diverse learning environments.

This problem is reflected in the phenomenon of Islamic da'wah activities that frequently occur as fragmented and program-based initiatives. Practices such as congregational worship, Qur'anic recitation, religious lectures, storytelling, social activities, and Islamic learning programs are commonly implemented, yet they are not always connected to a comprehensive educational management system. In many cases, these activities depend on particular individuals or temporary programs rather than systematic planning and sustainable institutional coordination. The involvement of families, communities, mosques, learning forums, and digital environments may also remain unintegrated. Although educational leadership and stakeholder participation are recognized as important determinants of educational quality (Gaol, 2023; Tan et al., 2024), their strategic role in managing da'wah as a continuous character-building mechanism has received insufficient conceptual attention. This phenomenon demonstrates the need to shift from viewing da'wah merely as an additional religious activity toward understanding it as an organized educational process embedded within a broader institutional ecosystem.

Previous studies have extensively examined Islamic character education and educational management through various approaches. Scholars have emphasized the importance of planning, habituation, exemplary practice, curriculum integration, school culture, and evaluation in developing students' character (Brown et al., 2023). Classical Islamic educational thought has also highlighted the interconnected roles of human nature, family, society, educational environments, and moral development. Other studies have demonstrated the influence of classroom and school environments on students' academic, social, and psychological development (Koesoemawati et al., 2026). These studies provide important foundations for understanding character formation as a multidimensional educational process. However, existing approaches generally address educational management, character education, environmental influences, or Islamic teaching strategies separately, rather than integrating them into a unified conceptual framework centered on da'wah as a strategic mechanism of educational management (Ma'arif & Arif, 2026; Muchtar et al., 2025).

The existing literature therefore reveals an important research gap concerning the systematic relationship among Qur'anic values, educational management functions, da'wah strategies, educational ecosystems, and character

formation. Previous studies have contributed valuable insights into the importance of leadership, stakeholder involvement, educational planning, and value-based learning. Nevertheless, the management dimension of Islamic da'wah remains insufficiently conceptualized as a mechanism that can connect multiple educational environments and institutional processes. Studies on Islamic education frequently emphasize values and pedagogical methods, whereas management studies tend to focus on organizational effectiveness without specifically positioning da'wah as a strategic process of character development. This separation creates a conceptual limitation because character formation occurs across physical, social, religious, and increasingly digital environments. Addressing this gap is important because educational institutions require an integrated framework capable of transforming Qur'anic values into coordinated, sustainable, and evaluable educational practices.

This study offers a new conceptual perspective by positioning Islamic da'wah not merely as an educational activity but as a Qur'anic-based educational management system for sustainable character development. The proposed model integrates five interconnected components: Qur'anic values as the normative foundation, educational management functions as the organizational mechanism, da'wah strategies as the implementation process, educational ecosystems as the sphere of action, and character formation as the intended outcome. Accordingly, the research problem concerns how these components can be systematically integrated into a coherent educational management model. This study argues that effective character development requires the institutionalization of da'wah through systematic planning, stakeholder collaboration, continuous implementation, and evaluation-oriented improvement. The proposed framework is expected to connect families, schools, communities, religious institutions, learning forums, and digital environments within an integrated educational ecosystem. Thus, the study aims to develop a Qur'anic-based educational management model that strengthens faith, moral character, social responsibility, and educational quality.

RESEARCH METHODS

This study employed a qualitative research design using library research and a conceptual approach. This design was selected because the study aimed to develop a Qur'anic-based educational management model that integrates Islamic da'wah, educational environments, and character formation. Rather than examining a particular field setting, the study focused on interpreting, comparing, and synthesizing relevant concepts and theoretical perspectives derived from authoritative Islamic and educational literature. The conceptual approach was considered appropriate for identifying relationships among

Qur'anic values, educational management functions, da'wah strategies, and character development. The study was grounded in Islamic educational thought, which views the development of human potential, educational environments, and personality formation as interconnected dimensions of the educational process. As a library-based study, no specific geographical research location was designated because the analysis was conducted through documentary sources rather than direct observation or field-based data collection.

The data were collected through documentation and systematic literature review. Primary sources included the Qur'an, hadith, and major works on Islamic educational thought, while secondary sources consisted of books, peer-reviewed journal articles, and previous research related to educational management, Islamic da'wah, character education, leadership, school culture, and educational environments. Sources were selected purposively based on their relevance to the research focus, conceptual authority, and potential contribution to the development of the proposed model (Akip et al., 2026; Shiddiqi & Kibtiyah, 2026). Contemporary literature was also examined to strengthen the conceptual relationship between educational environment management, leadership, stakeholder engagement, and students' character development (Budiman et al., 2026; Fauziah & Purwanto, 2026). The collected documents were systematically reviewed and classified into five major themes: Qur'anic values, educational management functions, Islamic da'wah strategies, educational environments, and character formation. This thematic classification provided the analytical basis for developing an integrated conceptual framework.

Data analysis followed an interactive qualitative process consisting of data condensation, data reduction, data display, and data verification. Data condensation was conducted by selecting and organizing relevant concepts from the collected literature, whereas data reduction involved eliminating information that did not directly contribute to the research objectives. The remaining data were categorized and displayed through thematic relationships among Qur'anic values, management functions, da'wah strategies, educational environments, and character formation. The analysis employed content analysis and conceptual synthesis to identify, compare, interpret, and integrate the concepts found across the selected sources. Data verification was conducted by examining the consistency and coherence of relationships among the synthesized concepts and the proposed educational management model. The results of the analysis were subsequently used to formulate connections between planning, organizing, implementation, supervision, and evaluation and da'wah strategies, including exemplary practice, habituation, dialogue, storytelling, social activities, Qur'anic value integration, and digital media utilization. This analytical pattern is consistent with qualitative studies of educational management (Nisa & Aimah, 2024; Dahlan & Abdurrahman, 2024).

RESULTS AND DISCUSSION

Results

Educational Environment as an Ecosystem for Character Formation

The literature synthesis shows that the educational environment is a strategic component in the formation of students' character. Education does not occur solely through classroom learning but through continuous interactions between students and their families, schools, communities, and other social environments. Character formation therefore requires an environment that consistently presents values, exemplary behavior, habituation, and meaningful social experiences. Educational environments should consequently be understood as interconnected ecosystems that influence students' attitudes, habits, values, and behaviors.

The findings further indicate that a supportive educational environment contributes to students' motivation, social development, learning engagement, and character formation. Conversely, an unsupportive environment may weaken the internalization of positive values and contribute to negative behavior. The integration of Qur'anic values into educational environments is therefore essential for creating a consistent culture of character development. This finding leads to the first proposition of the proposed model: the greater the integration between educational environments and Qur'anic values, the greater the opportunity to develop an educational culture that supports sustainable character formation. Consequently, environmental management constitutes an integral component of educational management rather than merely a pedagogical concern.

Synergy among Family, School, and Community

The findings identify family, school, and community as interconnected environments in the formation of students' character. The family functions as the first environment in which children experience values such as honesty, affection, patience, responsibility, discipline, and social concern. Schools continue this process by systematically developing knowledge, skills, critical thinking, and social competence. Communities subsequently provide spaces in which students can apply the values and competencies developed through family and school experiences.

However, the effectiveness of these environments depends on the continuity of values and programs among them. Character formation may be weakened when the values promoted by schools are not supported by families or when students encounter contradictory practices in their social environments. The proposed model therefore positions family-school-community synergy as a central mechanism of educational management. This synergy is implemented

through four mechanisms: shared objectives, role distribution, continuous communication, and joint evaluation. Through these mechanisms, parental and community involvement extends beyond administrative support and becomes a strategic partnership in sustainable character formation.

Expanding the Educational Ecosystem in Contemporary Contexts

The findings demonstrate that the traditional educational environments of family, school, and community remain important but are no longer sufficient to represent the complexity of contemporary education. Students currently develop knowledge, values, and identities through additional environments, including mosques, learning forums, communities, social media, and digital platforms. These environments provide new opportunities for religious learning, social interaction, mentoring, communication, and character development.

The educational ecosystem proposed in this study therefore expands the conventional educational framework into a multi-space ecosystem consisting of family, school, community, mosque, learning forums, and digital environments. Mosques and learning forums function as spaces for religious learning, mentoring, moral development, community building, and the strengthening of Islamic literacy. Digital environments provide opportunities for communication, learning, information dissemination, and educational networking, while simultaneously requiring ethical and responsible management. This expanded ecosystem constitutes an important component of the proposed model because educational environments are no longer limited to the physical boundaries of educational institutions.

Islamic Da'wah as a Mechanism for Educational Transformation

The findings indicate that Islamic da'wah has a fundamental relationship with education because both involve processes of guidance, value transmission, moral transformation, and human development. In the proposed model, da'wah is not limited to lectures or the delivery of religious messages. Instead, it is understood as a process of inviting, guiding, providing exemplary behavior, developing habits, and strengthening moral awareness.

The study identifies several strategies through which da'wah can transform Qur'anic values into educational experiences, namely *uswah hasanah* or exemplary practice, habituation, dialogue, storytelling, social activities, the integration of Qur'anic values into learning, and the use of digital media. These strategies position da'wah as an implementation mechanism within the educational system. Educational leaders, teachers, staff, parents, and community members function as actors in this process through their behavior and interactions. Consequently, da'wah becomes an instrument for developing an

educational culture characterized by religious commitment, ethical conduct, collaboration, and student-centered development.

Integration of Educational Management Functions and Da'wah

The findings show that Islamic da'wah requires systematic management in order to function effectively as part of the educational system. The proposed model integrates five management functions: planning, organizing, implementation, supervision, and evaluation. During the planning stage, educational institutions identify priority Qur'anic values and character outcomes, establish objectives, design programs, determine indicators, and allocate resources. Organizing involves the distribution of roles among leaders, teachers, students, parents, communities, mosques, and other partners.

Implementation translates Qur'anic values into learning activities, habituation, exemplary practices, social programs, religious activities, and digital engagement. Supervision ensures consistency between institutional objectives and educational practices, while evaluation examines changes in organizational culture, stakeholder participation, and student behavior. The findings indicate that the success of educational da'wah should not be measured solely by the number of religious activities conducted. Instead, success should be assessed through behavioral transformation, the quality of organizational culture, stakeholder engagement, and the sustainability of character formation processes.

The Qur'anic-Based Educational Management Model

The overall synthesis produced a model consisting of five interconnected components: Qur'anic values as the normative foundation, educational management functions as the management mechanism, da'wah as the transformation strategy, the educational ecosystem as the implementation space, and character formation as the intended outcome. These components operate as an integrated system rather than as separate elements. Qur'anic values provide the direction and orientation of education, while management functions organize resources and institutional processes. Islamic da'wah transforms values into concrete educational experiences, and the educational ecosystem provides multiple spaces for value internalization and practice.

Character formation represents the expected outcome of the interaction among these components. The model adopts a cyclical process in which evaluation results are used to improve subsequent planning and implementation. It therefore shifts the educational paradigm from viewing da'wah as an additional religious program toward understanding da'wah as an integrated educational management system based on Qur'anic values. This framework combines normative, managerial, pedagogical, social, and digital dimensions within a single model of Islamic educational management.



Figure 1. Qur'anic-Based Educational Management Model

Figure 1 illustrates the cyclical relationship among the six stages of the proposed model. Qur'anic values provide the normative foundation and educational orientation, followed by educational management as the mechanism for planning, organizing, implementing, supervising, and evaluating institutional activities. Da'wah strategies subsequently translate these values into concrete educational practices within the broader educational ecosystem. The process is directed toward character formation, while continuous improvement uses evaluation and reflection to strengthen subsequent planning and implementation. Thus, the model operates as an interconnected and sustainable system rather than a sequence of independent activities.

Individual and Environmental Factors in Character Formation

The findings also demonstrate that the educational environment is not the only factor influencing students' development. Character formation results from interactions between individual potential and environmental experiences. Educational institutions therefore need not only to create supportive environments but also to provide opportunities for students to develop their potential, make decisions, reflect on their experiences, and practice values in real-life situations.

Character is consequently not viewed as a mechanical outcome of habituation. Instead, it develops through a process of internalization involving knowledge, awareness, experience, reflection, and action. This finding also emphasizes the importance of educators as role models, motivators, and mentors.

Educational leadership and teaching practices should therefore provide guidance while allowing students to actively develop their potential and gradually internalize moral and religious values.

Implications for the Quality of Islamic Educational Management

The proposed model indicates that the quality of Islamic educational management should not be assessed solely through academic achievement. Educational quality also includes the institution's capacity to develop organizational culture, maintain constructive relationships with stakeholders, strengthen character formation, and sustain continuous improvement. The findings therefore propose a transition from program-based management to ecosystem-based management.

In program-based management, success is often assessed according to whether particular activities have been implemented. In ecosystem-based management, success is assessed according to the interconnectedness of educational components and the transformations they produce. Educational institutions should consequently ensure consistency among their vision, leadership, curriculum, organizational culture, da'wah activities, family-school relationships, community partnerships, and digital environments. Institutional leaders function as value-oriented ecosystem managers, teachers serve as educators and role models, parents become strategic partners, communities and mosques provide spaces for social application, and digital environments become educational spaces that require ethical management.

Discussion

The findings demonstrate that character formation should be understood as an ecological and systemic educational process rather than as the outcome of isolated classroom activities. This finding is consistent with Islamic educational thought, which emphasizes the balanced development of physical, intellectual, psychological, spiritual, and social dimensions of human beings (Prasinta et al., 2026; Rinaldi & Syahrin, 2026). It also corresponds with Hamid (2025) perspective that Islamic education should integrate knowledge, faith, and moral character. Empirical studies further support the importance of educational environments, showing that positive classroom and school climates contribute to motivation, engagement, social competence, and academic development (Ma'arif & Arif, 2026; Muchtar et al., 2025). However, the present findings extend previous perspectives by positioning the educational environment as a managed ecosystem. The theoretical implication is that environmental quality becomes an explicit component of educational management. Practically, institutions should systematically align values, interactions, organizational culture, and educational

experiences across different environments to support consistent character formation.

The finding concerning family-school-community synergy also supports and expands previous research on stakeholder involvement in education. Earlier studies have emphasized that institutional quality is influenced by leadership, human resources, organizational culture, and relationships with society (Gaol, 2023; Tan et al., 2024). The present study confirms the importance of these relationships but differs from approaches that treat parents and communities primarily as external supporters of school programs. The proposed model positions them as integrated actors within the character formation process. This finding also corresponds with Islamic educational perspectives that recognize family and society as essential environments for human development (Alpiansyah et al., 2026; Ilham et al., 2024; Shiddiqi & Kibtiyah, 2026). The practical implication is that educational institutions should develop shared objectives, clear role distribution, continuous communication, and joint evaluation. Theoretically, the finding strengthens the argument that character formation requires coordination across educational environments rather than the independent operation of family, school, and community.

Another important finding concerns the expansion of the traditional educational ecosystem into mosques, learning forums, and digital environments. This development is consistent with Islamic educational traditions in which learning historically occurred through diverse social and religious spaces rather than exclusively through formal institutions. The finding also supports the broader perspective of Hamid (2025) and Sutikno (2026), who emphasize the complementary roles of family, school, and society. However, the present study extends this framework by incorporating contemporary digital spaces as environments that actively influence students' identities and values. This extension is particularly significant because digital media can simultaneously facilitate learning and create ethical challenges. The theoretical implication is that educational ecosystems should be conceptualized as multi-space and dynamic systems. Practically, educational institutions need to develop ethical digital literacy and integrate online spaces into their character education strategies rather than treating digital environments as external or separate from educational management.

The positioning of Islamic da'wah as a mechanism for educational transformation represents another significant finding. Previous studies have emphasized habituation, exemplary practice, curriculum integration, school culture, and evaluation as important strategies for character education (Asih et al., 2025; Brown et al., 2023). Similarly, recent research has indicated that Islamic character education requires holistic approaches involving strategic planning,

implementation, and collaborative evaluation (Asih et al., 2025). The present findings are consistent with these perspectives but offer a different conceptual position by integrating these strategies within da'wah. Rather than treating da'wah as a supplementary religious activity, the proposed model conceptualizes it as a continuous mechanism for translating Qur'anic values into educational experiences. The theoretical implication is an expanded understanding of da'wah within educational management. Practically, leaders, teachers, parents, and communities should participate in da'wah through exemplary conduct, interaction, guidance, social engagement, and the development of an institutional culture.

The integration of planning, organizing, implementation, supervision, and evaluation with da'wah strategies also corresponds with previous studies of Islamic educational management. Research on educational quality management emphasizes the importance of systematic quality control, leadership, collaboration, system orientation, and continuous improvement (Ikhsan et al., 2023). Recent studies similarly identify management processes and continuous institutional development as essential components of educational quality (Nisa & Aimah, 2024; Zahra, 2026). The present study differs by explicitly connecting these management functions to the process of Qur'anic value transformation through da'wah. This represents the model's theoretical novelty because management functions are not treated merely as administrative procedures. Instead, they become mechanisms for institutionalizing values. Practically, the success of da'wah should therefore be evaluated through behavioral change, organizational culture, stakeholder engagement, and sustainability rather than only through the number of religious programs implemented.

The principal novelty and contribution of this study lie in the integration of Qur'anic values, educational management, da'wah strategies, educational ecosystems, character formation, and continuous improvement within a single conceptual model. Previous studies have generally examined Islamic character education, management, leadership, school culture, or educational environments separately (Rachman et al., 2026; Hadi et al., 2025). The proposed model connects these dimensions through a cyclical system in which values provide direction, management organizes institutional processes, da'wah facilitates transformation, educational ecosystems provide implementation spaces, and character becomes the intended outcome. Continuous improvement subsequently reconnects evaluation with future planning. The theoretical contribution is therefore the development of a Qur'anic-based ecosystem approach to Islamic educational management. Its practical contribution is a conceptual framework that can guide educational institutions in managing da'wah as an integral, collaborative, and sustainable process for developing faith, moral character, social responsibility, and educational quality.

CONCLUSION

This study finds that the integration of Islamic da'wah into educational settings is more effectively understood as a Qur'anic value-based educational management system rather than merely as an additional religious program. The central insight of the study is that Qur'anic values can be systematically transformed into character development when they are integrated through management functions planning, organizing, implementation, supervision, and evaluation and operationalized through exemplary conduct (*uswah hasanah*), habituation, dialogue, storytelling, social activities, value integration in learning, and digital media. The study's main scholarly contribution lies in proposing a conceptual model that connects Qur'anic values, educational management, da'wah strategies, the educational ecosystem, and character formation within an integrated and continuous system, thereby extending the understanding of da'wah from a program-oriented activity to a managerial and ecological process of educational transformation. At the same time, this study is limited by its reliance on literature synthesis and conceptual analysis, which means that the proposed model has not yet been empirically validated across diverse educational contexts. Future research should therefore test and refine the model through empirical approaches, including case studies, action research, and quantitative studies, to examine the relationships among da'wah management, the quality of the educational ecosystem, stakeholder engagement, and students' character development, as well as to assess the model's effectiveness and sustainability across different types of Islamic educational institutions.

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