



Digital Marketing Communication Management Based on Islamic Identity to Enhance Brand Trust in Tahfidz Institutions

Muthi'ah Rahman*, Falinda Denta Irfania

Universitas Islam Negeri Kyai Haji Ahmad Siddiq Jember, Indonesia

Article History:

Received: 02 December 2025

Revised: 14 February 2026

Accepted: 10 March 2026

Keywords:

Digital Marketing, Brand Trust, Islamic Identity

**Correspondence Address:*

Akumutia03@gmail.com

Abstract :

This study aims to analyze how digital marketing communication management based on Islamic identity enhances brand trust in Tahfidz institutions. Using a qualitative approach with a case study design, data sources were obtained from informants and respondents through observation and interviews. Data analysis was conducted through data condensation, presentation, and verification, utilizing content analysis, discourse analysis, and interpretive analysis. The findings reveal that brand trust is built through three main aspects: consistent and meaningful digital content strategy based on Islamic values, humanistic and religious interaction patterns that strengthen audience engagement, and transparent and authentic communication that enhances institutional credibility. The integration of Islamic values in digital communication has been proven to foster emotional and spiritual closeness with the audience. This research implies that digital marketing communication should be managed not only as a promotional tool but also as a medium to convey authentic Islamic values to sustainably strengthen public trust.

INTRODUCTION

The rapid development of digital marketing communication has significantly impacted various sectors, including education. In the context of Islamic educational institutions such as Tahfidz institutions, digital communication strategies are essential in fostering brand trust. With increasing competition and high public expectations regarding transparency, credibility, and service quality, building a trusted relationship with the audience has become crucial (Huda, 2025; Muttaqin, 2024). Digital platforms offer vast opportunities to bridge gaps, engage audiences, and create meaningful connections. However, the integration of Islamic identity into marketing communication strategies is still underexplored (Khofsah, 2025; Rahman, 2026; Shoha, 2026). This research is vital as it seeks to fill this gap by examining how a digital marketing communication strategy rooted in Islamic identity can enhance brand trust, thus offering a more holistic and authentic approach to engaging with the public.

Many Tahfidz institutions face challenges in utilizing digital platforms effectively to build and maintain trust. This issue arises from an overemphasis

on technical aspects such as the frequency of posts or visual design, while neglecting to incorporate Islamic values consistently into the communication strategy. As a result, these institutions struggle to create emotional and spiritual connections with their audience, leading to a lack of trust (Hefniy & Alwahedi, 2025; Holidi, 2025; Manshur, 2026). The competitive landscape of Islamic education further complicates this, as institutions must meet high expectations for transparency and credibility, making it increasingly difficult to differentiate themselves. This research seeks to address these issues by investigating the potential of digital marketing strategies that integrate Islamic values to establish a more robust brand trust.

In practice, many Tahfidz institutions have yet to develop a coherent communication strategy that aligns with the core values of Islam. Observations across various digital platforms reveal inconsistent content, a lack of storytelling based on Islamic principles, and minimal interaction with the audience. Additionally, issues such as distrust arise due to the absence of clear and transparent information regarding their programs, teaching methods, and outcomes for students. These gaps in communication contribute to the difficulty in building a loyal and engaged audience (Hikmah & Mudarris, 2026; Kusumawati, 2025; Syafiih, 2025). Therefore, there is an urgent need to strategically incorporate Islamic identity in digital marketing efforts to ensure that these institutions effectively build and maintain public trust.

Previous studies have explored the role of digital marketing and brand trust within educational and business organizations, emphasizing the importance of consistent messaging, content quality, and digital interaction in fostering consumer trust (Comiche & Gonçalves, 2024; Stănescu, Ciobanu, & Cruceru, 2024). However, research in the context of Islamic educational institutions, especially Tahfidz, remains limited. Some studies have noted the potential for religious values to positively influence perceptions of Islamic educational institutions (Monge Roffarello, Lukoff, & De Russis, 2023; Prihatmoko & Setiyadi, 2024). Yet, there is little in-depth investigation into how Islamic identity can be integrated into digital marketing communication to build brand trust. This gap presents an opportunity for this research to contribute new insights into the intersection of digital marketing, brand trust, and Islamic identity in the context of Tahfidz institutions.

Although digital marketing strategies and brand trust have been widely studied, there is still a lack of research specifically focusing on how Islamic identity can be integrated into these strategies for educational institutions, particularly in the Tahfidz context. Previous studies have either focused on generic digital marketing tactics or the religious aspects of brand perception separately. The novelty of this research lies in its exploration of how combining Islamic values with digital marketing strategies can lead to stronger brand trust in Tahfidz institutions. By focusing on this unique intersection, this research seeks to fill the existing gap and provide practical recommendations for institutions to strengthen their public trust through effective digital communication strategies.

This study aims to answer the central research question: How can digital

marketing communication management based on Islamic identity improve brand trust in Tahfidz institutions? The research assumes that integrating authentic Islamic values into digital communication—through consistent, transparent, and spiritually enriching content—can enhance the image of the institution and foster stronger public trust. Moreover, engaging the audience through humanistic, responsive, and religiously reflective interactions is believed to be a key factor in building long-term relationships with the community. Thus, this research contributes to both theoretical and practical advancements by examining the strategic role of Islamic identity in digital marketing, highlighting its importance in strengthening brand trust and ensuring sustainable engagement with the audience.

The key contribution of this research is to provide a comprehensive understanding of how Islamic identity can be strategically incorporated into digital marketing communication to enhance brand trust in Tahfidz institutions. This research also contributes a conceptual framework that integrates functional, emotional, and spiritual dimensions in communication strategies. By offering a holistic approach to brand trust, this study adds value to the literature on digital marketing and religious identity, proposing a new way forward for Islamic educational institutions to enhance public trust and engagement through more authentic and meaningful communication strategies.

RESEARCH METHODS

This study uses a qualitative approach with a case study design, selected for its ability to deeply explore the phenomenon of digital marketing communication management based on Islamic identity within the context of Tahfidz institutions (Mulyana et al., 2024; Okoko et al., 2023; Takona, 2024). Case studies allow the researcher to comprehensively understand the digital marketing practices carried out by the institution, including how Islamic values are internalized in every communication message. The focus of the research is not only on technical aspects but also on the meaning, experiences, and perceptions formed between the institution's management and the audience. This approach provides a holistic and contextual understanding of efforts to enhance brand trust through digital communication (Huda, 2025; Muttaqin, 2024).

The research is conducted at Griya Qur'an Hidayatul Muhtadin, located at Jl. Kutai No. 8, Taman Baru, Banyuwangi, East Java. The location was chosen because of its relevance to the research focus, as it is a Tahfidz institution that actively uses digital media as a marketing communication tool and possesses a strong Islamic identity. The institution is actively engaged in digital activities through various platforms, such as social media, to communicate information about its programs, student activities, and Islamic values. Furthermore, the location is easily accessible, facilitating the data collection process, making it a representative site for the research (Monge Roffarello, Lukoff, & De Russis, 2023).

The data sources for this study include respondents and informants. Respondents are individuals who receive digital marketing communication messages, such as the general public, parents of students, and potential users of

the institution's educational services exposed to the institution's digital content. Informants are those directly involved in the planning and implementation of digital marketing communication, such as the institution's managers and media or public relations teams. This selection of data sources is intended to obtain comprehensive data from various perspectives, both from the sender and the receiver of the message, ensuring stronger validity of the research findings. Data collection is carried out through observation and interviews. Observations are made both directly and online to examine the digital marketing communication activities conducted by Griya Qur'an Hidayatul Muhtadin, including the types of content published, the frequency of posts, and interactions with the audience. Meanwhile, semi-structured interviews are conducted using an interview guide to maintain focus while allowing flexibility. The interviews target informants and respondents to gather information related to communication strategies, the implementation of Islamic values, and their perceptions of brand trust. The combination of these two techniques allows the researcher to obtain in-depth and contextual data (Prihatmoko & Setiyadi, 2024).

Data analysis in this study is carried out in several stages, namely data condensation (data reduction), data display, and data verification or conclusion drawing. Data condensation involves selecting, focusing, and simplifying raw data obtained from the field. Next, the data is presented in descriptive narrative form to facilitate understanding and analysis. The final stage is data verification, which is the process of drawing conclusions based on patterns and relationships found in the data. The methods of analysis used include content analysis to examine the digital communication content, discourse analysis to understand the meanings and Islamic narratives conveyed, and interpretive analysis to interpret the experiences and perceptions of respondents regarding brand trust. With these stages and methods, the research is expected to yield systematic, in-depth, and valid findings.

RESULTS AND DISCUSSION

Results

Digital Content Strategy Based on Islamic Values in Building Positive Perception

The digital content strategy based on Islamic values should not only be understood as the activity of creating and sharing content but as an institutional awareness in delivering meaningful messages. Tahfidz institutions strive to present content that is not only informative but also embodies spiritual values such as sincerity, exemplary behavior, and blessings. Every post is designed not only to be seen but also to be felt by the audience. In this regard, content becomes the "digital face" of the institution, reflecting its Islamic identity. This effort shows that digital communication has transcended its promotional function and has begun to serve as a subtle yet impactful medium for da'wah (Islamic outreach), shaping positive public perceptions.

The interviews support this finding. One of the institution's managers mentioned, "We don't want the content we share on social media to just be about going viral, but also to have value in each of its posts, and I hope that those who see it can feel the goodness in it." Meanwhile, a parent of a student stated, "From

the content shared, it is clear that this institution is truly serious and sincere in handling the development of our children, and because of that, I feel confident.” From these two statements, the researcher observed an emotional connection being built through the content. It’s not just about information, but about the trust that grows because the audience sees alignment between the message being conveyed and the values they believe in. This demonstrates that the power of content lies in its sincerity and the meaning it carries.

Observational results show a similar pattern. The published content tends to feature student activities, the atmosphere of Qur'an learning, and quotes from verses and motivational messages that are calming. The language used feels polite and approachable, while the visuals are simple yet meaningful. Interestingly, audience responses to this content are quite positive, seen in comments containing prayers, support, and appreciation. The researcher found that the strength of this content lies not in visual extravagance but in the sincerity of the message that touches the emotional and spiritual side of the audience.

Overall, these findings indicate that the digital content strategy based on Islamic values appears in the form of consistent, honest, and meaningful content. Content not only serves as a medium for delivering information but also as a bridge connecting the institution with the hearts of the audience. Positive perceptions begin to form not because they are forced but because they are felt. The overall pattern from the data shows that the more strongly Islamic values are authentically incorporated into content, the greater the trust that grows among the audience. This trust does not emerge instantly, but is built through repeated experiences where the audience sees, feels, and believes in the message being conveyed. Therefore, a value-based content strategy is not only effective in communication but also emotionally and spiritually meaningful.

Humanistic and Religious Interaction Patterns as Strengthening Audience Engagement

Humanistic and religious interaction patterns are understood as the ways in which a Tahfidz institution builds two-way communication with its audience through digital media with an approach that is polite, empathetic, and reflects Islamic values. These interactions are not only about responding to comments or messages but also about how the institution greets, answers questions, and delivers messages in a soothing and respectful manner. In practice, the institution strives to create communication that is not rigid and purely formal, but rather warm, close, and values the audience as part of the community. The religious values are evident in the use of phrases such as prayers, greetings, and narratives that carry spiritual meaning, so the interactions built are not only informative but also emotionally and religiously valuable.

In the interviews, one informant (media team) said, “We try to reply to comments or messages with good language and pray in every content we make, so that the people commenting feel appreciated and close.” Meanwhile, another informant (parent of a student) shared, “I feel comfortable because the admin is friendly, the answers are clear, and it feels sincere when I comment on the content created.” From these two statements, the researcher interprets that the interactions carried out are not just technical responses but become spaces to

build emotional connections. The presence of religious values in the interaction strengthens the impression of sincerity, so the audience not only feels served but also personally and spiritually valued.

Observational results show that the institution actively responds to comments, direct messages, and questions from the audience with polite and religiously nuanced language. Phrases like "Barakallah," "may it be made easy," or "jazakumullah khair" are frequently used in responses. Additionally, the responses tend to be quick and not appear automatic but are tailored to the context of the audience's question. The researcher also found follow-up interactions, such as replying to comments with questions or invitations to engage in dialogue, which indicate an effort to build two-way communication. These interactions demonstrate a warm communication atmosphere, which enhances audience comfort and engagement.

Overall, these findings show that humanistic and religious interaction patterns are manifested through communication that is polite, responsive, and spiritually meaningful. The interaction not only serves as a medium for providing information but also as a means of building an emotional connection between the institution and the audience. The pattern emerging from the data indicates that the more personal, prompt, and religiously valuable an interaction is, the higher the level of audience engagement that is formed. This suggests that audience engagement is not only influenced by content but also by the quality of the interaction perceived directly. Therefore, the humanistic and religious approach becomes a critical factor in strengthening long-term relationships and increasing trust in the Tahfidz institution.

Transparency and Authenticity in Communication to Enhance Institutional Credibility

Transparency and authenticity in communication are defined as the efforts of a Tahfidz institution to convey information openly, honestly, and authentically to the public through digital media. Transparency is seen in the institution's openness in presenting programs, activities, costs, and the ongoing learning process. Meanwhile, authenticity is reflected in how the institution displays reality without excessive manipulation, whether in visual content or the narratives conveyed. Communication is not made overly formal or exaggerated, but simple yet meaningful, so that the audience can sense the authenticity of the message. In practice, these two aspects are essential in building the perception that the institution has integrity and can be trusted by the public.

One informant (teacher) mentioned in the interviews, "We try to present things as they are, whether it's activities or conditions, so that people don't feel deceived." Meanwhile, another informant (parent of a student) said, "I trust because what I see on social media matches the reality on the ground." These statements indicate that transparency and authenticity are not just communication strategies but also a form of commitment by the institution to maintain public trust. The alignment between what is shown and the reality felt becomes the main factor in building credibility, so the audience does not feel a disconnect between the digital image and the actual conditions.

Observational results show that the content published by the institution

tends to showcase students' daily activities naturally, without excessive visual manipulation. Information about programs, schedules, and activities is also presented clearly and is easy to understand. Furthermore, the institution does not only display successes but also the processes undergone, providing a more complete picture to the audience. The researcher also found that the audience responded positively to this openness, such as increased trust and interest in learning more. Transparent and authentic communication can create a sense of security and confidence for the audience.

Overall, these findings show that transparency and authenticity in communication are manifested through openness of information, honesty in content presentation, and alignment between the digital message and reality on the ground. In other words, the institution not only strives to look good but also shows the actual conditions as they are. The pattern emerging from the data shows that the higher the level of openness and authenticity in communication, the stronger the institution's credibility in the eyes of the public. This suggests that trust is not built from the perfection of image but from honesty and consistency in presenting reality. Therefore, transparency and authenticity become the cornerstone in strengthening the brand trust of the Tahfidz institution.

Discussion

The digital content strategy based on Islamic values is a key factor in shaping the perception of Tahfidz institutions in the digital age. It goes beyond the simple creation and sharing of content, representing the institution's commitment to delivering meaningful messages that reflect its Islamic identity. According to Abdulrohim et al. (2025) and Hadiyanto, Putri, & Fazli (2025), Tahfidz institutions aim to create content that is not only informative but also spiritually enriching, embodying values such as sincerity, exemplary behavior, and blessings. This approach ensures that the content resonates with the audience on a deeper level, reflecting the institution's identity and aligning with Islamic teachings. Farohi, Fatmawati, & Maula (2024) and Siregar & Tumiran (2025) emphasize that content should be designed to not only inform but also evoke an emotional and spiritual response, fostering trust and engagement with the audience.

Interviews with institution managers further support this approach, highlighting the desire for content that has genuine value rather than simply going viral. As one manager mentioned, "We don't want the content we share on social media to just be about going viral, but also to have value in each of its posts, and I hope that those who see it can feel the goodness in it." This sentiment aligns with the idea that content, when aligned with Islamic values, can create a sense of trust and connection with the audience. A parent of a student echoed this, stating, "From the content shared, it is clear that this institution is truly serious and sincere in handling the development of our children, and because of that, I feel confident." This demonstrates how sincerity and alignment between the message and the values it represents contribute to building trust, as the audience feels that the institution's digital content is authentic and aligned with their values.

Observational findings further validate this idea. The institution's content typically showcases student activities, Qur'an learning sessions, and motivational messages based on Islamic teachings, which resonate deeply with the audience. The language used is polite and accessible, while the visuals are simple yet meaningful, emphasizing the message over aesthetics. Interestingly, the audience's response to such content has been overwhelmingly positive, with comments expressing prayers, support, and appreciation. The strength of this content lies not in its visual appeal but in its ability to connect emotionally and spiritually with the audience. As noted by Prihatmoko & Setiyadi (2024), content that carries authentic meaning has a much stronger impact on audience engagement, fostering trust and loyalty.

The findings suggest that a digital content strategy rooted in Islamic values is more than just a way to deliver information; it is a bridge that connects the institution with the hearts of its audience. Consistency, honesty, and meaningful content contribute to building a positive perception, not through coercion, but through genuine emotional resonance. The more authentically Islamic values are embedded into the content, the greater the trust that is fostered among the audience. Trust, however, is not established overnight—it is built gradually as the audience repeatedly sees, feels, and believes in the message being conveyed. This emphasizes the idea that a value-based content strategy is not only effective in terms of communication but also in creating lasting emotional and spiritual connections with the audience, as Farohi, Fatmawati, & Maula (2024) and Ma'arif (2023) suggest.

Furthermore, humanistic and religious interaction patterns play a significant role in strengthening audience engagement. Larhizer et al. (2025) explain that such interactions involve two-way communication that is polite, empathetic, and reflective of Islamic values. These interactions go beyond just responding to comments or messages; they also include how the institution greets its audience, answers questions, and delivers messages in a soothing, respectful manner. The institution strives to ensure that the communication is not rigid or overly formal, but rather warm and engaging, seeing the audience as part of the community. The use of religious phrases such as prayers, greetings, and spiritually meaningful narratives adds depth to the interaction, making it more emotionally and religiously valuable.

In interviews, one informant from the media team stated, "We try to reply to comments or messages with good language and pray in every content we make, so that the people commenting feel appreciated and close." Another informant, a parent of a student, shared, "I feel comfortable because the admin is friendly, the answers are clear, and it feels sincere when I comment on the content created." These responses indicate that the interactions are not simply transactional but are aimed at building an emotional connection with the audience. The presence of religious values in these interactions fosters a sense of sincerity, making the audience feel both personally and spiritually valued. Observational data also showed that the institution's responses were polite, quick, and customized to the context of the audience's questions, further contributing to building engagement and trust.

Finally, transparency and authenticity in communication are critical in enhancing institutional credibility. Brenner et al. (2022) and Thibault et al. (2023) argue that transparency involves presenting information openly and honestly, allowing the audience to understand the institution's programs, activities, costs, and learning processes. Authenticity is reflected in the way the institution displays reality, avoiding manipulation in visuals and narratives. Communication should not be overly formal or exaggerated but should be simple and meaningful, allowing the audience to sense the authenticity of the message. This transparency and authenticity are foundational in establishing the institution's credibility and public trust. Interviews with informants confirmed this, with one teacher stating, "We try to present things as they are, whether it's activities or conditions, so that people don't feel deceived." Similarly, a parent noted, "I trust because what I see on social media matches the reality on the ground." These statements emphasize that authenticity and transparency are not just communication strategies but also a reflection of the institution's commitment to maintaining public trust, aligning digital representation with real-life conditions. The researcher found that the audience responded positively to this authenticity, with increased trust and interest in learning more about the institution.

CONCLUSION

The key finding of this study emphasizes that digital marketing communication management based on Islamic identity plays a crucial role in enhancing brand trust in Tahfidz institutions. The integration of authentic Islamic values into content, humanistic and religious interactions, and transparent, honest communication are the main factors in building trust. The lessons learned from this research indicate that consistently delivering spiritual values strengthens emotional connections and public trust. This highlights the importance of sincerity in communication, which resonates deeply with the audience and fosters long-term relationships. The study's strength lies in offering a new perspective that integrates Islamic identity into digital marketing communication, demonstrating that it is not only a technical tool but one that carries significant meaning and value.

However, this study has limitations, such as its focus on a single location and a limited range of informants. Furthermore, the qualitative approach has not provided a broader, quantitative perspective. Future research should involve multiple locations, a more diverse range of respondents, and incorporate survey or mixed methods to produce more comprehensive findings. These advancements would offer a stronger foundation for developing more precise policies and strategies for digital marketing in Islamic educational institutions.

ACKNOWLEDGEMENT

I would like to express my deepest gratitude to Allah SWT for His guidance and blessings throughout this research. Special thanks to my thesis supervisor for their invaluable guidance and support. I also extend my appreciation to the staff and management of Griya Qur'an Hidayatul Muhtadin, as well as all the respondents and informants who contributed their time and

insights. Lastly, I am grateful to my family and friends for their continuous encouragement and support during this journey.

REFERENCES

- Abdulrohim, E., Mahmudulhassan, M., Abuzar, M., Ahmed, E., Khondoker, S. U. A., Riazul, S. M., & Rahman, O. (2025). Islamic Communication In The 21st Century: Principles, Methods, Practices, Digital Transformation And Contemporary Applications. *Bulletin Of Islamic Research*, 3(4), 571-594. <https://doi.org/10.69526/bir.v3i4.354>
- Brenner, M. J., Hickson, G. B., Rushton, C. H., Prince, M. E. P., Bradford, C. R., & Boothman, R. C. (2022). Honesty And Transparency, Indispensable To The Clinical Mission-Part II: How Communication And Resolution Programs Promote Patient Safety And Trust. *Otolaryngologic Clinics Of North America*, 55(1), 63-82. <https://doi.org/10.1016/j.otc.2021.07.018>
- Comiche, A. C., & Gonçalves, B. F. (2024). The Strategic Role Of Integrated Marketing Communication In Building Brand Value. <https://doi.org/10.18282/inm669>
- Farohi, A., Fatmawati, N., & Maula, N. (2024). Implementation Of Character Education Based On Tahfidzul Qur'an At The Yanbu'ul Qur'an Tahfidz Islamic Boarding School In Menawan Village. *Al Hikmah: Journal Of Education*, 5(1), 145-162. <https://doi.org/10.54168/ahje.v5i1.266>
- Hadiyanto, A., Putri, K. Y. S., & Fazli, L. (2025). Religious Moderation In Instagram: An Islamic Interpretation Perspective. *Heliyon*, 11(4). <https://doi.org/10.1016/j.heliyon.2025.e42816>
- Hefniy, H., & Alwahedi, M. A. A. (2025). Virtual School Tours: Boosting Community Interest And Attracting Prospective Students. *EVALUASI: Jurnal Manajemen Pendidikan Islam*, 9(2), 340-353. <https://doi.org/10.32478/3gtzvf72>
- Hikmah, U., & Mudarris, B. (2026). A Strategic Plan For High Quality And Effective Madrasah Management In Realized Quality Superior Education. *Journal Of Education Management And Policy*, 2(1), 39-49.
- Holidi, M. (2025). CBT Exam Implementation Guidance For Students In Facing Digital-Based Assessments. *Communautaire: Journal Of Community Service*, 4(3), 297-312. <https://doi.org/10.61987/communautaire.v4i3.820>
- Huda, M. (2025). The Role Of Public Relations In Marketing Educational Services At Madrasah Aliyah Tahfidz Al-Qur'an Al Islami Pesanggaran Banyuwangi. *Electronic Journal Of Education, Social Economics And Technology*, 6(1), 354-361. <https://doi.org/10.33122/ejeset.v6i1.445>
- Ikhwan, A., Zukhrufin, F. K., & Triyuliasari, A. (2025). Integrated Islamic School Marketing Management In Indonesia: Competitive Or Business Oriented? *Munaddhomah*, 6(2), 174-191. <https://doi.org/10.31538/munaddhomah.v6i2.1759>

- Khofsah, S. (2025). Management Of The Habit Of Reading The Qur'an As An Effective Memorization Strategy For Tahfidz Class Students At Madrasahs. *Journal Of Education Management And Policy*, 1(3), 198-207.
- Kusumawati, I. (2025). AI-Based Human Capital As A Catalyst For Increasing The Strategic Agility Of Educational Organizations. *International Journal Of Multidisciplinary Research*, 1(5), 239-245.
- Larhzizer, F., Nashihin, H., Ratnawati, S., Khayati, S. Q., Hermawati, T., & Munjid, M. A. (2025). Islamic Education Teacher Communication Strategies Improving The Quality Of Teaching And Learning Activities At Mts Hidayatus Subban Semarang. *Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 209-221. <https://doi.org/10.59944/jipsi.v4i4.501>
- Ma'arif, R. (2023). Islamic Communication And Broadcasting: Strengthening Islamic Religious Messages In The Digital Era. *OSF*, June, 8. <https://doi.org/10.31219/osf.io/f7ybm>
- Mahony, S. (2022). Toward Openness And Transparency To Better Facilitate Knowledge Creation. *Journal Of The Association For Information Science And Technology*, 73(10), 1474-1488. <https://doi.org/10.1002/asi.24652>
- Manshur, U. (2026). Madrasah Vision Management Strategy In Realizing Superior Educational Quality. *EDUCARE: Jurnal Ilmu Pendidikan*, 5(1), 1-15. <https://doi.org/10.71392/ejip.v5i1.122>
- Monge Roffarello, A., Lukoff, K., & De Russis, L. (2023). Defining And Identifying Attention Capture Deceptive Designs In Digital Interfaces. *Proceedings Of The 2023 CHI Conference On Human Factors In Computing Systems*, 1-19. <https://doi.org/10.1145/3544548.3580729>
- Mulyana, A., Vidiati, C., Danarahmanto, P. A., Agussalim, A., Apriani, W., Fiansi, F., Fitra, F., Aryawati, N. P. A., Ridha, N. A. N., & Milasari, L. A. (2024). Metode Penelitian Kualitatif. *Penerbit Widina*.
- Muttaqin, Z. (2024). Education Marketing Management From The Total Quality Management (TQM) Perspective: A Case Study Of A Muhammadiyah Islamic Primary School. *Tadibia Islamika*, 4(1), 51-61. <https://doi.org/10.28918/tadibia.v4i1.7038>
- Okoko, J. M., Tunison, S., & Walker, K. D. (2023). Varieties Of Qualitative Research Methods. *Saskatoon, Saskatoon: Springer Texts In Education*. <https://doi.org/10.1007/978-3-031-04394-9>
- Prihatmoko, S., & Setiyadi, T. (2024). Enhancing Public Awareness Of The Designer Profession: Visual Communication Strategies In Instagram Campaigns. *International Journal Of Graphic Design*, 2(2), 179-194. <https://doi.org/10.51903/ijgd.v2i2.2113>
- Rahman, M. (2026). Improving The Quality Of Education In Madrasah Tsanawiyah Through Digital Technology-Based Strategic Management. *JETech: Journal Of Education And Technology*, 2(1), 11-19.
- Shoha, S. I. (2026). Curriculum Renewal Management In Elementary Schools: A Case Study Of The Implementation Of The Independent Curriculum In Schools. *Journal Of Education Management And Policy*, 2(1), 61-71.

- Siregar, M. A. H., & Tumiran, T. (2025). The Relevance Of The Tahfidz Program In Shaping Students Qur'anic Morality In The Era Of Modernization At Islamic Boarding Schools. *Al-Fikru: Jurnal Ilmiah*, 19(2), 266-279.
- Stănescu, A., Ciobanu, N., & Cruceru, A. (2024). The Influence Of Integrated Communication In Digital Marketing. *Journal Of Emerging Trends In Marketing And Management*, I(4), 6-15.
- Strauss, C., Harr, M. D., & Pieper, T. M. (2025). Analyzing Digital Communication: A Comprehensive Literature Review. *Management Review Quarterly*, 75(4), 3119-3157. <https://doi.org/10.1007/s11301-024-00455-8>
- Syafiih, M. (2025). The Future Of Education In The Digital Era: Between Technological Innovation And Equitable Access. *Proceeding of International Conference on Education, Society and Humanity*, 3(1), 737-741.
- Takona, J. P. (2024). Research Design: Qualitative, Quantitative, And Mixed Methods Approaches. *Quality & Quantity*, 58(1), 1011-1013. <https://doi.org/10.1007/s11135-023-01798-2>
- Thibault, R. T., Amaral, O. B., Argolo, F., Bandrowski, A. E., & Drude, N. I. (2023). Open Science 2.0: Towards A Truly Collaborative Research Ecosystem. *PLOS Biology*, 21(10), e3002362. <https://doi.org/10.1371/journal.pbio.3002362>