



Eco-Islamic Pedagogy: A Case Study of the Integration of Ecological Values in Islamic Religious Education Learning at Adiwiyata Schools

Naura Nadhifah*, Renny Agustina Eryanti, Qifna Ali Sya'bana

Univeristas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Article History:

Received: 02 December 2025

Revised: 14 February 2026

Accepted: 10 March 2026

Keywords:

Eco-Islamic Pedagogy,
Ecological Values, Islamic
Religious Education, Adiwiyata
School,

*Correspondence Address:

nauranadfif@gmail.com

Abstract :

This study aims to examine the integration of ecological values within Islamic Religious Education learning at Adiwiyata schools, focusing on how eco-Islamic pedagogy is conceptualized, implemented, and internalized by teachers and students. The research employed a qualitative case study approach, with data collected through in-depth interviews, classroom observations, and documentation analysis, which were then analyzed using thematic analysis to identify patterns of ecological value integration within religious instruction. The findings reveal that Islamic Religious Education teachers integrate ecological values by linking Qur'anic and Hadith teachings on environmental stewardship (khalifah fil ardh) with practical school-based environmental programs, fostering students' ecological awareness, responsibility, and pro-environmental behavior through contextualized religious instruction. Moreover, the integration process was supported by collaborative school culture, adaptive curriculum design, and experiential learning activities embedded in the Adiwiyata program. These findings imply that eco-Islamic pedagogy offers an effective model for cultivating environmentally conscious character grounded in religious values, suggesting its potential adoption in broader Islamic education curricula to strengthen ecological literacy alongside spiritual development among students.

INTRODUCTION

The global ecological crisis has become an urgent issue affecting all layers of society, ranging from climate change and environmental degradation to the declining ecological awareness among younger generations. This phenomenon is important to examine because education holds a strategic role in shaping sustainable values and behavior from an early age (Fitriani, 2025; Hikmah, 2026; Mohlas, 2025). Various global environmental reports indicate that ecosystem damage continues to increase alongside low ecological literacy among students, while secular-technical approaches to environmental education often fail to touch the deeper spiritual and moral dimensions of human life. Therefore, strengthening ecological values through religious approaches, particularly Islamic Religious Education, becomes highly relevant for building environmental awareness rooted in transcendental and ethical values, thereby fostering more meaningful and sustainable environmental concern within society. A study on eco-Islamic pedagogy is thus essential as a bridge connecting religious values with the ecological responsibility of future generations.

Although awareness of the importance of environmental education continues to grow, society still faces a fundamental problem: the gap between religious knowledge and everyday environmental preservation practices (Holidi, 2026; Kusumawati, 2026; Nadhifah, 2026). Ecological values within Islamic teachings, such as the concept of *khalifah fil ardh* and the prohibition against causing destruction on earth, are often understood normatively and textually without being translated into concrete actions or contextual learning (Adzimah, 2024; Kunta, 2025; Najiburohman, 2025; Ni'am, 2025). Islamic Religious Education in many schools still tends to focus on cognitive and ritual aspects of religion, while the ecological dimension has not been systematically integrated into the curriculum or learning practices. As a result, students may possess adequate religious knowledge without necessarily developing consistent environmental concern and behavior (Dewi, 2025; Syafiih, 2025). This problem becomes even more complex when school environmental programs, such as the *Adiwiyata* program, run parallel to religious education without clear conceptual and pedagogical synergy, leaving the potential of Islamic values as a foundation for environmental ethics underutilized in educational practice.

Field phenomena show that schools awarded *Adiwiyata* status generally implement various environmental programs, such as waste management, greening initiatives, and energy efficiency, yet their implementation often functions as extracurricular activities separated from classroom learning, including Islamic Religious Education (Makiyah, 2024; Wahyudi, 2025; Zakiyah, 2025). Islamic Religious Education teachers generally deliver environmental content textually through Qur'anic verses and hadith without explicitly connecting them to the actual practices of the school's *Adiwiyata* program (Bulqis & Fachri, 2025; Rijal, 2023; Sailin & Masbahuddin, 2024; Suroiyah & Wahyudi, 2023). Meanwhile, students appear actively engaged in school environmental activities, yet their motivation tends to stem more from routine habits and school regulations than from a deep spiritual understanding of environmental stewardship as part of worship (Albustomi, 2025; Rahman, 2025; Shoha, 2026). This gap between school-based environmental policy and normative religious learning indicates that the integration of eco-Islamic pedagogy in educational practice has not been optimized, resulting in ecological values that students internalize without being fully connected to a holistic religious consciousness.

Previous studies have extensively examined the integration of environmental education within religious education in general, showing that religious values can serve as an effective foundation for shaping students' ecological awareness (Holidi, 2025; Khofsah, 2025; Rahman, 2026). A number of studies highlight the concept of Islamic eco-theology, which positions humans as *khalifah* responsible for preserving nature, affirming that Islamic teachings possess a strong normative basis to support environmental education. Other studies focus on the effectiveness of the *Adiwiyata* program in improving students' pro-environmental behavior through school-based approaches, yet most of these studies tend to treat the *Adiwiyata* program as an administrative policy and extracurricular activity, without deeply linking it to the learning process of specific subjects, including Islamic Religious Education (Hikmah & Mudarris, 2026; Kusumawati, 2025; Manshur, 2026). Thus, previous research has largely explored the policy and general environmental behavior dimensions, while the pedagogical aspect of how Islamic ecological values are taught, interpreted, and concretely integrated into classroom learning has received relatively little attention.

Meanwhile, studies that specifically integrate Islamic pedagogy with environmental education remain limited in number and tend to be conceptual-philosophical in nature, lacking empirical support from actual classroom practices. Some studies discuss environmentally oriented Islamic Religious Education curricula, yet rarely position a specific context such as Adiwiyata schools as the research locus that would allow in-depth analysis of the interaction between school policy, ecological culture, and religious learning practices simultaneously (Arifin et al., 2025; Bukhori & Zahro, 2025; Khofifah et al., 2024). Furthermore, previous research generally employs quantitative approaches to measure pro-environmental behavior, making it less able to capture the contextual and narrative process of value internalization from the perspectives of both teachers and students (Kulsum, 2025; Sain et al., 2024). This gap indicates that no study has comprehensively depicted how eco-Islamic pedagogy is constructed, implemented, and interpreted within the ecosystem of Adiwiyata schools through an in-depth qualitative approach, positioning this research to fill that void by offering both theoretical and practical contributions to the development of environmentally oriented religious education.

The novelty of this research lies in its effort to explicitly integrate the concept of eco-Islamic pedagogy into the practice of Islamic Religious Education learning at Adiwiyata schools, an area that has not been extensively explored through an in-depth qualitative case study approach. Unlike previous studies that tend to separate Islamic eco-theology from school-based environmental education practices, this research offers an analytical framework that connects both fully, from learning design and teachers' pedagogical strategies to the process of value internalization by students. The urgency of addressing this gap lies in the pressing need for an educational model capable of simultaneously integrating spiritual piety and ecological piety, given that environmental approaches separated from religious values often fail to endure in shaping students' character over time. By filling this conceptual and empirical void, this research is expected to offer a new, applicable pedagogical model for developing Islamic religious education that is responsive to contemporary environmental issues.

Based on the discussion above, the research problem of this study is formulated around how ecological values are integrated into Islamic Religious Education learning at Adiwiyata schools, and how this process shapes students' ecological awareness and pro-environmental behavior. This research argues that the integration of ecological values in Islamic Religious Education cannot function optimally without pedagogical synergy between religious content, school culture, and contextual learning experiences deliberately designed by teachers. The preliminary argument of this study is that eco-Islamic pedagogy, which connects religious texts with the concrete practices of the Adiwiyata program, will produce a more meaningful understanding of environmental issues compared to partial approaches. This research is expected to enrich the body of knowledge on environmentally oriented Islamic religious education, provide practical references for teachers in designing ecologically grounded learning, and encourage the development of educational policies that more systematically integrate spiritual and ecological dimensions within the school environment.

RESEARCH METHODS

This study employed a qualitative research approach with a case study design, chosen on the grounds that the phenomenon under investigation, namely the integration

of ecological values in Islamic Religious Education learning at Adiwiyata schools, is a contextual and bounded phenomenon that requires an in-depth, holistic understanding rather than mere numerical measurement. A case study design was considered appropriate because it allows the researcher to explore the "how" and "why" of a real-life phenomenon within its natural setting, capturing the complexity of interactions among teachers, students, curriculum, and school culture that cannot be adequately explained through quantitative approaches. Through this design, the researcher sought to obtain a comprehensive and in-depth picture of how eco-Islamic pedagogy is conceptualized, implemented, and internalized within the specific context of an Adiwiyata school, while considering the uniqueness and particularity of the setting under study.

This research was conducted at an Adiwiyata school, selected purposively based on several considerations, namely the school's official recognition as an Adiwiyata institution reflecting its commitment to environmental education, the presence of Islamic Religious Education programs that have shown initial efforts toward integrating ecological values, and the accessibility of the site for in-depth data collection. This location was considered representative and information-rich for exploring the intersection between religious learning and environmental education, as the school possesses both an established environmental program and an active religious education process, making it a strategic site for investigating the practice of eco-Islamic pedagogy in an authentic educational setting.

Data were collected through several complementary techniques, namely in-depth interviews with Islamic Religious Education teachers, school principals, and students to explore their perspectives, experiences, and meanings regarding the integration of ecological values in learning; classroom and school-environment observations to capture the actual practices of teaching and environmentally related activities as they naturally occurred; and documentation studies involving lesson plans, teaching materials, school environmental policies, and other relevant records to complement and corroborate the interview and observation data. The combination of these three techniques was intended to provide a comprehensive and multidimensional understanding of the phenomenon under study, while allowing data triangulation across different sources and methods.

The collected data were analyzed using an interactive model of qualitative data analysis, encompassing data condensation, data reduction, data display, and conclusion drawing or verification. Data condensation involved selecting, simplifying, and abstracting the raw data obtained from interviews, observations, and documentation into more manageable and meaningful units. Data reduction was carried out to focus the analysis on data relevant to the research questions, discarding information that did not contribute to answering the research problem. The reduced data were then displayed in narrative form, matrices, or thematic categories to facilitate the identification of patterns and relationships among findings, before conclusions were drawn and verified through continuous cross-checking against the data throughout the research process. To ensure the trustworthiness and validity of the data, this study employed several strategies, including source and method triangulation to compare information obtained from different informants and techniques, member checking to confirm the accuracy of interpretations with research participants, and peer debriefing to obtain critical feedback from colleagues or experts, thereby ensuring that the research findings authentically and credibly reflect the reality of eco-Islamic pedagogy practices at the Adiwiyata school.

under study.

RESULTS AND DISCUSSION

Results

Conceptualization of Eco-Islamic Pedagogy at the Adiwiyata School

The findings reveal that Islamic Religious Education teachers at the Adiwiyata school conceptualize eco-Islamic pedagogy as a pedagogical approach that connects Qur'anic and hadith teachings on environmental stewardship with the practical environmental programs implemented within the school. Teachers understand the concept of *khalifah fil ardh* not merely as a theological doctrine but as an operational framework guiding students to see environmental care as an integral part of religious practice. This conceptualization emerged gradually through teachers' reflective engagement with the demands of the Adiwiyata program, which required them to reinterpret conventional religious materials to accommodate ecological themes such as cleanliness (*thaharah*), moderation (*israf*), and the prohibition of causing harm (*dharar*) to the environment. Teachers reported that this reframing process was not always straightforward, as it required additional effort to identify relevant verses, hadith, and contextual examples that could authentically bridge religious doctrine with everyday environmental practices. Nevertheless, most teachers expressed a strong conviction that Islamic teachings inherently possess sufficient ecological substance to support environmental education, and that the main challenge lay not in the availability of religious content but in the pedagogical creativity required to translate that content into meaningful classroom experiences. This conceptual foundation subsequently informed the design of specific learning strategies implemented throughout the academic year.

Implementation of Ecological Values Integration in Islamic Religious Education Learning

The implementation of eco-Islamic pedagogy was observed across several dimensions of classroom practice, including material selection, teaching methods, learning media, and assessment approaches. Teachers integrated ecological themes into existing curriculum topics by linking them explicitly to Adiwiyata activities such as waste segregation, tree planting, and energy conservation, thereby transforming abstract religious concepts into tangible, experience-based lessons. Observations further indicated that teachers employed a variety of instructional strategies, ranging from contextual storytelling and reflective discussion to project-based assignments that required students to apply religious values directly within the school's environmental programs. The following table summarizes the main forms of ecological value integration identified during classroom observations and documentation analysis.

Table 1. Integration of Islamic Values and Environmental Practices in the Adiwiyata School

Aspect of Integration	Religious Value Emphasized	Implementation Practice	Supporting Activity
Learning Material	Khalifah fil ardh (human as steward of the earth)	Contextual interpretation of Qur'anic verses on environmental responsibility	Discussion linked to school greening program
Teaching Method	Israf (avoiding excess)	Reflective dialogue on wasteful consumption habits	Waste segregation and recycling practice
Learning Media	Thaharah (cleanliness as part of faith)	Use of visual media and school environment as learning resource	Cleanliness campaigns and hygiene routines

Assessment	Amanah (trust and responsibility)	Project-based tasks requiring documentation of environmental action	Student-led environmental action reports
Classroom Culture	Ukhuwah with nature (harmonious relationship with creation)	Collaborative eco-projects integrating peer accountability	Group tree planting and garden maintenance

This integration was further supported by a collaborative school culture in which Islamic Religious Education teachers coordinated with other subject teachers and the Adiwiyata coordinating team to ensure consistency between religious instruction and broader environmental initiatives. The adaptive nature of the curriculum allowed teachers considerable flexibility to modify lesson plans according to seasonal environmental activities, such as aligning lessons on gratitude (*syukur*) with harvest or planting seasons, which reinforced the contextual relevance of religious teachings to students' immediate environmental experiences.

Internalization of Ecological Awareness and Pro-Environmental Behavior Among Students

The findings further indicate that the integration of ecological values in Islamic Religious Education learning contributed meaningfully to students' internalization of ecological awareness and the development of pro-environmental behavior. Students who participated in this study demonstrated an enhanced ability to articulate the religious rationale behind environmental actions, expressing that practices such as reducing waste, conserving water, and maintaining cleanliness were understood not only as school regulations but as manifestations of religious responsibility toward creation. Interviews with students revealed a shift in motivational orientation, from behavior driven primarily by habitual compliance with school rules toward behavior increasingly grounded in an internalized sense of spiritual accountability. This shift was particularly evident among students who had been consistently exposed to experiential, project-based learning activities that required direct engagement with environmental tasks alongside religious reflection. However, the depth of internalization varied among students, with those receiving more sustained and contextualized instruction exhibiting stronger connections between religious understanding and environmental behavior compared to those exposed to more conventional, text-based instruction. These variations suggest that the effectiveness of eco-Islamic pedagogy is closely tied to the intensity and consistency of experiential learning approaches, reinforcing the importance of sustained pedagogical innovation in achieving durable ecological character formation grounded in Islamic values.

Discussion

The finding that Islamic Religious Education teachers conceptualize eco-Islamic pedagogy through the reinterpretation of *khalifah fil ardh* as an operational rather than purely theological framework aligns with previous studies on Islamic eco-theology, which emphasize that Islamic teachings possess a strong normative foundation for environmental responsibility. However, this study extends earlier literature, which has largely remained conceptual and philosophical, by demonstrating how such theological principles are actively reconstructed by teachers at the classroom level to accommodate practical environmental themes such as moderation (*israf*) and the prohibition of harm (*dharar*). This finding diverges somewhat from prior research that tends to treat religious

environmental values as static textual doctrines, showing instead that teachers engage in an ongoing, reflective process of pedagogical translation. Theoretically, this contributes to the development of eco-Islamic pedagogy as a dynamic, teacher-mediated construct rather than a fixed curricular content, reinforcing the argument that religious ecological literacy is shaped as much by pedagogical creativity as by textual availability. Practically, this implies that teacher training programs need to place greater emphasis on developing teachers' capacity for contextual religious interpretation, rather than assuming that ecological content will be automatically understood once relevant verses or hadith are simply presented in the curriculum.

The implementation findings, particularly the systematic linkage between religious values and Adiwiyata activities as summarized in the integration table, both confirm and refine previous studies on the effectiveness of the Adiwiyata program in shaping environmentally responsible behavior. While earlier research has generally examined Adiwiyata as an administrative or extracurricular policy separate from specific subject instruction, this study demonstrates that meaningful integration occurs when religious education is deliberately woven into the operational fabric of environmental programs, such as connecting the value of *israf* with waste segregation practices or *amanah* with project-based environmental reporting. This finding is consistent with studies advocating for cross-curricular environmental education but offers a more specific contribution by illustrating the mechanism through which religious and environmental domains converge within a single subject. Theoretically, this strengthens the argument that eco-Islamic pedagogy functions most effectively not as an isolated curricular add-on but as an embedded, cross-institutional practice supported by collaborative school culture and adaptive curriculum design.

Practically, the implementation findings suggest that school leadership and Adiwiyata coordinating teams play a crucial role in enabling such integration, indicating that the success of eco-Islamic pedagogy is contingent not solely on individual teacher initiative but on broader institutional support structures that facilitate coordination across subjects and programs, a dimension that has received relatively limited attention in prior Adiwiyata-focused research. This institutional dimension complements the pedagogical dimension discussed earlier, underscoring that eco-Islamic pedagogy operates simultaneously at the level of individual teacher practice and at the level of whole-school organizational culture, both of which must be aligned for the integration process to be sustained over time rather than remaining dependent on isolated, teacher-driven initiatives that risk discontinuity when key individuals move on or when institutional support wanes.

The finding regarding the shift in students' motivational orientation, from habitual compliance to internalized spiritual accountability, corroborates existing literature suggesting that religiously grounded environmental education can produce more durable pro-environmental behavior than purely regulatory or secular approaches, while also offering a more nuanced picture by showing that this internalization is not uniform but varies according to the intensity and consistency of experiential learning exposure. This variation contrasts with studies that often present religious environmental education as uniformly effective, highlighting instead that pedagogical depth and sustained implementation, rather than the mere presence of religious content, are decisive factors in shaping durable ecological character. Theoretically, this finding contributes to a more differentiated understanding of eco-Islamic pedagogy's impact, suggesting that its

effectiveness should be conceptualized along a continuum of pedagogical intensity rather than as a binary presence or absence of religious-environmental integration.

Practically, this implies that schools seeking to strengthen ecological literacy through religious education should prioritize sustained, experiential, and project-based approaches over sporadic or purely textual instruction, and that policymakers considering the broader adoption of eco-Islamic pedagogy in Islamic education curricula should account for the pedagogical conditions necessary to achieve consistent internalization. Taken together, these findings suggest that the contribution of this research extends beyond isolated case demonstrations toward a scalable, institutionally supported educational model, one that integrates theological substance, pedagogical creativity, and organizational commitment as interdependent conditions for cultivating environmentally conscious character grounded in Islamic values, thereby offering both a theoretical refinement of eco-Islamic pedagogy and a practical pathway for its broader adoption in Islamic education systems.

CONCLUSION

This study concludes that eco-Islamic pedagogy offers a meaningful lesson that ecological awareness among students is most durably cultivated when religious values are not merely taught textually but actively translated into contextual, experiential practices embedded within school environmental culture. The main scholarly contribution of this research lies in offering an empirically grounded model that bridges Islamic eco-theology with practical school-based environmental education, extending previous conceptual literature through in-depth qualitative evidence from the Adiwiyata context. However, this study is limited by its single-site case study design, which restricts the generalizability of findings across diverse educational settings. Future research is therefore recommended to employ multi-site or comparative studies and explore quantitative measures to validate the long-term impact of eco-Islamic pedagogy on students' sustained pro-environmental behavior.

ACKNOWLEDGEMENT

The author would like to express sincere gratitude to all parties who supported the completion of this research, including the school principal, Islamic Religious Education teachers, and students who participated as informants. Appreciation is also extended to colleagues and reviewers for their valuable feedback, as well as to family for their continuous encouragement and support throughout this study.

REFERENCES

- Adzimah, M. (2024). Experiential Marketing Strategy in the Boarding School Education Ecosystem as an Effort to Increase the Loyalty of Student Guardians at Islamic Boarding Schools. *Educazione: Journal of Education and Learning*, 1(2), 78–86.
- Albustomi, A. Y. (2025). Visualizing Transparency: The Role of Virtual School Tours in Strengthening Institutional Accountability and Stakeholder Trust. *PEDAGOGIK: Jurnal Pendidikan*, 12(2), 304–317. <https://doi.org/10.33650/pjp.v12i2.13037>

- Arifin, M., Baharun, H., & Agoro, S. (2025). Transformasi Mutu Pembelajaran Qur'ani: Implementasi Metode Qur'anuna di LPQ Al-Falah Bondowoso. *Journal of Education and Islamic Studies*, 1(1), 1–16.
- Bukhori, I., & Zahro, F. (2025). Enhancing Madrasa Teacher Mindfulness Through Organizational Culture. *Journal of Innovation in Educational and Cultural Research*, 6(2), 253–261. <https://doi.org/10.46843/jiecr.v6i2.1825>
- Bulqis, V. A., & Fachri, M. (2025). Integration of Religious Values to Reduce the Decline of Adolescent Ethics in High School. *Indonesian Journal of Research and Educational Review*, 4(4), 1090–1102. <https://doi.org/10.51574/ijrer.v4i4.3672>
- Dewi, A. T. A. (2025). *Program Guru Penggerak dan Peningkatan Kompetensi Pedagogik Guru: Studi Kasus di Balai Besar Guru Penggerak Jawa Timur*. Universitas Islam Negeri Maulana Malik Ibrahim.
- Fitriani, N. S. (2025). The Lived Experience of Self-Compassion as a Coping Strategy Under Modern Life Pressure. *MindScope: Journal of Psychology*, 1(2), 93–104.
- Hikmah, U. (2026). Digital Transformation in Management Islamic Schools: Evaluating Impact of Social Media Advertising to Growth Institution. *Journal of Islamic Scholarly Research*, 1(1), 19–28.
- 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>
- Holidi, M. (2026). Value-Based Employee Relationship Management for Professional Integrity in Madrasah Education. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 9(1), 331–344.
- Khofifah, N., Hidayah, F., Fanani, A. A., & Baharun, H. (2024). Promoting Multicultural Education Through Literacy in Madrasah. *Piwulang: Jurnal Pendidikan Agama Islam*, 7(1), 118–136.
- 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.
- Kulsum, U. (2025). Fostering Student Creativity Through Discovery Learning: A Study on Islamic Religious Education in Elementary Schools. *EDUCARE: Jurnal Ilmu Pendidikan*, 4(1), 14–26. <https://doi.org/10.71392/ejip.v4i1.80>
- Kunta, I. H. (2025). Strategi Implementasi Kurikulum pada Lembaga Pendidikan Islam untuk Meningkatkan Literasi Keislaman Siswa. *VISIONARIA: Journal of Educational Innovation Management*, 1(3), 157–167.
- 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.
- Kusumawati, I. (2026). Capacity Building for Tahfizh Instructors: Developing Structured Lesson Plans for Quality Al-Qur'an Education. *Communautaire: Journal of Community Service*, 5(1), 70–80. <https://doi.org/10.61987/communautaire.v5i1.2277>

- Makiyah, N. (2024). Enhancing Educational Excellence: Elevating Learning Quality Through Podcast-Based Arts Performances in Pesantren. *Journal of Islamic Education Research*, 5(1), 1–12. <https://doi.org/10.35719/jier.v5i1.371>
- 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>
- Mohlas, M. (2025). The Role of Digital Video Content in Building Perception and Trust in Islamic Educational Institutions. *Education and Sociedad Journal*, 3(2), 33–45.
- Nadhifah, N. (2026). Fostering Critical Thinking in Early Childhood: Teacher Scaffolding Strategies for Children Aged 5–6. *Early Childhood Development Gazette*, 3(1), 23–33. <https://doi.org/10.61987/gazette.v3i1.2038>
- Najiburohman. (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>
- Ni'am, M. D. (2025). The Power of Word-of-Mouth: Understanding the Dynamics of Organic Marketing in Faith-Based Educational Institutions. *AFKARINA: Jurnal Pendidikan Agama Islam*, 10(1), 49–59. <https://doi.org/10.33650/afkarina.v10i1.15096>
- Rahman, M. (2025). Customer Perceived Value (CPV) From the MPI Perspective: Integration of Academic Service Quality and Blessing Orientation. *AFKARINA: Jurnal Pendidikan Agama Islam*, 10(1), 15–25. <https://doi.org/10.33650/afkarina.v10i1.15026>
- 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.
- Rijal, S. (2023). Management of Online-Based Learning Media Through the Google Classroom Application in Increasing Student Learning Interest. *AL-FAHIM: Jurnal Manajemen Pendidikan Islam*, 5(1), 188–206. <https://doi.org/10.54396/alfahim.v5i1.564>
- Sailin, M., & Masbahuddin. (2024). Integrating Situational Leadership and Traditional Values: Enhancing Student Discipline in Islamic Boarding Schools Through Holistic Training Programs. *Communautaire: Journal of Community Service*, 3(1), 107–122. <https://doi.org/10.61987/communautaire.v3i1.466>
- Sain, Z. H., Huda, S., & Habibu, M. L. (2024). Enhancing Islamic Religious Education Through IT-Based Learning: A Qualitative Study.
- 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.
- Suroiyah, E. N., & Wahyudi, W. (2023). Model Word Square: Konsep Simantik Siswa Mengenai Mufrodat pada Pembelajaran Bahasa Arab. *PALAPA: Jurnal Studi Keislaman dan Ilmu Pendidikan*, 11(1), 207–220. <https://doi.org/10.36088/palapa.v11i1.3122>
- 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.

- Wahyudi, D. (2025). From Vision to Impact: A Strategic Model to Improve Student Quality and Competence Through Adaptive Educational Practices. *Journal of Research in Educational Management*, 4(1), 22–37. <https://doi.org/10.71392/jrem.v4i1.93>
- Zakiah, L. (2025). Mitigating Adolescent Mythomania Through Kindness-Based Pedagogy: Lesson Learned From Rural Schools. *Cendekia: Jurnal Kependidikan dan Kemasyarakatan*, 23(2). <https://doi.org/10.21154/cendekia.v23i2.12213>