

# Islamic Education Management and the Challenges Of Multiculturalism in the Environment of STAI Al-Furqan Makassar

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### ABSTRACT

This research aims to analyze the implementation of Islamic education management and the challenges of multiculturalism at STAI Al-Furqan Makassar. Employing a qualitative approach with a case study design, data were collected through interviews, observations, and documentation, and then analyzed thematically. The research findings indicate that education management at this campus has been implemented in a structured manner with Islamic principles such as justice, deliberation, and responsibility. In a multicultural context, the campus faces challenges in the form of cultural conflicts, differences in religious practices, and communication gaps. However, through religious moderation strategies, student organization development, and anti-discrimination policies, diversity has been successfully managed into an integrative strength. Adaptive and inclusive Islamic education management has proven to contribute to creating a harmonious campus atmosphere and improving the quality of education both spiritually and intellectually.

## 1. INTRODUCTION

Islamic education has a strategic role in shaping the character, morals, and spiritual values of students in accordance with the teachings of the Al-Qur'an and Sunnah (Karadona & Sari, 2025). Amidst the ever-evolving complexities of the times, Islamic educational institutions are required to be able to respond to various social dynamics, including the challenges of multiculturalism (Ridwan & Restu, 2023). Multiculturalism as a social reality in Indonesia necessitates the existence of ethnic, cultural, linguistic, and social background diversity (Saraswati & Manalu, 2023). In this context, Islamic education management is required not only to manage academic activities alone, but also to design an educational system that is inclusive, tolerant, and able to respond to this diversity in a positive manner (Anwar, 2025). Islamic Education Management is a systematic and directed management process of all educational activities based on Islamic values, with the aim of achieving Islamic education goals effectively and efficiently (Tenriwaru et al., 2022). This process includes planning, organizing, implementing, and supervising within the context of Islamic educational institutions, such as madrasas, pesantren, Islamic higher education institutions, and other educational institutions (Irwanto et al., 2023).

In Islamic education management, all activities are not only oriented towards achieving academic goals but also directed towards the formation of noble character, the strengthening of faith and devotion, and the development of character in accordance with Islamic teachings (Masruhim & Sjamsir, 2025). The basic principles used include justice, consultation (musyawarah), responsibility, trustworthiness (amanah), and Islamic brotherhood (ukhuwah Islamiyah). This management also

considers the social and cultural context of Muslims, including facing the challenges of modernity and multiculturalism (Gamar & Maliki, 2025). Thus, Islamic education management not only aims to create well-organized educational institutions but also to shape students who are faithful, knowledgeable, and of noble character. STAI Al-Furqan Makassar, as one of the Islamic higher education institutions in South Sulawesi, reflects a miniature of the diversity of Indonesian society. Students who come from various regions, ethnicities, and cultures make this campus a dynamic space for multicultural interaction. Therefore, it is important to implement Islamic education management that is adaptive, humanistic, and oriented towards the values of religious moderation. The challenges faced are not only related to the integration of Islamic values in the management system but also to how to build harmony among students and the academic community in a diverse environment.

Effective education management in a multicultural context needs to consider the dimensions of planning, organizing, implementing, and evaluating education that uphold universal Islamic values such as justice, equality, and brotherhood (Malik, 2020). When these values are genuinely implemented, Islamic education not only functions as a medium for knowledge transfer but also as an instrument of social transformation that shapes tolerant, inclusive, and highly competitive individuals. However, in reality, there are still several challenges that need to be addressed, such as the potential for cultural discrimination, intergroup conflict, and a lack of awareness regarding the importance of multicultural education within the campus environment. This highlights the importance of strengthening Islamic education management systems that can respond to multicultural challenges appropriately and wisely. Thus, a study on Islamic education management and the challenges of multiculturalism at STAI Al-Furqan Makassar becomes relevant. This research is expected to provide an overview of the managerial strategies applied in managing diversity within the campus environment and their contribution to creating a peaceful, inclusive, and civilized Islamic educational climate.

## 2. METHODS

This research employs a qualitative approach with a case study design. The qualitative approach was chosen for its ability to deeply explore the social realities and dynamics occurring within the context of Islamic education management and the challenges of multiculturalism at STAI Al-Furqan Makassar. The case study method is used to gain a contextual understanding of the educational management strategies implemented in addressing the cultural, ethnic, and background diversity of students. The research location is the STAI Al-Furqan Makassar campus, located in Makassar City, South Sulawesi. Informants in this study were determined purposively, by selecting individuals considered to have direct understanding of the issues in education management and the multicultural reality on campus (Kusumastuti & Khoiron, 2019). The main informants consist of the Head of STAI Al-Furqan Makassar, the Vice Head of Academic and Student Affairs, several permanent lecturers who teach Islamic education management courses, students from different cultural backgrounds, and academic administrative staff.

Data in this study were collected through three main techniques: in-depth interviews, participatory observation, and documentation study. In-depth interviews were conducted to gather information from informants regarding the implementation of education management and responses to diversity. Observations were conducted to directly observe multicultural interactions and the implementation of managerial policies on campus. Meanwhile, the documentation study was carried out by examining documents such as the vision and mission, academic guidelines, organizational structure, and campus policies relevant to the research theme (Qomaruddin & Sa'diyah, 2024).

The collected data were analyzed using thematic analysis techniques, which involved grouping the data based on the main themes related to the focus of the study. The analysis stages included data reduction, data presentation, and conclusion drawing. Data reduction was carried out by selecting and simplifying relevant important data, which was then presented systematically in narrative or table form, before conclusions were drawn to answer the research questions (Moleong, 2016). To maintain the validity of the data, this study used triangulation techniques, including source triangulation, technique triangulation, and member checking. Source triangulation was carried out by comparing information from various informants, while technique triangulation was carried out by combining data from interviews, observations, and documentation. Member checking was carried out by reconfirming the results of data interpretation with informants in order to obtain stronger validity (Mulyana et al., 2024).

### 3. RESULTS AND DISCUSSION

#### 3.1. Implementation of Islamic Education Management at STAI Al-Furqan Makassar

The implementation of Islamic education management at STAI Al-Furqan Makassar is carried out systematically and structurally, referring to Islamic managerial principles. This institution is committed to providing Islamic higher education that not only focuses on scientific aspects but also on character building, spirituality, and an academic culture that reflects Islamic values. In the planning aspect, STAI Al-Furqan Makassar formulates a vision and mission oriented towards developing excellent and moderate Islamic education. The campus vision, which is "To become an Islamic higher education institution that excels in the fields of Islamic studies and socio-religious studies with a national and multicultural outlook," demonstrates the institution's commitment to Islamic values while also addressing the multicultural challenges of the times. The campus mission is formulated to support the achievement of this vision, including through strengthening the curriculum, Islamic research, and community service based on Islamic values. At the beginning of each academic year, leaders and related units hold work meetings to prepare annual work programs, which include the direction of academic, student affairs, and religious development in accordance with the socio-cultural context developing on campus.

Good management, according to (Ramdhan & Siregar, 2019), enables Islamic education in PTU (Islamic Higher Education Institutions) to be optimally implemented even in non-religious academic environments. Therefore, the implementation of Islamic education management in higher education requires effective planning, coordination, and evaluation to be able to instill Islamic values deeply amidst global challenges and student diversity. At the organizing stage, STAI Al-Furqan Makassar has a clear and hierarchical organizational structure, starting from the Chairperson, Vice Chairperson I (academic affairs), Vice Chairperson II (finance and facilities), and Vice Chairperson III (student affairs). Each unit has responsibilities and authorities tailored to its core tasks and functions. In addition, internal institutions such as the Quality Assurance Institute, the Institute for Research and Community Service (LPPM), and the Institute for Campus Da'wah Development actively participate in supporting the implementation of Islamic education. The distribution of tasks at the lecturer and administrative staff levels is also carried out by considering the competence and academic background of each, so that the managerial process runs effectively and efficiently.

Research (Rahman, 2022) confirms that the urgency of management education in student organizations in Islamic universities is very important to shape students' leadership character and professionalism in an organizational context. The synergy between formal management education

and organizational education strengthens the role of universities in producing a generation of Muslim intellectuals who excel in spirituality, leadership, and managerial skills.

In terms of implementation (actuating), STAI Al-Furqan Makassar employs a lecture system integrated with Islamic values, evident in the syllabus design, teaching methods, and interactions between lecturers and students. Learning activities are conducted not only in classrooms but also through Islamic study forums, religious mentoring, and leadership training based on Islamic brotherhood (ukhuwah Islamiyah) values. Programs such as student Islamic boarding schools (pesantren mahasiswa), development of Islamic student organizations, and routine social services are integral to the learning process, reinforcing students' Islamic character. In its implementation, the campus organizational culture, which upholds the values of sincerity, discipline, and responsibility, is strongly felt in daily activities within the campus environment. Regarding the aspect of supervision (controlling), STAI Al-Furqan Makassar conducts periodic evaluations of all academic and non-academic activities. Evaluations are carried out through monthly coordination meetings, monitoring of the teaching and learning process by the Vice Chairman I, and annual work program audits by the internal quality assurance institution. Furthermore, student satisfaction surveys regarding academic services and religious guidance serve as important instruments to assess the effectiveness of Islamic education management implementation. The evaluation results are used to improve programs in the following year and serve as a basis for strategic policy making.

The implementation of Islamic education management at STAI Al-Furqan Makassar has been in accordance with modern management principles based on Islamic values. The campus culture, which is open to the diversity of student backgrounds, also strengthens managerial effectiveness, because all activities are based on a collective spirit to build an inclusive and progressive Islamic civilization. Thus, educational management on this campus is not only administrative, but also transformative in shaping Islamic character and academic culture in a multicultural society. According to (Hazin & Laila, 2022), the implementation of Islamic education management in higher education faces complex challenges, especially in the context of general education institutions that often give a limited portion to Islamic religious courses. The lack of credit hours, theoretical learning approaches, and lack of curriculum continuity are the main problems that affect the effectiveness of Islamic education on campus. Therefore, Islamic education management needs to design strategies that are able to integrate Islamic values into a sustainable, relevant, and contextual learning system (Khomsinnudin et al., 2024). This includes comprehensive curriculum planning, improving the quality of religious lecturers, and implementing innovative and applicable teaching methods. With proper management, Islamic education in higher education will not only become an academic formality, but can also function as a means of character building and strengthening students' spirituality in the face of the challenges of the times (Kasanah, 2025).

### **3.2. Form and Manifestations of Multiculturalism on University**

STAI Al-Furqan Makassar is an Islamic higher education institution located in the midst of a multicultural metropolitan society. The diversity of students pursuing education at this campus reflects the real portrait of Indonesia's pluralism. Observations and interviews indicate that STAI Al-Furqan students come from various ethnic backgrounds and regions, including the Bugis, Makassar, Toraja, Mandar, Javanese, Buton, and tribes from Eastern Indonesia such as Papua and Nusa Tenggara. This diversity of regional origins turns the campus into a space for complex social interaction rich in cultural dynamics. This diversity is not only evident in geographical origins but

also in the cultures, languages, and traditions brought by each student. For example, students from Bugis and Makassar are accustomed to using their local languages for informal communication, while students from outside Sulawesi often introduce their regional traditions during group discussions or student activities. In daily life, differences in dressing styles, communication methods, and even approaches to religious activities can be observed, although all remain within the framework of Islamic teachings. Some students maintain traditions such as sharing local delicacies during religious events or introducing local culture in campus activities like art performances and commemorations of Islamic holidays.

Furthermore, the activities of student organizations at STAI Al-Furqan Makassar also reflect a spirit of diversity. There are various intra- and extra-campus organizations such as the Student Executive Board (BEM), Campus Da'wah Institute, Student Associations of Study Programs, as well as Islamic and cultural study groups. Within these organizations, students from different backgrounds collaborate to design programs that have an Islamic nuance while also accommodating a spirit of plurality. For example, in the implementation of intensive Ramadan programs (*pesantren kilat*), cross-cultural thematic discussions, and seminars on Islam and culture, students are given space to convey perspectives based on the background of traditions and values they bring. This diversity has two sides. On the one hand, it creates an inclusive academic climate, rich in socio-cultural insights, and strengthens the value of Islamic brotherhood (*ukhuwah Islamiyah*) among students (Hidayah & Sholikhah, 2024). On the other hand, the potential for differences in perception, communication conflicts, or group exclusivism remains a challenge. However, so far, the campus has provided a guidance approach that emphasizes moderate Islamic values, tolerance, and unity. This is an important foundation in maintaining harmony and creating a campus atmosphere that is conducive to growing together in difference. Thus, the diversity at STAI Al-Furqan Makassar is not just a social reality, but also a social and cultural capital that enriches the Islamic education process. Through campus management that is open to differences and consistent guidance, this diversity can be directed into a strength in shaping a generation of tolerant, inclusive Islamic individuals who are ready to contribute in a diverse society.

### **3.3. Multiculturalism Challenges to Islamic Education Management**

The diversity present at STAI Al-Furqan Makassar undeniably brings its own unique color to the dynamics of campus life. However, behind the positive values offered by this diversity, there are a number of challenges faced by the management and academic community in organizing harmonious and effective Islamic education. These challenges mainly arise in the form of cultural conflicts, difficulties in fostering a uniform Islamic character, and communication barriers between students and between lecturers and students. One of the main challenges is the potential for conflict between students due to differences in cultural backgrounds. Observations and interviews revealed that some minor frictions often occur, both verbally and in the form of exclusive attitudes between ethnic groups. For example, in group work or organizational activities, students tend to form circles of friends based on the same regional origin, which indirectly can create distance with other groups. Although it does not lead to open conflict, this situation indicates the existence of social grouping which, if not managed properly, can trigger division and hinder the spirit of togetherness expected in Islamic education.



Another fairly complex challenge is the difficulty in unifying Islamic character-building programs amidst cultural diversity. The campus has religious development programs such as student Islamic boarding schools, Islamic mentoring, and strengthening morals through religious activities. However, student responses to these programs are not always uniform. Some students from certain regions have traditional approaches to religion that differ from the formal approach implemented by the campus. This creates a gap in understanding and interest, making the success of Islamic character-building programs uneven. Differences in worship practices, interpretations of Islamic values, and even dress codes indicate that character development cannot be done in a "one-size-fits-all" manner, but rather requires flexible and contextual strategies. In addition, communication barriers are also a real challenge in this multicultural campus environment. Different languages and ways of communicating, both between students and between students and lecturers, sometimes lead to misunderstandings. For example, students from more expressive or open cultural backgrounds are sometimes considered impolite by students or lecturers from more closed or formal cultures. On the other hand, silence and lack of active participation in discussions are often misinterpreted as a lack of interest in learning. These communication barriers are not only about verbal language but also involve different nonverbal communication styles between cultures. As a result, the learning process can be hindered, and the relationship between academics becomes less harmonious.

According to Ramadhan et al., 2023, in facing the challenges of multiculturalism, the communication management strategies implemented in Islamic educational and da'wah institutions are a key factor in the success of Islamic education management. The diversity of students' cultural backgrounds requires effective communication management that is sensitive to differences. Strategies such as internal and external communication management, as well as value-based Islamic da'wah communication as implemented by various educational foundations and figures like Ust. Felix Siau, can serve as a reference in building an inclusive Islamic educational environment. With a communication approach that prioritizes Islamic teachings, beliefs, laws, and morals, Islamic education management can respond to multicultural dynamics wisely and strategically, while also strengthening Islamic identity within the framework of diversity (Syahroni & Rofiq, 2025). Facing these challenges, STAI Al-Furqan Makassar has made various efforts, such as providing character and leadership training for students, organizing intercultural dialog forums, and encouraging lecturers to have cultural sensitivity in teaching and guiding students. Although not fully effective yet, these steps demonstrate the institution's commitment to managing diversity wisely within the framework of Islamic values, which are a blessing for all of humanity. Thus, the challenges of multiculturalism in the environment of STAI Al-Furqan Makassar are not just obstacles, but opportunities to strengthen Islamic education management that is responsive to social realities. Strengthening an inclusive, dialogical, and adaptive approach is key to overcoming differences and building an Islamic campus that is not only academically excellent but also mature in social and spiritual life. One of the main challenges, according to (Sholeh, 2023), facing Islamic education management in the era of educational globalization is multiculturalism. The diversity of students' cultural, linguistic, and social backgrounds requires Islamic educational institutions to manage inclusive and adaptive learning systems. In this context, the management of Islamic educational organizations is not only required to maintain the quality of education, but must also be able to design policies and strategies that respect diversity and facilitate harmonious intercultural interaction (Rofli' & Latifah, 2023). Thus, effective management of Islamic education in the era of globalization also depends on managerial skills in facing and integrating multicultural values into educational practices based on Islamic values.

**The Impact of Management on Harmony and the Quality of Education** The Islamic educational management implemented at STAI Al-Furqan Makassar shows a significant impact on creating a conducive academic atmosphere and improving the quality of interaction among academic staff amidst the cultural diversity of the student body. Based on the results of observations and interviews with students and lecturers, it can be concluded that the application of management principles oriented toward Islamic values such as justice, consultation, responsibility, and tolerance has contributed positively to the harmonization of campus life. Generally speaking, the academic atmosphere on campus is considered conducive. Students feel comfortable attending lectures and

other campus activities because they are supported by an open and inclusive academic climate. The professors provide a healthy discussion space regardless of the students' cultural background or region of origin. The learning process takes place in a dialogic atmosphere with full respect for differing opinions. The campus also provides space for students to express their aspirations, both thru official forums like student organizations and directly to academic staff. This strengthens students' sense of belonging to the institution and boosts their learning spirit.

Additionally, students also feel valued and treated fairly, without any discrimination based on ethnicity, language, or cultural background. In interviews conducted with several students from outside South Sulawesi, they admitted they did not experience different treatment and were able to blend in well with campus life. In fact, the campus actively encourages the involvement of all students in internal campus activities, both academic and non-academic. The values of equality in Islam serve as the foundation for treating every student equally, whether in administrative services, academic assessment, or Islamic guidance. Another positive impact is seen in the high level of student involvement in Islamic activities and self-development. Activities such as Islamic mentoring, regular studies, leadership training, and community service based on da'wah are always attended by students from diverse cultural backgrounds. This participation demonstrates that the Islamic education management implemented is capable of bridging differences and fostering a collective spirit in strengthening Islamic identity. Additionally, student organizations are also actively creating cross-cultural programs that strengthen a tolerant and socially aware understanding of Islam.

Nevertheless, it cannot be denied that there are still some challenges, such as differences in thinking styles and communication methods, which sometimes lead to misunderstandings between students. However, overall, the impact of the Islamic education management practices implemented has created a harmonious learning environment and supported the improvement of educational quality. Collaboration between leadership, faculty, and students in maintaining moderate Islamic values is the key to creating a healthy and productive campus ecosystem. Thus, Islamic educational management based on inclusive, participatory, and just values has proven capable of fostering a harmonious academic atmosphere and enhancing student engagement in the educational process as a whole, both intellectually and spiritually.

#### 4. CONCLUSION

Islamic Education Management at STAI Al-Furqan Makassar has been successfully implemented systematically and adaptively by integrating Islamic values into all aspects of educational management, from planning, organizing, implementing, to supervising. The cultural, ethnic, and background diversity of the students is seen as a potential for enriching the inclusive and moderate Islamic education process. Despite facing various challenges of multiculturalism such as potential conflict, differences in religious understanding, and communication barriers, the campus administration was able to respond thru educational and managerial strategies based on moderate Islamic values. The implementation of the values of justice, deliberation, brotherhood, and tolerance has created a harmonious academic atmosphere, encouraged student engagement, and holistically improved the quality of education. Thus, Islamic educational management that is responsive to diversity has proven to be a transformative force in building a civilized and high-quality campus civilization.

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