



Digital Quality Management in Islamic Education: A Framework for E-Learning Integrity and Religious Value Internalization

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Abstract

This study aims to analyze and develop a Digital Quality Management (DQM) framework for Islamic Educational Institutions to improve the quality of e-learning while strengthening the internalization of religious values. Using a qualitative case study approach, data was obtained through in-depth interviews with research subjects, including leaders of Islamic educational institutions, heads of curriculum departments, e-learning managers, teachers and students, participant observation, and documentation of policies, quality guidelines, academic reports, and digital archives. Data analysis followed the interactive model of Miles and Huberman, including reduction, presentation, and conclusion drawing, with validity ensured through triangulation of sources, methods, and observers. The results of the study formulated four pillars of digital quality management: the integration of *uswah hasanah* values in cyber risk management, the role of *tafaqquh fiddin* as a digital literacy strategy for students, the “*sunnah* fasting-based independent time audit” model for device self-regulation, and the effectiveness of “double certification” in ensuring teacher academic integrity. This research contributes practical operational guidelines for Islamic schools to ensure that technology functions as a reinforcement of religious identity, not merely as an administrative tool. Overall, this digital quality management framework holistically integrates the dimensions of technology, quality management, and Islamic values to address digital transformation in Islamic educational institutions.

INTRODUCTION

Digital transformation has become an inevitability in the world of education, including in Islamic Educational Institutions (LPI). The pressure to adapt to technological advances, expand access to learning, and improve administrative efficiency has prompted many LPIs to adopt e-learning systems (Ahmad et al., 2023; Dritsas & Trigka, 2025). However, the rapid adoption of

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technology is often not balanced with careful planning to maintain and integrate religious values as the core identity and mission of the institution. Many e-learning platforms in LPIs only function as digital repositories for conventional materials, without being designed to organically instill Islamic values such as *amanah* (honesty), *ta'awun* (cooperation), and *qudwah* (exemplary behavior) in the learning experience (Ahmad & Khalid, 2024). Without a clear quality management framework, digitization risks reducing the essence of holistic Islamic education (Elihami et al., 2024), making it urgent to develop a Digital Quality Management (DQM) model that makes the integration of religious values a key quality indicator.

Another challenge lies in the digital competency gap among human resources. Educators in many Islamic boarding schools, who generally excel in traditional religious studies (*kitab kuning*), are often unprepared to meet the demands of effective digital learning management (Munyaradzi et al., 2024). The teacher recruitment and professional development system has not fully anticipated the needs of the digital era, where mastery of the Learning Management System (LMS) must be combined with the ability to design Islamic-based learning experiences (Alenezi, 2023; Stutchbury et al., 2025). The technology training provided is often general in nature and does not address strategies for integrating religious values into digital instructional design. As a result, the use of e-learning is not optimal, and the internalization of values only occurs verbally, not through interaction and the design of the platform itself. Therefore, the development of the Digital Quality Management (DQM) framework must be accompanied by a roadmap for improving teacher capacity so that they can become facilitators who combine knowledge, technology, and manners in the digital space.

At the community level, there are deep concerns about the impact of digital learning on the degradation of social interaction and moral values. Parents and guardians of students at various modern Islamic boarding schools express concern that digital learning reduces the intensity of character building through direct role modeling (*qudwah*) from teachers and positive interactions among students (Paramansyah et al., 2024). These concerns are exacerbated by the phenomenon of individualistic tendencies and a lack of value monitoring while children are active in the digital space. This fact confirms that the success of e-learning is not only measured by technical aspects and user satisfaction, but also by its ability to create a virtuous virtual ecosystem that encourages collaboration and empathy (Mystakidis et al., 2021). Therefore, a comprehensive Digital Quality Management (DQM) framework needs to incorporate collaborative monitoring mechanisms between teachers, parents, and the community, as well as design digital activities that intrinsically encourage the practice of social and religious values.

Furthermore, the weakness of the digital quality assurance system specific to the LPI context poses a serious obstacle to accountability and sustainable development. Until now, the LPI has tended to adopt general national or international education quality standards, without adjusting them to the specific objectives of Islamic education, which emphasizes the formation of *insan kamil* (perfect human beings) (Nurjaman et al., 2022). As a result, e-learning program evaluations have only focused on aspects of accessibility, usability, and user satisfaction, without measuring the extent to which values such as scientific integrity, respect for teachers (*ta'dzim*), and internalization of worship are built through the digital process. Internal audits at a number of LPIs confirm that self-evaluation reports rarely touch on the impact of digital learning on the formation of students' religious character

(Masuwai et al., 2024). Therefore, the development of a holistic Digital Quality Management (DQM) framework is urgently needed to provide measurement tools, standard operating procedures (SOPs), and audit mechanisms that ensure that digitization strengthens, rather than weakens, the religious identity and mission of LPIs.

A literature review shows that the issue of integrating e-learning and religious values has attracted the attention of researchers. Several studies document efforts to adapt digital platforms such as Moodle for religious learning by incorporating content from the Quran, hadith, and fiqh (Islam & Fawait, 2025; Sari, 2025). On the other hand, research on education quality management in the digital era identifies the need for specific standards and indicators that not only evaluate techno-pedagogical aspects but also assess the internalization of moral values and Islamic identity (Bararah, 2020; Musslifah et al., 2025). Several theoretical studies have also formulated a framework for technology integration based on religious values. One example is the Islamic E-Learning Quality model, which emphasizes the pillars of transparency, justice, and spiritual accountability as its main indicators (Fahmi et al., 2021; Sugiarto, 2025). However, the existing literature is still fragmented, with most discussing e-learning and religious values separately, or only touching on quality management in general without designing an integrated, measurable, and holistically operational Digital Quality Management (DQM) framework (Ramli et al., 2025). Thus, there is a gap in formulating a Digital Quality Management (DQM) framework that explicitly and systematically integrates digital quality principles, e-learning platforms, and the internalization of Islamic religious values.

The novelty of this research lies in its attempt to synthesize and harmonize three domains that are usually discussed separately: e-learning technology, quality management systems, and Islamic values. This differs from previous studies, which generally focus on a single aspect, such as the development of religious digital content or generic digital education quality standards (Fahmi et al., 2021). This study specifically develops an integrated framework (DQM) that is practical and applicable. This framework is not only a theoretical concept, but is equipped with operational guidelines, measurement tools, and concrete implementation steps that can be directly adopted by madrasas, Islamic boarding schools, and Islamic schools. The aim is to ensure that the application of digital technology actually functions as an effective enabler for strengthening religious identity and internalizing Islamic values in the entire educational process.

The urgency of this research stems from the critical need for LPI to have concrete strategic guidelines in facing digital transformation. The majority of LPI experience double pressure: on the one hand, they are encouraged to adopt e-learning to improve competitiveness and efficiency; on the other hand, they have the primary responsibility to maintain and instill religious values as the core of their identity. Without an integrated framework such as DQM, digitization tends to be sectoral, reactive, and risky, causing disorientation, where technical aspects develop rapidly while the mission of character building and Islamic values are eroded. Therefore, the presence of a holistic and applicable Digital Quality Management (DQM) framework is urgently needed, not only to prevent the degradation of values, but also to ensure that technology acts as a catalyst for the realization of Islamic education that is superior, relevant to the times, and remains firmly rooted in religious teachings. Based on this background, the purpose of this study is to analyze and develop a Digital Quality Management (DQM) framework for Islamic Educational

Institutions to improve the quality of e-learning while strengthening the internalization of religious values. This is different from previous research which generally focused on one aspect, namely the development of digital religious content.

METHODS

This study uses a qualitative approach with a case study design, which is considered appropriate for exploring an in-depth understanding of social phenomena in their natural context (Busrat et al., 2025; Cole, 2024; Engkizar et al., 2023, 2025; 2022; Kassymova et al., 2025; Mutiaramses et al., 2025; Numan et al., 2025; Oktavia et al., 2023; Rahman et al., 2025; Saminu et al., 2025; Seminikhyna & Lutsenko, 2024). Case studies allow researchers to explore the complexity of Digital Quality Management (DQM) implementation in Islamic Educational Institutions holistically, focusing on the dynamic interaction between technological aspects, quality management, and religious values that are unique and contextual (Mtisi, 2022; Sabrina et al., 2022). This approach was chosen because the development of the Digital Quality Management (DQM) framework not only concerns the technical aspects of e-learning but also the integration of religious values that are normative, cultural, and interpretive in nature, thus requiring an in-depth exploration of the meanings, processes, and practices that occur in the field.

The research location was set at one of the Islamic Educational Institutions in Banyuwangi, which was purposively selected based on criteria as an Islamic educational institution that consistently integrates religious values into formal education, while demonstrating commitment and innovation in the use of e-learning for the learning process and academic management. The selection of a single case study allows for comprehensive and contextual deepening, where researchers can directly observe the interaction between digital systems and the religious culture that has developed in the Islamic educational institution environment. The unique context of Islamic educational institutions with boarding systems and strong Islamic scientific traditions makes this location representative for formulating a holistic and applicable Digital Quality Management (DQM) framework for other Islamic educational institutions.

The data sources consist of primary and secondary data. Primary data was obtained through in-depth interviews and participant observation of key informants directly involved in the planning, implementation, and quality control of e-learning. Key informants included the deputy head of the curriculum department and e-learning managers, while supporting informants consisted of teachers, educational staff, and students who interacted daily with the digital platform. Informants were selected using purposive sampling to ensure comprehensive coverage of perspectives (Ahmad & Wilkins, 2025). Secondary data were obtained from analysis of policy documents, quality guidelines, academic reports, digital archives, and related literature, which served to confirm and enrich the primary data. The following table shows the informants in this study.

Table 1. Infomant data

No	They report	Gender		Quantity
		Male	Women	
1	Leaders of Islamic Education Institutions	1		1
2	Deputy Head of	1		1

Curriculum			
3	E-Learning manager	2	2
4	Teacher	3	3
5	Stuttgart	5	5
Quantity			20

Data collection techniques were conducted through semi-structured interviews, participant observation, and documentation studies. In-depth interviews were conducted using flexible instruments to explore informants' perceptions, experiences, and strategies related to the integration of religious values in e-learning and digital quality management. Participant observation was used to directly observe digital learning practices, technology usage culture, and the internalization of Islamic values in daily interactions in classrooms and dormitories. Documentation studies were conducted on policy documents, digital lesson plans, quality audit reports, and online communication archives to track consistency between policy and practice.

The Miles and Huberman interactive model analysis technique was chosen for this study because it is capable of processing qualitative data systematically and continuously through the stages of data reduction, data presentation, and conclusion drawing and verification. This model is relevant for analyzing the complexity of developing a Digital Quality Management (DQM) framework that involves managerial aspects, e-learning technology, and the integration of religious values. To ensure data validity, source, method, and observer triangulation were applied. Source triangulation was carried out by comparing information from key informants such as the principal, vice principal, and e-learning manager with supporting informants, namely teachers, educational staff, and students. Method triangulation combined interviews, observation, and documentation, while observer triangulation involved more than one researcher in the analysis process. This approach ensures that the research findings are valid, objective, and scientifically accountable.

This study adheres to research ethics principles by guaranteeing the confidentiality of informants' identities, obtaining informed consent prior to data collection, and granting informants the right to withdraw at any time. The research findings are presented honestly and contextually to provide practical contributions to the development of digital quality in Islamic Educational Institutions, as well as theoretical contributions to the study of the integration of technology and religious values in education.

RESULT AND DISCUSSION

Integration of *Uswah Hasanah* Values in Cyber Security Risk Management for Islamic Boarding School Students

At an educational institution in Banyuwangi, the integration of *uswah hasanah* values forms the main foundation for cyber security risk management for students in Islamic boarding school and dormitory-based educational environment. This approach does not rely solely on technical controls and formal sanctions, but rather on moral exemplarity. Caregivers and teachers are required to be digital role models by demonstrating wise, ethical, and productive use of technology, such as positive social media use, honest online time management, and compliance with the educational institution's device rules. This exemplary behavior encourages the internalization of Islamic cyber

manners and ethics in students, so that compliance with cyber security policies such as the use of VPNs and content filters is understood as a moral value, not just a rule. This moral-based approach effectively mitigates cyber risks and is in line with findings on the importance of role models in the quality of ethical and spiritually responsible Islamic e-learning (Rochim & Khayati, 2022). This is supported by the results of interviews with leaders of Islamic educational institutions who stated that:

Here, we don't just make rules about the use of gadgets and the internet, but more importantly, we set an example. Teachers and religious instructors must first be disciplined in their use of technology. If we prohibit students from accessing certain content, then we ourselves must also be disciplined and wise. That way, students don't feel like they are being monitored, but rather that they are following an example (informant 1)

The results of the interview above show that the Head of the Islamic Education Institution emphasizes exemplary behavior as the main strategy in managing the use of gadgets and the internet in schools, where teachers and *ustadz* are required to first demonstrate orderly, disciplined, and wise digital behavior, so that students' compliance with the rules does not arise from supervision or coercion, but from a process of emulation that builds awareness and internalization of ethical values in the use of technology. For further clarification, please refer to the image below.

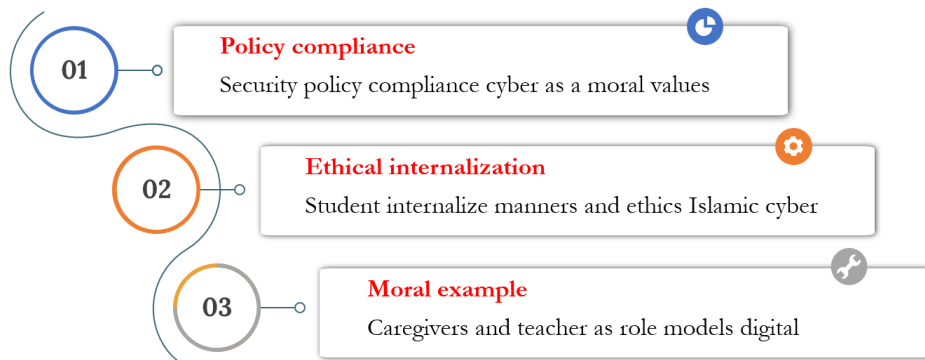


Fig 1. The impact of integrating *uswah hasanah* values

The image represents the *uswah hasanah* Value Integration Pyramid in cybersecurity risk management in the *pesantren* educational environment. The base layer of the pyramid shows moral exemplarity, where teachers and caregivers act as digital role models who display wise, ethical, and responsible technological behavior (Hammer et al., 2021). From this exemplary behavior grows a layer of ethical internalization, which is the process of students absorbing Islamic cyber etiquette and ethics as part of their personal character. The top of the pyramid depicts policy compliance, where students comply with cybersecurity rules not because of pressure or sanctions, but because of an internalized and sustained moral awareness.

The Contribution of *Tafaquh Fiddin* in Mitigating Information Overload Among Islamic Boarding School Students in the Era of Big Data

The curriculum in Islamic educational institutions emphasizes *tafaquh fiddin*, which is the ability to sort, verify, and understand the essence of religious teachings through authoritative sources that function as a strong epistemological filter against the flood of information. Students are taught to prioritize verification of truth (*tabayyun*) and *fardhu 'ain* (individual obligation) knowledge, so that they instinctively develop information scaffolding skills. They do not simply consume information from the internet, but critically compare it with the *matan* (original text) of the classical texts they have mastered. This practice makes

them more immune to hoaxes and information anxiety (FOMO) caused by information overload, making spiritual values an effective digital literacy strategy in the era of big data. These results support findings that state that the integration of religious content in digital platforms can increase students' critical thinking skills [Gulo & Tapilaha, \(2024\)](#) and reinforce the view that digital education quality standards must include value-based information literacy skills ([Yogi & Aimah, 2025](#)). The results of interviews with teachers at Islamic educational institutions stated that:

We instill tafaqqub fiddin not only as mastery of religious material, but as a way of thinking. We accustom our students not to immediately believe information circulating on the internet. They are always directed to verify, to compare with clear sources, especially the classical texts they have studied. So when religious issues go viral, they are not easily provoked (informant 2)

The interview results show that the implementation of *tafaqqub fiddin* in Islamic educational institutions is not only oriented towards mastering religious material, but also shapes the critical thinking of students in responding to digital information. Through the habit of *tabayyun* and verification with authoritative sources such as classical Islamic texts, students are able to rationally filter religious information. This approach makes students less susceptible to being provoked by viral religious issues and more prudent in using information from the internet. For further details, see the following table:

Table 2. Contribution of *tafaqqub fiddin* Values in Information Mitigation

No	Description	Results
1	Mentoring <i>tafaqqub fiddin</i> as the basis of the curriculum to guide students to understand religious teachings through authoritative sources	Students have a strong epistemological filter framework in dealing with the flow of digital information
2	Habituation of the value of <i>tabayyun</i> (verification of truth) in receiving information from the internet and social media	Students are more critical and not easily influenced by hoaxes
3	Priority inculcation of <i>fardhu 'ain</i> knowledge in the process of religious learning and assistance	Students are able to determine information that is essential and relevant to spiritual and intellectual needs
4	Assistance in information analysis by comparing digital content and the <i>kitab kuning</i>	Develop the ability to scaffolding information and think comparatively
5	Integration of spiritual values as part of students' digital literacy	Students are more immune to information anxiety (FOMO) and information overload
6	Strengthening value-based digital literacy through continuous mentoring	Increasing the critical power of students and achieving value-based digital education quality standards

The table explains that *tafaqqub fiddin*-based mentoring in Islamic educational institutions serves as a digital literacy strategy integrated with spiritual values. Through the habit of *tabayyun* and prioritizing *fardhu 'ain* knowledge, students are not only equipped with technical skills in accessing information, but also an epistemological framework for critically filtering,

verifying, and interpreting information. The practice of comparing digital content and classical Islamic texts strengthens students' information scaffolding abilities, making them more resistant to hoaxes, FOMO, and information overload. These findings confirm that the integration of religious values increases students' critical thinking skills [Gulo & Tapilaha, \(2024\)](#) and support the view that the quality of digital education should ideally be based on value-based information literacy [\(Yogi & Aimah, 2025\)](#).

The “*Sunnah*-Based Self-Audit of Screen Time” Model in Controlling Social Media Addiction Among Islamic Boarding School Students

Screen time among Islamic boarding school students remains a managerial challenge. The “Self-Regulated Time Audit Based on *Sunnah* Fasting” model utilizes spiritual discipline as a behavioral intervention. Students consciously link the control of physical desires (fasting) with the control of digital desires (limiting social media), creating a self-regulation framework based on religious values. These findings indicate that linking deeply rooted spiritual practices with modern issues (device addiction) results in stronger internal motivation and a significant increase in self-awareness regarding their screen time [\(Parvatiyar & Sheth, 2023\)](#). This not only reduces wasted time on social media, but also positively correlates with an increase in time allocated to academic activities and *muthola'ah* (independent study) of the *Kitab Kuning*. This approach emphasizes the need for value-based interventions in digital time management and supports the Digital Quality Management (DQM) framework, which integrates digital behavior indicators with Islamic educational goals [\(Rahman, 2025\)](#). This is the result of interviews with students at Islamic educational institutions who stated that:

When observing the sunnah fast, I feel more disciplined in restraining myself, not only from eating and drinking, but also from opening my cell phone unnecessarily. It seems a waste to fast but spend all my time scrolling through social media. From there, I became more aware of how long I hold my device, and now I spend more time reading the Quran (informant 3)

The statement above is supported by the results of interviews with other students about their self-control regarding social media addiction.

At first, I observed the sunnah fast with the intention of simply worshiping. But over time, I felt uncomfortable fasting while being busy on my phone. Now I limit myself, only opening my device when necessary. I redirect the free time that I used to spend on social media to reading books, so that my learning activities are more focused (informant 4)

Based on the two interviews, it can be concluded that *sunnah* fasting plays an effective role in shaping the self-control of *santri*, not only in physical aspects but also in the use of gadgets. This religious practice fosters internal awareness to limit unproductive digital activities, so that *santri* voluntarily reduce their screen time. As a result, the time previously spent on social media is now devoted to more meaningful academic activities, particularly *muthola'ah kitab*, which ultimately improves the students' focus and quality of learning. This conclusion shows that the integration of spiritual discipline with digital behavior management can produce sustainable and value-based self-regulation

The Effectiveness of the “Dual Certification (Teacher and Ustadz/Ustadzah)” Model in Improving the Quality of Multicurricular Learning

Teachers play a dual role as formal educators and boarding school caregivers in an Islamic educational institution. These findings highlight the value of Dual Certification as a unique indicator of human resource quality

(Rahman, 2025). Dual Certification ensures that teachers not only master the pedagogy of general subjects (in accordance with national standards), but also have religious scientific authority (*sanad*) recognized by the Islamic educational institution community (Anselmus Dami et al., 2022). Possession of this certification facilitates seamless code-switching abilities, allowing them to flexibly link physics material with verses from the Quran or insert values of *adab* (etiquette) into sociology discussions, making the teaching material more relevant and internalized by the students. The effectiveness of this model makes Dual Certification a unique competency standard that guarantees dual academic integrity in Islamic boarding schools. These results reinforce findings on the importance of teachers' capacity to integrate religious content with digital materials Syukri & Rosyad, (2025) and support the inclusion of holistic and contextual teacher competency dimensions in the digital quality framework (Castañeda et al., 2022). For more details, see the following table.

Table 3. Effectiveness of the “dual certification” model

No	Description	Results
1	Mentoring to improve the competence of teaching staff through the possession of Dual Certification (general pedagogy and religious science/ <i>sanad</i>)	Ensuring the quality of human resources that meet national standards of education and Islamic boarding school scientific authorities
2	Teacher assistance in integrating general materials with Islamic values and references	The realization of dual academic integrity in the learning process
3	Pedagogical <i>code-switching</i> training between science, social, and religious values	Teachers are able to relate the subject matter to kauniyah verses and <i>adab</i> values contextually
4	Mentoring internalizes the values of <i>pesantren</i> manners in class discussions and interactions	Teaching materials are more relevant, meaningful, and easy to internalize by students
5	Strengthening the dual role of teachers as formal educators as well as caregivers of Islamic boarding schools	Build a holistic educational relationship between teachers and students
6	Determination of Dual Certification as a unique competency standard of the institution	Ensuring the quality of Islamic boarding education with sustainable academic integrity

The table interprets that dual certification serves as a strategic mechanism in ensuring the quality of human resources in Islamic educational institutions by strengthening the role of teachers as formal educators and caregivers in Islamic educational institutions (Jami & Muharam, 2022). Through continuous mentoring, teachers not only meet national pedagogical standards but also have religious scientific legitimacy recognized by the *pesantren* community. This combination allows for natural pedagogical code-switching, where science and social studies material can be linked to verses from the Quran and Islamic values, making learning more contextual and meaningful for students. This integration strengthens the internalization of values and conceptual understanding among students, while also affirming dual certification as a unique competency standard that guarantees dual academic integrity in Islamic boarding schools (Castañeda et al., 2022). For more details, see the image below.

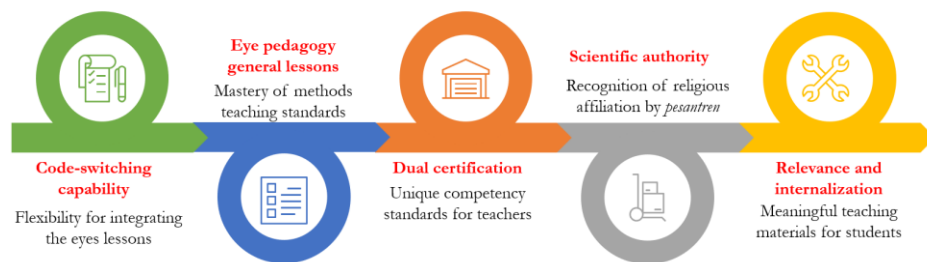


Fig 2. Dual Certification structure

The image represents the dual certification structure in Islamic educational institutions as an integrated system that mutually reinforces the competencies of teachers. The layered hexagonal visual shows that Dual Certification is the core of human resource quality, connecting two main domains, namely general subject pedagogy and religious scientific authority (Muhammad & Nugraheni, 2022). Mastery of national standard teaching methods goes hand in hand with the recognition of religious scholarship based on *pesantren sanad*. The integration of these two competencies gives rise to code-switching abilities, namely the flexibility of teachers in linking general material with Islamic values contextually (Mumin, 2023). The ultimate impact is an increase in the relevance and internalization of teaching materials, so that learning does not stop at the transfer of knowledge, but forms meaningful understanding and *santri* manners. Overall, this picture confirms that dual certification serves as a unique competency standard that guarantees academic and spiritual integrity simultaneously.

CONCLUSION

A holistic Digital Quality Management (DQM) framework as a solution to the challenges of integrating technology and religious values in Islamic Educational Institutions (LPI), particularly through case studies in Islamic educational institutions. The results of the study show that digital quality is not only measured from a technical aspect, but also through four main pillars of integration: first, the application of *uswah hasanah* values as the basis for cybersecurity risk management, where the exemplary behavior of teachers becomes the moral standard for the digital behavior of students. Second, the strengthening of Tafaquh Fiddin, which equips students with the ability to tabayyun (verify) in filtering information in the era of big data. Third, the use of the “Self-Time Audit Based on Sunnah Fasting” model, which utilizes spiritual discipline to overcome social media addiction through strong self-regulation. Finally, the effectiveness of “Double Certification” for teaching staff ensures the quality of human resources who are able to switch between general material and Islamic values naturally. Overall, this Digital Quality Management (DQM) framework proves that technology at LPI can serve as a reinforcement of religious identity if managed with quality standards that touch on cognitive, behavioral, and spiritual aspects simultaneously.

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