

Quantitative Analysis of the Mediating Role of Organizational Learning in the Relationship between Islamic Values Integration and Technological Transformation on Educational Service Quality

Imam Fahrurrozi¹, Munirul Abidin², Imam Fahrurrozi³

UIN Maulana Malik Ibrahim Malang^{1,2}, STAI Darul Ulum Banyuwangi³
250106310004@student.uin-malang.ac.id, munirul@bio.uin-malang.ac.id,
shema1705@gmail.com

Abstract: *This study aims to analyze the influence of the integration of Islamic values and technological transformation on the quality of educational services, with organizational learning as a mediating variable. Using a quantitative approach, data were collected through questionnaires from 105 respondents, consisting of teachers, education staff, and leaders at several Islamic educational institutions in Banyuwangi. Data analysis used Partial Least Squares Structural Equation Modeling (PLS-SEM) with the help of SmartPLS 4 software. The results showed that the integration of Islamic values and technological transformation directly had a positive and significant effect on organizational learning and the quality of educational services. Furthermore, organizational learning was proven to act as a significant partial mediator in the relationship between the two independent variables and service quality. The coefficient of determination (R²) for the educational service quality variable of 0.683 indicates that the proposed model has strong explanatory power. This finding underscores that to improve service quality in the digital era, Islamic educational institutions need not only to strengthen value integration and technology adoption but also to systematically build organizational learning capacity. This capacity, which includes mechanisms for knowledge sharing, reflection, and adaptation, serves as a critical catalyst that optimizes the synergistic impact between Islamic ethics and technological innovation.*

Keywords: *Transformation, Organizational Learning, Educational Services, Technology*

Introduction

The digital disruption era, characterized by rapid advancements in information technology, has brought transformative impacts across various sectors, including education. Educational institutions are required to adapt and leverage technological progress to enhance the quality and accessibility of their services. In the Indonesian context, as the country with the world's largest Muslim population, this challenge is accompanied by the necessity to preserve and integrate Islamic values, which form the foundation of identity

and the learning process.¹ The integration of Islamic values and technological transformation in educational services is no longer merely an option, but an imperative to prepare a generation of Muslims who are excellent, of noble character, and capable of competing on the global stage.

On one hand, Islamic values offer a moral and ethical framework essential for shaping student character. Integrating these values into the curriculum and learning processes has been empirically proven to improve learning outcomes.² This approach helps students connect their academic knowledge with their real-life experiences as Muslims, thereby making learning more meaningful and contextual. Similar findings emerge in the context of higher education in France, highlighting how the integration of science, technology, and Islamic values can enhance the achievement of expected learning outcomes.³

On the other hand, technological transformation offers powerful tools and methodologies to revolutionize educational delivery.⁴ The digitalization of Islamic education, encompassing the use of Learning Management Systems (LMS) and flipped classroom models, has been successfully implemented in several institutions.⁵ Such a transformation seeks to balance technology adoption with the preservation of core Islamic values. Furthermore, innovations such as mobile learning (m-learning) have been identified as a transformative force in Islamic education, enhancing engagement and accessibility to religious knowledge.⁶ Even local and Islamic values such as justice, honesty, and responsibility can be integrated into technology-based

¹ Ainal Gani, Mirta Oktavani, and Suhartono Suhartono, "Pendidikan Agama Islam: Fondasi Moral Spiritualitas Bangsa," *Al-I'tibar: Jurnal Pendidikan Islam* 11, no. 3 (October 30, 2024): 289-97, <https://doi.org/10.30599/jrek7951>.

² Nining Purwati et al., "Increasing Islamic Junior High School Students Learning Outcomes through Integration of Science Learning and Islamic Values.," *International Journal of Instruction* 11, no. 4 (2018): 841-54. <https://doi.org/10.18326/ijims.v12i1.31-57>

³ Elis Ratna Wulan et al., "Integration of Science, Technology, and Islamic Values to Enhance Expected Learning Outcomes in French Higher Education," *Jurnal Pendidikan Islam* 7, no. 1 (June 30, 2021): 95-108, <https://doi.org/10.15575/jpi.v7i1.12765>.

⁴ Irwansyah Suwahyu, "Peran Inovasi Teknologi Dalam Transformasi Pendidikan Islam Di Era Digital," *Referensi Islamika: Jurnal Studi Islam* 2, no. 2 (August 21, 2024): 28-41, <https://doi.org/10.61220/ri.v2i2.003>.

⁵ Agus Wedi, Dina Mardiana, and Umiarso, "Digital Transformation Model of Islamic Religious Education in the AI Era: A Case Study of Madrasah Aliyah in East Java, Indonesia," *International Journal of Learning, Teaching and Educational Research* 24, no. 8 (August 1, 2025): 842-63, <https://doi.org/10.26803/ijlter.24.8.37>.

⁶ Khalilullah Amin Ahmad et al., "Mobile Learning of Islamic Studies: A Comprehensive Review," *Journal of Advanced Research in Applied Sciences and Engineering Technology* 48, no. 2 (July 18, 2024): 211-24, <https://doi.org/10.37934/araset.48.2.211224>.

quality assurance systems, thereby increasing acceptance and effectiveness among students and faculty.⁷

However, efforts to harmonize Islamic values and technological transformation are often not seamless and face various challenges. Resistance to technology due to its perceived threat to local traditions, as well as the need for large-scale curriculum adaptation, are significant obstacles.⁸ At a more complex level, ethical concerns such as data privacy, algorithmic bias, and the digital divide also pose major challenges in integrating artificial intelligence and other advanced technologies into Islamic education.⁹ Therefore, a strategic and structured approach is necessary to ensure that technology adoption does not erode values but rather reinforces them.

It is within this framework that mediating variables become critically important. Successful integration does not occur directly but is mediated by internal organizational factors. Organizational learning emerges as a critical mediating variable. Organizational learning refers to an institution's ability to develop knowledge, disseminate it, and utilize it to continuously transform behavior and performance. The role of organizational learning in this context is paramount. The development of digital infrastructure and stakeholder collaboration are essential strategies for effective digital transformation.¹⁰

An organization's capacity to learn and adapt determines how well it can assimilate new technologies while remaining faithful to its core values. In institutions lacking a learning culture, each teacher or staff member tends to integrate Islamic values or use technology individually, sporadically, and without documentation. Consequently, service quality becomes inconsistent. One teacher may be highly innovative, while another at the same institution still uses old methods misaligned with values or technology. Conversely, in institutions with strong organizational learning, knowledge-sharing mechanisms, such as lesson study, routine reflection forums, or best-practice repositories allow each individual innovation to be evaluated, adapted, and disseminated. When a teacher successfully integrates the value of *amanah*

⁷ Hasan Baharun et al., "Local Values as a Catalyst for Technology Integration in Quality Assurance," *2025 15th IEEE Integrated STEM Education Conference, ISEC 2025*, 2025, <https://doi.org/10.1109/ISEC64801.2025.11147290>.

⁸ Abd Razak Zakaria et al., "Strategic Management Practices In Pesantren: Innovations For Enhancing Educational Quality And Organizational Sustainability," *Mojem: Malaysian Online Journal of Educational Management* 13, no. 2 (April 25, 2025): 86-97, <https://doi.org/10.22452/mojem.vol13no2.5>.

⁹ Achruh et al., "Challenges and Opportunities of Artificial Intelligence Adoption in Islamic Education in Indonesian Higher Education Institutions," *International Journal of Learning, Teaching and Educational Research* 23, no. 11 (November 1, 2024): 423-43, <https://doi.org/10.26803/ijlter.23.11.22>.

¹⁰ Wedi, Mardiana, and Umiarso, "Digital Transformation Model of Islamic Religious Education in the AI Era: A Case Study of Madrasah Aliyah in East Java, Indonesia." <https://doi.org/10.26803/ijlter.24.8.37>

through a transparent digital assignment system, that practice quickly becomes a collective service standard. Thus, the organization not only learns but also systematically improves its service quality. Therefore, continuous teacher training and capacity building are essential for integrating technology without compromising pedagogical effectiveness.¹¹

When an educational organization learns collectively through training, reflection, and knowledge sharing, it creates an environment where innovation aligned with Islamic values can thrive. Ultimately, the quality of educational services is determined not solely by the technology used or the values taught, but by the extent to which the organization can learn, adapt, and synergize both effectively.

Based on this background, this introduction argues that improving the quality of educational services in Islamic-based institutions in the digital era requires more than just technology adoption or the partial inculcation of values. A holistic approach is needed in which the integration of Islamic values and technological transformation is strongly mediated by the organization's learning capacity. This study aims to analyze and test the dynamic relationships among these three variables, in order to provide a model that can serve as a guide for Islamic educational institutions to face the challenges and embrace the opportunities of the 21st century.

Method

This study employs a quantitative research method with an explanatory survey approach to examine the causal relationships among independent, mediator, and dependent variables. The research design aims to analyze the direct and indirect effects of the integration of Islamic values (X1) and technological transformation (X2) on the quality of educational services (Y), with organizational learning (Z) as a mediating variable. The quantitative approach was chosen because it is suitable for measuring statistical relationships between variables and testing hypotheses formulated based on theoretical reviews.¹²

The research population includes all educators, teaching staff, and leaders of Islamic educational institutions in Banyuwangi Regency. The sample was selected using a purposive sampling technique, with the criteria that respondents have a minimum of two years of work experience in Islamic educational institutions and are directly involved in the learning process or

¹¹ Hariman Surya Siregar et al., "Enhancing Islamic Education through Technology Integration: A Study of Teaching Practices in Indonesia," *Jurnal Ilmiah Peuradeun* 13, no. 2 (May 30, 2025): 959–86, <https://doi.org/10.26811/peuradeun.v13i2.1875>.

¹² Dela Fahiran Pandiangan and Meyniar Albina, "Model Dan Tahapan Penelitian Kuantitatif: Pendekatan Teoretis Dan Praktis Dalam Kajian Pendidikan," *IHSAN: Jurnal Pendidikan Islam* 3, no. 3 (July 4, 2025): 724–30, <https://doi.org/10.61104/IHSAN.V3I3.1494>.

educational services. From three participating institutions, 105 respondents met these criteria.

Data collection was conducted using a closed questionnaire instrument developed based on operational indicators for each variable. The integration of the Islamic values variable was measured through seven indicators referring to several studies, such as the application of the values of shiddiq, amanah, and 'adl in the curriculum.¹³ The technological transformation variable was adapted with several indicators, including the use of LMS, mobile learning, and other digital platforms.¹⁴ Organizational learning was measured through seven indicators referring to mechanisms of knowledge sharing, collective reflection, and organizational adaptation.¹⁵ Meanwhile, the quality of educational services was measured using indicators such as user satisfaction, service relevance, and accountability.¹⁶ The measurement scale used a 4-point Likert scale from 1 (strongly disagree) to 4 (strongly agree). Prior to the main distribution, validity and reliability tests were conducted on 30 respondents outside the sample. The test results showed that all items were valid (calculated $r > \text{table } r$) and reliable (Cronbach's $\alpha > 0.7$).

Data analysis was performed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS 4.0 software. PLS-SEM was chosen because it is suitable for predictive research focused on theory testing, complex models, and data that are not always normally distributed. The analysis process was conducted in two stages: first, the evaluation of the outer model to test convergent validity (with loading factor values > 0.7 and Average Variance Extracted/AVE > 0.5) and reliability (with Composite Reliability/CR > 0.7). Second, the evaluation of the inner model to test structural relationships through path coefficient values, statistical significance (using t-statistic tests), and coefficients of determination (R^2). Mediation

¹³ Wulan et al., "Integration of Science, Technology, and Islamic Values to Enhance Expected Learning Outcomes in French Higher Education." <https://doi.org/10.15575/jpi.v7i1.12765>

¹⁴ Ahmad M Latief, Achmad Abubakar, and Iain Sultan Amai Gorontalo, "Qur'anic Values As The Foundation Of Islamic Work Ethic: A Thematic Study On The Concepts Of 'Amal, Amanah, And Istiqāmah," *Tadbir: Jurnal Manajemen Pendidikan Islam* 13, no. 3 (November 4, 2025): 713–25, <https://doi.org/10.30603/tjmpi.v13i3.7033>.

¹⁵ Intan Zakiyyah, Suparto, and Maswani, "Learning Management of Islamic Religious Education Based on Digital Technology," *2024 12th International Conference on Cyber and IT Service Management, CITSM 2024*, 2024, <https://doi.org/10.1109/CITSM64103.2024.10775708>.

¹⁶ Baharun et al., "Local Values as a Catalyst for Technology Integration in Quality Assurance." <https://doi.org/10.1109/ISEC64801.2025.11147290>

testing was conducted using a bootstrapping procedure with 5000 subsamples to estimate indirect effects and their significance.¹⁷

This study also adopts an analytical framework from several relevant previous studies, such as the model of technology and value integration in Islamic education and the role of organizational learning in improving service quality. Thus, the methodological approach employed is not only statistically robust but also supported by adequate empirical and theoretical foundations. To visualize this conceptual analytical framework, a structural model diagram illustrating the relationships and mediation mechanisms being tested is presented below.

To visualize this conceptual analytical framework, a structural model diagram illustrating the relationships and mediation mechanisms tested is presented below.

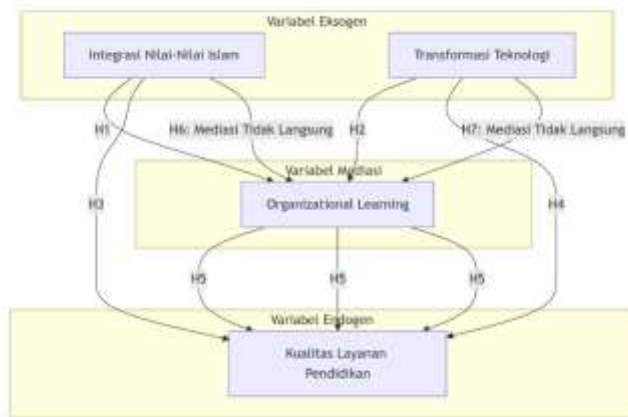


Figure 1. Conceptual Analysis Framework

Result and Discussion

This study employed a quantitative approach with a survey method. Questionnaires were distributed to 105 respondents, consisting of teachers, educational staff, and leaders at three Islamic educational institutions in Banyuwangi. Data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with the aid of SmartPLS4 software.

Result

1. Descriptive Statistics and Instrument Quality Test

Before testing the model, instrument validity and reliability tests were conducted. The results of the *outer model* test showed that all

¹⁷ Siregar et al., "Enhancing Islamic Education through Technology Integration: A Study of Teaching Practices in Indonesia." <https://doi.org/10.26811/peuradeun.v13i2.1875>

indicator loading factors > 0.7, the Average Variance Extracted (AVE) values > 0.5, and the Composite Reliability (CR) values > 0.7. This confirms that the instrument meets the criteria for good convergent validity and reliability.

Variable	Indicator	Loading Factor	AVE	CR
Integration of Islamic Values (X1)	X1.1	0.845	0.632	0.927
	X1.2	0.821		
		
	X1.7	0.788		
Technological Transformation (X2)	X2.1	0.872	0.671	0.938
	X2.2	0.843		
		
	X2.7	0.802		
Organizational Learning (Z)	Z.1	0.834	0.618	0.921
	Z.2	0.809		
		
	Z.7	0.796		
Quality of Educational Services (Y)	Y.1	0.851	0.641	0.931
	Y.2	0.828		
		
	Y.7	0.785		

Table 1. Results of Convergent Validity and Reliability Tests

2. Structural Model Testing (Inner Model)

Hypothesis testing was conducted by examining the path coefficient value, significance (t-statistics), and the coefficient of determination (R²). The results are as follows:

Hypothesis	Relationship	Path Coefficient (β)	t-statistics	p-values	Conclusion
H1	X1 \rightarrow Z	0.412	5.127	0.000	Supported
H2	X2 \rightarrow Z	0.387	4.892	0.000	Supported
H3	X1 \rightarrow Y	0.281	3.456	0.001	Supported
H4	X2 \rightarrow Y	0.324	3.987	0.000	Supported
H5	Z \rightarrow Y	0.396	5.210	0.000	Supported

Table 2. Results of Direct Hypothesis Testing

Endogenous Variable	R ² Value	Category
Organizational Learning (Z)	0.521	Moderate
Quality of Educational Services (Y)	0.683	Substantial

Table 3. Coefficient of Determination (R²) Values

The R² value of 0.683 indicates that 68.3% of the variation in the Quality of Educational Services can be explained by the research model, which falls into the *substantial* category.

3. Mediation Effect Testing

Mediation effect testing was conducted using the bootstrapping method (5000 subsamples). The results are presented in the following table:

Hypothesis	Mediation Path	Specific Indirect Effect	t-statistics	p-values	Conclusion	Mediation Type
H6	X1 \rightarrow Z \rightarrow Y	0.163	3.844	0.000	Supported	Partial

H7	X2 → Z → Y	0.153	3.672	0.00 0	Support ed	Partial
----	---------------	-------	-------	-----------	---------------	---------

Table 4. Results of Mediation Hypothesis Testing

These results confirm that Organizational Learning (Z) significantly mediates the relationship between Integration of Islamic Values (X1) and Technological Transformation (X2) on the Quality of Educational Services (Y). Since the direct effects (H3 and H4) remain significant, the type of mediation that occurs is *partial mediation*.

Discussion

The quantitative findings from 105 respondents provide strong and more measurable empirical confirmation of the research conceptual framework. The results of the quantitative analysis presented confirm all research hypotheses that the Integration of Islamic Values (X1) and Technological Transformation (X2) are proven to have a positive and significant effect on the Quality of Educational Services (Y), both directly and indirectly through the mediation of Organizational Learning (Z). This proves that in the Islamic educational environment studied, both the integration of Islamic values (such as shiddiq, amanah, 'adl) and the adoption of learning technologies (such as LMS, mobile learning) directly contribute positively to increasing organizational learning capacity and ultimately improving the quality of educational services.

1. *The Influence of Islamic Values Integration on Organizational Learning and Service Quality*

The first finding shows that the integration of Islamic values (H1: $\beta=0.412$, $p<0.001$) significantly encourages the creation of an organizational learning culture. Values such as amanah, shiddiq, and tabligh not only serve as a moral foundation but also form an ethical knowledge-sharing mechanism. In an environment that upholds amanah, staff and faculty tend to be more responsible in transferring knowledge and best practices. This finding aligns with research proving that Islamic work ethics have a positive and significant influence on job satisfaction ($\beta=0.559$, $p<0.001$) and motivation, which are key components of organizational learning.¹⁸

¹⁸ Z Musthofa - As-Sulthan Journal of Education and undefined 2025, "Strategi Inovatif Manajemen Strategik Sekolah Islam Menghadapi Disrupsi Digital: Antisipasi, Adaptasi, Dan Akselerasi," *Ojssulthan.Com*Z MusthofaAs-Sulthan Journal of Education, 2025•*ojssulthan.Com*, accessed April 14, 2026, <https://ojssulthan.com/asje/article/view/491>.

The integration of Islamic values has also been shown to directly improve service quality (H3: $\beta=0.281$, $p=0.001$). This indicates that if the curriculum and service procedures can internalize Islamic values well, it will create a unique competitive advantage.¹⁹ In educational institutions, services based on values such as justice ('adl) and compassion (rahmah) will increase user satisfaction because they experience services that are not only professional, but also humanistic and ethical.

2. *The Influence of Technological Transformation on Organizational Learning and Service Quality*

The second (H2: $\beta=0.387$, $p<0.001$) and fourth (H4: $\beta=0.324$, $p<0.001$) hypotheses confirm the vital role of technology. Technological transformations, such as the use of LMS and mobile learning, directly increase an organization's capacity for learning. Digital platforms facilitate knowledge repositories, rapid access to information, and collaboration across time and locations. This aligns with the findings of Siregar et al. that ongoing technology training can enhance pedagogical effectiveness.²⁰

The quality of educational services has also been shown to improve with the adoption of technology. For example, digitizing administration can increase accountability and transparency. Furthermore, the use of interactive media can enhance the relevance of learning services. However, this research finding suggests that the impact of technology will be more optimal if supported by organizational learning mechanisms. A study by Wedi, Mardiana, and Umiarso in East Java emphasized that digital infrastructure development and stakeholder collaboration are important strategies, but without collective learning to overcome resistance, technological transformation often fails to achieve its goals.²¹

3. *Organizational Learning as a Mediating Variable*

The core of this study lies in confirming that Organizational Learning partially mediates the relationship between X1 and X2 on Y. The

¹⁹ Ummul Khoiroh, Misbahul Arifin, and Dian Zulfatul Iman, "Integrasi Nilai Islam Dan Total Quality Management: Model Pendekatan Mutu Berbasis Spiritualitas Untuk Optimalisasi Pendidikan Islam," *Jurnal Penelitian Dan Evaluasi Pendidikan* 12, no. 2 (July 5, 2025): 79–86, <https://doi.org/10.64540/V2MRPR82>.

²⁰ Siregar et al., "Enhancing Islamic Education through Technology Integration: A Study of Teaching Practices in Indonesia." <https://doi.org/10.26811/peuradeun.v13i2.1875>

²¹ Wedi, Mardiana, and Umiarso, "Digital Transformation Model of Islamic Religious Education in the AI Era: A Case Study of Madrasah Aliyah in East Java, Indonesia." <https://doi.org/10.26803/ijlter.24.8.37>

Specific Indirect Effect value for the path $X1 \rightarrow Z \rightarrow Y$ is 0.163 ($t=3.844$) and for $X2 \rightarrow Z \rightarrow Y$ is 0.153 ($t=3.672$). This has profound theoretical implications:

a. A catalyst is not just a distributor

Organizational learning is not just a "pipe" that channels the influence of values and technology, but rather a "reinforcing engine." The integration of values and technology is a resource, but organizational learning is a dynamic capability that enables institutions to integrate, build, and reconfigure these resources. Institutions with high levels of organizational learning are able to filter which values are most relevant for digitization and which technologies are most appropriate for encapsulating those values.

b. Overcoming Resistance and Gaps

Resistance from senior teachers to new technologies or concerns that technology will "erode" traditional values is a real phenomenon. These findings suggest that effective organizational learning (through collective reflection, lesson study, or discussion forums) serves as a conflict resolution mechanism. The learning process allows organizations to adapt and acculturate, so that technology is not seen as a threat, but rather as a tool to strengthen Islamic values. A study on strategic management in Islamic boarding schools confirms that digital innovation must be balanced with value-based branding and knowledge sharing to maintain identity amidst digital dynamics.²²

c. SIF-ISD Model

The results of this study implicitly support the SIF-ISD model, where the digital transformation of madrasas relies on the orchestration of anticipatory intelligence (values), adaptive capabilities (technology), and accelerative innovation (learning). Without organizational learning, values and technology will operate independently. Conversely, with organizational learning, the two can synergize.

An R^2 value of 0.521 for Organizational Learning indicates that 52.1% of the variation in its capacity is influenced by the two exogenous variables ($X1$ and $X2$). This suggests that efforts to integrate values and technology simultaneously provide a strong foundation for creating a learning culture within the organization. Meanwhile, the higher R^2 for the Quality of Educational Services (0.683) reinforces the proposition that the model with mediation has strong predictive power. The implication is that to achieve high

²² Ismatul Kholilah et al., "From Collaboration to Transformation: The Mediating Role of Organizational Structure in Madrasah Change Adaptation," *Analisa: Journal of Social Science and Religion* 10, no. 2 (December 31, 2025): 260–82, <https://doi.org/10.18784/ANALISA.V10I2.3442>.

service quality, efforts must not only focus on inputs (values and technology) but also on the transformative processes within the organization.

The key finding of this research lies in the confirmation of the *partial mediation effect* of Organizational Learning (Table 4). Although values and technology have a direct effect on service quality, a significant portion of their influence is channeled through organizational learning mechanisms. This means that Islamic values and digital technology function as *enablers* or initial resources. Their optimal impact is only realized when the organization possesses the capacity to: (1) systematically share knowledge about best practices for value integration through forums like *lesson study*; (2) reflect on and evaluate the effectiveness of technology use; and (3) adapt quickly based on received feedback. This process is what is measured by variable Z, and the research results prove that this process significantly amplifies the impact of both independent variables.

This finding addresses the challenge raised by Achruh et al. (2024) and Baharun et al. (2025) regarding resistance and gaps in technology implementation. Quantitative data show that institutions with high Organizational Learning scores (marked by strong knowledge-sharing mechanisms and good adaptability) tend to be better at managing resistance to technology and more successful in aligning it with local values. In other words, Organizational Learning acts as a *stabilizing and reinforcing variable* that transforms potential conflict into synergy.

Theoretically, this result of partial mediation supports and extends *Dynamic Capabilities* theory (Tece, 2007). The integration of Islamic values and technological transformation can be seen as resources. However, to achieve superior performance (service quality), organizations require dynamic capabilities, in this case organizational learning to integrate, build, and reconfigure these resources in response to environmental changes.

Conclusion

This study successfully demonstrates that Integration of Islamic Values (X1) and Technological Transformation (X2) have a direct, positive, and significant effect on Educational Service Quality (Y). This finding reinforces the initial proposition that the foundation of Islamic values and the adoption of digital tools are important pillars for improving service quality. However, the more crucial finding is the confirmation that Organizational Learning (Z) is not merely a mediating variable, but a vital reinforcing and catalytic mechanism. Organizational learning has been proven to significantly mediate the relationship between X1 and X2 on Y in the form of partial mediation. This means that a significant portion of the optimal benefits from value integration and technology can only be realized if the institution possesses the capacity for collective learning, adaptation, and knowledge management.

The results of the structural model analysis ($R^2 = 0.683$ for Service Quality) show that a holistic approach combining the normative-ethical domain (Islamic values), the technical-instrumental domain (technology), and the dynamic-process domain (organizational learning) has very strong explanatory power. This indicates that improving the quality of Islamic education services in the digital era cannot be achieved through a partial or piecemeal approach. Sustainable competitive advantage emerges from the synergy of these three elements, where organizational learning functions as a dynamic platform that aligns and reinforces the other two elements.

Ultimately, this study concludes that the future of excellent and relevant Islamic education lies in its ability to become a resilient learning organization an entity that not only teaches Islamic values and uses the latest technology but also continuously learns, innovates, and adapts to synergize both in order to serve the Muslim generation in the 21st century.

Bibliography

- Achruh, Muh Rapi, M. Rusdi, and Ridwan Idris. "Challenges and Opportunities of Artificial Intelligence Adoption in Islamic Education in Indonesian Higher Education Institutions." *International Journal of Learning, Teaching and Educational Research* 23, no. 11 (November 1, 2024): 423–43. <https://doi.org/10.26803/ijlter.23.11.22>.
- Baharun, Hasan, Najiburrahman Najiburrahman, Zamroni Zamroni, Lina Novita, Lilis Kholisoh Nuryani, and Febriyanti Ghayatul Qushwa. "Local Values as a Catalyst for Technology Integration in Quality Assurance." *2025 15th IEEE Integrated STEM Education Conference, ISEC 2025*, 2025. <https://doi.org/10.1109/ISEC64801.2025.11147290>.
- Education, Z Musthofa - As-Sulthan Journal of, and undefined 2025. "Strategi Inovatif Manajemen Strategik Sekolah Islam Menghadapi Disrupsi Digital: Antisipasi, Adaptasi, Dan Akselerasi." *Ojssulthan.Com Z Musthofa As-Sulthan Journal of Education*, 2025•*ojssulthan.Com*. Accessed April 14, 2026. <https://ojssulthan.com/asje/article/view/491>.
- Gani, Ainal, Mirta Oktavani, and Suhartono Suhartono. "Pendidikan Agama Islam: Fondasi Moral Spiritualitas Bangsa." *Al-I'tibar : Jurnal Pendidikan Islam* 11, no. 3 (October 30, 2024): 289–97. <https://doi.org/10.30599/jrek7951>.
- Khalilullah Amin Ahmad, Fathullah Asni, Muhamad Husni Hasbulah, Hasrul Hashom, Wan Azani Mustafa, Afiffudin Mohammed Noor, Syahraini Tambak, and Khairulnazrin Nasir. "Mobile Learning of Islamic Studies: A Comprehensive Review." *Journal of Advanced Research in Applied Sciences and Engineering Technology* 48, no. 2 (July 18, 2024): 211–24. <https://doi.org/10.37934/araset.48.2.211224>.
- Khoiroh, Ummul, Misbahul Arifin, and Dian Zulfatul Iman. "Integrasi Nilai Islam Dan Total Quality Management: Model Pendekatan Mutu

- Berbasis Spiritualitas Untuk Optimalisasi Pendidikan Islam." *Jurnal Penelitian Dan Evaluasi Pendidikan* 12, no. 2 (July 5, 2025): 79–86. <https://doi.org/10.64540/V2MRPR82>.
- Kholilah, Ismatul, Cepi Safruddin, Abdul Jabar, and Agung Purwa Widian. "From Collaboration to Transformation: The Mediating Role of Organizational Structure in Madrasah Change Adaptation." *Analisa: Journal of Social Science and Religion* 10, no. 2 (December 31, 2025): 260–82. <https://doi.org/10.18784/ANALISA.V10I2.3442>.
- Latief, Ahmad M, Achmad Abubakar, and Iain Sultan Amai Gorontalo. "Qur'anic Values As The Foundation Of Islamic Work Ethic: A Thematic Study On The Concepts Of 'Amal, Amanah, And Istiqāmah." *Tadbir: Jurnal Manajemen Pendidikan Islam* 13, no. 3 (November 4, 2025): 713–25. <https://doi.org/10.30603/tjmpi.v13i3.7033>.
- Pandiangan, Dela Fahiran, and Meyniar Albina. "Model Dan Tahapan Penelitian Kuantitatif: Pendekatan Teoretis Dan Praktis Dalam Kajian Pendidikan." *IHSAN: Jurnal Pendidikan Islam* 3, no. 3 (July 4, 2025): 724–30. <https://doi.org/10.61104/IHSAN.V3I3.1494>.
- Purwati, Nining, Siti Zubaidah, Aloysius Duran Corebima, and Susriyati Mahanal. "Increasing Islamic Junior High School Students Learning Outcomes through Integration of Science Learning and Islamic Values." *International Journal of Instruction* 11, no. 4 (2018): 841–54. <https://doi.org/10.12973/iji.2018.11453a>
- Siregar, Hariman Surya, Nurhamzah, M. Munir, and Miftahul Fikri. "Enhancing Islamic Education through Technology Integration: A Study of Teaching Practices in Indonesia." *Jurnal Ilmiah Peuradeun* 13, no. 2 (May 30, 2025): 959–86. <https://doi.org/10.26811/peuradeun.v13i2.1875>.
- Suwahyu, Irwansyah. "Peran Inovasi Teknologi Dalam Transformasi Pendidikan Islam Di Era Digital." *Referensi Islamika: Jurnal Studi Islam* 2, no. 2 (August 21, 2024): 28–41. <https://doi.org/10.61220/ri.v2i2.003>.
- Wedi, Agus, Dina Mardiana, and Umiarso. "Digital Transformation Model of Islamic Religious Education in the AI Era: A Case Study of Madrasah Aliyah in East Java, Indonesia." *International Journal of Learning, Teaching and Educational Research* 24, no. 8 (August 1, 2025): 842–63. <https://doi.org/10.26803/ijlter.24.8.37>.
- Wulan, Elis Ratna, Heri Gunawan, Wafi Fauziah, and Frederic Kratz. "Integration of Science, Technology, and Islamic Values to Enhance Expected Learning Outcomes in French Higher Education." *Jurnal Pendidikan Islam* 7, no. 1 (June 30, 2021): 95–108. <https://doi.org/10.15575/jpi.v7i1.12765>.
- Zakaria, Abd Razak, Karwadi, Ali Mumin Budiman, Mubarak Fatahillah, and Abd Rasyid M. Akib. "Strategic Management Practices In Pesantren: Innovations For Enhancing Educational Quality And Organizational Sustainability." *MOJEM: Malaysian Online Journal of Educational*

Management 13, no. 2 (April 25, 2025): 86–97.
<https://doi.org/10.22452/mojem.vol13no2.5>.

Zakiyyah, Intan, Suparto, and Maswani. "Learning Management of Islamic Religious Education Based on Digital Technology." 2024 *12th International Conference on Cyber and IT Service Management, CITSM 2024*, 2024. <https://doi.org/10.1109/CITSM64103.2024.10775708>.