

Institutional Management Strategies for Developing Access to Islamic Religious Education among Muslim Minority Communities in Singapore

Mukhoiyaroh¹
¹ Universitas Islam Negeri Sunan Ampel, Surabaya, Indonesia

ARTICLE INFO	ABSTRACT
Keywords: Access to Education; Islamic Religious Education; Development Management; Muslim Minority; Singapore. Article history: Received 2024-08-14 Revised 2024-11-12 Accepted 2024-12-17	This study examines the institutional management strategies employed by Madrasah Andalus Singapore in developing access to Islamic religious education for Muslim minority communities in a secular, pluralist state. The central research question guiding this inquiry is: what management strategies does Madrasah Andalus Singapore adopt in developing access to Islamic religious education? Employing a qualitative descriptive design, data were gathered through observation, in-depth interviews with 12 informants comprising teachers, students, and administrative personnel, and documentation. Findings indicate that Andalus applies four core management functions, namely planning, organising, actuating, and supervision, within a framework informed by Islamic principles of tawhid, humanitarianism, and ethical conduct. Key outcomes include the operation of eight age-differentiated programmes across 17 branches organised into four geographic zones, the standardisation of instructional materials and contact hours network-wide, and the integration of digital learning platforms that extend access beyond geographical constraints. Quality-oriented management that is genuinely responsive to community needs functions as a replicable model for Islamic educational institutions operating in minority and pluralist contexts. The Andalus governance model offers transferable lessons for comparable institutions seeking to enhance access, curricular relevance, and educational quality through contextual adaptation. <i>This is an open-access article under the CC BY NC license.</i>
Corresponding Author: Mukhoiyaroh Universitas Islam Negeri Sunan Ampel, Surabaya, Indonesia; mukhoiyaroh@uinsa.ac.id	

INTRODUCTION

Education constitutes a foundational dimension of human existence, occupying a central position in the formation of individuals and communities alike. Beyond general education, religious instruction holds a position of comparable significance, particularly for communities whose faith identity informs their social and cultural life. This reality motivates Singaporean Muslims to pursue Islamic learning through madrasahs, mosques, and community-based institutions. As a secular state, Singapore does not incorporate religious instruction within formal school hours, a policy reflecting its position that religious observance belongs to the personal domain of the individual. Nevertheless, the government provides enabling frameworks for faith communities to pursue religious education independently (Nurhanisah BS, 2023).

Singapore's demographic composition reveals a predominantly Chinese population at 74.1 percent, followed by Malays at 13.4 percent, Indians at 9.2 percent, and other ethnicities including Arabs and Pakistanis at 3.3 percent (Tohari, 2022). In terms of religious affiliation, Buddhism constitutes the largest tradition at 33 percent, followed by Christianity and no religion at 17 percent respectively, Islam at 15 percent, Taoism and Confucianism at 11 percent, Hinduism at 5.1 percent, and other traditions at 0.9 percent. These figures position Islam as a minority religion within Singapore's pluralist landscape, though one that coexists harmoniously with other faith traditions within a framework of governmental support for social cohesion.

Islamic educational institutions in Singapore are limited to the primary and secondary levels and are relatively few in number and variety. Two distinct institutional types operate within this system, namely full-time madrasahs and part-time madrasahs (Kosim, 2011). Full-time madrasahs deliver an integrated curriculum combining general and religious subjects, while part-time madrasahs focus exclusively on religious instruction, typically conducted in the afternoon or evening at madrasah premises or mosque facilities. These part-time institutions function analogously to non-formal educational providers and serve as an indispensable alternative for Muslim students attending public schools that do not include religious instruction in their programmes.

The Majlis Ugama Islam Singapura (MUIS) functions as the governmental body mandated to oversee and manage Islamic education in Singapore, operating through its Religious Education Cluster and Mosque and Social Development Cluster (Adawiah, 2018). MUIS has established its own Islamic education curriculum, the Singapore Islamic Education System (SIES), which is implemented across part-time madrasahs throughout the country. Within this framework, individual institutions are accorded creative latitude to innovate, and Madrasah Andalus Singapore is a prominent example of this institutional initiative.

Madrasah Andalus Singapore was established in 1996 in Bukit Balok by Ustad Zulkifli in collaboration with Dr Abdullah Othman and Ustad Mohammad Fuad Aris (Andalus, 2024). Beginning as a single class, the institution has grown considerably and now operates 17 branches across the island. Grounded in the Quran and Hadith, Andalus functions as a non-formal, part-time Islamic educational institution offering a spectrum of age-appropriate programmes designed to serve the diverse educational needs of the Muslim community.

The educational programmes offered by Andalus encompass the Nursery Guidance Class Programme for pre-school children, Kindergarten Programmes spanning six levels for children aged 7 to 12 years, the Islam in English Primary Programme representing an English-medium equivalent of the kindergarten provision, Intermediate and Adolescent Programmes, the Teen Guidance Class Programme, Youth and Adult Guidance Programmes incorporating certificate-to-diploma level recitation, the Quran Programme, and an Online Programme (Andalus, 2024). This breadth of provision reflects an institutional commitment to facilitating access to Islamic religious education across all age cohorts.

The Andalus model is particularly instructive for Islamic educational institutions operating in Muslim minority and pluralist contexts. Its community-based branch expansion, integration of online learning, and multi-level age-differentiated programming constitute transferable good practices. Moreover, the institutional experience generates strategic insights for religious education policy-

makers concerning contextualised curriculum design, methodological flexibility, and the role of governmental structures in maintaining social harmony. Study of this model is therefore relevant not only for the Singaporean Muslim community but also for enriching religious education policy in Indonesia and other nations confronting analogous challenges.

Notwithstanding a growing body of scholarship on Islamic education in Southeast Asia (Tan, 2019; Niyozov and Memon, 2011; Ibrahim, 2021), existing studies have not comprehensively examined how part-time madrasahs in Singapore develop institutional management strategies for expanding educational access in a non-Muslim majority context. Prior research has tended to focus either on full-time madrasah curriculum reform (Kosim, 2011; Tan and Ibrahim, 2022) or on broad policy frameworks (Adawiah, 2018), leaving a substantive gap in understanding the operational management practices that enable community-based Islamic educational institutions to serve diverse learners effectively. This study addresses that gap by investigating the following research question: what institutional management strategies has Madrasah Andalus Singapore adopted in developing access to Islamic religious education for Muslim minority communities? The objective of this study is to describe and analyse the management strategies underpinning the development of Islamic religious education access at Madrasah Andalus Singapore, with particular attention to planning, organising, actuating, and supervision as core management functions.

METHODS

This study adopts a qualitative descriptive research design grounded in an interpretivist philosophical paradigm, which holds that social phenomena are best understood through the meanings and interpretations that participants construct in their natural settings (Creswell and Creswell, 2018; Lincoln and Guba, 1985). A qualitative descriptive approach was selected in preference to other qualitative traditions such as ethnography or phenomenology because the study's primary objective is to portray and document institutional management practices as they occur, rather than to interpret lived experience or describe cultural behaviour over prolonged immersion. This design is consistent with field research methodology (Tamayo, Lane, and Dewart, 2020) and is particularly appropriate for policy-relevant inquiries aimed at producing accessible, systematic descriptions of real-world educational contexts (Merriam and Tisdell, 2016). The research setting is Madrasah Andalus Singapore, and all data collected are qualitative in character (Noble and Smith, 2014). Data collection employed observation, in-depth interviews, and documentation. Online methods were additionally utilised, encompassing Zoom meetings, WhatsApp communication, telephone interviews, and review of relevant literature including the official Andalus institutional website (Lindsay, 2022; Andalus, 2024).

Research participants were identified through purposive sampling on the basis of their direct relevance to the research focus (Ahmed et al., 2023). The informant group comprised 12 individuals in total, specifically five part-time madrasah teachers with a minimum of three years of classroom experience at Andalus, four students drawn from multiple programme levels through purposive selection, and three institutional management and administrative personnel whose involvement in educational policy formulation made them particularly central to the inquiry. This multi-perspective composition was designed to generate a comprehensive and layered portrayal of educational practices at Andalus Singapore.

Data analysis followed an inductive procedure encompassing four principal stages drawn from Miles, Huberman, and Saldana (2014). The first stage involved data reduction through the identification and selection of material relevant to the research focus from interview transcripts, observation records, and documentation. The second stage entailed systematic open coding to reveal recurring patterns and emergent thematic categories, with each coded segment anchored to a specific excerpt from an interview or field note to ensure analytical transparency. The third stage comprised the synthesis of major themes arising from the coding process into coherent thematic categories corresponding to the four management functions under investigation. The fourth and final stage involved conclusion drawing, with preliminary findings verified against empirical data to ensure analytical validity and rigour (Pratt, 2023; Thompson, 2022).

The trustworthiness of findings was established through four criteria proposed by Lincoln and Guba (1985). Credibility was addressed through triangulation of data sources encompassing teachers, students, and administrators, as well as member-checking, whereby a summary of preliminary findings was shared with two key informants for verification. Transferability was ensured through the provision of thick descriptions of the institutional context and management practices. Dependability was maintained through a detailed audit trail of data collection and analysis procedures. Confirmability was pursued through reflexive documentation of the researcher's interpretive choices throughout the study.

RESULTS AND DISCUSSION

Theoretical Framework: Islamic Foundations and Educational Management

The obligation to pursue knowledge is a foundational principle in Islam, encapsulated in the widely cited prophetic tradition asserting that the acquisition of knowledge is obligatory for every Muslim, male and female alike (Junaidi, 2018; Khasanah, 2021). This injunction situates religious learning as a fundamental human need rather than an optional pursuit. Broadly understood, education constitutes a conscious and deliberate effort to cultivate a learning environment through which individuals actively develop their potential across spiritual, intellectual, moral, and social dimensions, as articulated in Indonesian Law Number 20 of 2003 on the National Education System. Islamic education extends beyond knowledge transmission to encompass spiritual and social transformation (Al Zeera, 2020), and encompasses the cultivation of *akhlakul karimah* as an expression of *taqwa* in everyday life.

The Quran contains approximately 780 references to knowledge and its derivatives, underscoring Islam's emphatic orientation toward intellectual and spiritual cultivation (Firmansyah, 2019). Contemporary scholars affirm this foundation, as Halstead (2021) demonstrates how religious instruction can be meaningfully integrated with twenty-first century competencies including digital literacy and critical thinking. UNESCO (2022b) further underscores the global relevance of lifelong learning in alignment with the Islamic tradition of continuous knowledge-seeking, a principle that Tan (2019) connects specifically to curriculum innovation within Singapore's madrasah education context.

The implications of this theological and scholarly orientation for Islamic educational institutions are substantial. Madrasahs and related institutions can strengthen their curricula by embedding Quranic literacy alongside digital competencies, ensuring that students develop not only spiritual grounding but also the adaptive capacities required for participation in a globalised world. Equally, teacher training should cultivate educators capable of functioning as both *mu'allim*, that is knowledge transmitters, and *murabbi*, that is moral guides who model and instil *akhlakul karimah*, in line with Hallaq's (2021) finding that teacher quality and exemplary character are among the most decisive determinants of Islamic educational success.

Institutional Management Strategies at Madrasah Andalus Singapore

The term management derives etymologically from the Latin words *manus* and *agere*, combined to form *managere*, meaning to handle or direct (Zazin and MR, 2018). As a professional discipline, management supports institutional and organisational governance in the systematic pursuit of planned objectives. Taylor's classical management framework identifies four foundational principles, namely task assignment calibrated to individual capacity, cooperative relations between supervisory and operational personnel, functional division of labour between managerial and worker roles, and supervisory oversight that preserves operational autonomy (Boko, 2022). These principles retain contemporary relevance, as Robbins and Coulter (2018) emphasise the significance of labour division and coordination, while Armstrong (2020) identifies alignment between organisational structure and employee motivation as a determinant of management effectiveness. Within Islamic management frameworks, educational governance is additionally oriented by three foundational principles, namely *tawhid* (divine unity), humanitarianism, and ethical conduct (Syahputra and Aslami, 2023). Field data

from Andalus Singapore reveal how these principles are operationalised across the four core management functions of planning, organising, actuating, and supervision.

Within Islamic management frameworks, educational governance is oriented by three foundational principles, namely tawhid (divine unity), humanitarianism, and ethical conduct (Syahputra and Aslami, 2023). These principles collectively inform the core management functions of planning, organising, actuating, and supervision, each of which carries specific significance in the Andalus Singapore context.

Planning at Andalus Singapore encompasses the formulation of vision, mission, and programme objectives as a foundation for goal-directed institutional action. Field observations and interviews revealed that planning at Andalus is participatory in character, with annual programme reviews conducted in consultation with teachers, zone managers, and community representatives. This consultative planning process reflects the principle of shura (deliberation) in Islamic governance and aligns with Bush's (2020) affirmation that strategic planning is central to modern education management. Fullan (2021) further highlights the importance of adaptive leadership in responding to curricular and contextual change, a quality evident in Andalus's repeated programme innovation in response to shifting community needs.

Organising at Andalus Singapore involves the deliberate structuring of 17 branches into four geographic zones, each under the authority of a designated zone manager responsible for coordinating between three and five branches. Each branch is further staffed by teachers appointed according to the programme levels they supervise. This zonal architecture enables effective quality oversight across a geographically dispersed network and exemplifies the distributed leadership model that Leithwood, Harris, and Hopkins (2020) identify as particularly effective for multi-site educational institutions. Harris (2021) similarly affirms that distributed leadership enhances organisational responsiveness and staff capacity, findings directly corroborated by the governance experience at Andalus. The Quranic affirmation of collective cooperation in Surah Al-Imran verse 103 provides the theological grounding for this collaborative structure.

Actuating at Andalus encompasses the mobilisation of institutional resources in service of programme implementation. An interview with a programme coordinator revealed: 'The management always emphasises that our task is not only to teach, but to build the character and love for Islam in every student.' This orientation reflects Mutohar and Nata's (2021) finding that participatory leadership in Islamic educational institutions enhances programme delivery effectiveness. Day, Gu, and Sammons (2020) further confirm that empowering leadership styles create productive institutional climates conducive to educational innovation. At Andalus, actuating manifests in regular teacher development sessions, zone coordination meetings, and the provision of standardised instructional materials that empower teachers to deliver consistent educational quality across all branches.

Supervision at Andalus Singapore encompasses systematic assessment, evaluative monitoring, and informed decision-making regarding subsequent courses of action. Zone managers conduct regular branch visits to evaluate instructional quality, review student progress data, and provide developmental feedback to teachers. An administrator explained: 'We monitor all 17 branches regularly. If one branch has a problem, the zone manager will visit and find a solution together with the teachers.' This practice is consistent with Hoy and Miskel's (2021) emphasis on systematic evaluation as a foundation for organisational improvement, and the OECD's (2020) affirmation that data-informed decision-making is fundamental to modern educational management.

Development of Access to Islamic Education

Educational development in this study is understood as a consciously planned, systematically directed, and accountably executed effort oriented toward advancing individual quality through progressively deepened understanding of Islamic teachings. Wiyokusumo, as cited in Sulaiman and Asmawi (2022), characterises educational development as a formal and non-formal process that introduces, nurtures, and guides the balanced and harmonious cultivation of personality, knowledge, and skills in accordance with individual potential and aspiration. At Andalus Singapore, this

conceptualisation is operationalised through a continuum of eight age-differentiated programmes designed to serve learners from pre-school through adulthood, ensuring no cohort is excluded from access to Islamic religious education.

Access to Islamic religious education, understood as the capacity to obtain Islamic instruction from formal and non-formal institutions, is a right belonging to every Muslim individual (Somad, 2021). Afifah (2015) identifies two interrelated dimensions of educational access development. The first encompasses expansion, pertaining to the systematic broadening of the Islamic education provision so that it becomes more readily accessible to community members through geographical distribution and flexible scheduling. The second concerns equity, ensuring that individuals from all strata of Muslim society receive educational services without discrimination on grounds of ethnicity, socioeconomic status, or educational background. Both dimensions are directly instantiated in Andalus's institutional model, wherein the branch network serves geographically diverse communities and the programme fee structure is calibrated to remain accessible for families of varying economic circumstances.

These dimensions are reinforced by international scholarship. Hashim (2020) and Sahin (2021) contend that equitable access to religious education strengthens social inclusion and reinforces religious identity amid the pressures of globalisation. UNESCO (2022a) affirms that equal access to education, including religious education, is an indispensable foundation for sustainable development and social cohesion. The integration of digital learning management systems into institutional provision further enhances the reach and effectiveness of Islamic educational delivery (Ally and Wark, 2019), enabling institutions to serve geographically dispersed and time-constrained learners.

The practical implication of these insights for Islamic educational institutions is that access development strategies must simultaneously attend to physical accessibility, informational transparency, and digital infrastructure. Flexible learning models, collaborative community management, and digital programme delivery are among the most effective instruments through which institutions can expand access while maintaining educational quality.

Learner Participation and Learning Quality at Andalus Singapore

Student participation and learning quality function as mutually reinforcing dimensions of educational effectiveness. In the context of Andalus Singapore, learner participation encompasses all age groups and may occur through direct physical attendance at one of the 17 branches or through the institution's digital engagement platforms. Active involvement in teaching and learning activities is a central determinant of educational quality outcomes, a relationship empirically confirmed by Al-Rahmi et al. (2022), whose systematic review demonstrates that active digital learner engagement improves motivation, collaborative behaviour, and educational attainment across contexts including Islamic religious education. A teacher at Andalus expressed: 'Students are very enthusiastic when we use interactive media. Their engagement in the classroom is much better compared to traditional chalk-and-talk methods.' This observation suggests that the deliberate integration of technology into instructional practice meaningfully enhances learner participation.

Field observations at Andalus Singapore confirm that religious education activities are conducted according to structured schedules designed to optimise instructional quality and consistency. Each programme level has a designated instructional schedule with fixed contact hours per week. To ensure uniformity across all 17 branches, the institution enforces standardised learning materials calibrated by instructional level, so that curriculum content and teaching hours are equivalent throughout the network regardless of geographical location. This standardisation is achieved through a centralised curriculum committee that reviews and updates teaching materials annually in consultation with zone managers and experienced teachers. A zone manager described the mechanism: 'Every branch uses the same materials. Before the academic year starts, we have a curriculum meeting where all zone managers and senior teachers review and agree on the content for each programme level.' This approach reflects the quality assurance principles central to modern education management (Bush, 2020) and aligns with Tan and Ibrahim's (2022) emphasis on curriculum standardisation as a strategy

for ensuring equitable learning quality across geographically distributed Islamic educational institutions.

The broader implications of this approach extend to madrasahs and Islamic educational institutions in Indonesia and elsewhere. The standardisation of learning materials and instructional time offers a replicable model for reducing quality disparities across geographically dispersed institutional locations. The adoption of digital classrooms, consistent with policy directions from Indonesia's Ministry of Religious Affairs, and the implementation of standards-based learning management collectively strengthen institutional competitiveness in the context of globalisation and digital transformation. Thus, the Andalus approach demonstrates how consistency of quality and flexibility of access are not mutually exclusive but can be achieved simultaneously through deliberate institutional management.

Sustainability of Religious Education Programmes

Continuing education is intrinsically connected to the Islamic principle of lifelong learning, which holds that the pursuit of knowledge recognises no age limit and must be sustained throughout the entirety of one's life. Somad (2021) affirms that religious education must be pursued continuously so that individuals may progressively deepen their Islamic understanding and authentically translate religious values into the conduct of everyday life. The sustainability of educational programmes is facilitated through curricular relevance, regular professional development for educators, and sustained support from both the community and governmental structures. This finding aligns with global research underscoring lifelong learning as a primary strategy for navigating the complexities of the contemporary world (UNESCO, 2022a; Watson, 2023).

Madrasah Andalus Singapore has developed a comprehensive continuing education model covering the full span of the human life course. The programme sequence encompasses the Pre-school Programme, Kindergarten Programme, Islam in English Primary Programme, Intermediate and Youth Programmes, Teen Guidance Class Programme, Teen and Adult Tutoring Programme, Quran Programme, and Online Programme (Andalus, 2024). This programme diversity reflects an institutional orientation toward building religious capacity across generations through adaptive methods, rather than simply transmitting discrete bodies of religious knowledge. This approach is consistent with educational management theory emphasising flexibility, programme sustainability, and digital adaptation as determinants of long-term institutional vitality (Bush and Glover, 2021; Fullan, 2021).

The organisational architecture supporting this programme continuity is equally instructive. Andalus Singapore's 17 branches are organised into four geographic zones, each under the supervision of dedicated managers and teachers. Each zone encompasses between four and five branches according to geographical proximity, enabling effective coordination, consistent quality oversight, and responsive institutional governance. This distributed management arrangement corresponds with international education management practice, which identifies distributed leadership as a particularly effective strategy for strengthening governance across multi-site educational institutions (Leithwood, Harris, and Hopkins, 2020).

Research in Singapore confirms that the Islamic education model serving Muslim minorities demands institutional management innovation, particularly with respect to inclusivity and technological adaptation (Tan, 2019). Analogous practices documented in Malaysia (Hassan and Hashim, 2021) and the United Kingdom (Scott-Baumann, 2020) further illustrate how integration between religious education, twenty-first century competencies, and digital literacy yields effective and sustainable educational outcomes for Muslim communities in minority contexts.

Infrastructure and Facilities for Religious Education

Adequate infrastructure is a necessary condition for quality educational provision. Mulyasa, as cited in Rosnaeni et al. (2022), defines educational facilities as equipment and apparatus directly employed in supporting the teaching and learning process, encompassing buildings, classrooms,

furniture, instructional aids, and learning media. These elements are indispensable to the effective continuity of educational activity, and their adequacy measurably influences student motivation and the overall quality of learning. Field observations at Andalus Singapore confirmed that each branch is equipped with functional classrooms accommodating between 15 and 25 students per session, with dedicated prayer areas enabling students to fulfil religious obligations during programme hours.

For religious education specifically, facility requirements extend beyond standard classroom amenities to encompass prayer facilities, Quranic learning resources, and digital learning technologies. Observations at Andalus branches confirmed the presence of projectors and digital presentation equipment in the majority of teaching spaces, enabling teachers to utilise multimedia instructional materials. The institution's online programme additionally leverages video conferencing platforms to serve students who are unable to attend physical sessions due to work, geographical distance, or health constraints. An administrator noted: 'Our online programme was developed well before the pandemic, because we wanted to make sure that adult learners who work during the day could still access Islamic education.' This proactive integration of digital infrastructure reflects a genuine commitment to access rather than a reactive response to external circumstances. Bush and Middlewood (2019) affirm that facility provision must be understood as an integral component of institutional management strategy for the sustainable improvement of learning quality.

These findings are corroborated by international scholarship. Al-Hamdi (2020) and UNESCO (2022a) assert that educational facilities integrated with digital technology strengthen religious learning by introducing innovative pedagogical approaches responsive to the aspirations of younger generations. Rahman and Thomas (2021) confirm in the *International Journal of Educational Development* that modern educational facilities play a significant role in developing both religious literacy and twenty-first century competencies simultaneously. Akhmad (2023) demonstrates that religious laboratories and prayer facilities function not only as supplementary support but as important instruments for cultivating authentic religious practice and building students' religious character through embodied experience. Bush and Middlewood (2019) further affirm that facility provision must be understood as an integral component of institutional management strategy for the sustainable improvement of learning quality.

The practical implication for diverse institutional contexts is that appropriate infrastructure necessarily varies according to setting. Urban madrasahs may prioritise integration of digital technology into religious learning environments, while rural institutions may direct resources toward the development of adequate worship facilities, dormitories, and library collections. In either case, embedding infrastructure planning within the broader framework of educational management policy enables Islamic institutions to cultivate learning environments that are holistic, contextually responsive, and sustainably adaptive across changing educational landscapes.

CONCLUSION

This study set out to examine the institutional management strategies employed by Madrasah Andalus Singapore in developing access to Islamic religious education for Muslim minority communities in Singapore. In response to the research question, the findings demonstrate that Andalus applies four interrelated management functions, namely planning, organising, actuating, and supervision, within a framework informed by Islamic principles of tawhid, humanitarianism, and ethical conduct. Planning is participatory and consultative, organising is distributed across a four-zone branch network, actuating is grounded in character-oriented teacher leadership, and supervision operates through systematic zone management visits and quality monitoring. Together, these strategies have enabled Andalus to develop a comprehensive, multi-generational programme architecture spanning eight distinct programmes across 17 geographically distributed branches, serving learners from pre-school through adulthood through both face-to-face and digital modalities.

The educational management strategies employed by Madrasah Andalus Singapore hold relevance beyond the immediate context of Muslim minorities in Singapore. The flexible programme architecture combining face-to-face and digital delivery, the standardised curriculum maintained

across 17 branches, the zonal distributed management model, and the sustained attention to infrastructure quality collectively constitute a governance model that may be adapted by Islamic educational institutions in other countries and regions characterised by Muslim minority populations or comparable pluralist conditions. For Indonesian Islamic educational institutions, the Andalus model offers specific operational lessons in quality standardisation across multi-site networks, digital programme integration for adult learners, and community-responsive curriculum development as instruments for simultaneously advancing access and educational quality.

This study acknowledges several limitations. Its case study scope concentrates on a single institution, which precludes a comprehensive account of management innovations across the broader part-time madrasah landscape in Singapore. Furthermore, the inability to conduct direct face-to-face interviews with all relevant informants due to resource and geographical constraints represents a further limitation, mitigated through online data collection and source triangulation. Future research should examine the replicability and contextual adaptability of the Andalus management model across other Islamic educational institutions in Southeast Asia and beyond. Comparative studies examining management strategies across multiple part-time madrasah institutions would be particularly valuable in identifying the contextual conditions under which distributed zonal management and programme standardisation are most effective. Longitudinal studies assessing the sustained impact of online educational programmes on the religious literacy development and Islamic identity formation of Muslim minority learners would represent a significant contribution to the emerging scholarship on digital Islamic education.

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