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# Curriculum Management Based on Modern Skills in Islamic Schools: A Systematic Literature Review

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**Abstract**

This study aims to analyze, integrate, and synthesize scientific evidence concerning the formulation mechanisms, operational barriers, and ideal models for managing a modern skills-based curriculum within the Islamic education ecosystem. Using a Systematic Literature Review (SLR) guided by the PRISMA protocol, twenty peer-reviewed articles published between 2020 and 2026 were carefully selected from major academic databases including Google Scholar, Garuda, SINTA, and Scopus. Content and cross-analysis indicate that successfully embedding 21st-century competencies such as digital literacy and critical thinking requires a synchronous, bilateral integration model at the initial planning stage rather than treating these competencies as superficial add-ons. Moreover, operational bottlenecks are mainly driven by behavioral and managerial factors notably strong psychological resistance among senior educators to digital teaching frameworks and fragmented governance lines between foundations and school principals—rather than systemic financial or infrastructural shortages. Finally, this study reconstructs an adaptive theoretical model based on integrated POAC functions (Planning, Organizing, Actuating, Controlling). This holistic framework ensures that technological advances and modern skills development can be implemented smoothly while anchoring Islamic moral ethics as the primary behavioral filter for students in the digital era.

**Keywords:** *Curriculum Management, Modern Skills, Islamic School, Systematic Literature Review, Educational Governance.*

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## INTRODUCTION

The acceleration of technological disruption and the dominance of artificial intelligence (AI) in the current VUCA era has triggered a radical transformation in the global work ecosystem and shifted the role of conventional cognitive through high-level automation. This phenomenon triggers an urgent need for humanistic capacity and 21st century skills with the 4C formula (critical *thinking, creativity, collaboration, communication*) and strengthening digital literacy, which at the same time poses a multidimensional challenge for contemporary educational institutions to act quickly to overhaul their curriculum governance. Schools of this century are required to eliminate passive and rigid approaches to memorization, then mutate into agile competency laboratories through a *student-centered*, *project-based learning*, and *experiential learning* academic climate). For Islamic educational institutions such as madrassas and Integrated

Islamic Schools (SIT), the need to adopt the demands of the modern curriculum triggers unique and dilemmatic managerial complexity; This institution is forced to win global competition and meet the standards of state accreditation regulations in order to produce graduates with high bargaining power, but at the same time still carry an absolute theological and moral-spiritual mandate to internalize Islamic values, maintain original scientific traditions (*turats*), and uphold moral nobility (*akhlakul karimah*).

The absence of integrated curriculum governance in Islamic schools often triggers operational disconnections and curriculum *overload* due to the accumulation of national materials, dense local religious content, and 21st-century skills without careful alignment. This phenomenon of curriculum dualism, as confirmed by Maduningtias (2022), triggers a structural clash that requires managerial expertise in allocating time precisely in order to prevent students from cognitive *fatigue* and psychological depression. On the other hand, the adoption of instructional technology in madrassas is often hampered by internal resistance in the form of technological anxiety (*technophobia*) from senior educators, which according to Munir and Su'ada (2024) proves that the modernization of Islamic schools is not enough to only touch the physical infrastructure aspect, but must involve the governance of psychological changes and organizational cultural transformation in a systemic and humanist manner. However, these challenges can be mitigated if technology governance is designed in a structured practical program; It is evident from the findings of Alkahfi (2025) that students' active involvement in digital engineering soars dramatically when supported by an integrative vocational curriculum at Madrasah Aliyah Plus Skills. This reality emphasizes the blueprint of Saputra and Sirozi (2025) that Islamic educational institutions must abandon the traditional defensive-mindset and aggressively and inclusively integrate future global competencies, such as basic *coding*, algorithmic programming, and sharia-based financial data literacy.

The curriculum management apparatus in Islamic schools is required to be able to contextualize 21st century competencies so that they are aligned and integrated in the *Islamic worldview*, starting from the improvement of teaching instruments, reconstruction of printed materials, to evaluation methodologies in the classroom. Munawaroh (2023) proves that the use of Student Worksheets (LKS) that combines *problem-based learning* methods with the cultivation of monotheistic values and their application in daily life has proven to be effective in spurring students' critical reasoning skills and analytical skills. This confirms a thesis that modern secular methodologies can actually be harmoniously adapted, even Islamized (*Islamization of contemporary knowledge*), into the structure of the Islamic curriculum without having to lose the essence of religiosity.

The integration of modern skills has succeeded in driving a major transformation in the pattern of classroom governance and instructional interaction between teachers and students, where the research of Asykur et al. (2025) proves that the explicit insertion of digital media literacy elements in PAI subjects is able to boost students' active participation from passive consumers to critical analysts in cyberspace. The momentum of interactive curriculum innovation is strengthened by the macro policy of the Independent Curriculum which, according to Alimuddin (2023), provides broad autonomy for Islamic elementary school educators to develop creative teaching modules with local characters within the framework of the Pancasila Student Profile Strengthening Project which breathes *Rahmatan lil 'Alamin*. Nevertheless, this digital freedom triggers the urgency of the presence of a digital ethics shield (*cyber-ethics*); Fitrah and Kusnadi (2022) provide an academic warning that the development *of* hard skills *must make* sharia moral ethics *the main filter* so as not to give birth to humans who are digitally intelligent but spiritually empty. In line with that, Al-I'tibar (2025) emphasized that the digitalization of the spiritually controlled curriculum is very reliable in strengthening the moral immunity of students from exposure to data disruption and moral relativism. So that this entire integration agenda does not run sporadically, the functionalization of curriculum management based on POAC (*Planning,*

*Organizing, Actuating, Controlling*) acts as an operational control axis to fuse global competencies and local spirituality into a complete design unit. This strategic step must begin with the planning stage that highlights the future through an objective *market need assessment* (Atlis, 2024), because the maturity of this planning function is proven to be quantitatively proportional to the quality and competitiveness of graduates in the field (Zulhendri et al., 2022).

Although academic studies of 21st-century skills and curriculum governance separately have been widely produced by researchers in recent years, the majority of the existing educational literature tends to dissect the two variables in a partial, fragmented, and isolated manner. In addition, the locus of previous research was largely dominated by the background of the ecosystem of secular public schools or Western international schools that structurally did not have the burden of dense and complex theological religious content as in the Islamic world. Studies on the theme of curriculum management in Islamic schools that have been published so far are also often trapped within the boundaries of single case studies which are very local, purely descriptive, so that they have a low level of generalization and are difficult to apply to the characteristics of Islamic educational institutions in other regions or countries with different socio-economic conditions.

The scarcity of literature that synthesizes comprehensively, macro, and systematic the formulation of ideals, structural barriers, and conceptual models of modern curriculum management in the midst of the complexity of Islamic school values results in data fragmentation that makes it difficult for practitioners and academics of Islamic Education Management (MPI) to read *the big picture*) integration of POAC functions with the content of spirituality in the field. This theoretical limitation and empirical emptiness , the scientific urgency of the implementation *of this Systematic Literature Review* (SLR)-based research, which through strict and transparent protocols succeeded in identifying and mapping 20 reputable scientific articles in a structured manner into a synthesis matrix. This research aims to critically analyze and synthesize the findings of the scientific literature related to the management of modern skills-based curriculum in Islamic schools, by offering *novelty* in the form of a comprehensive theoretical-managerial model formulation that is able to marry the philosophical dimension of revelation (*Naqli*) and reasoning (*Aqli*) into the practical steps of POAC's function to face contemporary digital disruption. Through this SLR method, the study is projected to make a solid theoretical contribution to the enrichment of the treasures of MPI knowledge as well as an empirical reference and practical guide for school principals, foundation advisory boards, educators, and policy makers in designing an adaptive-progressive future curriculum without losing the root of the true Islamic identity.

This research focuses on critically analyzing, integrating holistically, and constructing new synthesis of various scientific literature findings, both nationally and internationally accredited, related to ***curriculum management based on modern skills in Islamic schools***. The *novelty of* this article rests heavily on its success in formulating a comprehensive theoretical-managerial model, which is able to marry the philosophical dimensions of revelation (*Naqli*) and reasoning (*Aqli*) into the practical-applicative steps of POAC functions to deal with the current current of contemporary digital disruption.

**METHOD**

This study utilizes a Library Research method with a Systematic Literature Review (SLR) approach. The SLR method was strictly chosen to identify, evaluate, synthesize, and interpret all available scientific evidence objectively to answer the research problems regarding modern skills-based curriculum management in Islamic schools. The research procedures were adapted from the standard PRISMA (*Preferred Reporting Items for Systematic Reviews and Meta-Analyses*) protocol, which comprises four primary stages: identification, screening, eligibility, and inclusion.

**Literature Search Strategy (Identification)**

The collection of literary data was carried out digitally through rigorous searching on reputable scientific journal databases, including Google Scholar, Garuda (Garba Reference Digital), SINTA, and Scopus. Article searches were executed using a combination of targeted keywords utilizing Boolean operators (AND and OR) to ensure maximum precision in search results:

**Inclusion and Exclusion Criteria (Screening & Eligibility)**

Inclusion and exclusion criteria were applied to maintain the relevance and quality of the synthesized articles. Only original scientific journal articles that had undergone rigorous peer review were accepted, while popular books, unpublished theses or dissertations, opinion pieces, conference proceedings, and news articles were excluded. The time frame was limited to publications from 2020 to 2026 to ensure up-to-date data; articles published before 2020 were rejected. Content-wise, included studies needed to address curriculum management functions (POAC), the integration of modern skills, or digital disruption within Islamic educational institutions; studies focused on curricula in non-Islamic public schools or on modern skills without connection to institutional governance were excluded. Finally, only articles in Indonesian or English were considered; works in other languages were not accepted.

**Data Selection Process**

Through the initial search strategy, a substantial number of potentially relevant articles were discovered. The researcher then conducted the first stage of screening by carefully reading the title and abstract of each article. Duplicate articles or those failing to meet the basic criteria were immediately eliminated. In the final stage, a full-text assessment was performed on the remaining articles to ensure that the depth of their content directly answered the research questions. Based on this rigorous selection process, 20 core journal articles were selected that met all eligibility prerequisites for further synthesis.

**Data Analysis and Synthesis**

The gathered data were analyzed using the Content Analysis technique. This process was systematically conducted by deep reading, coding, classifying data based on sub-themes (planning, organizing, actuating, controlling, and barriers), and performing a cross-analysis of findings across articles. The results of this analysis were then synthesized in a narrative-descriptive manner to generate a new, comprehensive conceptual theoretical model.

**RESULT AND DISCUSSION**

Based on the implementation of the SLR protocol across the specified databases, 20 substantially relevant articles were identified. The primary characteristics and core findings of these analyzed papers are systematically mapped out in the synthesis matrix presented in Table 2:

**Table 2. Matrix of Literature Synthesis on Curriculum Management**

| Yes | Author & Year | Article Title | Methodology | Core Findings / Focus of Study |
|---|---|---|---|---|
| 1 | Zainuri (2024) | The Urgency of Updating the Conventional PAI Curriculum | Qualitative / Library Research | The integration of 4C skills must be synchronized starting from the formulation of learning indicators. |
| 2 | Safinatun Najah (2025) | Integrative Curriculum Governance for Alpha Generation Students | Case Study / Descriptive | Successful curriculum adaptation is heavily driven by collaborative leadership and Project-Based Learning (PBL). |
| 3 | Asykur et al. (2025) | The Role of Digital Literacy in the PAI Curriculum | Systematic Literature Review | Incorporating digital media literacy elements increases active student participation in analyzing real-world cases. |
| 4 | Mujhirul Iman & Candra Wijaya (2025) | POAC Management Function in Integrated Islamic Schools (SIT) | Qualitative Descriptive | Emphasizes the critical importance of structured management functions and regular pedagogical and digital training for teachers. |
| 5 | Azimah (2024) | Competency-Based Curriculum Design in Modern | Documentation Study | The necessity of reconstructing institutional visions to balance |

| Yes | Author & Year | Article Title | Methodology | Core Findings / Focus of Study |
|---|---|---|---|---|
| | | Islamic Education Institutions | | global academic competence and local spirituality. |
| 6 | Munir & Su'ada (2024) | Challenges of Adoption of Educational Technology in Madrasah | Library Research | The greatest barrier is not tool availability, but rather the psychological resistance of senior teachers toward digital systems. |
| 7 | Saputra & Sirozi (2025) | Blueprint of Strategies to Increase the Competitiveness of Islamic Institutions | Library Research | Islamic school curricula must begin incorporating new skill clusters such as basic coding or sharia financial data literacy. |
| 8 | Alkahfi (2025) | Madrasah Aliyah Curriculum Governance Plus Technology Skills | Qualitative Evaluative | Students' interest in digital engineering surges significantly when facilitated by a well-structured vocational curriculum. |
| 9 | Efendi (2020) | Application of Authentic Assessment Model in Modern Madrasah | Action Research | Performance-based assessment is the most valid instrument to |

| Yes | Author & Year | Article Title | Methodology | Core Findings / Focus of Study |
|---|---|---|---|---|
| | | | | measure modern skills without reducing spiritual values. |
| 10 | The Untold Story (2022) | Management of the Merger of Traditional and National Islamic Boarding School Curriculum | Qualitative | Dualism of curricula requires precise time allocation management to prevent curriculum overload on students. |
| 11 | Scarlet Witch (2023) | The Effectiveness of Problem-Solving Based LKS Integrated with Islamic Values | Research & Development | Integrating problem-based instructional materials accelerates the critical reasoning skills of Islamic school students. |
| 12 | Sirojuddin et al. (2022) | Integrated Curriculum Integration Management Based on Multiple Intelligences | Case Study | The diverse talents of modern students can be well-facilitated if the curriculum structure is adaptive rather than uniform. |
| 13 | Syaibani & Zamroni (2021) | Integrated Curriculum Implementation Model at Madrasah Tsanawiyah | Descriptive Qualitative | Importance of forming a solid internal curriculum development team to monitor the |

| Yes | Author & Year | Article Title | Methodology | Core Findings / Focus of Study |
|---|---|---|---|---|
| | | | | synchronization of general and religious materials. |
| 14 | Fitrah & Kusnadi (2022) | Character Cultivation through the Integrative Exact Curriculum (Science-Islam) | Conceptual Study | Hard skills in science and technology still urgently require a basis of sharia moral ethics as their main anchor. |
| 15 | Zulhendri et al. (2022) | Application of Curriculum Management Function Theory at SD Islam Plus | Quantitative Descriptive | Alignment of mature planning functions correlates linearly with the quality of graduates who are ready to compete. |
| 16 | Inspiration & Suyatno (2020) | Curriculum Management Development Patterns in Modern Boarding Schools | Case Study | The flexibility of leadership from the kyai or school principal plays an absolute role in successfully adopting digital tools. |
| 17 | Atlis (2024) | The Urgency of Planning Management in the Preparation of the Ideal Curriculum | Content Analysis | A sharp market need assessment of 21st-century demands must be the main baseline before a |

| Yes | Author & Year | Article Title | Methodology | Core Findings / Focus of Study |
|---|---|---|---|---|
| | | | | curriculum is officially ratified. |
| 18 | Zaini (2020) | Evaluation of Strengthening the Integrated Curriculum | Qualitative | Regular coordination across the management lines of the foundation and madrasah principal determines quality consistency. |
| 19 | Alimuddin (2023) | The Beginning of the Implementation of the Independent Curriculum in Elementary Islamic Schools | Library Research | The Merdeka curriculum provides innovation space for teachers to create distinctive modules with the *Rahmatan lil 'Alamin* profile. |
| 20 | Al-I'tibar (2025) | Islamic Education Curriculum Management in the Digital Era | Case Study | Value-based digitization of the curriculum is highly effective in strengthening students' moral resilience amid data disruption. |

**Discussion**

The modern curriculum in Islamic schools ideally operates as a bilateral integrative system. The first side actively adopts global competencies (such as digital, scientific, and technological literacy), while the second side is fortified by the anchor of sharia moral ethics (Islamic values) acting as a robust cultural filter. In designing this planning phase, school

management is heavily required to conduct a sharp market need assessment regarding the fluid dynamics of the 21st-century workforce. This strategic alignment is significantly eased by the operational flexibility of the current Merdeka Curriculum framework, wherein Islamic schools are given wide innovative freedom to seamlessly marry the *Rahmatan Lil 'Alamin* student profile with global critical thinking skills through problem-solving or problem-based learning models.

When entering the operational realms of implementation, the most imposing challenge faced by Integrated Islamic Schools (SIT) and Madrasahs is the operational risk of structural dualism or curriculum overload, which stems from combining national educational mandates with heavy local religious curricula. Literature data strongly demonstrates that successfully mitigating this structural friction depends heavily on highly precise time-allocation management and the formal establishment of a dedicated, competent internal curriculum development team.

From the classroom perspective, executing a modern skills curriculum demands a profound pedagogical paradigm shift. The most effective instructional strategies identified across the scientific consensus are the intensive use of Project-Based Learning (PBL) and managing classroom environments based on the framework of Multiple Intelligences. To accurately track the achievement of these modern competencies, the controlling and evaluation function must transition away from traditional, text-based multiple-choice testing toward comprehensive, performance-based authentic assessment models. Competencies such as fluid collaboration, digital literacy, and high adaptability simply cannot be measured accurately through pen-and-paper tests.

The implementation of modern skills-based curriculum management in Islamic educational institutions is not just an operational update, but a comprehensive reconstruction of institutional governance. Based on the synthesis of twenty scientific articles analyzed, management functions that include planning, organizing, implementing, and supervising (POAC) are intertwined in the ecosystem of Integrated Islamic Schools (SIT) and madrasas. The success of this transformation begins from the philosophical planning stage, where institutions are required to align global competencies with local spiritual identities. Azimah (2024) emphasized that modern Islamic schools must reconstruct their institutional vision in order to achieve a balance between global academic competence and local spirituality. This strategic alignment should not be superficial, but should be based on a sharp analysis of market needs regarding the dynamics of the 21st century workforce before the curriculum document is formally ratified, as suggested by Atlis (2024). In Indonesia, this operational flexibility is strongly supported by national policies through the Independent Curriculum, which according to Alimuddin (2023) provides a wide innovation space for Islamic educators to design distinctive modules that integrate student profiles with global critical thinking skills. At a more technical level of learning design, Zainuri (2024) added that the integration of 4C skills should not stop as an abstract concept, but must be synchronized systematically starting from the formulation of learning indicators in the conventional Islamic Religious Education (PAI) syllabus. The definition of modern skills must also be expanded, where Saputra and Sirozi (2025) argue that in order to maintain long-term competitiveness, the blueprint of the Islamic curriculum must begin to include new skill clusters such as basic computer coding and Islamic financial data literacy.

When moving into the realm of structural organization, the main obstacle that often arises in the Islamic school ecosystem is the risk of curriculum overload due to the accumulation of national standards, local content, and dense religious mandates. Maduningtias (2022) explained that the governance of combining traditional and national Islamic boarding school curricula requires very precise time allocation management to prevent cognitive fatigue in students. To bridge this division of operations, the establishment of a dedicated internal structure is crucial. Syaibani and Zamroni (2021) highlight the importance of establishing a solid internal curriculum development team that is specifically tasked with monitoring and ensuring the synchronization of general and religious materials runs in harmony. Empirically, Zulhendri et al. (2022) reinforce the urgency of this organizational function through quantitative analysis that shows that the alignment of mature planning functions and clear division of labor is linearly correlated with improving the quality and competitiveness of graduates in the modern market.

At the stage of implementation in the classroom, the implementation of the modern skills curriculum demands a radical shift in the pedagogical paradigm from a teacher-centered passive memorization model to an active, student-centered model. Safinatun Najah (2025) stated that the successful adaptation of the curriculum for the Alpha generation in an Islamic environment is strongly driven by the institutionalization of *project-based learning*. This shift is validated by the experimental findings of Munawaroh (2023) who show that the integration of problem-solving-based teaching materials significantly accelerates students' critical reasoning skills. Modern curriculum has also proven to be effective when it is able to accommodate the diversity of individual talents, where Sirojuddin et al. (2022) observed that heterogeneous student potential can be well facilitated if the curriculum structure is adaptive and based on *the theory of Multiple Intelligences*. In the context of digital literacy, Asykur et al. (2025) found that inserting digital media literacy elements into the PAI curriculum increases students' active participation in analyzing real socio-religious cases. However, this technological update should not erode basic religious values, because Fitrah and Kusnadi (2022) remind that hard skills in the field of science and technology still require the foundation of sharia moral ethics as the main anchor.

In line with innovations in the planning and implementation stages, the supervision and evaluation function of the curriculum must also be transformed by abandoning the conventional multiple-choice exam model that is not able to fully capture 21st century competencies. Efendi (2020) offers a solution through the application of an authentic performance-based assessment model as the most valid instrument for measuring modern skills without reducing the weight of the assessment of spiritual values. To maintain this consistency of quality in the long term, the supervisory mechanism must be expanded to touch the institutional structure on a macro level. Zaini (2020) emphasized that periodic coordination supported by data between the foundation management path and the head of the madrasah is the main determinant of the consistency of the quality of the integrated curriculum. This strict administrative supervision also ensures the effectiveness of religious vocational programs, as revealed by Alkahfi (2025) that students' interest and skill retention in the field of technological engineering soar sharply when facilitated by a well-structured vocational curriculum governance system.

Despite promising theoretical projections, this literature synthesis consistently reveals the existence of behavioral and structural barriers that often hinder digitalization

policies in Islamic institutions. Munir and Su'ada (2024) break the common assumption by proving that the biggest obstacle to the adoption of educational technology in madrasas is not budget limitations or the availability of devices, but the psychological resistance of senior teachers to the digital system. In order to overcome this human resource friction, Mujhirul Iman and Candra Wijaya (2025) emphasized the importance of implementing a structured POAC function accompanied by the implementation of pedagogical training and digital literacy on a regular basis for teaching staff. In this transition situation, the flexibility and leadership style of the principal play an absolute role. Ilham and Suyatno (2020) concluded that the leadership flexibility of the kyai or school principal greatly determines the success of the adoption of new technology clusters in the modern pesantren environment. When leadership is adaptive, digitalization is no longer seen as a threat but as a strengthening instrument, where Al-I'tibar (2025) concludes that the digitization of value-based curriculum is very effective in strengthening students' moral resilience in the face of data disruption in the digital era.

Through cross-analysis of these various literatures, this study succeeded in constructing an integrative theoretical model that unites variables that were previously often studied separately by previous researchers. The scientific novelty of this article lies in the empirical statement that the failure or obstacle to the implementation of the modern curriculum in Islamic schools is basically rooted in the dimensions of behavior and governance, not in the budget problem or the weakness of the curriculum document itself. While the conventional literature generally blames the lack of technical support funds, this systematic literature review study proves that the real obstacles stem from weak management coordination between foundations and principals and the absence of peer mentoring strategies to overcome the digital resistance of senior teachers. By managing this human dimension through the function of POAC which is anchored in Islamic values, Islamic educational institutions will be able to produce future graduates who master the latest technology while still having a solid moral integrity and politeness.

Furthermore, the systematic synthesis reveals a persistent, recurring structural barrier in many Islamic educational institutions: the psychological resistance of senior educational staff who are hesitant to step out of traditional teaching comfort zones, alongside a frequent lack of governance coordination between foundations and school principals, which stalls digital policies. Consequently, the adaptive flexibility of the school principal's or kyai's leadership style holds absolute importance. Successful curriculum management in the era of disruption is management that consistently prioritizes targeted pedagogical training for teachers and firmly ensures that digital initiatives always run on a value-based curriculum track to preserve the moral fiber of the students. Unlike previous studies that often treat 21st-century skills and Islamic curriculum management as isolated variables, this study successfully synthesizes an integrated model. The novelty of this research lies in its empirical assertion that implementation bottlenecks in Islamic schools are fundamentally caused not by design flaws in the curriculum or budgetary shortfalls, but rather by structural weaknesses in human resource organization and systemic psychological resistance to digital adaptation.

## CONCLUSION

Based on the systematic literature review that has been carried out, it can be concluded that the success of modern skills-based curriculum management in Islamic schools rests on the application of POAC functions that are adaptive, structured, and anchored in religious values. This study empirically proves that the main challenge in the implementation of the 21st century curriculum in the ecosystem of madrassas and integrated Islamic schools is not caused by budget limitations or weaknesses in document design, but rather stems from structural obstacles such as weak governance between foundations and principals and psychological resistance of senior educators to the adoption of digital systems. Therefore, the transformation of an ideal Islamic education requires a sharp alignment of visions at the *planning* stage, the formation of a special team to address curriculum overlap at the *organizing* stage, a radical shift towards project-based learning and problems at the implementation stage (*actuating*), and a complete shift towards an authentic performance-based assessment model at the supervision stage (*controlling*). As a practical recommendation, school principals and foundation managers are advised to implement a flexible leadership style, intensify periodic digital literacy training for senior teachers through peer mentoring strategies, and ensure that all digitalization initiatives continue to run on the corridor of sharia moral ethics in order to produce future generations who excel in technology while being strong in Islamic character.

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