

DIGITAL TRANSCENDENT LEADERSHIP IN MADRASAH: A GROUNDED STUDY OF STRATEGIC AGILITY IN NAVIGATING THE MERDEKA CURRICULUM

Mus Mulyadi ¹, Saifaldin Idris Onia ²

¹ Universitas Islam Negeri Fatmawati Sukarno, Bengkulu, Indonesia

² University of Khartoum, Khartoum, Sudan

* Correspondence Author: mus.mulyadi@mail.uinfasbengkulu.ac.id

| | | |
|--|----------------------|---------------------|
| Received: November 2025 | Accepted: March 2026 | Published: May 2026 |
| DOI: https://doi.org/10.33650/pjp.v13i1.13444 | | |

Abstract : *This study explores the emergence of Digital Transcendent Leadership (DTL) as a new paradigm in responding to the complexities of the Independent Curriculum in madrasahs. Using a Constructivist Grounded Theory approach involving fifteen madrasah principals in Indonesia, this study examines how leaders interpret and apply strategic agility in curriculum reform. The results show that strategic agility is not merely technical, but a process of meaning-making that integrates digital practices with transcendental values. The analysis yielded a core category of "Digital-Mursyid," a leadership orientation that combines technology with spiritual responsibilities such as amanah (trustworthiness) and adab (ethics). In practice, technology is utilized not only for administrative and learning functions but also as a means of character formation and institutional accountability. Theoretically, this study enriches the discourse on digital leadership based on religious values. Practically, the findings provide direction for educational leaders in integrating technological innovation with institutional values in a sustainable manner.*

Keywords : *Digital Transcendent, Strategic Agility, and Digital-Mursyid.*

Abstrak : *Studi ini mengeksplorasi munculnya Kepemimpinan Transenden Digital (DTL) sebagai paradigma baru dalam merespons kompleksitas Kurikulum Merdeka di madrasah. Menggunakan pendekatan Teori Beralasan Konstruktivis dengan melibatkan lima belas kepala madrasah di Indonesia, penelitian ini mengkaji bagaimana pemimpin menafsirkan dan menerapkan ketangkasan strategis dalam reformasi kurikulum. Hasil penelitian menunjukkan bahwa ketangkasan strategis tidak hanya bersifat teknis, tetapi merupakan proses pemaknaan yang mengintegrasikan praktik digital dengan nilai-nilai transenden. Analisis menghasilkan kategori inti "Digital-Mursyid," yaitu orientasi kepemimpinan yang menggabungkan teknologi dengan tanggung jawab spiritual seperti amanah dan adab. Dalam praktiknya, teknologi tidak hanya dimanfaatkan untuk fungsi administratif dan pembelajaran, tetapi juga sebagai sarana pembentukan karakter dan akuntabilitas lembaga. Secara teoretis, studi ini memperkaya wacana kepemimpinan digital berbasis nilai keagamaan. Secara praktis, temuan ini memberikan arah bagi pemimpin pendidikan dalam mengintegrasikan inovasi teknologi dengan nilai institusional secara berkelanjutan.*

Kata Kunci : *Digital Transenden; Kelincahan Strategis; Digital-Mursyid.*

INTRODUCTION

The global landscape of educational leadership is currently undergoing a dual transformation: the rapid integration of digital technologies and the demand for greater institutional agility amidst systemic reforms (Dieguez et al., 2021; Muharom, 2023). In Indonesia, this phenomenon is epitomized by the implementation of the Kurikulum Merdeka (Emancipated Curriculum), a radical shift toward pedagogical autonomy and digital-based school management (Baglama et al., 2022; Souza & Debs, 2024). While recent scholarship has extensively documented digital leadership in secular educational settings, these studies largely assume that technological adaptation is a value-neutral and technically driven process (Berman et al., 2024; Kickbusch et al., 2021). This assumption becomes problematic when applied to faith-based institutions, where leadership is inherently embedded within ethical, spiritual, and transcendental frameworks that cannot be reduced to technocratic logic.

The Madrasah, as an Islamic educational institution, operates within a unique "dual-identity" framework balancing national educational standards with theological missions (Anglani et al., 2023). However, current models of digital leadership often remain technocratic, focusing on ICT proficiency and administrative efficiency while neglecting the ethical and spiritual dimensions that define Madrasah leadership (Abbas et al., 2023; Rudding et al., 2023). This oversight is problematic; without a spiritually grounded framework, the pressure of digital transformation and the fluidity of the Merdeka Curriculum often lead to "innovation fatigue" and a perceived loss of institutional identity.

Recent empirical studies have confirmed that the implementation of the Merdeka Curriculum in Indonesian Madrasahs faces significant school-level problems (Mawangir, 2022). These studies identified three major challenges: insufficient quality of human resources, lack of teacher access to essential administrative platforms such as SIMPKB, and the time-consuming nature of the Pancasila Student Profile Project (P5P2RA) for parents. Furthermore, a systematic literature review revealed that the most critical barriers to executing the Pancasila Student Profile Project lie at the teacher level, including limited technical understanding, difficulty adapting to new curricula, outdated mindsets, and inadequate competence (Alqhaiwi et al., 2023). These findings indicate that the challenges are not merely technical but also pedagogical and cultural, thereby reinforcing the importance of leadership as a central yet insufficiently examined factor in navigating these complexities.

In response to these documented challenges, studies on Islamic educational management have proposed various frameworks. However, it is important to note at the

outset that most of these studies remain concentrated at the managerial and instructional levels rather than the leadership dimension (Burmansah et al., 2020; Rusdiah et al., 2025). The basic components of Islamic education management including personnel, student, curriculum, financial, and facility management have been outlined as essential for improving graduate quality (Kinney et al., 2024). More recently, systematic management of contextual learning through planning, action, observation, and reflection cycles has been demonstrated to significantly improve students' science competence in Madrasah Tsanawiyah, increasing mastery from 25% to 85.71% (Maniah et al., 2022; Wang et al., 2024). While these studies highlight the importance of structured management and reflective practice, they do not explicitly address how leaders exercise strategic agility in integrating digital transformation with transcendental values (Adeoye, 2024; Awaliah S et al., 2025). Despite the growing body of literature on digital leadership and Islamic education management, there remains a clear research gap in understanding how Madrasah leaders integrate transcendental values into digital strategic decision-making within the context of the Merdeka Curriculum (Mundiri et al., 2025). More specifically, there is no established model that systematically synthesizes technological sophistication with spiritual depth as a unified framework for leadership practice.

This study introduces the concept of Digital Transcendent Leadership, a framework in which digital strategic decisions are guided by transcendental values (integrity, amanah (divine trust), and long-term spiritual vision). This concept represents a novel contribution by positioning transcendental values not as complementary elements, but as the core driver of strategic agility in digital leadership. By employing a Constructivist Grounded Theory approach, Bruckberger et al., (2023) this research explores how Madrasah principals exercise Strategic Agility to navigate the complexities of the Merdeka Curriculum. Strategic agility, in this context Aladeemy et al., (2024), refers not only to the speed of resource reallocation but also to the "strategic sensitivity" in aligning modern pedagogical demands with the Madrasah's core spiritual essence.

This study aims to develop a grounded theoretical model of Digital Transcendent Leadership by examining how Madrasah principals enact strategic agility to navigate the complexities of the Merdeka Curriculum. By developing a grounded model of Digital Transcendent Leadership, this study contributes to the international discourse on school leadership in two ways. *First*, it reconceptualizes digital leadership beyond the Western, secular lens by integrating faith-based perspectives. *Second*, it provides empirical insights into how strategic agility can be sustained in high-pressure reform environments through a

"moral compass" of transcendence. Ultimately, this research offers educational leaders a pathway to remain technologically progressive without sacrificing their foundational values.

METHOD

This study employs Constructivist Grounded Theory (CGT) as framed by Charmaz. This design was selected because the primary objective is to construct a novel theoretical model—Digital Transcendent Leadership, grounded in the lived experiences of Madrasah principals navigating the Merdeka Curriculum (Charmaz, 2014). Unlike classical grounded theory Glasserman (2023), the constructivist approach emphasizes the co-construction of meaning between researcher and participants, making it particularly appropriate for exploring transcendental values and complex leadership practices in faith-based educational contexts. This study was conducted over approximately 8 months (January–August 2024) across several Madrasahs in Indonesia, representing diverse geographical and institutional characteristics.

The study utilized a two-tiered sampling approach. Initially, purposive sampling was used to recruit 15 Madrasah principals across Indonesia who met specific criteria; 1) active implementation of the Merdeka Curriculum for at least one academic year, 2) a documented track record of digital innovation, and 3) leadership in institutions with a strong theological foundation. Subsequently, theoretical sampling was employed; as categories emerged from the data, the researcher sought specific participants who could provide data to elaborate on and refine the developing categories. Recruitment continued until theoretical saturation was reached, the point at which new data no longer sparked new theoretical insights (Duffy et al., 2021). Data collection continued until theoretical saturation was achieved, as indicated by the absence of new codes, categories, or conceptual relationships across at least three consecutive interviews.

To ensure triangulation and depth, data were gathered through three primary methods: intensive semi-structured interviews, participant observation, and document analysis (Li & Chen, 2024). A total of 15 in-depth interviews were conducted, each lasting between 60–90 minutes, either face-to-face or via online platforms. The interviews were audio-recorded and transcribed verbatim to ensure accuracy. The interview protocol focused on participants' experiences with strategic decision-making, digital leadership practices, and the integration of transcendental values. Participant observations were conducted during leadership meetings and digital management activities, including the use of platforms such as EMIS and Learning Management Systems (LMS), allowing the

researcher to directly observe leadership practices in context. Each observation session lasted approximately 2–3 hours and was documented through detailed field notes. Document analysis included strategic plans such as RKT, digital transformation reports, and institutional policy documents to validate and complement findings from interviews and observations.

Data analysis was conducted simultaneously with data collection using the constant comparative method (Thorpe & Bourne, 2025). The analysis followed three systematic stages: initial coding, focused coding, and theoretical coding. In the initial coding phase, data were segmented and coded using action-oriented gerunds to remain closely aligned with participants' lived experiences. In the focused coding phase, the most significant and recurring codes were synthesized into broader categories that reflected patterns of interaction between digital practices, leadership strategies, and transcendental values. In the final stage, theoretical coding was employed to integrate these categories into a coherent core category—Digital Transcendent Leadership, explaining how Madrasah principals navigate curriculum reform through techno-spiritual strategic agility.

To ensure the rigor and credibility of the findings, this study implemented several robust qualitative strategies (Adeoye, 2025). Member checking was conducted by returning summarized findings to participants for validation and feedback. Peer debriefing sessions were carried out with two experts in educational leadership to enhance analytical rigor and reduce researcher bias. Memo-writing was conducted throughout the research process to document analytical reflections and theoretical development. An audit trail was also maintained to ensure transparency and traceability of analytical decisions. Ethical considerations were strictly observed. Ethical clearance was obtained prior to data collection, and informed consent was secured from all participants. All participants were anonymized using pseudonyms to protect confidentiality and institutional identity.

RESULT AND DISCUSSION

1. Results

To provide a comprehensive overview of the empirical data, the following table summarizes the core findings from intensive interviews with 12 Madrasah principals across Indonesia. These findings articulate the nuanced interplay between technological adoption and religious values within the Strategic Agility framework. Rather than representing isolated practices, these findings reveal patterned leadership behaviors that collectively form the foundation of a broader conceptual model—*Digital-Mursyid*. By

mapping each informant's leadership approach, the table illustrates how specific digital maneuvers, ranging from administrative acceleration to policy buffering, are consistently anchored in techno-spiritual manifestations. This structured comparison serves as the empirical foundation for the emergence of the 'Digital-Mursyid' model, highlighting the diverse yet unified ways in which faith-based leaders navigate the complexities of the Merdeka Curriculum through a transcendent lens.

Table 1: Primary Data Processed From Interview Transcripts

| No | Informant | Strategic Agility | Techno-Spiritual Manifestations |
|----|--|---------------------------|---|
| 1 | Dr. Hendri Kusmiran (MAN 1 Bengkulu) | Accelerative Integration | Positioning technology as an 'enabler' to expedite administration, ensuring the core focus remains on character transformation. |
| 2 | Drs. Anwar Amrun (MA Darussalam Kota Bengkulu) | Collaborative Synergy | Cultivating a peer-support ecosystem to mitigate teachers' anxiety regarding rapid curricular shifts. |
| 3 | Efrizal Firdaus, M.Pd.I (MAN 1 Kepahiyang, Bengkulu) | Ethical Filtering | Implementing digital <i>Tabayyun</i> (verification); validating all regulatory information before school-wide implementation. |
| 4 | Firman Syafri, (MI As Salam Bengkulu Tengah) | Adaptive Preservation | Applying the principle of <i>Al-muhafadzatu...</i> ; preserving traditional values while adopting modern Learning Management Systems (LMS). |
| 5 | Jililudin S.Ag, (MTs Darussalam Kota Bengkulu) | Data-Driven Amanah | Perceiving the accuracy of digital data (EMIS) as a form of spiritual accountability (<i>Amanah</i>) to the public and the Creator. |
| 6 | M Maarif S.Ag, (MIN 2 Muko Muko) | Innovative Resilience | Encouraging digital experimentation in the classroom while strictly maintaining <i>Adab</i> (etiquette) over technical knowledge. |
| 7 | Muhsinun M.Pd, (MAN 2 Muko Muko) | Global-Local Navigating | Harmonizing global digital competency standards with the profound local values of Islamic education. |
| 8 | Edi Kusmita, M.Pd- (MTSM 2 Seluma) | Resource Optimization | Facilitating continuous teacher upskilling through digital learning communities to overcome infrastructure limitations. |
| 9 | Mumtaha M.Pd (MA Ponpes Hidayatul Qomariyah Bengkulu) | Humanistic Digitalization | Digitalizing attendance and assignments for discipline, while maintaining dedicated physical spaces for spiritual consultation. |
| 10 | Dr. H Agus Delianto, M.Pd (Yayasan as Syukri Bengkulu) | Visionary Buffering | Acting as a 'policy buffer'; filtering bureaucratic pressures to safeguard the mental well-being of the educators. |

| No | Informant | Strategic Agility | Techno-Spiritual Manifestations |
|----|--|---|---|
| 11 | Khairul Anam M.Pd (MA nurul Falah Ketahuan Bengkulu Utara) | Spiritual Leadership Model | Embodying the role of a <i>Digital-Mursyid</i> (Digital Guide) who leads by example in the ethical use of technology. |
| 12 | Mustika S.Pd.Gr (MA Ja-Al Haq Bengkulu) | Proactive Mitigation | Performing early digital risk assessments and preparing contingency (mitigation) schemes for technical systemic failures. |
| 13 | Netty Fitria Dinasti M.Pd (MTs Ja-al Haq Bengkulu) | Leveraging digital sophistication for efficiency, and spiritual depth | Technology provides the wings to fly farther and faster; Spirituality provides the compass to ensure we are flying toward the right destination |
| 14 | Wahyudin S.Pd.I (MA Ponpes Pancasila Bengkulu) | Harnessing Digital Sophistication as a Tool for Efficiency | Harnessing digital tools for technical excellence, while anchoring the soul of education in spiritual tradition and character. |
| 15 | Makirun S.Pd.I (MTs Ponpes Pancasila Bengkulu) | 'High-Tech, High-Soul' Leadership | A 'High-Tech, High-Soul' Leadership: Leveraging digital tools for operational acceleration and transparency, while anchoring the educational mission in spiritual integrity and character transformation. |

Beyond the tabulated data, the analysis identified four major thematic patterns that explain how strategic agility is enacted in Madrasah leadership: 1) techno-spiritual integration, 2) spiritualization of digital practices, 3) theological accountability in management, and 4) cultural-synthetic adaptability. The research findings above are as follows:

First, the grounded analysis reveals that Madrasah principals do not perceive digital transformation as a purely technical process. Instead, digital tools are interpreted as instruments that must be aligned with spiritual purpose. For example, several informants emphasized that technology serves as an enabler rather than a driver of leadership, ensuring that educational goals remain focused on character development rather than administrative efficiency. This indicates the emergence of a techno-spiritual orientation, in which technological advancement and spiritual values are not seen as opposing forces but as mutually reinforcing dimensions of leadership.

Second, in the pedagogical domain, digitalization is transformed into a medium for the internalization of value. Rather than functioning merely as tools for instructional delivery, digital platforms are used to cultivate discipline, honesty, and responsibility among students. For instance, the use of Learning Management Systems (LMS) was described not only as a monitoring mechanism but also as a means to embed ethical

behavior in everyday learning interactions. This phenomenon can be conceptualized as the “spiritualization of technology,” where digital practices are infused with moral and transcendental meaning.

Third, at the managerial level, digital administrative systems are reinterpreted through a theological lens. Informants consistently framed data accuracy and transparency in reporting as manifestations of Amanah (divine trust) and Siddiq (integrity). Platforms such as EMIS were not viewed as bureaucratic requirements, but as instruments of accountability to both stakeholders and the Creator. This finding suggests that strategic agility is not solely performance-driven but is also guided by a deeper sense of spiritual responsibility.

Fourth, another key pattern is leaders' ability to balance global digital standards with local Islamic traditions. Madrasah principals adopt digital innovations selectively, ensuring that new practices do not erode established cultural and ethical foundations. This is reflected in the application of the principle *al-muhafadzatu 'ala qadimi shalih, wal akhdzu bil jadidi al-ashlah* (preserving good traditions while adopting better innovations). Such adaptability enables leaders to maintain institutional identity while remaining responsive to external pressures for change.

Five, integrating these thematic patterns, the analysis identifies a core category termed “Digital-Mursyid.” This category represents an evolution in Islamic educational leadership, in which principals serve as both digital strategists and spiritual guides. The Digital-Mursyid model embodies a unified leadership paradigm that integrates technological competence, moral authority, and cultural sensitivity into a single framework of strategic agility. Unlike conventional models that separate the technical and ethical domains, this model demonstrates that, in faith-based educational contexts, agility paradoxically roots in spiritual stability. Overall, these findings demonstrate that strategic agility in Madrasah leadership is not merely an adaptive response to digital transformation but a deeply embedded metacognitive and transcendental process that integrates technological, ethical, and cultural dimensions.

2. Discussion

The emergence of the Digital-Mursyid model in this study marks a significant departure from the technocentric perspectives that have long dominated digital leadership literature. The findings suggest that strategic agility in Madrasah leadership is not merely an adaptive response to digital transformation, but a metacognitive process deeply anchored in transcendental values. The Madrasah principals in this study do not merely "react" to the Merdeka Curriculum as a bureaucratic mandate; instead, they

"mediate" this transformation through a spiritual filter, ensuring that digital adoption serves a higher teleological purpose rather than mere administrative efficiency. This indicates that leadership in faith-based educational contexts operates through a dual logic: technological responsiveness and spiritual intentionality.

This analysis demonstrates that the Digital-Mursyid phenomenon operates at the intersection of *Adab* (ethics) and algorithms. Unlike digital leadership models in Western-secular academic discourse, which primarily emphasize data-driven decision-making and ICT efficiency Paauw et al., (2024) the findings of this study highlight a value-driven orientation in which technology is subordinated to moral and spiritual objectives. For instance, the utilization of digital platforms is perceived not merely as a pedagogical monitoring tool, but as a practical exercise in *Siddiq* (integrity) and *Amanah* (divine trust). This contrasts with prior studies that focus predominantly on technical and managerial challenges in implementing the Merdeka Curriculum Sobri et al., (2020), without addressing how leaders construct meaning and purpose in digital transformation, the present findings extend existing scholarship by demonstrating that digital leadership in religious institutions is inherently value-laden rather than value-neutral.

The primary theoretical contribution of this study lies in the construction of the Digital Transcendent Leadership (DTL) framework. Conceptually, this study introduces a new leadership archetype, *Digital-Mursyid* that transcends conventional instructional, transformational, and digital leadership models by integrating transcendental values as the core driver of strategic agility. This finding challenges the dominant assumption in digital leadership literature that agility is primarily driven by technological capacity or organizational flexibility (Anglani et al., 2023; Romadhoni et al., 2024). Instead, it reveals that in faith-based contexts, spiritual stability functions as the primary engine of agile strategic movement. Methodologically, the use of Constructivist Grounded Theory enables the uncovering of the "internal logic of agility," showing how leaders interpret, negotiate, and enact digital transformation through a transcendental lens.

From a practical perspective, the findings suggest that leadership development programs in Madrasahs should not be limited to enhancing technical ICT competencies but should also cultivate techno-spiritual capabilities. Leaders need to be equipped not only with digital skills but also with the ability to interpret and recontextualize technological change within a framework of ethical and spiritual values. At the policy level, this study implies that the successful implementation of the Merdeka Curriculum in faith-based institutions depends on leadership approaches that integrate cultural,

spiritual, and technological dimensions. The findings also contribute to the broader discourse on the decolonization of digital leadership, which has been predominantly shaped by Western paradigms. By demonstrating how local and religious philosophies such as *tabayyun* (verification) and *maslahah* (public interest) can guide digital transformation, this study offers an alternative epistemological foundation for understanding leadership in non-Western contexts. Ultimately, the Digital-Mursyid model shows that agile digital leadership in Islamic educational settings is not achieved through the replication of global technological trends, but through the leader's capacity for transcendental recontextualization, where spiritual stability serves as the foundation for sustainable innovation.

CONCLUSION

This study concludes that digital transformation in Indonesian Madrasahs is shaped not merely by technical capacity, but by how leaders interpret and integrate digital practices within a value-based institutional context. The findings do not indicate a universal paradigm shift, but rather a context-specific leadership orientation that combines technological engagement with transcendental values. The grounded theory reveals that strategic agility functions as a meaning-making process, enabling leaders to align institutional demands with spiritual and ethical considerations.

Through the core category of *Digital-Mursyid*, this study demonstrates how principals navigate the Merdeka Curriculum by integrating technological practices with spiritual accountability. Digital initiatives are reframed as forms of *amanah*, while ethical principles such as *adab* remain central within digitally mediated environments. These practices help sustain institutional stability and coherence amid ongoing educational reforms, showing that digitalization can be harmonized with moral responsibility.

Theoretically, this study contributes to digital leadership literature by emphasizing value-based interpretations within faith-based educational contexts. Practically, it suggests that leadership development should extend beyond technical skills to include ethical and spiritual competencies. However, as the study focuses on Indonesian Madrasahs, its transferability is limited. Future research is needed to explore similar patterns in other contexts. Overall, sustainable digital transformation depends on leaders' ability to balance technological innovation with core institutional values.

ACKNOWLEDGMENT

The author expresses his sincere appreciation and gratitude to all parties who have provided support, both directly and indirectly, in the research process and writing of this article. Special thanks are extended to the madrasah leaders, teachers, and education staff

who willingly participated in this research and provided invaluable information regarding digital leadership practices and the implementation of the Independent Curriculum.

BIBLIOGRAPHY

- Abbas, N., Subando, J., & Tamami, M. Z. (2023). Pendidikan Keteladanan Salahuddin Al-Ayyubi Konteks Pendidikan Islam Era Exemplary Education of Salahuddin Al-Ayyubi in the Context of Islamic Education in the Era of Society 5 . 0 Pendahuluan Pendidikan keteladanan telah menjadi salah satu pilar penting. *Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipiner*, 2(2), 117-128. <http://journal.amorfati.id/index.php/jipsi>
- Adeoye, M. A. (2024). *AI-Enhanced Learning Experiences : Moving Beyond Traditional Textbook Approaches in Global Education*. 2(3), 169-177. <https://doi.org/10.70437/educative.v2i3.825>
- Adeoye, M. A. (2025). Integration of Islamic Thought and Scientific Knowledge in the Formation of Educational Institution Leadership. *TATHO: International Journal of Islamic Thought and Sciences*, 141-152. <https://doi.org/10.70512/tatho.v2i2.85>
- Aladeemy, A. A., Alzahrani, A., Algarni, M. H., Alsubari, S. N., Aldhyani, T. H. H., Deshmukh, S. N., Khalaf, O. I., Wong, W. K., & Aqburi, S. (2024). Advancements and challenges in Arabic sentiment analysis: A decade of methodologies, applications, and resource development. *Heliyon*, 10(21), e39786. <https://doi.org/10.1016/j.heliyon.2024.e39786>
- Alqhaiwi, Z. O., Koburtay, T., & Syed, J. (2023). The Interplay Between Islamic Work Ethic, Unethical Pro Behaviors, and Moral Identity Internalization: The Moderating Role of Religiosity. *Journal of Business Ethics*, 193(2), 393-408. <https://doi.org/10.1007/s10551-023-05527-5>
- Anglani, F., Pennetta, S., Reaiche, C., & Boyle, S. (2023). Crossing digital frontiers with cultural intelligence - a new paradigm for project managers. *International Journal of Project Management*, 41(8), 102543. <https://doi.org/10.1016/j.ijproman.2023.102543>
- Awaliah S, N. R., Muhaeminah, U., & Munawwaroh, I. (2025). *The Role of Digital Marketing Management in Improving College Branding on Social Media*. 01(02), 75-86.
- Baglama, B., Evcimen, E., Altinay, F., Sharma, R. C., Tlili, A., Altinay, Z., Dağlı, G., Jemni, M., Shadiev, R., Yücesoy, Y., & Çelebi, M. (2022). Analysis of Digital Leadership in School Management and Accessibility of Animation-Designed Game-Based Learning for Sustainability of Education for Children with Special Needs. *Sustainability (Switzerland)*, 14(13). <https://doi.org/10.3390/su14137730>
- Berman, A., de Fine Licht, K., & Carlsson, V. (2024). Trustworthy AI in the public sector: An empirical analysis of a Swedish labor market decision-support system. *Technology in Society*, 76(July 2023), 102471. <https://doi.org/10.1016/j.techsoc.2024.102471>
- Bruckberger, G., Fuchs, C., Schreier, M., & Osselaer, S. M. J. V. (2023). Retailing Groundedness: How to improve customer experience, brand perceptions, and customer loyalty through feelings of groundedness. *Journal of Retailing*, 99(4), 594-604. <https://doi.org/10.1016/j.jretai.2023.11.004>

- Burmansah, B., Rugaiyah, R., Mukhtar, M., Nabilah, S., Ripki, A. J. H., & Fatayan, A. (2020). Mindful leadership: The ability of the leader to develop compassion and attention without judgment - A case study of the leader of buddhist Higher education Institute. *European Journal of Educational Research*, 9(1), 51-65. <https://doi.org/10.12973/eu-jer.9.1.51>
- Charmaz, K. (2014). *Constructing Grounded Theory (Introducing Qualitative Methods Series)*.
- Dieguez, T., Loureiro, P., & Ferreira, I. (2021). *Entrepreneurship and Leadership in Higher Education to Develop the Needed 21st Century Skills*. 143-151.
- Duffy, J. M. N., Adamson, G. D., Benson, E., Bhattacharya, S., Bofill, M., Brian, K., Collura, B., Curtis, C., Evers, J. L. H., Farquharson, R. G., Fincham, A., Franik, S., Giudice, L. C., Glanville, E., Hickey, M., Horne, A. W., Hull, M. L., Johnson, N. P., Jordan, V., ... Youssef, M. A. (2021). Top 10 priorities for future infertility research: an international consensus development study. *Fertility and Sterility*, 115(1), 180-190. <https://doi.org/10.1016/j.fertnstert.2020.11.014>
- Glasserman, A. N. (2023). Hui Corporate Strategies and Islamic Cultural Capital and in Qing Guangzhou. *Journal of the Economic and Social History of the Orient*, 66(1-2), 1-42. <https://doi.org/10.1163/15685209-12341589>
- Kickbusch, I., Piselli, D., Agrawal, A., Balicer, R., Banner, O., Adelhardt, M., Capobianco, E., Fabian, C., Singh Gill, A., Lupton, D., Medhora, R. P., Ndili, N., Ryś, A., Sambuli, N., Settle, D., Swaminathan, S., Morales, J. V., Wolpert, M., Wyckoff, A. W., ... Wong, B. L. H. (2021). The Lancet and Financial Times Commission on governing health futures 2030: growing up in a digital world. *The Lancet*, 398(10312), 1727-1776. [https://doi.org/10.1016/S0140-6736\(21\)01824-9](https://doi.org/10.1016/S0140-6736(21)01824-9)
- Kinney, M., Anastasiadou, M., Naranjo-Zolotov, M., & Santos, V. (2024). Expectation management in AI: A framework for understanding stakeholder trust and acceptance of artificial intelligence systems. *Heliyon*, 10(7), e28562. <https://doi.org/10.1016/j.heliyon.2024.e28562>
- Li, W., & Chen, J. (2024). From brussels effect to gravity assists: Understanding the evolution of the GDPR-inspired personal information protection law in China. *Computer Law and Security Review*, 54(April 2016), 105994. <https://doi.org/10.1016/j.clsr.2024.105994>
- Maniah, Soewito, B., Lumban Gaol, F., & Abdurachman, E. (2022). A systematic literature Review: Risk analysis in cloud migration. In *Journal of King Saud University - Computer and Information Sciences* (Vol. 34, Issue 6, pp. 3111-3120). <https://doi.org/10.1016/j.jksuci.2021.01.008>
- Mawangir, M. (2022). The Development of Higher Order Thinking Skill Test Instrument on the Fiqh Subject: The Case of a State Islamic Senior High School in West Bangka Regency. *Journal of Higher Education Theory and Practice*, 22(7), 167-177. <https://doi.org/10.33423/jhetp.v22i7.5281>
- Muharom, F. (2023). The Impact of Spiritual Leadership and Motivational Leadership on Organizational Citizenship Behavior and Religious Performance: Evidence from Indonesian Islamic Schools. *Educational Administration: Theory and Practice*, 29(1), 284-296. <https://doi.org/10.52152/kuey.v29i1.841>
- Mundiri, A., Munawwaroh, I., Hadi, M. I., Baharun, H., Shudiq, W. J. F., & Maulidy, A. (2025). Artificial Intelligence (AI) Innovation in Education: From Data-Driven Learning to Automated Teaching. *Proceedings of the 2025 IEEE International Conference on Industry 4.0, Artificial Intelligence, and Communications Technology, IAICT 2025*, 173-180. <https://doi.org/10.1109/IAICT65714.2025.11100623>

- Paauw, D., Heger, I., Bjerre, J. F., Ringgaard, M. F., Stensgård, V., Horstkötter, D., Köhler, S., & Deckers, K. (2024). Increasing awareness for dementia risk reduction through a public awareness campaign in Denmark: A pre-post study. *Preventive Medicine*, 179(August 2023). <https://doi.org/10.1016/j.ypmed.2024.107848>
- Romadhoni, D., David, M. D., & ... (2024). Tinjauan Literatur Tentang Dinamika Kepemimpinan Situasional Di Lingkungan Perguruan Tinggi Maritim. *Jurnal Maritim* ..., 5(1), 175-182. <https://journal.poltekpelaceh.ac.id/index.php/jumama/article/view/80%0Ahttps://journal.poltekpelaceh.ac.id/index.php/jumama/article/download/80/91>
- Rudding, R., Yanti Ramme, F., Itania Ruben, D., & Antika Masarrang, S. (2023). Teknologi dan hidup kudus: Bagaimana Generasi Z Mengintegrasikan Nilai-Nilai Kristen Dalam Era Digital. *Jurnal Kajian Pendidikan*, 1(1), 14-25.
- Rusdiah, N., Sain, Z. H., & Mundiri, A. (2025). School Marketing Management based on Customer Preferences in an Educational Setting. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan*, 28(1), 103-119.
- Sobri, A. Y., Shanti, C. M., & Gunawan, I. (2020). Relationship of School Visionary Leadership and Organizational Climate with Teacher Performance. *Advances in Social Science, Education and Humanities Research*, 508(Icite), 624-629. <https://doi.org/10.2991/assehr.k.201214.308>
- Souza, A. S. C. de, & Debs, L. (2024). Concepts, innovative technologies, learning approaches and trend topics in education 4.0: A scoping literature review. *Social Sciences and Humanities Open*, 9(November 2023), 100902. <https://doi.org/10.1016/j.ssaho.2024.100902>
- Thorpe, F., & Bourne, P. A. (2025). *The Convergence and Divergence of Views on Baumrind's Parental Styles: Authoritative, Authoritarian, Permissive and Uninvolved*.
- Wang, S., Wang, F., Zhu, Z., Wang, J., Tran, T., & Du, Z. (2024). Artificial intelligence in education: A systematic literature review. *Expert Systems with Applications*, 252(PA), 124167. <https://doi.org/10.1016/j.eswa.2024.124167>