

DIGITAL RELIGIOUS LITERATURE AND THE CONSTRUCTION OF ISLAMIC EDUCATIONAL QUALITY ON INSTITUTIONAL WEBSITES IN INDONESIA

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ABSTRACT

This article examines how Islamic educational quality is constructed in the digital religious literature of Islamic educational institutions in Indonesia. Rather than evaluating institutional performance outcomes, this study examines how quality is defined, legitimized, and represented through official institutional website texts. Although studies on digital religion, Islamic educational transformation, and institutional quality have developed significantly, limited attention has been given to official websites of Islamic schools and pesantren as religious-literary texts that shape public meanings of Islamic education. Using a qualitative design with digital textual analysis and thematic content analysis, this study examines 26 website texts from seven Islamic educational institutions collected between January and March 2026. The corpus includes vision and mission statements, institutional profiles, principals' messages, flagship program descriptions, *tahfiz* and *tahsin* narratives, and routine religious activity pages. The findings show that Islamic educational quality is constructed through three interconnected textual operations: integration, metrification, and habituation. Integration appears in the fusion of academic competence, Qur'anic achievement, moral character, leadership, and social usefulness. Metrification appears in measurable Qur'anic indicators such as *30 juz*, *3 juz*, *7 juz*, *juz 30*, *tahsin*, and *tasmi'*. By repositioning institutional websites as digital religious literature, this article shows that these texts do not merely report educational programs but actively produce Islamic educational quality as a normative public discourse.

Keywords: Digital Religious Literature, Islamic Education, Educational Quality, Institutional Websites, Qur'anic Achievement

ABSTRAK

Artikel ini mengkaji bagaimana mutu pendidikan Islam dikonstruksi dalam literatur keagamaan digital milik lembaga pendidikan Islam di Indonesia. Penelitian ini tidak mengevaluasi kinerja nyata lembaga, melainkan menganalisis bagaimana mutu didefinisikan, dilegitimasi, dan direpresentasikan melalui teks-teks pada situs web resmi lembaga. Meskipun kajian tentang agama digital, transformasi pendidikan Islam, dan mutu kelembagaan berkembang pesat, perhatian terhadap situs web resmi sekolah Islam dan pesantren sebagai teks literatur keagamaan yang membentuk makna publik tentang pendidikan Islam masih terbatas. Dengan menggunakan desain penelitian kualitatif melalui analisis tekstual digital dan analisis isi tematik, penelitian ini menelaah 26 teks situs web dari tujuh lembaga pendidikan Islam yang dikumpulkan antara Januari hingga Maret 2026. Korpus penelitian mencakup visi dan misi, profil lembaga, sambutan pimpinan, deskripsi program unggulan, narasi tahfiz dan tahsin, serta halaman kegiatan keagamaan rutin. Temuan menunjukkan bahwa mutu pendidikan Islam dikonstruksi melalui tiga operasi tekstual yang saling terkait, yaitu integrasi, metrifikasi, dan habituasi. Integrasi tampak dalam penyatuan kompetensi akademik, capaian Al-Qur'an, karakter moral, kepemimpinan, dan kemanfaatan sosial. Metrifikasi tampak melalui indikator capaian Al-Qur'an yang terukur, seperti hafalan 30 juz, 3 juz, 7 juz, juz 30, tahsin, dan tasmi'. Habituasi tampak dalam normalisasi salat berjamaah, puasa, rutinitas membaca Al-Qur'an, pembentukan akhlak, dan kegiatan tarbiyah harian. Artikel ini berkontribusi pada kajian literatur keagamaan digital dengan menunjukkan bahwa situs web resmi lembaga pendidikan tidak sekadar melaporkan program pendidikan, tetapi secara aktif memproduksi mutu pendidikan Islam sebagai wacana normatif di ruang publik.

Kata kunci: *Capaian Al-Qur'an, Literatur Keagamaan Digital, Mutu Pendidikan, Pendidikan Islam, Situs Web Institusi.*

INTRODUCTION

The expansion of digital media has changed how religious values are written, circulated, interpreted, and legitimized in contemporary Muslim societies. Digital platforms no longer function only as neutral channels for transmitting religious information. They have become environments in which religious authority, moral discourse, identity formation, and institutional representation are produced and negotiated. Digital religion studies have shown that online religious life cannot be reduced to the movement of offline religion into digital space. Rather, digital media reshape the forms, practices, and authority structures

through which religion becomes meaningful in public life.¹ This shift is important for the study of religious literature. Religious literature today is not limited to printed books, classical manuscripts, sermons, fatwas, doctrinal treatises, or traditional didactic texts. In digital environments, institutional website texts transmit values, define moral expectations, and authorize particular understandings of Islamic life.² For this reason, official websites of Islamic educational institutions deserve closer scholarly attention as contemporary forms of digital religious literature.

This article focuses on official website texts produced by Islamic educational institutions in Indonesia. The unit of analysis is not the school or *pesantren* as an administrative organization, but the textual corpus through which these institutions represent Islamic educational ideals to the public. The corpus includes institutional profiles, vision and mission statements, principals' messages, descriptions of flagship religious programs, *tahfiz* and *tahsin* narratives, character-building discourse, and routine worship activity pages. These texts are important because official websites have become visible interfaces between Islamic educational institutions and their publics, including students, parents, alumni, prospective applicants, and wider Muslim audiences. Through these websites, institutions do not only provide information about programs and facilities. They also frame what counts as proper Islamic education, what kind of

¹Heidi A Campbell, "Looking Backwards and Forwards at the Study of Digital Religion," *Religious Studies Review* 50, no. 1 (March 30, 2024): 83–87, <https://doi.org/10.1111/rsr.17062>; Giulia Evolvi, "Religion and the Internet: Digital Religion, (Hyper)Mediated Spaces, and Materiality," *Zeitschrift Für Religion, Gesellschaft Und Politik* 6, no. 1 (May 19, 2022): 9–25, <https://doi.org/10.1007/s41682-021-00087-9>.

²Avi Astor, Ghufuran Khir-Allah, and Rosa Martinez-Cuadros, "Anonymity and Digital Islamic Authority," *Religions* 15, no. 12 (2024): 1507, <https://doi.org/10.3390/rel15121507>; A Berger and O Golan, "Online Religious Learning: Digital Epistemic Authority and Self-Socialization in Religious Communities," *Learning, Media and Technology* 49, no. 2 (2024): 274–89, <https://doi.org/10.1080/17439884.2023.2169833>; Jennifer S Danko, "Legitimizing Digital Media in Religious Institutions," *Information, Communication & Society*, 2025, <https://doi.org/10.1080/1369118X.2025.2594586>.

learner should be formed, and what values should be recognized as signs of institutional quality.

The distinction between institutional communication and digital religious literature is central to this study. Institutional communication generally informs audiences about identity, services, programs, achievements, and administrative matters. Digital religious literature, as used in this article, refers to digital textual forms that construct, transmit, and normalize religious values, moral ideals, and interpretive frameworks. A website text can be read as digital religious literature when it does more than promote an institution. It becomes religious-literary when it repeatedly articulates Islamic concepts, organizes moral expectations, represents ideal Muslim personhood, and legitimizes institutional authority through religious language. In this sense, official websites of Islamic schools and *pesantren* function as both communication media and normative textual spaces. They make Islamic educational values publicly readable and socially persuasive.

Recent scholarship provides several foundations for this argument. Studies of digital religion have emphasized that digital media transform religious authority, mediation, and participation.³ In the Indonesian context, studies on Islamic learning show that digital sources increasingly influence how students and Muslim publics access, evaluate, and trust Islamic knowledge. Ju'subaidi et al.⁴ found that Indonesian students use internet platforms and social media as resources for Islamic learning. Askar et al.⁵ also showed that online Islamic knowledge sources increasingly

³Campbell, "Looking Backwards and Forwards at the Study of Digital Religion"; Evolvi, "Religion and the Internet: Digital Religion, (Hyper)Mediated Spaces, and Materiality."

⁴Mujahidin Ju'subaidi, Irwan Abdullah, and Ahmad Choirul Rofiq, "Students' Critical Awareness of the Internet and Social Media Use as Resources for Islamic Learning in Indonesian Public Senior High Schools," *British Journal of Religious Education* 47, no. 2 (2025): 140–55, <https://doi.org/10.1080/01416200.2024.2368888>.

⁵Askar Askar et al., "Online Islamic Knowledge Sources and Their Authority in Islamic Learning: A Case Study of Indonesian Muslim Universities," *Cogent Education* 12, no. 1 (December 31, 2025): 2504236, <https://doi.org/10.1080/2331186X.2025.2504236>.

function as authoritative references in Muslim educational contexts. Another body of scholarship focuses on Islamic educational transformation and institutional quality. Mahsusi et al.,⁶ Nasir et al.,⁷ and Rodliyah et al.⁸ show that digitalization, curriculum management, and institutional innovation have become central concerns in Islamic education. These studies demonstrate that Islamic educational institutions are negotiating technological change, public legitimacy, and religious identity at the same time.

However, existing studies still leave an important gap. Most research approaches Islamic educational quality through management, curriculum, leadership, governance, institutional effectiveness, technological adaptation, or pedagogical reform. Websites are often treated as supplementary media, public relations tools, indicators of modernization, or channels for institutional outreach. As a result, the textual construction of Islamic educational quality itself remains underexamined. Existing scholarship rarely asks how Islamic educational institutions define quality in their own official digital voice, what Islamic values they use to authorize that definition, and how those values are transmitted through textual genres such as vision statements, leaders' messages, *tahfiz* descriptions, routine activity pages, and institutional profiles. This gap matters because quality is not only measured through performance indicators. It is also narrated, moralized, and legitimized through public texts.

This gap is also related to religious literacy, i.e., the ability to navigate religious meanings through language, context, symbols, institutions, and social practices rather than merely

⁶Mahsusi et al., "Achieving Excellence: The Role of Digital Transformation in Madrasah Management and Islamic Culture," *Cogent Arts & Humanities* 11, no. 1 (December 31, 2024), <https://doi.org/10.1080/23311983.2024.2304407>.

⁷M Nasir, "Revolutionizing Teungku Dayah Learning Model: Exploring the Transformative Impact of Technological Advancements on Islamic Education in Aceh," *Cogent Education* 11, no. 1 (2024): 2335720, <https://doi.org/10.1080/2331186X.2024.2335720>.

⁸St. Rodliyah et al., "Optimizing the Quality of Islamic Senior High School Graduates through Curriculum Management of Vocational Programs Based on Pesantrens in East Java, Indonesia," *Cogent Education* 11, no. 1 (December 31, 2024), <https://doi.org/10.1080/2331186X.2024.2423437>.

through doctrinal information.⁹ In Indonesia, religious literacy remains an important educational concern because students encounter religious meanings through formal learning, digital media, peer interaction, and institutional discourse.¹⁰ If religious literacy is shaped through repeated textual exposure, then official website texts of Islamic educational institutions are not peripheral. In this sense, repeated exposure to institutional texts is part of the environment in which religious understanding is formed.¹¹ They teach audiences how Islamic education should be understood, how quality should be recognized, and how religious authority should be read, particularly because online Islamic knowledge sources and digital religious learning environments increasingly shape authority, trust, and interpretation in Muslim educational contexts.¹² Terms such as *akhlak*, *aqidah*, *ibadah*, *tahfiz*, *tarbiyah*, *Sunnah*, and *Qur'anic generation* do not function only as religious vocabulary. They become interpretive anchors through which institutions frame educational legitimacy, moral authority, and the public meaning of Islamic quality.¹³

⁹Patricia Hannam et al., “Religious Literacy: A Way Forward for Religious Education?,” *Journal of Beliefs & Values* 41, no. 2 (April 2, 2020): 214–26, <https://doi.org/10.1080/13617672.2020.1736969>; Stephen Parker, “Religious Literacy: Spaces of Teaching and Learning about Religion and Belief,” *Journal of Beliefs & Values* 41, no. 2 (2020): 129–31, <https://doi.org/10.1080/13617672.2020.1750243>.

¹⁰B Suyanto Sirry, M., Sugihartati, R., Kartono, D. T. and M T Yani, “Problems of Religious Literacy in Indonesian Education,” *Journal of Religious Education*, 72(2), 165–181, 2024, <https://doi.org/10.1007/s40839-024-00228-1>.

¹¹Hannam et al., “Religious Literacy: A Way Forward for Religious Education?”; Parker, “Religious Literacy: Spaces of Teaching and Learning about Religion and Belief”; P Singsuriya, A Sano, and K Nakashima, “Linking Religious Literacy to 21st Century Skills,” *Journal of Beliefs & Values*, 2025, <https://doi.org/10.1080/13617672.2025.2501815>.

¹² Askar et al., “Online Islamic Knowledge Sources and Their Authority in Islamic Learning: A Case Study of Indonesian Muslim Universities”; Berger and Golan, “Online Religious Learning: Digital Epistemic Authority and Self-Socialization in Religious Communities”; Ju’subaidi, Abdullah, and Rofiq, “Students’ Critical Awareness of the Internet and Social Media Use as Resources for Islamic Learning in Indonesian Public Senior High Schools.”

¹³Berger and Golan, “Online Religious Learning: Digital Epistemic Authority and Self-Socialization in Religious Communities”; Achmad Fawaid and Putri

This article makes two distinct scholarly contributions. First, it repositions official institutional websites as digital religious literature and examines Islamic educational quality as a discursive construction rather than merely an administrative outcome, extending digital religion studies into the field of Islamic educational institutional texts. Second, it complements studies of Islamic educational quality by demonstrating that quality is constructed through digital texts that represent selected values, ideal learners, and institutional claims of moral authority — not only managed through policy, curriculum, and leadership. This perspective is important because educational texts are never ideologically neutral. As Fawaid and Handayani¹⁴ show in their study of Islamic textbooks, educational materials can carry normative assumptions through textual and visual representation. Official institutional websites perform a comparable role in a different medium.

This article argues that Islamic educational quality in official institutional websites is constructed through three interconnected textual operations: integration, metrification, and habituation. Together, these three operations explain how official websites produce a public grammar of quality through which institutions claim educational credibility, religious authenticity, and moral legitimacy. Constructing rather than simply reporting Islamic educational ideals.

Based on this argument, this article aims to analyze how Islamic educational quality is constructed in the digital religious literature of Islamic educational institutions in Indonesia, what Islamic values support that construction, and how those values are transmitted through official digital textual forms. The article proceeds in four sections. The method section explains qualitative design, corpus selection, digital documentation procedure, thematic content analysis, and trustworthiness strategy. The

Handayani, “Visualizing Inequality: Uncovering Gender Bias in Islamic Textbooks of Indonesia,” *Cogent Education* 12, no. 1 (December 31, 2025), <https://doi.org/10.1080/2331186X.2025.2593342>; Bouziane Zaid et al., “Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices,” *Religions* 13, no. 4 (2022): 335, <https://doi.org/10.3390/re113040335>.

¹⁴Fawaid and Handayani, “Visualizing Inequality: Uncovering Gender Bias in Islamic Textbooks of Indonesia.”

findings section presents the three main textual operations through which quality is constructed: integration, metrification, and habituation. The discussion section interprets these findings in relation to digital religious literature, Islamic educational discourse, religious literacy, institutional authority, and the construction of ideal Muslim learners. The conclusion synthesizes the article's contribution and identifies directions for further research.

METHOD

This study employed a qualitative research design using digital textual analysis and thematic content analysis. The objective was not to measure the actual educational performance of Islamic educational institutions but to examine how Islamic educational quality is textually constructed, represented, and legitimized through official institutional website texts. Qualitative inquiry is appropriate for investigating meanings, values, and discursive patterns embedded in textual materials, particularly when the focus lies on understanding how institutions communicate normative educational ideals rather than assessing measurable educational outcomes.¹⁵

The study was situated within the field of digital religious literature. In this context, official institutional websites were treated as digital textual environments through which Islamic educational institutions publicly articulate religious values, educational priorities, and institutional identities. Following scholarship on digital religion, website texts are understood not merely as informational content but as sites where religious authority, moral discourse, and institutional legitimacy are constructed and circulated.¹⁶

The corpus consisted of twenty-six website texts collected from seven Islamic educational institutions in Indonesia between January and March 2026. The institutions were selected through

¹⁵Virginia Braun and Victoria Clarke, *Thematic Analysis: A Practical Guide* (SAGE Publications, 2022).

¹⁶ Campbell, "Looking Backwards and Forwards at the Study of Digital Religion"; Evolvi, "Religion and the Internet: Digital Religion, (Hyper)Mediated Spaces, and Materiality."

purposive sampling based on four criteria: (1) the institution publicly identified itself as an Islamic educational institution; (2) it maintained an active official website; (3) the website contained textual materials related to educational quality, Islamic values, or institutional identity; and (4) the texts were publicly accessible during the data collection period. The corpus was intended as an exploratory textual sample rather than a statistically representative sample of all Islamic educational institutions in Indonesia. The institutional sources, website addresses, main text types, and access dates are presented in Table 1.

Table 1.
Corpus of Institutional Website Texts

No.	Institution	Website URL	Main Text Types	Access Date
1	Al-Ihya Subang	https://alihya.sc.id	Vision and mission statements, institutional profile, educational programs	January 2026
2	Darul Qur'an Annayyiroh Depok	https://annayyiroh.com	<i>Tahfiz</i> program descriptions, institutional profile	January 2026
3	SMPIT Ibnu Mas'ud	https://smpitibnuumasud.sch.id	Vision statements, institutional activities, educational objectives	February 2026
4	Ibnu Majah Boarding School	https://ibnumajah.sch.id	Qur'anic programs, leadership messages	February 2026
5	Darul Hijrah Salam Putri	https://darulhijrah.salamputri.sch.id	Religious activities, institutional profile	February 2026
6	Cendekia Islamic School	https://cendekiaislamicschool.sch.id	Educational philosophy, flagship programs	March 2026
7	SDI Al-Muhtadin	https://sdialmuhtadin.sch.id	Character education, Qur'anic learning programs	March 2026

The textual corpus included vision and mission statements, principals' messages, institutional profiles, flagship program descriptions, *tahfiz* and tahsin narratives, student development programs, and descriptions of routine religious activities. All webpages were archived as PDF files and screenshots during data

collection to ensure consistency and transparency in subsequent analysis.

Data analysis followed Braun and Clarke's¹⁷ thematic content analysis procedure. The analysis began with repeated reading of the corpus to identify recurring concepts, educational values, and textual patterns. Open coding was then conducted to generate preliminary codes representing key themes and expressions. Examples of codes included "Qur'anic generation," "moral character," "leadership," "30 juz memorization," "congregational prayer," "Islamic discipline," and "daily *tarbiyah*." Similar codes were subsequently grouped into broader categories and themes. Examples of the coding process and the development of themes from the website texts are shown in Table 2.

Table 2.

Examples of Initial Coding and Theme Development from Website Texts

Original Website Text	Initial Code	Theme
" <i>Terwujudnya generasi Qur'ani yang berakhlak mulia, cerdas, dan mandiri.</i> "	Qur'anic generation; moral character; intelligence; independence	Integration
" <i>Target hafalan regular 3 juz dan takhasus 7 juz.</i> "	Memorization target; measurable achievement	Metrification
" <i>Pembiasaan salat berjamaah dan tadarus harian.</i> "	Religious routine; discipline	Habituation

Through iterative comparison across the corpus, three dominant themes emerged: integration, metrification, and habituation. Integration referred to the combination of academic competence, religious knowledge, moral character, leadership, and social responsibility. Metrification referred to the use of measurable Qur'anic indicators as markers of educational quality. Habituation referred to the normalization of repeated religious practices as evidence of successful Islamic education.

To enhance trustworthiness, the study employed systematic immersion in the corpus, rigorous documentation of all textual sources, and continuous comparison between codes, categories,

¹⁷ Braun and Clarke, *Thematic Analysis: A Practical Guide*.

and themes.¹⁸ All interpretations were grounded in textual evidence derived directly from the analyzed webpages. The analytical process was documented to maintain transparency and consistency throughout the study.

The study relied exclusively on publicly accessible website materials and involved no collection of personal data or interaction with human participants.

FINDING AND DISCUSSION

Finding

This section presents the findings from the analysis of 26 official website texts produced by seven Islamic educational institutions in Indonesia. The analyzed texts include vision and mission statements, institutional profiles, principals' messages, flagship program descriptions, *tahfiz* and *tahsin* narratives, and routine religious activity pages. The findings are organized into three major themes: integration, metrification, and habituation. These themes represent the main textual operations through which Islamic educational quality is constructed in official institutional websites.

Table 3.
Textual Evidence, Initial Codes, and Thematic Construction of Islamic Educational Quality

Theme	Institution	Original Website Text	Initial Code	Analytical Meaning
Integration	Al-Ihya Subang	<i>“Terwujudnya generasi Qur’ani yang berakhlak mulia, cerdas, dan mandiri demi kemaslahatan umat.”</i>	Qur’anic generation; akhlak; intelligence; independence	Quality is constructed through the integration of religiosity, moral character, intellectual competence, and social

¹⁸ Lincoln, Y. S. and E. G. Guba, *Naturalistic Inquiry* (SAGE Publications, 1985).

Theme	Institution	Original Website Text	Initial Code	Analytical Meaning
				responsibility
Integration	Darul Qur'an Annayyir oh Depok	"Menjadi lembaga pendidikan Islam yang profesional dan berkualitas yang mampu melahirkan banyak penghafal Al-Qur'an."	Professionalism; institutional quality; Qur'anic memorizer	Quality is represented as a combination of professional management and Qur'anic achievement.
Metrification	Darul Qur'an Annayyir oh Depok	"Menghafal Al-Qur'an 30 juz serta memiliki akhlak dan karakter yang baik."	30 juz; akhlak; character	Qur'anic memorization functions as a measurable indicator of educational success.
Metrification	SMPIT Ibnu Mas'ud	"Target hafalan regular 3 juz serta takhasus 7 juz."	Tahfiz target; 3 juz; 7 juz	Religious quality is operationalized through quantifiable memorization targets.
Habituation	Cendekia Islamic School	"Budaya Senyum, Salam, Sapa, Sopan & Santun"; "Shaum Sunah Kamis"; "Tasmi Al-Quran."	S5 culture; fasting; tasmi'; routine practice	Quality is cultivated through continuous religious and social practices.
Habituation	Ibnu Majah Boarding School	"Melaksanakan kegiatan ibadah shalat lima waktu	Congregational prayer; religious discipline	Institutional quality is transmitted through collective

Theme	Institution	Original Website Text	Initial Code	Analytical Meaning
Habituation	Darul Hijrah Salam Putri	<p><i>secara berjamaah.</i>”</p> <p>“<i>Mencetak kader pemimpin yang hafidz Al-Qur’an dan paham As-Sunnah.</i>”</p>	Leadership; hafiz; Sunnah	<p>worship and disciplined routines.</p> <p>The ideal student is constructed through Qur’anic mastery, religious understanding, and leadership development.</p>

Table 3 shows that institutional websites construct Islamic educational quality not only through general claims of excellence, but through specific religious vocabularies, measurable Qur’anic indicators, and repeated moral practices. The following subsections explain these three patterns in detail.

Integration: Quality as the Fusion of Academic, Moral, Qur’anic, and Social Ideals

The first major finding is that Islamic educational quality is constructed as an integrative concept. Across the analyzed websites, quality is not defined only through academic achievement, institutional performance, or school management. It is presented as the fusion of Qur’anic orientation, moral character, intellectual competence, independence, leadership, and social usefulness.

Al-Ihya Subang provides a clear example of this integrative construction. Its vision states: “Terwujudnya generasi Qur’ani yang berakhlak mulia, cerdas, dan mandiri demi kemaslahatan umat.”¹⁹ This statement connects four important markers of quality: Qur’anic identity, noble character, intelligence, and independence. The final phrase, “demi kemaslahatan umat,” extends the meaning of quality beyond individual achievement. It

¹⁹Al-Ihya Subang, “Vision, Mission, and Institutional Profile,” January 2026, <https://alihya.sch.id>.

frames education as a process of forming learners who are useful for the wider Muslim community. In this construction, quality is not merely the capacity to perform academically. It is the ability to combine piety, moral discipline, intellect, autonomy, and social contribution.

Darul Qur'an Annayyiroh Depok presents a similar pattern through the phrase "lembaga pendidikan Islam yang profesional dan berkualitas" that aims to produce Qur'anic memorizers.²⁰ This formulation combines modern institutional language with religious achievement. The terms "profesional" and "berkualitas" represent a contemporary educational vocabulary associated with organizational credibility. At the same time, the phrase "penghafal Al-Qur'an" anchors institutional quality in Qur'anic formation. The website therefore constructs quality through two registers: modern professionalism and Islamic religious accomplishment.

SMPIT Ibnu Mas'ud also constructs quality as an integrated educational model. Its website describes a curriculum that combines the national curriculum, the JSIT curriculum, Qur'anic learning, and boarding-school education.²¹ This textual formulation indicates that the institution does not present religion as an additional component attached to general schooling. Rather, it frames academic learning, Qur'anic education, and boarding culture as mutually reinforcing elements. Quality is constructed as wholeness, where cognitive learning, religious discipline, and social formation are expected to support one another.

Ibnu Majah Boarding School strengthens this integrative pattern by connecting faith, intelligence, and noble character. Its institutional profile states the ideal of students who are "beriman, cerdas dan berakhlak karimah berdasarkan Al-Qur'an dan As-Sunnah."²² This phrase places intelligence within a religious and moral frame. Intelligence alone is not presented as sufficient. It must be accompanied by faith, noble character, and orientation

²⁰Darul Qur'an Annayyiroh Depok, "Tahfiz Programs and Institutional Profile," January 2026, <https://annayyiroh.com>.

²¹SMPIT Ibnu Mas'ud, "Vision Statements, Institutional Activities, Educational Objectives," 2026, <https://smpitibnumasudkp.sch.id/>.

²²Ibnu Majah Boarding School, "Qur'anic Programs and Institutional Profile," February 2026, <https://ibnumajah.sch.id>.

toward the Qur'an and Sunnah. Quality is therefore defined not as intellectual achievement in isolation, but as religiously grounded intellectual and moral formation.

Darul Hijrah Salam Putri expands the integrative construction by emphasizing leadership and cadre formation. Its website states the goal of producing “kader pemimpin yang hafidz Al-Qur'an dan paham As-Sunnah.”²³ This statement connects Qur'anic memorization, Sunnah understanding, and leadership. The ideal learner is not only expected to be pious and knowledgeable but also prepared to lead. Here, quality is projected into the future. It becomes a long-term formation of Muslim subjects who can carry religious knowledge into social and leadership roles.

Taken together, these texts show that integration is the first major operation through which institutional websites construct Islamic educational quality. They combine religious, intellectual, moral, and social dimensions into one public discourse of quality. The websites do not define quality as school performance alone. They define it as the formation of Muslim learners who are Qur'anic, morally disciplined, intellectually capable, independent, socially useful, and prepared for leadership.

Metrification: Quality as Measurable Qur'anic Achievement

The second major finding is that Islamic educational quality is constructed through metrification. In the analyzed websites, religious achievement is not expressed only through abstract moral language. It is also made visible through measurable Qur'anic indicators, especially *tahfiz* targets, juz-based memorization, tahsin, and tasmi'. This pattern shows how institutional websites transform Qur'anic formation into public indicators of quality.

Darul Qur'an Annayyiroh Depok provides the strongest example. Its website states that the institution aims to produce students who can memorize “Al-Qur'an 30 juz” while also possessing good akhlak and character.²⁴ The number 30 has a strong textual function. It does not merely describe a religious

²³Darul Hijrah Salam Putri, “Institutional Profile and Religious Education Programs,” February 2026, <https://darulhijrahislam.sch.id>.

²⁴ Depok, “Tahfiz Programs and Institutional Profile.”

program. It makes Qur'anic achievement measurable and publicly recognizable. Memorizing the whole Qur'an becomes a sign that the institution has achieved a high level of Islamic educational quality.

SMPIT Ibnu Mas'ud uses a similar strategy through more differentiated targets. Its website mentions “target hafalan regular 3 juz serta takhasus 7 juz.”²⁵ This statement demonstrates that Qur'anic learning is organized through measurable tracks. The distinction between regular and special memorization targets allows the institution to present quality in graduated form. A regular student is expected to achieve one standard, while students on a special track are expected to reach a higher standard. Through this textual strategy, Qur'anic achievement becomes quantifiable, comparable, and communicable.

SDI Al-Muhtadin also places *tahfiz* at the center of institutional quality. Its principal's message identifies *tahfiz* al-Qur'an as a leading program of the school.²⁶ Although the formulation is less numerically detailed than those of Annayyiroh and SMPIT Ibnu Mas'ud, the textual function is similar. *Tahfiz* is positioned as a flagship marker that differentiates the institution from ordinary schooling. The school's quality is therefore presented through its ability to develop Qur'anic competence.

The same pattern appears in the use of *tahsin* and *tasmi'*. *Tahsin* indicates attention to proper Qur'anic recitation, *tajwid*, and correctness of pronunciation. *Tasmi'* presents memorization as something performed, verified, and witnessed. In website discourse, these terms do not only refer to internal learning activities. They become public signs of discipline, achievement, and institutional seriousness in Qur'anic education. By displaying *tahsin* and *tasmi'* in website texts, institutions show that their religious programs are structured, monitored, and socially visible.

This metrification does not remove the sacred meaning of Qur'anic learning. Rather, it transforms sacred achievement into a public language of educational quality. The websites maintain

²⁵ Mas'ud, “Vision Statements, Institutional Activities, Educational Objectives.”

²⁶ S D I Al-Muhtadin, “Character Education and Qur'anic Learning,” March 2026, <https://sdialmuhtadin.sch.id>.

religious legitimacy while also adopting measurable indicators. Numbers such as 30 juz, 7 juz, 3 juz, and juz 30 function as textual evidence that quality can be seen, counted, and communicated. In this sense, metrification becomes a key operation in digital religious literature. It allows Islamic educational institutions to present Qur'anic formation as both spiritual accomplishment and institutional proof of excellence.

The findings also show that metrification is closely connected to integration. Qur'anic targets are rarely presented alone. They are usually combined with akhlak, character, discipline, leadership, or academic learning. Annayyiroh, for example, does not only mention 30 juz memorization. It also connects memorization with akhlak and character.²⁷ This shows that measurable Qur'anic achievement is not treated as the only standard of quality. It is one visible component within a broader model of Islamic educational formation.

Habituation: Quality as Repeated Religious and Moral Practice

The third major finding is that Islamic educational quality is constructed through habituation. In the analyzed websites, quality is not presented only as an ideal, a target, or a measurable outcome. It is also represented as a pattern of repeated religious and moral practices. These practices include congregational prayer, Qur'anic recitation, fasting, polite conduct, akhlak formation, leadership training, and daily tarbiyah.

Cendekia Islamic School provides a clear example of this habituated construction. Its website lists routine practices such as “Budaya Senyum, Salam, Sapa, Sopan & Santun,” “Shaum Sunah Kamis,” and “Tasmi Al-Quran.”²⁸ These practices show that quality is built through repetition. Students are not only expected to know Islamic values. They are expected to live them through daily behavior. The website presents moral and religious formation as a continuous process embedded in school routines.

Ibnu Majah Boarding School similarly emphasizes collective worship. Its institutional text refers to “kegiatan ibadah

²⁷ Depok, “Tahfiz Programs and Institutional Profile.”

²⁸ Cendekia Islamic School, “Educational Philosophy, Flagship Programs, and Religious Routines,” March 2026, <https://cendekiaislamicchool.sch.id>.

shalat lima waktu secara berjamaah” as part of the school’s religious atmosphere.²⁹ This formulation shows that congregational prayer functions as more than a ritual requirement. It has become a marker of institutional culture. The repeated practice of prayer is presented as evidence that the institution forms students through disciplined Islamic life.

Darul Hijrah Salam Putri also constructs quality through habituation in the boarding-school context. Its website emphasizes tarbiyah, Qur’anic memorization, Sunnah understanding, and the formation of future leaders (Darul Hijrah Salam Putri, 2026). These elements indicate that quality is not achieved only through instruction. It is formed through repeated exposure to religious discipline, collective routines, and structured community life. The boarding context strengthens this habituated model because the institution can frame daily life itself as part of Islamic education.

The textual genres used in the websites reinforce this habituated construction. Vision and mission statements define institutional ideals. Principals’ messages provide moral persuasion and institutional voice. Program descriptions show mechanisms for achieving ideals. Routine activity pages display the daily enactment of values. Together, these genres create a layered discourse. They move from ideals to practices, from values to routines, and from institutional claims to visible habits.

Habituation also constructs an ideal Muslim learner. Across the websites, the ideal learner is not described only as academically successful. The learner is imagined as Qur’anic, morally upright, disciplined, socially responsible, independent, and prepared for leadership. Al-Ihya Subang imagines a Qur’anic generation that is intelligent and independent. Ibnu Majah Boarding School imagines learners who are faithful, intelligent, and noble in character. Darul Hijrah Salam Putri imagines future leaders who memorize the Qur’an and understand the Sunnah. Cendekia Islamic School imagines learners formed through religious routines, social discipline, and character-building activities.

This pattern shows that habituation is not simply about repeated activity. It is a textual strategy for constructing Muslim

²⁹ School, “Qur’anic Programs and Institutional Profile.”

personhood. Through repeated references to prayer, fasting, Qur'anic routines, polite conduct, akhlak, and leadership, institutional websites define what kind of student Islamic education should produce. In this discourse, quality is not only something an institution claims. It is something embodied in the learner's daily conduct.

Overall, the findings show that official institutional websites function as normative digital religious texts. They do not merely inform the public about school programs, facilities, or achievements. They construct Islamic educational quality through integration, metrification, and habituation. Integration combines academic, moral, religious, and social ideals. Metrification makes Qur'anic achievement measurable and publicly visible. Habituation normalizes repeated religious practices as evidence of moral formation. Through these three operations, institutional websites actively produce a public discourse of Islamic educational quality.

DISCUSSIONS

Institutional Websites as Digital Religious Literature

The findings show that official websites of Islamic educational institutions do not merely communicate institutional information. They function as digital religious literature through which Islamic educational quality is textually constructed, morally authorized, and publicly displayed. This interpretation is consistent with recent digital religion scholarship, which argues that digital media are not passive channels but environments where religious meanings, authority, and institutional legitimacy are produced and negotiated.³⁰ This point is central because it shifts the analysis of Islamic educational websites from the level of institutional promotion to the level of religious textual production. The websites analyzed in this study present schools and pesantren not only as providers of education, but also as institutions that claim authority to define what counts as good

³⁰Heidi A Campbell, "Contextualizing Current Digital Religion Research on Emerging Technologies," *Human Behavior and Emerging Technologies* 2, no. 1 (2020): 5–17, <https://doi.org/10.1002/hbe2.149>; Danko, "Legitimizing Digital Media in Religious Institutions"; Evolvi, "Religion and the Internet: Digital Religion, (Hyper)Mediated Spaces, and Materiality."

Islamic education. Through vision statements, principals' messages, program descriptions, and routine activity pages, these institutions construct a public language of quality grounded in Qur'anic achievement, akhlak, discipline, tarbiyah, leadership, and social usefulness. This argument is supported by studies showing that online religious learning environments and Islamic digital knowledge sources shape how religious authority, trust, and educational legitimacy are evaluated.³¹

This finding extends the broader argument in digital religion studies that digital spaces reshape how religion is mediated, represented, and authorized.³² However, this article extends that argument by showing that institutional websites are a specific form of digital religious literature. They differ from social media preaching, online fatwa, or digital da'wa because their authority does not primarily depend on personal charisma, algorithmic visibility, or viral circulation. Their authority is grounded in institutional legitimacy, official textual voice, and repeated normative representation. In other words, these websites speak as institutions. They do not only invite audiences to know the school. They teach audiences how to understand Islamic educational quality.³³

The concept of digital religious literature is therefore important in this article. A website text becomes religious literature when it does more than provide administrative information. It becomes religious-literary when it constructs Islamic meanings, organizes moral expectations, transmits

³¹Askar et al., "Online Islamic Knowledge Sources and Their Authority in Islamic Learning: A Case Study of Indonesian Muslim Universities"; Berger and Golan, "Online Religious Learning: Digital Epistemic Authority and Self-Socialization in Religious Communities"; Mahsusi et al., "Achieving Excellence: The Role of Digital Transformation in Madrasah Management and Islamic Culture."

³²Campbell, "Contextualizing Current Digital Religion Research on Emerging Technologies"; Evolvi, "Religion and the Internet: Digital Religion, (Hyper)Mediated Spaces, and Materiality."

³³Berger and Golan, "Online Religious Learning: Digital Epistemic Authority and Self-Socialization in Religious Communities"; Danko, "Legitimizing Digital Media in Religious Institutions"; Zaid et al., "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices."

religious values, and represents ideal forms of Muslim life. The texts analyzed in this study do this repeatedly. They describe learners as Qur'anic, moral, disciplined, independent, and socially useful. They frame *tahfiz*, tahsin, prayer, fasting, akhlak, and tarbiyah as indicators of quality. They also connect educational excellence with religious authenticity. This shows that official institutional websites are not neutral surfaces of communication. They are normative textual spaces that participate in producing religious knowledge, institutional legitimacy, and public expectations about Islamic education.³⁴

Three Textual Operations: Integration, Metrification, and Habituation

The first major operation identified in the findings is integration. Across the analyzed websites, Islamic educational quality is constructed as the fusion of academic competence, Qur'anic achievement, moral character, leadership, independence, and social usefulness. This integrative construction is important because it challenges narrow approaches to educational quality that focus mainly on performance indicators, managerial effectiveness, accreditation, or curriculum outcomes. Recent studies on Islamic education show that quality in Islamic schools and pesantren is closely related to curriculum management, institutional transformation, digital adaptation, and Islamic culture, but these studies tend to approach quality through governance, curriculum, and institutional development rather than textual construction.³⁵ In the websites analyzed, quality is not

³⁴Askar et al., "Online Islamic Knowledge Sources and Their Authority in Islamic Learning: A Case Study of Indonesian Muslim Universities"; Campbell, "Contextualizing Current Digital Religion Research on Emerging Technologies"; Fawaid and Handayani, "Visualizing Inequality: Uncovering Gender Bias in Islamic Textbooks of Indonesia"; Zaid et al., "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices."

³⁵Mahsusi et al., "Achieving Excellence: The Role of Digital Transformation in Madrasah Management and Islamic Culture"; M Nasir Rizal, S., Basri and M Pabbajah, "Revolutionizing Teungku Dayah Learning Model: Exploring the Transformative Impact of Technological Advancements on Islamic Education in Aceh," *Cogent Education*, 11(1), Article 2335720, 2024, <https://doi.org/10.1080/2331186X.2024.2335720>; Rodliyah et al., "Optimizing the Quality of Islamic Senior High School Graduates through Curriculum

reduced to academic achievement. It is framed as the formation of a complete Muslim learner.

This integrative pattern corresponds to broader discussions in Islamic education, where educational excellence is often understood as the balanced development of intellect, spirituality, morality, and social responsibility. Recent studies on Islamic educational transformation have shown that Islamic schools and pesantren increasingly negotiate digitalization, institutional innovation, curriculum reform, and public legitimacy.³⁶ Yet those studies often focus on governance, curriculum, and institutional adaptation. The present study adds a textual perspective. It shows that before quality is managed, measured, or evaluated; it is first narrated. Institutional websites write quality into public discourse by repeatedly connecting academic learning with Qur'anic identity, moral discipline, and social contribution. This textual perspective is supported by studies showing that Islamic educational texts and online religious learning environments shape values, authority, identity, and public understanding, not merely instructional content.³⁷

This point matters because public discourse shapes institutional legitimacy. When Al-Ihya Subang defines its ideal learner as Qur'anic, morally upright, intelligent, independent, and useful for the ummah, it is not simply describing an educational goal. It is constructing a public standard of Islamic educational quality. When Darul Qur'an Annayyiroh Depok combines professionalism with Qur'anic memorization, it aligns modern

Management of Vocational Programs Based on Pesantrens in East Java, Indonesia.”

³⁶Mahsusi et al., “Achieving Excellence: The Role of Digital Transformation in Madrasah Management and Islamic Culture”; Nasir Rizal, S., Basri and Pabbajah, “Revolutionizing Teungku Dayah Learning Model: Exploring the Transformative Impact of Technological Advancements on Islamic Education in Aceh”; Rodliyah et al., “Optimizing the Quality of Islamic Senior High School Graduates through Curriculum Management of Vocational Programs Based on Pesantrens in East Java, Indonesia.”

³⁷Askar et al., “Online Islamic Knowledge Sources and Their Authority in Islamic Learning: A Case Study of Indonesian Muslim Universities”; Berger and Golan, “Online Religious Learning: Digital Epistemic Authority and Self-Socialization in Religious Communities”; Fawaid and Handayani, “Visualizing Inequality: Uncovering Gender Bias in Islamic Textbooks of Indonesia.”

institutional credibility with religious achievement. When SMPIT Ibnu Mas'ud combines the national curriculum, JSIT curriculum, Qur'anic education, and boarding-school formation, it presents quality as a structured synthesis of national, religious, and institutional frameworks. These examples show that integration is a pedagogical ideal. It is a textual strategy for producing institutional authority, because digital religious and educational texts can authorize meanings of religious learning, institutional trust, and moral legitimacy.³⁸

The second and most distinctive operation is metrification. The findings show that Qur'anic achievement is made visible through measurable indicators such as 30 juz, 7 juz, 3 juz, juz 30, tahsin, and tasmi'. This is one of the article's main theoretical contributions. Metrification refers to the process through which religious achievement is transformed into measurable, comparable, and publicly communicable indicators of institutional quality. Recent studies on *tahfiz* and Islamic educational quality show that Qur'anic memorization is often organized through structured programs, discipline, quality management, and measurable learning outcomes.³⁹ In the websites analyzed, Qur'anic learning does not appear only as sacred devotion or moral formation. It also becomes a visible metric through which institutions demonstrate success.

This finding complicates the assumption that religious quality is always expressed in abstract, symbolic, or non-measurable terms. In the analyzed websites, religious quality is moral and measurable at the same time. Annayyiroh Depok's

³⁸Askar et al., "Online Islamic Knowledge Sources and Their Authority in Islamic Learning: A Case Study of Indonesian Muslim Universities"; Danko, "Legitimizing Digital Media in Religious Institutions"; Zaid et al., "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices."

³⁹S Anam et al., "Impact of Learning Discipline on Students' Qur'an Memorization Achievement," *Al-Ishlah: Jurnal Pendidikan*, 2025; Edi Suresman et al., "From Sorogan to Digital Learning: A Systematic Literature Network Analysis of Pesantren Learning Models," *Cogent Education* 12, no. 1 (December 31, 2025), <https://doi.org/10.1080/2331186X.2025.2580776>; T Taufikin, F Rozi, and H Baharun, "Insights from Tahfiz Qur'an Practices: Total Quality Management in Improving Qur'an Memorization Program Effectiveness in Islamic Boarding Schools," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 2025.

reference to 30 juz memorization, SMPIT Ibnu Mas'ud's target of regular 3 juz and *takhasus* 7 juz, and SDI Al-Muhtadin's positioning of *tahfiz* as a flagship program all show how Qur'anic achievement becomes a public quality marker. The numbers function as more than technical targets. They become signs of institutional seriousness, programmatic structure, and religious credibility. This argument is consistent with studies showing that Islamic educational quality is increasingly linked to institutional transformation, curriculum management, religious culture, and structured learning outcomes.⁴⁰

Metrification also has a close relationship with digital visibility. In offline settings, Qur'anic achievement may be known within the school or *pesantren* community. On institutional websites, however, these achievements become publicly visible and searchable. They can be read by parents, prospective students, alumni, and wider Muslim publics. Digital publication therefore changes the social life of Qur'anic achievement. It turns memorization targets, *tahsin* programs, and *tasmi'* activities into public evidence of institutional quality. Digital religion studies show that online environments reshape the mediation, visibility, authority, and public circulation of religious practices and knowledge.⁴¹ In this sense, digital publication does not necessarily reduce sacred learning to branding, but it does translate sacred achievement into a language that can support institutional legitimacy in a competitive educational environment.

⁴⁰Mahsusi et al., "Achieving Excellence: The Role of Digital Transformation in Madrasah Management and Islamic Culture"; Rodliyah et al., "Optimizing the Quality of Islamic Senior High School Graduates through Curriculum Management of Vocational Programs Based on Pesantrens in East Java, Indonesia"; Taufikin, Rozi, and Baharun, "Insights from Tahfiz Qur'an Practices: Total Quality Management in Improving Qur'an Memorization Program Effectiveness in Islamic Boarding Schools."

⁴¹Campbell, "Contextualizing Current Digital Religion Research on Emerging Technologies"; Evolvi, "Religion and the Internet: Digital Religion, (Hyper)Mediated Spaces, and Materiality"; M Slama, "Practising Islam through Social Media in Indonesia," *Indonesia and the Malay World* 46, no. 134 (2018): 1–4, <https://doi.org/10.1080/13639811.2018.1416798>; Zaid et al., "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices."

This finding also opens a critical question. When Qur'anic achievement becomes a public metric, it may strengthen institutional accountability and make religious learning more transparent. At the same time, it may create pressure to treat sacred formation as a performance indicator. The article does not claim that metrification is inherently negative. Rather, it shows that metrification is ambivalent. It can make religious learning visible and organized, but it can also encourage institutions to present measurable Qur'anic outcomes as the most persuasive evidence of Islamic quality. This ambivalence is consistent with broader studies of digital religious authority, which show that digital environments can increase access, visibility, and legitimacy while also reshaping how religious credibility is performed and evaluated.⁴² Future research should examine how students, teachers, and parents interpret these metrics: as spiritual goals, institutional promises, marketing claims, or moral expectations.

The third operation is habituation, which extends metrification from a visible public moment into a continuous temporal process. Where metrification renders Qur'anic achievement countable and comparable, habituation shows how that achievement is cultivated through daily repetition. The findings show that quality is constructed through repeated religious and moral practices, including congregational prayer, Qur'anic recitation, fasting, *tasmi'*, polite conduct, *akhlak* formation, and daily *tarbiyah*. These practices gradually shape the ideal Muslim learner. This shift moves the analytical focus from outcome to formation. Studies on Islamic education and *tarbiyah* show that Islamic learning is concerned not only with the acquisition of knowledge but also with the cultivation of ethical character, disciplined practice, and moral formation.⁴³ The

⁴² Askar et al., "Online Islamic Knowledge Sources and Their Authority in Islamic Learning: A Case Study of Indonesian Muslim Universities"; Berger and Golan, "Online Religious Learning: Digital Epistemic Authority and Self-Socialization in Religious Communities"; Danko, "Legitimizing Digital Media in Religious Institutions"; Zaid et al., "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices."

⁴³ Mohamad Abdalla, "Exploring *Tarbiyah* in Islamic Education: A Critical Review of the English- and Arabic-Language Literature," *Education Sciences* 15, no. 5 (April 30, 2025): 559, <https://doi.org/10.3390/educsci15050559>;

websites do not only say that students should become good Muslims. They describe routines through which good Muslim personhood is expected to be formed.

Habituation is important because Islamic education does not rely only on instruction. It also relies on repetition, discipline, social environment, and embodied practice. Cendekia Islamic School's references to smiling, greeting, politeness, fasting, *tasmi'*, and Qur'anic routines show that quality is embedded in daily conduct. Ibnu Majah Boarding School's emphasis on congregational prayer shows that worship routines become part of institutional quality. Darul Hijrah Salam Putri's emphasis on *tarbiyah* and leadership formation shows that the boarding-school environment is represented as a space of continuous moral formation. These examples show that Islamic educational quality is not only something to be claimed in vision statements. It must be enacted through repeated practices that form the learner's body, language, discipline, and social behavior. This interpretation is consistent with studies that emphasize religious habituation, Islamic character formation, and the integration of religious values into daily educational practice.⁴⁴

This finding contributes to discussions on religious literacy. Religious literacy involves understanding religion through language, practice, context, and social interpretation, not merely

Abdullah O Alsuhaymi, "The Role of Ritual Prayer (*Ṣalāh*) in Self-Purification and Character Education: An Analytical Study," *Religions* 16, no. 11 (2025): 1347, <https://doi.org/10.3390/rel16111347>; M Turhan Yani et al., "Transformation of Local Wisdom Values to Build Elementary School Students' Character: A Case Study in Serang Regency, Banten Province, Indonesia," *Cogent Education* 12, no. 1 (2025): 2532225, <https://doi.org/10.1080/2331186X.2025.2532225>.

⁴⁴Abdalla, "Exploring *Tarbiyah* in Islamic Education: A Critical Review of the English- and Arabic-Language Literature"; R Rohmatulloh et al., "Energy-Saving Triangle: Internalizing Islamic Ethical Values and Local Wisdom in Environmental Education," *Religions* 14, no. 10 (2023): 1284, <https://doi.org/10.3390/rel14101284>; Yani et al., "Transformation of Local Wisdom Values to Build Elementary School Students' Character: A Case Study in Serang Regency, Banten Province, Indonesia."

through doctrinal information.⁴⁵ The institutional websites analyzed here function as religious literacy environments because they repeatedly associate Islamic education with specific words, routines, and moral expectations. Audiences learn from these texts that quality Islamic education includes *tahfiz*, akhlak, aqidah, ibadah, tarbiyah, discipline, and social usefulness. In this sense, websites help shape the interpretive framework through which Islamic education is read and evaluated. This argument is supported by studies showing that online religious learning and digital Islamic knowledge sources shape how religious authority, interpretation, and educational legitimacy are evaluated.⁴⁶

Theoretical Implications and Scholarly Contribution

The three operations of integration, metrification, and habituation work together. Integration provides the broad definition of Islamic educational quality. Metrification makes selected elements of that quality visible, countable, and communicable. Habituation shows how quality is expected to be formed through repeated religious and moral practices. These operations are not separate. They reinforce one another. For example, *tahfiz* is part of integration because it belongs to the broader model of Qur'anic and moral education. It is part of metrification when it is expressed through numerical targets such as 3 juz, 7 juz, or 30 juz. It is part of habituation when it is practiced through daily recitation, *tasmi'*, and memorization routines. The same can be said for akhlak. It is a value within integration, a sign of institutional quality, and a habit formed through daily discipline. This conceptual link is consistent with Islamic educational studies that connect tarbiyah, Qur'anic learning, moral formation, institutional quality, and structured educational practice.⁴⁷

⁴⁵Hannam et al., "Religious Literacy: A Way Forward for Religious Education?"; Parker, "Religious Literacy: Spaces of Teaching and Learning about Religion and Belief."

⁴⁶Askar et al., "Online Islamic Knowledge Sources and Their Authority in Islamic Learning: A Case Study of Indonesian Muslim Universities"; Berger and Golan, "Online Religious Learning: Digital Epistemic Authority and Self-Socialization in Religious Communities."

⁴⁷Abdalla, "Exploring Tarbiyah in Islamic Education: A Critical Review of the English- and Arabic-Language Literature"; Mahsusi et al., "Achieving

This conceptual model explains why official institutional websites are important objects for the study of religious literature. They do not merely contain scattered religious terms; they organize religious values into a coherent public discourse. Through integration, they define the ideal of Islamic educational quality; through metrification, they display proof of that quality; through habituation, they show how that quality is formed in daily life. The result is a religious-literary space where Islamic ideals are not only stated but arranged into a persuasive institutional narrative. Digital religion studies support this interpretation by showing that digital media reshape how religious meanings, authority, and institutional legitimacy are mediated and publicly represented.⁴⁸

This conceptual model also helps distinguish institutional websites from other forms of digital religion. Social media *da'wa* depends on immediacy, personal appeal, and interaction; online fatwa platforms rely on legal authority and question-answer formats; and religious influencer content builds on personal branding and algorithmic visibility. By contrast, institutional websites derive their authority from official textual stability, expressed through formal statements, structured programs, and routinized institutional identities that are repeatedly articulated over time. This stability makes institutional websites especially important for understanding how Islamic educational institutions construct public trust in digital environments.⁴⁹

Excellence: The Role of Digital Transformation in Madrasah Management and Islamic Culture”; Rodliyah et al., “Optimizing the Quality of Islamic Senior High School Graduates through Curriculum Management of Vocational Programs Based on Pesantrens in East Java, Indonesia”; Taufikin, Rozi, and Baharun, “Insights from Tahfiz Qur’an Practices: Total Quality Management in Improving Qur’an Memorization Program Effectiveness in Islamic Boarding Schools.”

⁴⁸Campbell, “Contextualizing Current Digital Religion Research on Emerging Technologies”; Evolvi, “Religion and the Internet: Digital Religion, (Hyper)Mediated Spaces, and Materiality.”

⁴⁹Berger and Golan, “Online Religious Learning: Digital Epistemic Authority and Self-Socialization in Religious Communities”; Danko, “Legitimizing Digital Media in Religious Institutions”; Slama, “Practising Islam through Social Media in Indonesia”; Zaid et al., “Digital Islam and Muslim Millennials:

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The findings also contribute to studies of religious authority in Indonesia. Earlier research has shown that digital media can shift religious authority, create new platforms of da'wa, and reshape how Muslim publics access religious knowledge.⁵⁰ This article adds that Islamic educational institutions respond to the digital environment by constructing stable and official religious texts. Instead of relying on fluid social media interaction, these institutions use websites to display order, discipline, Qur'anic achievement, and institutional credibility. In a fragmented digital religious environment, the official website becomes a space for stabilizing institutional authority.

The findings further show that the discourse of quality is also a discourse of Muslim personhood. The websites construct an ideal learner who is Qur'anic, disciplined, intelligent, moral, independent, socially useful, and ready for leadership. This is not a minor detail. It shows that institutional websites do not only define quality as an institutional attribute. They define the kind of Muslim subject that the institution seeks to produce. In this sense, educational quality is inseparable from moral anthropology. It is about what kind of person should emerge from Islamic education. This interpretation is consistent with Islamic educational thought, which understands education as the formation of the whole person through knowledge, moral development, social responsibility, and spiritual orientation.⁵¹

How Social Media Influencers Reimagine Religious Authority and Islamic Practices.”

⁵⁰A Iswanto, “Keraton Yogyakarta Dan Praktik Literasi Budaya Keagamaan Melalui Media Digital,” *Jurnal Lektur Keagamaan*, 17(2), 321–348., 2019; M Jinan, “New Media Dan Pergeseran Otoritas Keagamaan Islam Di Indonesia,” *Jurnal Lektur Keagamaan* 10, no. 1 (2012): 181–208, <https://doi.org/10.31291/jlk.v10i1.178>; A Risdiana Ramadhan, R. B. and I Nawawi, “Transformasi Dakwah Berbasis ‘Kitab Kuning’ Ke Platform Digital,” *Jurnal Lektur Keagamaan*, 18(1), 1–28, 2020, <https://doi.org/10.31291/jlka.v18i1.682>; Slama, “Practising Islam through Social Media in Indonesia.”

⁵¹Abdalla, “Exploring Tarbiyah in Islamic Education: A Critical Review of the English- and Arabic-Language Literature”; J Mark Halstead, “An Islamic Concept of Education,” *Comparative Education* 40, no. 4 (2004): 517–29, <https://doi.org/10.1080/0305006042000284510>; J Mark Halstead, “Islamic Values: A Distinctive Framework for Moral Education?,” *Journal of Moral*

This ideal learner is not purely inward-looking. The websites connect piety with leadership, independence, social usefulness, professionalism, and academic competence. This indicates that Islamic educational institutions do not present religious formation as separate from social competence. Rather, they frame Islamic education as a process of producing learners who can live religiously and function publicly. These findings challenge simplistic assumptions that Islamic educational discourse is only concerned with ritual or doctrinal formation. The websites show a more complex model in which Qur'anic learning, moral discipline, academic achievement, and leadership are connected. This broader understanding corresponds to recent studies of Islamic educational transformation that link Islamic culture, curriculum management, institutional innovation, and graduate quality.⁵²

The scholarly contribution of this article is therefore empirical, conceptual, and methodological. Empirically, it analyzes a corpus of official website texts that has received limited attention in studies of Islamic education and religious literature. Conceptually, it identifies integration, metrification, and habituation as three textual operations through which Islamic educational quality is constructed. Methodologically, it demonstrates that thematic content analysis can be used to read institutional websites as digital religious literature. The article also expands the field of religious literature by showing that contemporary religious texts may appear in institutional digital forms, not only in books, manuscripts, sermons, fatwas, or social media da'wa. This contribution aligns with digital religion scholarship, which argues that digital media reshape religious representation, authority, mediation, and public meaning-making.

Education 36, no. 3 (2007): 283–96,
<https://doi.org/10.1080/03057240701643056>.

⁵²Mahsusi et al., “Achieving Excellence: The Role of Digital Transformation in Madrasah Management and Islamic Culture”; Nasir Rizal, S., Basri and Pabbajah, “Revolutionizing Teungku Dayah Learning Model: Exploring the Transformative Impact of Technological Advancements on Islamic Education in Aceh”; Rodliyah et al., “Optimizing the Quality of Islamic Senior High School Graduates through Curriculum Management of Vocational Programs Based on Pesantrens in East Java, Indonesia.”

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The broader implication extends beyond any single institutional context. Islamic educational quality cannot be fully understood through curriculum analysis, accreditation frameworks, or leadership studies alone. It must also be studied through the public texts through which institutions define and claim quality in the first place. Website texts are not secondary promotional materials; they are norm-forming texts that shape how parents, students, and wider Muslim publics come to understand what legitimate Islamic education looks like. Beyond Indonesia, this argument is relevant wherever Islamic educational institutions negotiate identity, authority, and legitimacy in digital environments. This implication is supported by studies showing that digital religious media and online Islamic knowledge sources participate in shaping authority, trust, and legitimacy in contemporary religious learning environments, reinforcing the case that website texts are primary rather than peripheral objects of analysis⁵³

CONCLUSION

This study demonstrates that Islamic educational quality is produced through language before it is measured through performance. The analysis of 26 official website texts from seven Islamic educational institutions in Indonesia shows that institutional websites function as digital religious literature, not as neutral communication channels but as normative textual spaces that define, authorize, and publicly circulate a particular vision of what Islamic education should be. The three operations identified in this study, i.e., integration, metrification, and habituation, work together to produce this vision: integration assembles the ideal Muslim learner from academic, moral, Qur'anic, and social dimensions; metrification renders that ideal publicly visible through measurable Qur'anic targets; and habituation anchors it in the daily routines through which the ideal is expected to be formed. What the analysis ultimately reveals is that quality in

⁵³Askar et al., "Online Islamic Knowledge Sources and Their Authority in Islamic Learning: A Case Study of Indonesian Muslim Universities"; Berger and Golan, "Online Religious Learning: Digital Epistemic Authority and Self-Socialization in Religious Communities"; Danko, "Legitimizing Digital Media in Religious Institutions."

Islamic education is not only managed and evaluated; it is narrated, moralized, and legitimized through digital text.

The article contributes to the study of religious literature, digital religion, and Islamic education in several ways. Empirically, it expands the object of religious literature studies by showing that official institutional websites can be analyzed as contemporary digital religious texts. Conceptually, it proposes integration, metrification, and habituation as three analytical categories for understanding how Islamic educational quality is written and legitimized in digital institutional discourse. Methodologically, it demonstrates that digital textual analysis and thematic content analysis can be used to examine website texts as sites of religious value production and institutional authority. The broader implication extends beyond any single institutional context: Islamic educational quality cannot be fully understood through curriculum analysis, accreditation frameworks, or leadership studies alone. It must also be studied through the public texts through which institutions define and claim quality in the first place. Website texts are not secondary promotional materials; they are norm-forming texts that shape how parents, students, and wider Muslim publics come to understand what legitimate Islamic education looks like. Beyond Indonesia, this argument is relevant wherever Islamic educational institutions negotiate identity, authority, and legitimacy in digital environments.

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