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MANAGEMENT OF RELIGIOUS EDUCATION PROGRAMME DEVELOPMENT FOR MUSLIM MINORITY COMMUNITY IN MADRASAH ANDALUS SINGAPORE

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ABSTRACT

Background: This study was conducted because the management of the development of access to Islamic religious education in the Andalus Singapore Half-Time Madrasah presents new ideas and breakthroughs that are relevant to be used as a reference for educational practitioners. **Research Objectives:** To provide information to the reading public about the management strategy of developing access to Islamic religious education at the Half-Time Andalus Madrasah in Singapore. **Method:** This research uses descriptive qualitative method to examine the phenomenon in depth through field data analysis and documentation. **Results:** The research shows that quality-oriented management that is responsive to the needs of the community can be used as a model in encouraging innovation in Islamic education institutions, both formal and non-formal. This approach has proven effective in designing programmes that are relevant to the needs of learners. **Conclusion:** Although this study has limitations such as the lack of interviewees, data that only focuses on educational programmes, and the lack of information outside the official Andalus website, the findings still make an important contribution. The Andalus management model can be adapted by Islamic education institutions in similar contexts, especially in improving access, relevance and quality of religious education programmes by tailoring curricula and education services to the needs of learners and the surrounding community.

A. INTRODUCTION

Education is an important component of human life. This shows that education is a fundamental need. In addition to general education, religious education also occupies an important position. This is what motivates Singaporean Muslims to study Islam in madrasas, mosques and community-run institutions. As a secular state, Singapore does not provide religious lessons in formal school hours, considering that religion is the personal right of each individual. However, Singapore facilitates religious or faith groups to study religion (Nurhanisah BS, 2023). In 1984, religious studies was included in the school curriculum for 35-45 minutes a week, with options for Islam, Buddhism and Christianity. However, five years later the policy was changed (Helmiati,).

Toto Tohari(2022) Toto Tohari (2022) states that demographically, ethnic Chinese/Chinese dominate Singapore at 74.1 per cent, Malays 13.4 per cent, Indians 9.2 per cent, and the remaining 3.3 per cent are Arabs, Pakistanis, and other ethnicities. Meanwhile, by religion, the majority of the population is Buddhist (33 per cent), followed by Christianity (17 per cent), no religion (17 per cent), Islam (15 per cent), Taoism and Confucianism (11 per cent), Hinduism (5.1 per cent), and others (0.9 per cent). The data shows that Islam is only followed by around 15 per cent of the population, making it one of the minority religions. However, all religions in Singapore coexist harmoniously with a high level of tolerance. This harmony is maintained by the Singapore government to build social cohesion in the midst of diversity.

In Singapore, Islamic educational institutions are limited to primary and secondary levels with relatively few types and numbers. There are two types of Islamic educational institutions, namely full-time madrasah and part-time madrasah (Kosim, 2011) . Full-time madrasahs organise an integrated curriculum between general and religious subjects, while part-time madrasahs only focus on religious subjects, usually held in the afternoon or evening at madrasahs or mosques. These part-time madrasas function like non-formal education and are an important solution for Muslim students who attend public schools without religious studies.

Full-time madrasas target Muslim students who have chosen these institutions as a place to develop their potential. Part-time madrassas target Muslim students studying in public schools to familiarise them with the basic teachings of Islam as public schools in Singapore do not teach religious subjects. To facilitate religious education, Singapore appointed MUIS (Majelis Ugama Islam Singapura) which is an extension of the government in relation to the life of Singapore's Muslim community (Nihayatul, M., 2020). MUIS has a major role in monitoring and managing the development of Islamic education in Singapore through the Religious Education Cluster and the Mosque and Social Development Cluster (Adabiyah, 2018). MUIS basically has its own Islamic education curriculum, called the Singapore Islamic Education System (SIES). This curriculum is structured for Islamic education in Singapore which is implemented in part-time madrasahs.

For creativity, MUIS provides space for madrasas to innovate. This is what Andalus Singapore's part-time madrasa does. In the teaching and learning process, Andalus Singapore has its own curriculum and teaching materials that have been coordinated with MUIS. For information, Andalus part-time madrasa is an Islamic education institution that began operating in 1996 in Bukit Balok, Singapore. Andalus Singapore was founded by ustaz Zulkifli together with Dr Abdullah Othman and his colleague, ustaz Mohammad Fuad Aris (website andalus, 2024). At that time, Andalus was only a Sahaja darjah (class). A strong spirit and commitment made Andalus Singapore progress rapidly with 17 branches. This educational institution is based on the Qur'an and Hadith with the intention of Allah SWT to provide religious education for the Muslim community in Singapore with the educational programmes provided.

Madrasah Andalus Singapore is formatted as a non-formal or part-time Islamic education institution, which provides educational services with a choice of educational programmes based on age groups. In (Andalus, 2024) explained, educational services that are tailored to the needs of learners, are expected to answer the needs and expectations of the Muslim community in Singapore. This faith-based educational institution is provided to meet the educational needs of all age groups, because the education provided can not only be followed by school-age children, but adults can also follow the education programme through guidance or recitation. This is a form of making it easier for Singaporean Muslims to get access to religious education in Andalus Singapore.

The programme of developing access to religious education for minority Muslim communities in Andalus Singapore's part-time madrasah is able to answer the needs of Singaporean Muslim communities. This is proven by Andalus Singapore by establishing a branch of Islamic education that is based on mukim or where students live. Its location, which is easily accessible to the parents of students, provides its own advantages in providing educational services. In addition, the Andalus Singapore part-time madrasah provides online Islamic tutoring to accommodate students who have limited time to come directly to the madrasah.

The religious education programmes implemented by the Andalus Singapore madrasa include the Nursery Guidance Class Programme (KBN) or play group and pre-school, kindergarten which includes 6 levels corresponding to the ages of 7 to 12 years old, the 'Islam In English Primary' Programme (IIEP) which is the English version of the Kindergarten Guidance Class programme, the intermediate and adolescent programmes, the teenage guidance class programme (KBR), the youth and adult guidance programmes including the Andalus adult level recitation which consists of the sijil to Diploma programme, the Qur'an programme and the online programme (Andalus, 2024). All these programmes are provided to meet the expectations and needs of Singaporean Muslims for Islamic religious education.

The findings suggest that the part-time Islamic education model in Singapore, particularly the Andalus Madrassa, can be an important reference for the development

of religious education in similar settings, both in countries with Muslim minority contexts and in regions that promote pluralism. Andalus' success in establishing community-based branches, utilising online learning technologies, and providing age-based multi-level programmes are good practices that can be adapted by religious education institutions in other countries.

In addition, this experience also provides strategic input for religious education policy makers, especially in terms of providing a contextualised curriculum, flexibility in learning methods, and government support in maintaining social harmony. Thus, the study of the Islamic religious education model in Singapore is not only relevant for the Muslim community there, but can also enrich religious education policies in Indonesia and other countries that face similar challenges.

B. METHOD

This research is a type of field research with a qualitative descriptive approach (Tamayo, Lane, & Dewart, 2020). The research location is Andalus Singapore part-time madrasah. The type of data in this study is qualitative data (Noble & Smith, 2014). In this study, researchers used data collection techniques with observation, interviews, and documentation. The researcher also used online data collection techniques, namely Zoom Meeting, WhatsApp messages, mobile phone connections, and literature (Lindsay, 2022), where Andalus Singapore has an official website (Andalus, 2024).

Clarification of Sample and Selection Criteria. The participants of this study were selected using purposive sampling technique, based on their relevance to the research focus (Ahmed et al., 2023). The research informants consisted of part-time madrasa teachers from Andalus Singapore, students who participated in the programme, and the management/administrators of the institution. Teachers were selected based on their teaching experience of more than three years, students were randomly selected from several grade levels, while administrators were selected due to their direct involvement in the formulation of educational policies in the madrasah. Thus, the data obtained is expected to provide a comprehensive picture of educational practices in Andalus Singapore.

Data Analysis Procedure. The data analysis procedure carried out is to examine all the data obtained (Thompson, 2022), supported by the facts found during the research at the Andalus Singapore part-time madrasah. For this reason, the data analysis carried out is inductive based on the facts found by researchers in the field. In more detail, the analysis steps were carried out through: (1) data reduction by sorting out relevant data from interviews, observations, and documentation, (2) coding data to identify patterns and categories, (3) compiling the main themes that emerge from the coding results, and (4) drawing conclusions that are verified again with empirical data to maintain the validity of the research results (Pratt, 2023).

Consideration of Limitations. This study has limitations, including access to data that is only focused on one educational institution, as well as limited resources that

cause not all parties can be interviewed directly. To overcome this, the researcher supplemented data collection through online methods and triangulation of sources (teachers, students, administrators). Nevertheless, these limitations can still affect the generalisability of the research results. Therefore, the findings of this study are more focused on providing an in-depth picture of educational practices in Andalus Singapore, rather than generalising to all similar institutions.

C. RESULT AND DISCUSSION

Religious education is obligatory for every Muslim

Demanding religious knowledge is obligatory for every Muslim. As the Prophet SAW said as follows: Seeking knowledge is obligatory, for male Muslims and female Muslims. In the world of education, the hadith is familiar, so it must continue to be voiced to ordinary people who need attention and enlightenment in the field of education. In the Big Indonesian Dictionary (KBBI), the definition of education is found, namely the process of changing the attitudes and behaviour of a person or group of people in an effort to mature humans through teaching and training efforts.

The definition of education based on Law Number 20 of 2003 concerning the National Education System (SISDIKNAS) is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and have the skills needed for themselves, society, nation and state.

In general, this understanding places humans as subjects of education who are consciously and deliberately formed into individuals who are ready to be caliphs on earth in order to provide benefits. As emphasised in this understanding, studying is one of the most important parts of human life. Without knowledge, humans will not be able to develop. Demanding knowledge is also considered a starting point in fostering awareness in behaviour as mentioned by Ramly in a journal written by Wikhdatur Khasanah entitled The Obligation to Demand Knowledge in Islam (Khasanah, 2021) .

According to Driyakara, the process of demanding knowledge is a process to guide young humans to become more mature and more humane (Khasanah, 2021) . Specifically, education is given to humans to become independent, mature, faithful, and noble so as to become a whole human being. Learning knowledge is one of the most important parts of human life, therefore Islam obliges its people to continue learning in order to provide benefits. Without knowledge, humans will not develop, there is no creativity, no innovation, and no progress in information technology. Thus, knowledge is needed in human life to provide the benefit of the people on earth.

Rahman in (Firmansyah, 2019) calls religious education as a form of effort and process in instilling values on an ongoing basis involving teachers and students, with the ultimate goal of forming akhlakul karimah, and instilling Islamic values, soul, taste, and spirit, where harmony and balance are the main characteristics.

Regarding knowledge, the Qur'an itself contains the word "knowledge" and its words are used more than 780 times. This confirms that Islam obliges its followers to pursue knowledge in order to achieve happiness in this world and the hereafter. In fact, Dr Mahdi Ghulsyani asserts that one of the characteristics of Islam is the emphasis on *knowledge*. The Qur'an and al-Sunnah encourage Muslims to seek and acquire knowledge and wisdom, and place knowledgeable people in high degrees. As Allah SWT says: "Allah elevates those who believe among you and those who are given knowledge by several degrees, and Allah knows best what you do."

The meaning of the verse above illustrates that the position of knowledgeable people is different from ordinary people. Thus, it is unfortunate if someone has the opportunity, strength, and flexibility but does not use it well to increase his knowledge. Knowledge can also affect one's behaviour in society. With knowledge, a person can respect others, and in relation to Allah SWT, it will affect the quality of faith and other good deeds. In line with (Junaidi, 2018) , faith becomes the driving force to demand knowledge, while the knowledge possessed will foster awareness of how small humans are before Allah, so that fear of Him arises when doing things that are prohibited.

The Qur'an also explains that the position of knowledgeable people is very special, so it is an encouragement for Muslims to continue learning throughout life. Moreover, learning religious knowledge has no age limit, so anyone can do it with the intention for the sake of Allah SWT. In fact, the Qur'an encourages Muslims to pray to be given useful knowledge, as in the prayer: "Rabbi zidni 'ilma."

In this regard, the concept of reading becomes very important. Allah SWT emphasises the importance of reading since the beginning of revelation, as seen in His words in Surat Al-'Alaq verses 1-5. The verse is a source of motivation for Muslims to continue to gain knowledge at every opportunity. Demanding knowledge is inseparable from reading, listening, and discussing with teachers or lecturers. By not stopping learning, Allah SWT promises to increase human degrees before Him.

In addition to classical and local sources, it is also important to link the results of this research with international literature. For example, (Al Zeera, 2020) in the *Journal of Islamic Education Studies* emphasises that Islamic education is not only oriented towards the transmission of knowledge, but also spiritual and social transformation. Meanwhile, (Halstead, 2021) in a study of Islamic education in Europe shows how religious education can be integrated with 21st century competencies, including digital literacy and critical thinking.

Furthermore, studies from (UNESCO, 2022b) highlight the importance of *lifelong learning* in line with the concept of *lifelong thalabul 'ilmi*. At the Southeast Asian level, research (Tan, 2019) on madrasa education in Singapore shows the importance of religious values-based curriculum innovation that remains adaptive to global needs. By integrating these perspectives, the research findings are not only relevant in the local context, but can also contribute to international discourses in Islamic education and education management.

The findings of this study have broad implications. Firstly, in other madrasahs or Islamic education institutions, these results can be implemented through strengthening the curriculum based on religious knowledge and 21st century skills. For example, madrasahs can develop Qur'anic literacy programmes as well as digital literacy, so that students not only understand spiritual values but are also able to adapt to global demands.

Secondly, the implementation of these results also emphasises the importance of training teachers to not only act as mu'allim (teachers), but also as murabbi (educators) who instil the value of akhlakul karimah. This is in line with the findings of Hallaq (2021) who asserts that the success of Islamic education is highly dependent on the quality of teachers as role models.

Third, the results of this study can serve as a basis for policy makers to formulate strategies for developing Islamic education that are not only based on tradition, but also in line with global innovation. Thus, Islamic education in madrasahs will be more relevant, competitive, and contribute to community development.

Islamic Education Access Development Management

Management in terms of etymology means *manus* and *agere* (Zazin & MR, 2018). *Manus* means hand while *agere* means to do. When combined into a verb becomes *managere* which means to handle. This term is translated in English in the form of the verb *to manage*, with the noun *management*, as well as *managers* for people who carry out management activities. If translated in Indonesian it becomes management or management. Management is a discipline that assists in the management of corporate or institutional governance, with the aim of achieving the organisation's expected plans.

Taylor in (Boko, 2022) suggests that management requires techniques to achieve organisational efficiency and effectiveness, so that human resources are needed to integrate them with the supervision of leaders or managers. In driving management, humans as one of the resources in carrying out their duties must be empowered and supervised by superiors. Taylor mentions four basic principles of management, namely: (1) every job done by a person must be in accordance with their part, (2) good cooperation between managers and employees is needed so that the assigned work is carried out according to plan, (3) there must be a division of labour between managers and workers or employees, (4) managers must supervise, give orders, and design what to do, while workers must be free to do the work assigned to them. These four principles are a reference in running the wheels of an organisation or company in order to achieve the expected goals. This principle is in line with the findings of (Robbins, S. P., & Coulter, 2018) which emphasises the importance of division of labour and coordination in modern management, and (Armstrong, 2020) which states that management effectiveness depends on the alignment between organisational structure and employee motivation.

Education is a planned conscious effort to create a learning atmosphere and learning process that takes place actively, creatively, and fun. Learning must find elements in developing the potential, religious spirituality, self-control, and character intelligence of students so that they become independent and morally good individuals (S. Susanti, 2014) . The purpose of education in an effort to educate both cognitive, affective, and psychomotor intelligence must certainly be done in a balanced and sustainable manner. This condition is based on the learning process that is constantly carried out by each individual. In the context of contemporary Islamic education, recent international studies (Halstead, 2021; Tan, C., & Ibrahim, 2022; Hashim, 2020) also confirm that Islamic education needs to balance spiritual aspects with 21st century skills so that students are able to adapt to global changes.

In its implementation to achieve the expected goals, it is important to pay attention to the principles of management. The implementation of these principles will open access for the community to obtain Islamic religious education services. This begins with easy access to information, easy access to education services, and easy access to religious education services as needed. Terry in (Syahputra & Aslami, 2023) provides a view that management can be used in every institutional governance, whether education, business or organisation.

Terry in (Syahputra & Aslami, 2023) also mentions that management has a strong correlation in supporting the progress of educational institutions in an Islamic perspective. In Islamic law, educational governance is based on the main basic principles which include the principle of tawhid, the principle of humanity, and the principle of morals or ethics. The existence of these principles is expected to encourage individual actions in carrying out management duties and responsibilities properly in accordance with Islamic law. The principles of management mentioned by Terry include:

a. Planning

Planning is the first step in starting educational or organisational activities, marked by the formulation of the institution's vision and mission. According to Tjokroaminoto in (Kasmawati, 2019), planning is the process of systematically preparing activities that function to achieve certain goals. Terry added that planning is the facts that are connected and used to design future programmes. This is in line with international studies by (Bush, 2020) which emphasise that strategic planning is at the core of modern education management, and (Fullan, 2021) which highlight the importance of *adaptive leadership* in dealing with curriculum changes in schools.

b. Organising

Terry in (Syahputra & Aslami, 2023) defines organising as determining, grouping and arranging the various activities needed to achieve goals, and placing personnel according to their duties and functions. In the Qur'an, order and cooperation in carrying

out activities for the common good are affirmed in Surah Al-Imran verse 103. This is in line with global education management literature that mentions the importance of *distributed leadership* in educational organisations (Leithwood, K., Harris, A., 2020; Harris, 2021).

c. Actuating

The success of an endeavour depends on how strongly the resources are mobilised to implement the programme. Terry emphasises the importance of leadership in galvanising and encouraging all personnel to move together. Mutohar & Nata's (2021) study shows that participatory leadership in Islamic educational institutions can increase the effectiveness of programme implementation. Furthermore, international research (Day, C., Gu, Q., & Sammons, 2020; (Bush, T., & Glover, 2021) confirms that leadership that empowers teachers can create a productive work climate and support educational innovation.

d. Supervision (Controlling)

Supervision is important to control programme implementation to meet objectives. Terry emphasises that supervision includes assessment, evaluation and determination of next steps. International perspectives (Hoy, W. K., & Miskel, 2021; OECD., 2020) add that *data-driven decision making* is now key in modern education management, especially to improve accountability and school quality.

The above description shows the importance of understanding management principles both theoretically and practically. These principles are not only useful for Islamic education institutions in Palembang or South Sumatra, but can also be applied to other madrasahs in Indonesia and Islamic education institutions in Southeast Asia. For example, vision-based planning, collaboration-based organisation, participatory leadership and data-based supervision can be used as models to strengthen madrasah governance. Thus, this research not only enriches the local literature, but also contributes to the global discussion on Islamic education management innovation in the modern era.

The Concept of Islamic Education Access Development

The term development is used in explaining various programmes, both processes and strategies on certain objects. Likewise, this development word has relevance in the development of access to Islamic education. This development is used in accordance with the object of research or something to be developed. In the field of education, the word educational development can be used to define the development of educational programmes. Experts reveal that development is the process of improving and expanding the skills, knowledge and potential of individuals to achieve holistic growth. This approach includes cognitive, social, emotional, and physical aspects to achieve optimal learner development.

Wiyokusumo in (Sulaiman & Asmawi, 2022) explains that development is an educational effort both formal and non-formal in nature which is held consciously, planned, directed, regular and responsible in order to introduce, grow, guide, develop a balanced, whole, harmonious personality basics, knowledge, then skills in accordance with talents, desires and abilities that are expected to provide competence towards achieving dignity and dignity, maximum human quality and ability and an independent personality. Broadly speaking, development is a process to make the potential that is owned better, through various processes that are carried out regularly and can be accounted for.

The concept of development in this study is a non-formal education effort that is carried out consciously, planned, directed, regular, sustainable and accountable to improve the quality of individuals for the better. The improvement of self quality in question is being able to understand the teachings of Islam starting from basic lessons to an understanding of Islamic values. This coaching aims to guide and introduce Islamic teachings based on al-Qur'an and al-hadith. In understanding religious education, of course, it must be understood that Islam and education are based on its function as the best means in an effort to provide learning that has a positive impact on many parties because it has affirmation of the existence of commands and prohibitions (Anggarini, 2019) . That way the teachings of Islam will become a guide to life, especially having an impact on increasing devotion and faith in Allah SWT.

The Islamic religious education programme organised by educational institutions must be able to reach every age level, which is adjusted to the teaching material. Philosophically, the purpose of Islamic education is to form a Muslim person as a whole in order to become a whole human being, by striving for all human potential both physically and spiritually. In essence, Islamic education is directed so that individuals become people who obey and submit to His prohibitions and commands. A good understanding of religion will have an impact on the attitude of life that is reflected in everyday behaviour. This is the goal of Islamic Religious Education as a divine teaching sourced from the Qur'an and al-Hadist.

To get religious education does not have to go through formal channels, many learning spaces can be utilised, one of which is non-formal education. That way, the real education is (E. Susanti, 2014) :

- a. Human activities and efforts to improve their personality by fostering the potentials of copyright, taste, karsa, and conscience as well as the body which includes the five senses and other skills.
- b. Institutions responsible for the implementation of education, content, system and implementation of education, both carried out by families, schools and communities through non-formal education channels.
- c. The result of the process of organising education is a unity and joint effort to achieve goals.

The above description can be concluded that education occupies an important position in life. Therefore, lifelong education is an alternative for individuals who want to learn science, religion and skills. Through the development of access to religious education, Muslim communities including minority groups can get the opportunity to learn religion more easily. The main goal of Islamic education remains to make people faithful, devoted to Allah SWT, and have good character.

The digital era provides many conveniences to access all forms of information, including knowledge. Access (t.d) means the ability to get or use something. According to KBBI, access is "the way in". When associated with Islamic Religious Education, access means the ability to obtain Islamic religious education from formal and non-formal institutions. Thus, every individual Muslim has the right to get religious education as an effort that is carried out logically, systematically, and pragmatically, and aims to help children or individuals live in harmony with the values of Islamic teachings (Somad, 2021) . Therefore, it is the duty of parents to educate their children with religious education both at home, school, and outside school.

(Afifah, 2015) states that the success of Islamic education development in terms of implementation refers to two main themes of education development policy, namely expansion and equitable access. Expansion and equitable access to education is directed at efforts to expand the Islamic education information management system so that it is easily accepted and reached by the community. This means that the ease of access provides opportunities for students from various layers of Muslim society to obtain religious education services. This equitable access also provides opportunities for every Muslim to learn throughout life, in line with the Islamic recommendation for the importance of studying comprehensively.

In equalising access to education, there are two aspects that need to be considered: (1) equal opportunity to obtain education by providing access for all individuals of school age, and (2) justice in obtaining the same education in a society without distinguishing ethnicity, religion and class (Afifah, 2015) Thus, when access to religious education is open to every Muslim, then children and anyone who wants to learn religion will get educational services. Basically, education is a right for everyone, regardless of social status or gender.

Furthermore, the findings of this study are in line with the views of international scholars that equitable access to religious education can increase social inclusion and strengthen religious identity amidst globalisation (Hashim, 2020; (Sahin, 2021) . In fact, (UNESCO, 2022a) asserts that equal access to education, including religious education, is an essential foundation for sustainable development and social cohesion. By integrating modern education management practices, such as digital learning management systems (Ally, M., & Wark, 2019) Islamic education institutions can expand their reach and effectiveness.

The implication is that the results of this study are not only relevant at the local level but can also be adopted in madrasahs or other Islamic education institutions.

Digital-based education access development strategies, flexible learning models and collaborative management with the community can improve the quality of Islamic education programmes. In this way, the development of access to Islamic education will be more inclusive, adaptive to the digital era, and contribute to the formation of a Muslim generation that is faithful, knowledgeable and globally competitive.

Learner Participation and Learning Quality

Law No. 20/2003 on the National Education System (SISDIKNAS) article 13 paragraph 1 states that the implementation of the Indonesian national education system is known by 3 pathways, namely formal, non-formal and informal education pathways that can complement and enrich each other. This has relevance in encouraging education for each individual. For example, for religious education, Muslim individuals have the widest possible opportunity to study religion (S. Susanti, 2014) . In addition, Islam recommends that Muslims study religious knowledge.

Student participation and learning quality are two important aspects that are interrelated in the world of education. In the context of Islamic education, the participation and quality of learning of students will be seen from the level of attendance and seriousness of students in following the educational programme. The participation of learners who can be categorised as all ages can occur directly or indirectly. The most important is their involvement in teaching and learning activities, as educational institutions are currently using digital classrooms as an alternative in learning. Participation in the learning process occupies an important position, as students will be directly involved in teaching and learning activities. The more active students are in learning activities, the more the quality of education will improve. This is in line with the findings of (Al-Rahmi, W. M., Alzahrani, A. I., Yahaya, N., Alalwan, N., Kamin, Y. B., & Alfarraj, 2022) which confirms that active student engagement in digital learning is proven to improve motivation, collaboration, and learning outcomes, including in Islamic religious education.

The findings at Andalus Singapore show that religious education activities run according to a set schedule. Learning time is organised in such a way as to improve the quality of education. To build equality in terms of learning quality, Andalus Singapore enforces regulations to uniform learning materials based on level. This means that from 17 branches, the material taught is in accordance with the guidelines. In teaching and learning activities, it is adjusted to the existing package. Thus, the materials and lesson hours are the same between class branches in one branch and another. In other words, there is no difference in terms of time and material. This finding is consistent with research (Tan, C., & Ibrahim, 2022) which emphasises the importance of curriculum standardisation in Islamic education institutions in Southeast Asia to ensure equality of learning quality.

Furthermore, the Andalus Singapore approach can be viewed as an effective Islamic education management practice. Curriculum standardisation followed by 17

branches shows alignment with the principle of quality assurance in modern education management (Bush, 2020) . With the implementation of this policy, Andalus managed to maintain consistency in the quality of learning between branches. This is relevant to international education quality management theory which emphasises the need for uniform standards, continuous monitoring and systematic evaluation (Hallinger, P., & Bryant, 2013 ; OECD., 2020) .

The results of this study also have wider implications for other Islamic education institutions, especially madrasahs in Indonesia. Firstly, the practice of standardising learning materials and time can be a model to be implemented in both private and public madrasahs to avoid disparities in learning quality between locations. Secondly, the use of digital classrooms as implemented by Andalus Singapore can be adapted in the context of Indonesian madrasas, in line with the Ministry of Religious Affairs' education digitalisation policy. Third, this standards-based learning management approach can strengthen the competitiveness of madrasahs in facing the challenges of globalisation and digital transformation. Thus, the results of this study not only describe the conditions of Andalus Singapore, but can also be used as a best practice for the development of Islamic education management in Southeast Asia and the Islamic world in general.

Sustainability of Religious Education Programmes

Continuing education is closely related to lifelong education. Formally it is carried out in stages, but ideally education does not stop when studying at school, but is sustainable. This is very important to ensure that spiritual and moral values continue to be passed on from generation to generation. For individuals, religious education must be carried out continuously in an effort to improve the quality of Islamic understanding, for a better understanding of the values of life and life teachings (Somad, 2021) . The environment influences both the implementation of the education process, as well as the strengthening of the competency capacity of the education results themselves.

In addition, this programme provides a foundation for individuals to understand and apply religious teachings in their daily lives. Sustainability can be achieved through a relevant curriculum, regular training for educators, and support from the community and government. Religious education must be prepared and taught as early as possible, because the cultivation of Islamic values is very universal and a blessing for all nature in carrying out goodness and truth that is comprehensive and global (Somad, 2021) . It is not surprising that religious education focuses more on how to form habits that are in accordance with religious guidance, namely lessons that are full of good values for individuals. This is what encourages that learning religion knows no age, and lasts throughout life.

The above description shows that the continuity of the education programme is an effort to develop individual self-competence. If this is done in an educational institution, it must be balanced with a quality-oriented programme through evaluation.

This is necessary to assess effectiveness and adjust to the needs of the times. Only then, the religious education programme can continue to develop and have a positive impact on the spiritual and moral development of students. This finding is in line with global research that emphasises the importance of *lifelong learning* as a strategy to face the challenges of the modern world (UNESCO, 2022a; Watson, 2023).

"The presence of Andalus Singapore as a madrasah institution engaged in Islamic education answers the needs of Muslims in Singapore for religious education. Muslims wholeheartedly get educational services based on needs tailored to the age level. This is one of Andalus' programmes to implement all the teachings of Islam by carrying out the sunnah in daily life" (KH, personal communication, 18 June 2024).

Andalus Singapore has a continuing education concept or programme. It is prepared for maximum development and understanding of religious education. In addition, it is prepared to improve quality both conceptually and implementation in life in a multicultural society. Research in Singapore (Tan, 2019) confirms that the model of religious education in Muslim minority communities demands innovation in the management of institutions, especially regarding inclusivity and technological adaptation. More broadly, the Andalus approach can be aligned with Islamic education practices in various countries, for example studies from Malaysia (Hassan, R., & Hashim, 2021) and the UK (Scott-Baumann, 2020) which emphasise the integration between religious education, 21st century skills, and strengthening digital literacy.

Here is the concept of continuing religious education in Andalus Singapore (Andalus, 2024) :

- a. Pre-school Programme
- b. Kindergarten Programme
- c. 'Islam In English Primary' Programme (IIEP)
- d. Intermediate and Youth Programmes
- e. Teen Guidance Class (KBR) Programme
- f. Teen and Adult Tutoring Programme
- g. Qur'an Programme
- h. Online Programme

The diversity of these programmes shows that Andalus does not only focus on transferring religious knowledge, but also building religious capacity across generations with adaptive methods. This is relevant to the theory of *educational management innovation* which emphasises the importance of flexibility, sustainability and digital adaptation (Bush, T., & Glover, 2021; Fullan, 2021).

In the broader context of implementation, the results of this study imply that the concept of sustainable Islamic education in Andalus Singapore can be a model for madrasahs or Islamic institutions in other countries, including in Indonesia. For example, madrasahs can adopt Andalus' tiered curriculum approach with an emphasis on *lifelong learning*, the integration of international languages (such as English track for Islamic education), as well as the utilisation of digital technology in learning. Thus,

Islamic educational institutions not only prepare students to be religious, but also resilient in facing global challenges.

"Andalus Singapore has 17 branches. This number is divided into 4 zones headed by the right managers and teachers. Divided into 4 branches there are 5 branches, depending on the division adjusted to the distance. There is a manager to facilitate coordination and be in charge, so that educational activities are more controlled." (KH, personal communication, 10 July 2024). This is in line with international education management practices that emphasise *distributed leadership* as a strategy to strengthen institutional governance (Leithwood, K., Harris, A., 2020).

Thus, this research not only confirms the importance of sustainable Islamic education in Singapore's Muslim minority communities, but also provides practical lessons for Islamic institutions in the Southeast Asian region and internationally. The Andalus model can be replicated, with adjustments to the local context, to strengthen religious education that is relevant, inclusive and globally orientated.

Infrastructure and Facilities for Religious Education

Infrastructure and facilities are closely related to infrastructure. Education requires adequate infrastructure to improve the quality of the teaching and learning process. Mulyasa in (Rosnaeni, Sukiman, Muzayanati, & Pratiwi, 2022) calls educational facilities as equipment and equipment that are directly used in supporting educational activities, especially the teaching and learning process, this relates to buildings, classrooms, tables and chairs, as well as other supporting tools and teaching and learning media. In learning activities, educational infrastructure facilities are things that absolutely must exist for the continuity of teaching and learning activities.

What about religious education infrastructure? Basically, there is no difference in terms of infrastructure. Facilities and infrastructure are important components that must exist in the implementation of the teaching and learning process, and this has an influence on efforts to achieve the educational process (Rosnaeni et al., 2022). The description can be concluded that adequate facilities not only include classrooms, but also include supporting facilities such as libraries, religious laboratories, prayer rooms, and learning technology.

Comfortable classrooms equipped with modern equipment such as projectors and digital whiteboards can improve the quality of teaching. Appropriate worship spaces, such as mosques, churches or temples, are also important to allow students to practise religious teachings in an appropriate environment. The use of technology such as computer devices, the internet and interactive learning applications can make the process of learning religion more interesting and effective. Multimedia, such as videos of lectures or simulations of religious rituals, can also enrich students' learning experience. Other supporting facilities, such as dormitories for boarding religious education, transport and health services, are equally important. All of these contribute

to students' comfort and well-being, so they can study with more focus and peace of mind.

Educational institutions are responsible for providing the required educational infrastructure (Rosnaeni et al., 2022) . This is an important task considering that the availability of infrastructure facilities can be a barometer in encouraging students' interest in learning, even in Indonesia it is a value in obtaining an increase in superior accreditation in formal education. For educational institutions, religious education facilities are an investment in the future of a more moral, moral, and knowledgeable generation in spiritual aspects that can be practised in life (Rosnaeni et al., 2022) .

Thus, supporting facilities in education play an important role in creating a conducive and comprehensive learning environment. This is because it can improve the quality of learning. Where supporting facilities such as libraries, laboratories, and computer rooms provide additional resources needed to deepen student understanding. Rosnaeni et al. (2022) mentioned that access to diverse learning resources allows students to conduct independent research thus enriching knowledge in learning.

In addition, it supports teachers in teaching. That is, facilities such as comfortable teacher spaces, technological devices, and access to up-to-date educational resources help teachers to plan and implement learning more effectively (Rosnaeni et al., 2022) . These facilities also enable teachers to collaborate and share ideas, ultimately improving the quality of teaching. Support facilities in education are an integral element of the teaching-learning process. They not only enrich students' learning experiences but also ensure that the entire school community, including teachers and staff, can work optimally to achieve higher educational goals. Their relevance to religious education, of course, contributes greatly to the enhancement of Islamic values for individual Muslims.

Furthermore, these findings are also in line with international studies. According to (Al-Hamdi, 2020) and research from (UNESCO, 2022a) , educational facilities integrated with digital technology can strengthen religious learning by presenting innovative approaches that suit the needs of the younger generation. In fact, research in the *International Journal of Educational Development* (Rahman, F., & Thomas, 2021) confirms that modern educational facilities play an important role in building religious literacy as well as 21st century skills. This perspective reinforces the view that physical and digital facilities both contribute to achieving quality Islamic religious education.

In addition, a recent study from the *Journal of Islamic Education Research* (Akhmad, 2023) shows that religious laboratories and prayer rooms are not just supporting facilities, but also important instruments for instilling authentic religious practices and building students' religious character. Meanwhile, an education management study by Bush, T., & Middlewood, (2019) emphasises that the provision of learning facilities should be seen as part of the management strategy of educational institutions to improve the quality of learning in a sustainable manner.

The implication of this study is that madrasahs or other Islamic education institutions can strengthen educational programmes by emphasising the availability of

relevant and contextualised infrastructure. For example, madrasahs in urban areas can emphasise the use of digital technology in religious learning, while madrasahs in rural areas can prioritise the construction of adequate worship spaces, dormitories and libraries. By integrating these findings into education management policies, Islamic education institutions can create a more holistic, sustainable and adaptive learning environment.

D. CONCLUSION

Religious education for the Muslim minority community in Singapore is urgently needed. For this reason, the government facilitates it through education outside formal education. In Singapore, Islamic educational institutions are limited to primary and secondary levels with limited types and numbers. There are two types of Islamic educational institutions, namely full-time and part-time madrasahs. Full-time madrasahs are Islamic educational institutions where learning takes place every day, just like madrasahs in Indonesia, and the curriculum combines religious and general subjects. While part-time madrasahs are educational institutions whose learning process does not take place every day, maybe two-three times a week, held in the afternoon and evening with purely religious materials. The implementation of educational programme development management in Andalus Singapore part-time madrasah is characterised by the provision of educational programmes. Muslim communities can choose religious education guidance programmes according to their needs, especially with the existence of online guidance programmes that make it easier for people to learn Islam. The findings suggest that the educational management strategies implemented by the Andalus Madrasa are not only relevant for the context of minority Muslim communities in Singapore, but can also serve as a pilot model for similar Islamic education institutions in other countries or regions with minority Muslim populations. The flexible approach through a combination of face-to-face and online programmes shows how educational institutions are able to adapt to the needs of modern society without losing the substance of religious teachings. This has implications for Islamic education policies that can encourage similar innovations in various global contexts. However, this research has limitations in the scope of the case study that focuses on one institution, so it does not provide a comprehensive picture of the implementation of educational innovations in other madrasahs. Therefore, further research is urgently needed to explore how the educational management strategies in Andalus Madrasah can be replicated or modified in other Islamic education institutions, both locally and internationally. It is also important for future studies to assess the long-term impact of online programmes on improving the religious literacy and Islamic identity formation of minority Muslim communities.

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