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### Non-Formal Islamic Education Sustainability Construction: Study on the Tahfiz House of Daarul Quran

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#### Abstract

This research aims to interpret sustainability concepts and practices in Islamic education management in the non-formal spectrum by using interpretive qualitative research methods with content analysis as a tool to describe sustainability in this house (rumah this). This research shows that sustainability is a concept defined as the organization's founder and management's efforts to ensure that the educational program for memorizing Al-Qur'an continues to run and meets the expectations of the various parties involved. By providing scholarships to realize the

motto "*semua bisa jadi santri* (Everyone can be a Santri). This aligns with the SDG's principle of "Education for all". In practice, sustainability is an organizational transformation effort carried out by the founders and management of the organization in the form of establishing a subsidiary organization that specifically manages tahfiz houses as the education center in memorizing Al-Qur'an. The organization's transformation is establishing a partnership based on trust so that the educational goal of SDG's "no one left behind" can be achieved.

**Keywords:** Sustainability, Non-Formal Education, Islamic Education

#### Introduction

The theme of *Sustainability* is currently fundamental in discussions in world forums (Husson, 2021). At first, *sustainability* in business organizations is related to the company's ability to carry out transformation at critical times (Müller & Pflieger, 2014) [22]. These are circumstances outside the ordinary or extraordinary nature that make the situation abnormal and out of control and have a significant impact (Kasali, 2018; 2019a, 2019b) [16, 17, 18]. A situation that forces many large business organizations to be replaced by new entrants in dominating the market. Where these newcomers were previously ignored and not considered competitors. *Sustainability* becomes important in survival strategies and positioning in the VUCA era (Husson, 2021). *Sustainability ensures* the organization does not disband (Wolff & Ehrström, 2020) [32]. Business organizations that want to achieve sustainable conditions must consider environmental, social, and economic aspects in their operational activities. Don't just focus on the business aspect. Leaders must broaden their outlook to include many new things not previously considered necessary. This includes making changes or transformations both systemically, personally, and digitally. Likewise, sustainability is essential in educational organizations as a basis for leadership strategy in formulating educational goals amid various changes (Sterling, 2010; Wolff & Ehrström, 2020) [28, 32]. Meirawan *et al.* (2022) stated that study sustainability within the school appears more significant due to the partnership between the school and the community. In this partnership, the school expands its educational mission to include health and social service goals for children and families, encouraging more significant involvement in community activities. Various forms of partnerships carried out by schools have been proven to improve students' learning abilities, strengthen schools, and harmonize all elements of the school environment for the better (Amanullah, 2016; Rahman, 2019) [3, 25]. Vioreza & Lasminingsih (2023) [31] also stated that school sustainability is in line with the Merdeka curriculum, where the focus is on building strong character for students, making schools not only places to learn but also places where students grow into responsible human beings. *Sustainability* is closely related to the school leadership's commitment to establishing partnerships with parties directly related to the school (education services, teacher organizations, and parents) and partnerships with parties not directly related to education (Amanullah, 2016; Rahman, 2019) [3, 25].

In higher education, *sustainability* involves many parties and appears as a social phenomenon that higher education leaders must appropriately anticipate and manage (Wolff & Ehrström, 2020) <sup>[32]</sup>. Social sustainability guarantees that sustainability is not just an ideal concept that cannot be realized. *Sustainability* is necessary when we involve the broader community in education. This community involvement is not only in formal partnerships but also in various other non-formal interactions and communications to carry out the tri dharma of higher education in the form of community service (Rahayuningtyas & Triana, 2017).

School and community partnerships can take the form of various community activity planning, human resource management, decision-making, and the ability of school managers to attract more industry and other parties that benefit the school/educational institution (Ali, 2017 <sup>[2]</sup>; Bendell & Little, 2017 <sup>[9]</sup>; Al-Kautsari, 2019). *Sustainability* can be said to be a movement that encourages changes in values in society. What initially focused on exploitation as the dominant value of the organization's economic mission became a social mission. *Sustainability* creates a mechanism that everything we give to society must be better, more abundant, and more practical than what we have received (*we give back more than we take*) (Sterling, 2010) <sup>[28]</sup>. As a result, we have to re-plan (*re-design*) everything, including business processes, systems, services, production, lifestyle, and mindset, so it can be said to be the essence of sustainability is a movement (Meirawan *et al.*, 2022). The aim is to achieve sustainability not only as the result of an agreement/commitment but also in the form of real movements carried out by all elements of the organization. *Sustainability* In education is also defined as developing knowledge and skills (*Skill*), values, and outlook on life that are needed by everyone to take a stand and contribute to realizing a sustainable life (Simanjuntak, 2017) <sup>[27]</sup>. Interpretation of concepts and sustainability developed in various scientific contexts, be it in economics, ecology, psychology, philosophy, arts, and social sciences (Hargreaves & Fink, 2012) <sup>[14]</sup>. *Among others, education sustainability* is clearly stated in the form of Sustainable Development Goals (SDGs) (Simanjuntak, 2017) <sup>[27]</sup>.

SDGs (*Sustainable Development Goals*) are sustainable development goals prepared by the United Nations (UN) to improve the welfare of people throughout the world (Safitri *et al.*, 2022) <sup>[26]</sup>. SDGs or *Global Goals* have 17 global goals with 169 measurable achievements and targets/deadlines that have been determined by the UN as a world development agenda for peace and prosperity for humans and Earth now and in the future. This goal was proclaimed jointly by countries and across governments in a UN resolution published on 21 October 2015 as a joint development goal until 2030. This program is a continuation or replacement of the Millennium Development Goals signed by leaders from 189 countries as a Declaration Millennium at UN headquarters in 2000 and is no longer valid since the end of 2015. The 17 goals are: (1) Zero poverty; (2) No hunger; (3) Healthy and prosperous life; (4) Quality education; (5) Gender equality; (6) Clean water and adequate sanitation; (7) Clean and affordable energy; (8) Decent work and economic growth; (9) Industry, innovation, and infrastructure; (10) Reducing inequality; (11) Sustainable cities and communities; (12) Responsible consumption and production; (13) Handling climate change; (14) Marine ecosystem; (15) Land ecosystem; (16) Peace,

justice, and strong institutions; and (17) Partnership to achieve goals.

Quality education is the 4th goal in the SDGs, which clearly states the need for countries to ensure adequate and inclusive quality education and encourage lifelong learning opportunities for everyone (2023). This goal includes encouraging girls' participation in school and reducing the number of students dropping out of school (Safitri *et al.*, 2022) <sup>[26]</sup>. This is important because there are still many problems of poverty and limited access to education (Aji & Kartono, 2022) <sup>[1]</sup>. The term sustainability in education for sustainable *education* is thus interpreted as one of the internal elements of the Reporting Index (GRI) as one of the documents that contain the determination of developed and developing countries to create sustainable development in the field of education (Kopnina & Meijers, 2014) <sup>[20]</sup>. *Education for Sustainable Development* (ESD) is provided to achieve sustainable development goals (Bapenas RI, 2019; Aji & Kartono, 2022) <sup>[8, 1]</sup>. UNESCO in 2014 defined it as a determination to provide education to every citizen to obtain the right to learn, and access to knowledge, skills, attitudes, and values needed by every human being to shape a sustainable future (*Sustain*) with the slogan "*no one left behind*"

As one of the education providers, non-formal education (PNF) in Indonesia needs to get support from various parties. PNF still faces obstacles, including that it is still considered alternative education (Kuntoro, 2006) <sup>[21]</sup>, is in the midst of society and is needed by society (Shofwan & Kuntoro, 2014), and still faces obstacles related to funding the provision of education (Tamrin, 2018) <sup>[29]</sup>. In Indonesia, in Law No. 20 of 2003 concerning the National Education System, chapter IV, Part One, Article 5 Paragraph 1, it is stated that every citizen has the same right to obtain quality education. Through the KTSP (Education Unit Level Curriculum) and the 2013 Curriculum, education for sustainable development has been stated in statutory regulations, both at national and regional levels (Bappenas, 2019) <sup>[8]</sup>. Environmental issues have been integrated into the existing subjects included in the 2013 curriculum, and there are also stand-alone ones, such as the local content curriculum on environmental education.

Article 13 paragraph (1) Law no. 20 of 2003 states that educational pathways in Indonesia can complement and enrich each other. Furthermore, article 26 (paragraph 1) states that non-formal education is provided for members of the community who need educational services that function as a substitute, supplement, and/or complement to formal education to support lifelong education (paragraph (1)). As a complement, addition, and or a substitute for formal education, non-formal education has an equally important or even more strategic role than formal education because through non-formal education a person will obtain a more comprehensive education (Tamrin, 2018) <sup>[29]</sup>.

Various efforts are needed to strengthen PNF in Indonesia, including conducting studies on the Ak-Qur'an memorization movement under the Darul Qur'an. The Tahfiz house organizes an Al-Qur'an memorization program for students aged over 12 years or junior high school age and above, wherein one Tahfiz house, there are 10-20 students. The Al-Qur'an memorization program launched by Ustad Yusuf Mansur and his friends is increasingly developing. What was originally just one tahfiz house of 8 students (in 2003) increased to 12 students within one year.

And it continues to grow to this day. As of December 31, 2018, student data shows more than 50,178 (As-Shidiq, 2020) <sup>[4]</sup>. And data as of January 2023 shows more than ninety thousand students (<https://pppa.id/kabardaqu/>). Some of these are Tahfiz House students, where data as of January 25, 2023, contained 1,659 Tahfiz House units (<https://pppa.id/kabardaqu/>). As one of the educational units under the Daarul Qur'an, Tahfiz House has thus made an enormous contribution to the development of PNF in Indonesia. So, the study of sustainability is very relevant.

**Sustainability** It is essential to highlight Tahfiz House because it is an educational institution that seeks to implement a home-based education model in the non-formal education spectrum. Local resources are defined as a tahfiz house as a house in physical form with a caregiver figure as a father and mother who guides the process of memorizing the Qur'an. Houses in residential areas, complexes, townhouses, campuses, and even shophouses are integrated with the environment where the physical house is located. It is hoped that the existence of the Tahfiz house will bring goodness to the environment. Or even a neighborhood is trying to establish a tahfiz house and all its supporters. **Sustainability** is needed in the current era full of VUCA so that organizations become more advanced and more potent in dynamics and competitive *advantage*, including in educational institutions. Therefore, this article must raise sustainability to develop Islamic education in Indonesia.

## Method

This research was conducted within a qualitative research framework. Qualitative research opens up the possibility of using several methods to answer research questions (Creswell, 2014; Creswell & Poth, 2016) <sup>[12, 11]</sup>. Specifically, this research uses interpretive-qualitative methods as a guide in understanding sustainability. The interpretive method is a social research approach that aims to interpret behavior in detail and directly, or researchers make direct observations (Neuman, 1997; Burrell & Morgan, 2017 <sup>[10]</sup>). Interpreters see facts as something unique and have a particular context and meaning as the essence of understanding social meaning. Researchers must understand and explain in depth the various social phenomena that exist in society and seek an explanation of the events and conditions that arise based on the perspective of the research subject being studied or the source of the data that has been collected (Parmitasari, 2015) <sup>[23]</sup>. Interpretive researchers must also explore social phenomena from the perpetrators' perspective (Parmitasari, 2015) <sup>[23]</sup>.

Understanding historical aspects, forms, policies, and practices in managing educational institutions in this research was explored within the scope of the Tahfiz House, which organizes Qur'an memorization education programs in the non-formal education spectrum. This foundation is a type of educational organization deemed appropriate when linked to the background of this research, namely to enrich the theory and practice of Islamic Education Management at a theoretical-philosophical level.

Data was collected by analyzing official documents, in-depth interviews, and participant *observation* in various moments or activities. Interview data was collected from resource persons who were administrators, managers, leaders, and founders of the Tahfiz House. Data is collected and analyzed based on relevant and intense emerging themes. Data was also taken from various publications and

books published by Daarul Quran, the organization that oversees the Tahfiz house, and written by the founder. In interviews, sources stated that books and publications contained statements appropriate to field conditions.

## Results and Discussion

Understanding of construction sustainability was explored by interviewing resource persons and analyzing the foundation's vision, mission, goals, and principles. Research sources produced statements about the vision, mission, goals, and principles in their capacity as caregivers, administrators, management, leaders, and founders of the organization. They were printed in official documents displayed on the organization's profile on the web and in printed documents. The following is the vision and mission of the Tahfiz house.

*Vision: "Building a civil society based on Tahfizul Qur'an for economic, social, cultural, and educational independence based on local resources oriented towards glorifying Al-Qur'an."*

*Mission:*

1. *Making Tahfizul Qur'an a living culture of the world community.*
2. *Making of Tahfiz House a center for information, construction, and development of memorizing Qur'an-based education.*
3. *Equalizing understanding and values about the Tahfiz House concept.*

### 1. Vision Analysis

Other Islamic educational institutions share this vision of building an Al-Qur'an-based society. The difference at tahfiz house is that it is directed by continuing to rely on a vision of innovation and being sensitive to change. The natural form is creating activity programs involving the community, not just students and leaders. Independence is realized by creating various community education programs to fundraise, such as social service, assistance for the disabled (blind), and other da'wah programs based on memorizing Al-Qur'an. The main determination to glorify Al- the Qur'an will always receive Allah's help.

Tahfiz House is committed to providing Islamic education that adheres to Islamic values amidst a national education culture that tends to be based on market interests (Ekasari *et al.*, 2015). The Tahfiz house is one of the hopes that the ideology of Islamic education should not be contaminated with secularistic views that tend to lead to materialism and capitalism. This aligns with the parent organization's (Daarul Qur'an) mission, which Azmi *et al.* (2022) <sup>[6]</sup> said is the same as the concept of *Shari'ah*. A perspective that sees Islam as a religion that brings goodness and benefits to mankind. As in Surah al-Anbiya' (21) verse 107, which reads, "*And We did not send you (O Muhammad), except to be a mercy for all the worlds,*". The basis of this verse is what strengthens the mission of delivering Islamic messages based on goodness (*probably*) and avoiding evil (*meaning*) (Azmi *et al.*, 2022) <sup>[6]</sup>. What differentiates it from other Islamic educational institutions is the commitment to produce this as much as possible independently by collaborating with many local resources and funding sources and developing this house into a trusted educational institution in the form of a partnership. This is the vision of

sustainable *education* because it is fully committed to providing scholarships. There is no longer a reason that quality education is not affordable because of this commitment to providing scholarships.

## 2. Mission Analysis

The primary and first education is Al-Quran education (Khalidun, 2015) [19]. The mission of making Al-Qur'an an educational goal to build a culture of creating a meaningful and noble life does not mean eliminating other educational goals (Ali, 2017) [2]. Or you could say its mission is value creation based on the Qur'an. Tahfiz House students can still pursue formal education by pursuing package B and C and continuing their college education. However, memorizing Al-Qur'an remains the primary goal. The creation of values based on Al-Qur'an was achieved for the first time through memorizing. Where the memorization process involves good familiarization with the standards that the Daarul Qur'an has created in the form of the Daqu Method. These are seven principles of life that all communities under the Daarul Qur'an must follow. Seven pillars Daqu Method (Daarul Qur'an, 2019; As-Sidiq, 2021) namely:

1. Congregational prayer, also take care of your heart and take care of your attitude
2. Tahajud, dhuha and qoblyah ba'diyah
3. Memorize and recite the Qur'an
4. Charity and sunnah fasting
5. Learn and teach
6. Pray, pray, and ask to be prayed
7. Sincerity, patience, gratitude, and satisfaction.

The main goal of producing many memorizers of Al-Qur'an can be the first step to making it happen. Al-Qur'an is a living culture of people in Indonesia and even the world. When this goal has been achieved, our nation could become a nation with superior civilization, and make a major contribution to Islamic society worldwide. Making Tahfiz House a center for information, guidance, and development of Tahfiz House is the mission to be achieved.

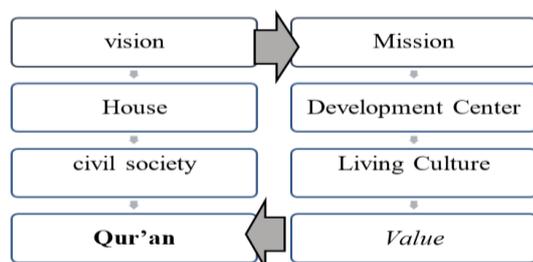


Fig 1: Overview of Tahfiz House's Vision and Mission

The next mission to be achieved is to equalize understanding and value of the concept of a Tahfiz House. While improving the condition of religiosity in our society, establishing many Tahfiz Houses has created problems related to the basic philosophy of education and teaching. Therefore, the Tahfiz House born from the womb of Daarul Qur'an needs to further sharpen the values and principles of memorizing Al-Qur'an amidst various educational paradigms that are not necessarily beneficial for students, families, and Indonesian society. Based on "home" as the first and foremost place of education.

Therefore, this house targets the Muslim community, which includes children, toddlers, teenagers, adults, and the elderly, both men and women, who live in the area. The community base targeted by the Tahfiz House center includes (As-Shidiq, 2020) [4]:

1. Community. Namely the activities of the Tahfiz House which is located in the middle of a community environment in interior, rural, urban areas, and residential areas that contain TPA or TPQ.
2. Mosque. Tahfiz House activities are in the mosque area with a TPA or TPQ.
3. School or madrasa. Namely, Tahfiz House activities are in the middle of a school or madrasa environment, both formal and informal
4. Student. Tahfiz's home activities are in the middle of a college or university environment.
5. Company or agency. Namely, Tahfiz House's activities are in the middle of a company or agency environment.

The community base as the target for forming new tahfiz houses has relatively not been optimally explored because management is still focused on developing existing tahfiz houses.

## 3. Goal Analysis

Tahfiz House is a form of non-formal education and a modern organization with a statement of goals and founding principles. The purpose and principles of Tahfiz House are to carry out functions and roles of *planning, developing, coaching, and controlling* (perencanaan, pengembangan, pendampingan dan pengawasan/4P) for the tahfiz house movement throughout Indonesia and abroad (daqu.or.id). The management of Tahfiz's house aimed to establish the new foundation named Yayasan Al-Quran Lima Benua (the Five Continents Qur'an Foundation) as a subsidiary unit independent from the management of Daarul Qur'an. Tahfiz House, as a subsidiary foundation, was formed in 2022 even though it has existed as an educational unit since 2003. The choice of name is intended so that the program for memorizing Al-Qur'an carried out by tahfiz house can spread worldwide.

Tahfiz House, as a product of organizational transformation in Daarul Qur'an, has thus implemented the principle of *sustainability*. With this strategy, these houses can solve problems related to educational inequality in Indonesia when the community itself is the driving force for educational units, including in the form of these houses. The new form of foundation opens up the possibility of ownership of these houses to individuals and institutions outside the Daarul Qur'an. Even though branding and standards continue to use Daarul Qur'an standards. This aligns with the goal of Tahfiz House with the tagline and principle "*semua bisa jadi santri*" (everyone can be a santri).

The mechanism for planning, developing, coaching, and controlling (4P Management) in the form of a subsidiary foundation is a real form of Islamic education management that is professional and committed to value creation (*Value creation*). In the form of home-style education, Al-Qur'an is the main criterion for students' graduation targets. An education system that uses Al-Qur'an as the basis for character education.

#### 4. Principle Analysis

As an organization devoted to Islamic education, Tahfiz House has the fundamental principle that it is independent in carrying out its activities and does not side with political interests. This means the Tahfiz house is available for all groups interested in preaching Al-Qur'an (daqu.or.id). Tahfiz's house is very open to students and visits from people from various tribes, races, and groups in society who are in line to glorify Al-Qur'an and practice its values in everyday life. This openness guarantees partnership as the main means of fundraising, or fundraising because most of the students at Tahfiz House receive scholarships.

Judging from the concept of sustainability, this principle aligns with the SDG's goal of "Education for All". As a result, management will do everything to ensure that education at Tahfiz's house is sustained. However, most students depend on scholarships. The management of Tahfiz House constantly explores creative ways to make sure that the program of memorizing Al-Qur'an is in line with the Daarul Qur'an branding.

Management also carries out other social activities such as training, special education programs, da'wah, and community visits. The openness of the Tahfiz house is also proven by the presence of a media management team, both print and social media. Tahfiz House management creatively provides information on various programs to the community. The aim is that the Tahfiz House can become a typical home for all parties aiming to improve the quality of Islamic education. With this principle, there is no longer a reason why students cannot get high-quality education with scholarships. This principle supports the SDG's slogan, "No One Left Behind".

Principle *sustainability* at home is achieved with determination to realize the vision and mission, from formulating a vision to building an independent society. Then, from this vision, a mission statement was derived, which wanted to make Al-Qur'an a living culture. The next mission is to make this house a center of excellence and development for memorizing Qur'an programs to transform the organization into a subsidiary foundation. The final mission is to align the principles of value creation or Islamic values in education. Then, from the vision and mission, management formulates goals and principles where this goal is in the context of *planning, developing, coaching, and controlling* (4P) Tahfiz houses based on open and independent principles.

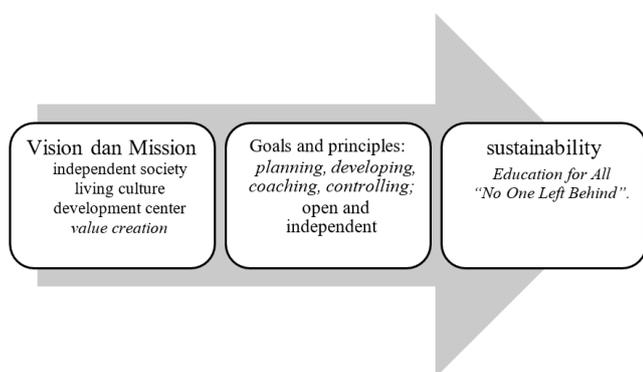


Fig 2: Sustainability Construction at Tahfiz's house

The principle of carrying out open and independent education is so that the community is involved in this form of education. Community involvement is essential to ensure

sustainability education in memorizing Al-Qur'an. Management needs to sharpen the various elements of the vision, mission, goals, and principles above, which lead to the principle of sustainability, which aligns with the SDGs' goals.

#### Conclusion

Tahfiz house management understands sustainability as realizing the "vision and mission" of pacifying the movement of memorizing Al-Qur'an and creating a society that makes Al-Qur'an the center of education. Creating sustainability was achieved with the "Goals and Principles of the Foundation" tool, which was outlined in the founding document and translated into a 4P-style management form, which resulted in the formation of an organizational transformation in the form of Yayasan Al-Qur'an Lima Benua (the Five Continents Al-Qur'an foundation). Based on Principle statements, *sustainability* is essential to make the Al-Qur'an memorization program a living culture, a center for developing and creating Islamic values in society. In practice, *sustainability* is an organizational transformation, making Tahfiz House a Daarul Qur'an subsidiary foundation and no longer an educational unit. This foundation contains management and leaders who apply 4P education management (*planning, developing, coaching, and controlling*) to the Qur'an memorization program with open and independent principles so that the SDG's goal of education for All and no one left behind can be achieved. Whatever management practices are carried out by the partnership to achieve this goal as the essence of sustainability. The foundation's principle states "to carry out open and independent education" to get the community involved in this education. Community involvement is essential to ensure sustainable education in memorizing the Qur'an. An organization that can realize its sustainability goals above can be interpreted as having a sustainability system and construction (*sustainability*).

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