

## Enhancing Institutional Reputation and Student Excellence: The Management of Superior Class Programs in Islamic Education

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### Abstract

This study explores the management of the superior class program at Madrasah Ibtidaiyah Negeri 1 (MIN 1) West Lampung, focusing on its role in enhancing student achievement and institutional reputation. The program integrates Islamic values with modern educational practices, structured around four key management components: planning, organizing, implementation, and evaluation. Using a qualitative approach, data were collected through interviews, observations, and document reviews, with a triangulation method ensuring reliability. The findings highlight the program's significant achievements in both academic and non-academic domains, including improved Qur'anic memorization, competitive successes, and strengthened community trust. The management framework emphasizes strategic planning aligned with institutional goals, resource allocation, innovative teaching methods, and rigorous evaluation involving parents and supervisors. The study concludes that the superior class program effectively enhances the institution's image while providing a holistic education that nurtures students' cognitive, spiritual, and social development. This study contributes to the discourse on Islamic education by demonstrating the potential of integrating traditional values with modern management practices. The insights gained offer a model for other institutions to adopt similar initiatives, ensuring their relevance and competitiveness in a contemporary educational landscape.

**Keywords:** Superior Class Program, Islamic Education, Educational Management, Institutional Reputation, Qur'anic Memorization.

### Abstrak

Penelitian ini membahas manajemen program kelas unggulan di Madrasah Ibtidaiyah Negeri 1 (MIN 1) Lampung Barat, dengan fokus pada perannya dalam meningkatkan prestasi siswa dan reputasi lembaga. Program ini mengintegrasikan nilai-nilai Islam dengan praktik pendidikan modern, yang terstruktur dalam empat komponen manajemen utama: perencanaan, pengorganisasian, pelaksanaan, dan evaluasi. Pendekatan kualitatif digunakan dengan pengumpulan data melalui wawancara, observasi, dan tinjauan dokumen, serta metode triangulasi untuk memastikan keandalan. Hasil penelitian menunjukkan pencapaian signifikan program ini dalam bidang akademik dan non-akademik, termasuk peningkatan hafalan Al-Qur'an, keberhasilan kompetitif, dan meningkatnya kepercayaan masyarakat. Kerangka manajemen program menekankan pada perencanaan strategis yang selaras dengan tujuan institusi, alokasi sumber daya, metode pengajaran inovatif, dan evaluasi ketat yang melibatkan orang tua serta pengawas. Penelitian ini menyimpulkan bahwa program kelas unggulan secara efektif meningkatkan citra lembaga sekaligus memberikan pendidikan holistik yang mengembangkan

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*kemampuan kognitif, spiritual, dan sosial siswa. Penelitian ini berkontribusi pada diskursus pendidikan Islam dengan menunjukkan potensi integrasi antara nilai-nilai tradisional dan praktik manajemen modern. Temuan ini menawarkan model bagi lembaga lain untuk mengadopsi inisiatif serupa, memastikan relevansi dan daya saing dalam lanskap pendidikan kontemporer.*

**Kata Kunci:** *Program Kelas Unggulan, Pendidikan Islam, Manajemen Pendidikan, Reputasi Institusi, Hafalan Al-Qur'an.*

## INTRODUCTION

In the contemporary era of globalization, education systems face myriad challenges requiring adaptability and innovation to remain sustainable and competitive. Islamic educational institutions, including madrasas, often encounter additional obstacles such as limited resources, outdated management practices, and societal misconceptions about their relevance in modern education (Matias et al., 2024; Opeyemi Ishaq El-Mubarak & Hassan, 2021; Razmeh & Salgado, 2024; Tolchah & Arfan Mu'ammam, 2019). To overcome these issues, strategic management is essential, integrating visionary planning and responsive practices that meet the evolving needs of students and the broader community. Madrasah Ibtidaiyah Negeri 1 (MIN 1) West Lampung has undertaken a significant initiative through its superior class program specializing in Tahfidz Al-Qur'an. This program serves not only as a means to enhance institutional reputation but also to provide high-quality education that nurtures both academic and spiritual excellence. Superior class programs, characterized by tailored curricula and enhanced resources, have been recognized as effective tools for fostering talent and achieving institutional distinction (Davoodi, 2024; Kandampully et al., 2018). However, their success heavily relies on robust management frameworks encompassing planning, organizing, implementation, and evaluation (Irfan et al., 2021; Rožman et al., 2023).

Existing studies have underscored the importance of superior class programs in improving educational quality and institutional image. For instance, research has shown that such programs require specialized resources and skilled educators to realize their full potential (Dikaprio & Dahlan Diem, 2024; Kamalov et al., 2023; Li, 2022). Despite this, limited attention has been given to their application within primary-level Islamic education. This study addresses this gap by examining the superior class program at MIN 1 West Lampung, providing valuable insights into its management and impact. The findings indicate that the program has significantly contributed to improved academic and non-academic achievements, strengthened community trust, and bolstered institutional identity. The management of the program reflects best practices by aligning strategic

planning with institutional goals, recruiting qualified teachers, integrating supplementary curricula, and employing systematic evaluation processes. These efforts have positioned the program as a model for combining innovative educational practices with traditional Islamic pedagogy.

A distinguishing aspect of this study is its focus on integrating modern management principles, such as planning, organizing, actuating, and controlling, with Islamic educational values. This approach not only ensures effective implementation but also maintains the cultural and religious ethos of the institution. Furthermore, the study emphasizes the role of community and parental engagement in the success of the program, highlighting how collaborative efforts can enhance the educational experience and foster a positive institutional image. Unlike previous research, which often remains conceptual or general in scope, this study provides empirical evidence through qualitative data, including interviews, observations, and document analysis. The superior class program at MIN 1 demonstrates measurable outcomes, such as increased student performance and heightened community trust, showcasing its tangible benefits. This analysis offers a fresh perspective on how madrasas can adapt to contemporary educational demands while preserving their unique identity, making a valuable contribution to the broader discourse on educational management and Islamic education reform.

## **METHOD**

The research employs a qualitative approach with a descriptive framework, focusing on understanding the management of superior class programs at Madrasah Ibtidaiyah Negeri 1 (MIN 1) West Lampung. Qualitative research is particularly suitable for exploring social phenomena in their natural settings, allowing for an in-depth interpretation of processes and contextual factors. This study adopts a case study method, which enables a detailed examination of the superior class program, including its planning, organizing, implementation, and evaluation stages.

The primary data were obtained directly from stakeholders involved in the program, including the head of the madrasa, vice principal for curriculum, superior class teachers, and selected students. Secondary data were gathered from relevant

documents, institutional reports, and policy guidelines. Data collection was conducted through a combination of interviews, observations, and document reviews. Semi-structured interviews allowed for a comprehensive exploration of participants' perspectives, while observations provided insights into the actual practices and dynamics of program implementation. Document analysis was used to validate and complement the findings.

To ensure the credibility and reliability of the data, the study employed triangulation techniques. Source triangulation was achieved by comparing information from various stakeholders, while methodological triangulation involved using multiple data collection methods. These approaches helped cross-verify the findings and reduce potential biases. Additionally, the validity of the data was strengthened through member checking, where preliminary results were shared with participants to confirm their accuracy and authenticity.

Data analysis followed an iterative process, beginning with data reduction to focus on key themes relevant to the research questions. This was followed by data display, where the information was organized into categories such as planning, organizing, implementation, and evaluation. The final stage involved drawing conclusions by interpreting the patterns and relationships within the data, ensuring alignment with the study's objectives. The study also adhered to ethical research practices. Participants were informed about the purpose of the research, and their consent was obtained before data collection. Anonymity and confidentiality were maintained to protect participants' identities and the integrity of the findings. By employing these rigorous qualitative methods, the research provides a comprehensive understanding of how superior class programs are managed to enhance the institutional image and educational outcomes at MIN 1 West Lampung.

## **RESULTS AND DISCUSSIONS**

The study reveals significant findings regarding the management and outcomes of the superior class program at MIN 1 West Lampung. These results demonstrate how strategic planning, effective organization, innovative

implementation, and rigorous evaluation contribute to the program's success in enhancing both student performance and institutional reputation.

### Achievements of Superior Class Students

The superior class program has yielded remarkable achievements in both academic and non-academic domains, reflecting the program's holistic approach to education. Table 1 illustrates the awards and recognitions received by superior class students.

**Table 1.**  
**Achievements of Superior Class Students**

Year	Achievement	Category	Level
2022	2nd Place - Tartil (Male)	Academic	District Level
2022	3rd Place - Tahfidz 1 Juz (Male)	Academic	District Level
2022	1st Place - Tahfidz 1 Juz (Female)	Academic	District Level
2022	3rd Place - Tilawah (Male)	Academic	District Level
2022	3rd Place - Tilawah (Female)	Academic	District Level
2023	3rd Place - MT2QM Tartil (Female)	Academic	District Level
2023	3rd Place - MT2QM Tartil (Male)	Academic	District Level
2023	3rd Place - MT2QM Tilawah (Male)	Academic	District Level
2023	2nd Place - MT2QM Tahfidz (Male)	Academic	District Level
2023	1st Place - Azan Competition (Male)	Non-Academic	District Level

The table highlights consistent successes in Qur'anic memorization and recitation competitions, alongside achievements in non-academic events, such as the Azan competition. These accolades have strengthened the madrasa's reputation and attracted increased interest from prospective students.

### Management Process of Superior Class Program

The management of the superior class program is structured around four core components: planning, organizing, implementation, and evaluation. Table 2 summarizes the activities undertaken in each component.

**Table 2.**  
**Program Management Process**

Management Aspect	Key Activities
Planning	Defining goals, setting vision and mission, developing strategic plans, and integrating Islamic values.
Organizing	Allocating resources, recruiting qualified teachers, and creating support systems for students.

Implementation	Adopting innovative teaching strategies, extending learning hours, and promoting Qur'an memorization.
Evaluation	Conducting formative and summative assessments, involving parents, and supervising program outcomes.

This systematic approach ensures alignment with institutional goals while addressing the needs of students and the expectations of the community.

### Evaluation of Superior Class Targets and Outcomes

The program's success is measured through rigorous evaluation processes that track students' Qur'anic memorization progress against established targets. Table 3 presents the evaluation outcomes for different superior classes.

**Table 3.**  
**Evaluation of Superior Class Targets and Outcomes**

Class	Target (Juz)	Achieved (%)	Remarks
Class 1A Tahfidz	Juz 30	68%	Majority of students met the target; extra mentoring was provided for some.
Class 2A Tahfidz	Juz 29	50%	Progress noted, but intensive monitoring remains essential.
Class 3A Tahfidz	Juz 28 and Juz 1	60%	Parents' support and tailored instruction enhanced student outcomes.
Class 4A Tahfidz	Juz 2 to Juz 4	65%	Collaborative efforts improved results; mentoring continues for some.

Although most students achieved or exceeded their targets, the results highlight areas where additional support is necessary to optimize outcomes.

### Resource Allocation and Support

The superior class program relies on well-organized resources to deliver high-quality education. Table 4 details the key resources supporting the program.

**Table 4.**  
**Key Resources Supporting Superior Class Program**

Resource Type	Description
Teaching Staff	Teachers with expertise in Qur'anic studies and pedagogical skills.
Learning Tools	Digital tools such as projectors and specialized Qur'anic modules for enhanced learning.
Infrastructure	Conducive learning spaces, supplementary materials, and dedicated superior class rooms.

The combination of specialized teaching staff, modern tools, and enhanced infrastructure ensures that students receive the best possible educational experience.

### Comparison Between Regular and Superior Classes

The superior class program differs significantly from regular classes in its curriculum, instructional methods, and evaluation processes. Table 5 provides a comparison of the two types of classes.

**Table 5.**  
**Comparison Between Regular and Superior Classes**

Aspect	Regular Class	Superior Class
Curriculum	General curriculum (K13/Merdeka Curriculum).	General curriculum enriched with Tahfidz Qur'an.
Learning Hours	Standard hours.	Extended hours for additional Qur'anic studies.
Evaluation Methods	General assessments.	Specialized evaluations focusing on Tahfidz.
Teacher Selection	General teacher assignment.	Selected based on Qur'anic expertise.

The table highlights how the superior class program provides an enriched learning environment tailored to the needs of high-achieving students, enabling better academic and spiritual outcomes.

These results collectively demonstrate the program's comprehensive management, its measurable impact on student performance, and its role in enhancing the institution's reputation. The structured and innovative approach of the superior class program serves as a model for other Islamic educational institutions seeking to achieve similar success.

The planning phase at MIN 1 is rooted in the madrasa's vision and mission, emphasizing the integration of Islamic values with modern education. Strategic planning involves defining objectives, designing tailored activities, and setting measurable targets. This structured approach has provided a clear roadmap for the program's goals, ensuring alignment with the institution's identity and aspirations (Ali Khan et al., 2023; Zamiri & Esmaeili, 2024).

During the organizing phase, resources are allocated efficiently to ensure program effectiveness. Teachers with specialized expertise in Tahfidz Al-Qur'an are recruited to guide students through the program. Students are grouped according



to their abilities, enabling personalized learning experiences. The madrasa also invests in infrastructure such as projectors, supplementary learning materials, and other tools to create an engaging and conducive educational environment (Andri Sungkowo et al., 2024; Sain et al., 2024).

The implementation phase is distinguished by its innovative teaching strategies. Extended learning hours, interactive teaching models, and extracurricular activities enrich the educational experience. Teachers adapt their lesson plans to meet the needs of superior class students, employing diverse pedagogical approaches to facilitate active engagement. The program also emphasizes spiritual development alongside academic excellence, combining religious education with contemporary teaching methodologies (Moulin-Stožek, 2020; Yocum, 2014).

The evaluation phase is multifaceted, incorporating formative and summative assessments to monitor progress and effectiveness. Daily evaluations of student achievements, including their Qur'anic memorization progress, are conducted alongside mid-semester and end-of-semester reviews. Supervisory evaluations by madrasa leaders ensure the program remains on track, while parental involvement in evaluation processes fosters community engagement and trust (Muttaqin, 2020).

The findings indicate significant outcomes from the superior class program. Students have demonstrated notable improvements in academic performance, particularly in memorizing the Qur'an, as well as in non-academic areas such as confidence and social skills. These achievements have strengthened MIN 1's reputation, attracting more students and enhancing its status within the community.

## **Discussion**

The findings of this study contribute to the broader discourse on the management of superior class programs, offering insights that are both context-specific and generalizable. They align with and expand upon previous research while introducing novel perspectives on the integration of Islamic pedagogy and modern educational practices. The emphasis on strategic planning at MIN 1 aligns

with the assertions of Mahardhika & Raharja, (2023), who underscores the importance of clear objectives and systematic planning in achieving educational success. However, the focus on incorporating Islamic values within the planning process sets this study apart, highlighting how religious principles can guide and enrich educational strategies. This approach ensures that the superior class program at MIN 1 not only meets academic goals but also fosters spiritual and moral development.

The organizing phase resonates with Karoso et al., (2024) findings on the role of resource management in superior class programs. However, this study introduces additional dimensions by exploring the selection and training of teachers with specific expertise in Islamic education. The allocation of resources, including advanced learning tools and infrastructure, reflects a commitment to providing an optimal learning environment that supports both academic and spiritual growth.

The implementation phase at MIN 1 is particularly noteworthy for its integration of innovative teaching methodologies with traditional Islamic education. This approach aligns with Sari et al., (2019) findings on the importance of pedagogical innovation but goes further by emphasizing the unique needs of superior class students in an Islamic primary school setting. The combination of extended learning hours, interactive lessons, and extracurricular activities ensures a well-rounded educational experience that caters to diverse student needs.

The evaluation process at MIN 1 offers a comprehensive framework that incorporates both continuous and summative assessments. This aligns with Rong et al., (2023) emphasis on rigorous evaluation methods but also highlights the added value of community involvement. By engaging parents in the evaluation process, the madrasa fosters a sense of shared responsibility and trust, which enhances the program's credibility and effectiveness.

Compared to previous studies, this research offers several unique contributions. While earlier research has often focused on general educational systems or secondary-level programs, this study provides a detailed analysis of primary-level Islamic education, addressing the specific challenges and opportunities within madrasas. The integration of modern management principles

with Islamic pedagogical values represents a novel approach, demonstrating how these two frameworks can complement each other to achieve holistic educational outcomes.

The involvement of the community and parents in the program's evaluation and implementation phases adds another layer of innovation. This collaborative approach not only ensures the program's relevance to stakeholders but also strengthens the madrasa's relationship with the broader community. Additionally, the study's reliance on qualitative data provides a depth of understanding that complements the more quantitative focus of previous research.

In conclusion, the superior class program at MIN 1 West Lampung serves as a model for how Islamic educational institutions can adapt to contemporary challenges while preserving their unique identity. The findings demonstrate the importance of strategic management in enhancing both student outcomes and institutional reputation. By integrating Islamic values with modern educational practices, MIN 1 has created a program that is both innovative and culturally resonant. These contributions underscore the potential of superior class programs to transform Islamic primary education, offering valuable lessons for policymakers, educators, and researchers.

## CONCLUSION

The findings of this study demonstrate the effectiveness of the superior class program at Madrasah Ibtidaiyah Negeri 1 (MIN 1) West Lampung in achieving its dual objectives: enhancing student performance and strengthening the institution's reputation. By integrating strategic planning, efficient organization, innovative implementation, and rigorous evaluation, the program serves as a model for excellence in Islamic primary education. The program's success is reflected in its measurable outcomes. Students have achieved significant progress in academic areas such as Qur'anic memorization and recitation, alongside non-academic accomplishments like improved confidence and social skills. These achievements have not only elevated the students' performance but also positioned MIN 1 as a

reputable institution within the community, attracting greater interest from prospective students and parents.

The management framework employed rooted in the principles of planning, organizing, implementation, and evaluation ensures that the program remains effective and responsive to student needs. The emphasis on resource allocation, teacher expertise, and infrastructure development has created an enriching and supportive learning environment. Additionally, the involvement of parents and the community in evaluation processes fosters trust and collaboration, further enhancing the program's impact. This study contributes to the broader discourse on Islamic education by showcasing how modern management practices can be harmonized with Islamic values to achieve holistic educational outcomes. The superior class program at MIN 1 West Lampung offers valuable lessons for policymakers, educators, and administrators, emphasizing the importance of innovation, collaboration, and cultural alignment in educational initiatives.

Moving forward, the program's continuous improvement through feedback mechanisms and expanded community engagement will be critical to sustaining its success. This model highlights the transformative potential of superior class programs in Islamic education, offering a blueprint for other institutions to replicate and adapt in their contexts.

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