

Does Transformative Digital Learning Management Enhance the Sustainability of Inclusive Islamic Education? Evidence from Diaspora Children in Australia

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ABSTRACT

This study aims to analyze the influence of transformative digital learning management strategies on the sustainability of inclusive Islamic education for diaspora children in Australia. The quantitative approach used a survey design, involving 85 respondents consisting of parents, educators, and children of the Muslim diaspora in Sydney, Queensland, and Melbourne. The digital learning management aspects measured included planning, implementation, monitoring, and evaluation, as well as educational sustainability: accessibility, continuity, and the integration of Islamic values. Data analysis used PLS-SEM. The results showed that transformative digital learning management significantly influenced the sustainability of inclusive Islamic education ($\beta = 0.68$; $p < 0.01$), with support from the Muslim community and moderation. The planning and evaluation aspects proved the most dominant, while digital implementation increased children's participation and strengthened inclusive Islamic values. Support from the Muslim community and local technology adaptation also played a role in expanding access and maintaining sustainability. These findings confirm that digital transformation in Islamic education management not only improves academic effectiveness but also supports the sustainability of inclusive and values-based education. In practice, this research provides recommendations to policymakers, educational institutions, and community organizations to develop digital learning models that are adaptive, sustainable, and aligned with Islamic values in a multicultural environment.

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INTRODUCTION

Digital transformation has brought about fundamental changes in the global education system, impacting teaching processes and curriculum design (Islam Amjad, 2025). This shift is particularly critical for Islamic education, which must balance the needs of modernization with the preservation of moral and spiritual values (Istiyani et al., 2024; Qadri et al., 2024; Sarbini et al., 2025; Shaukat et al., 2024). In Australia, the growing Muslim diaspora faces unique challenges in maintaining these values within a secular environment (Khan, 2024). Vulnerable groups, such as diaspora children, often encounter barriers including language differences and limited access, which threaten the sustainability of their learning process and identity formation (Elihami et al., 2024). Based on the diagram, the highest percentage is found in Learning Suitability at 77.6%, followed by Learning Engagement at 74.1%, and Cognitive Difficulties at 68.2%. This indicates that the need for transformative Islamic education among Muslim diaspora children in Australia is most strongly related to the suitability of learning methods, active participation in the learning process, and challenges in understanding the material. Meanwhile, Discrimination Experiences show the lowest percentage at 34.1%, making it the least dominant indicator compared to the others. Overall, the diagram suggests that transformative Islamic education is mainly needed to provide more relevant learning approaches, strengthen student engagement, and improve understanding in a context that supports Muslim diaspora children in Australia.

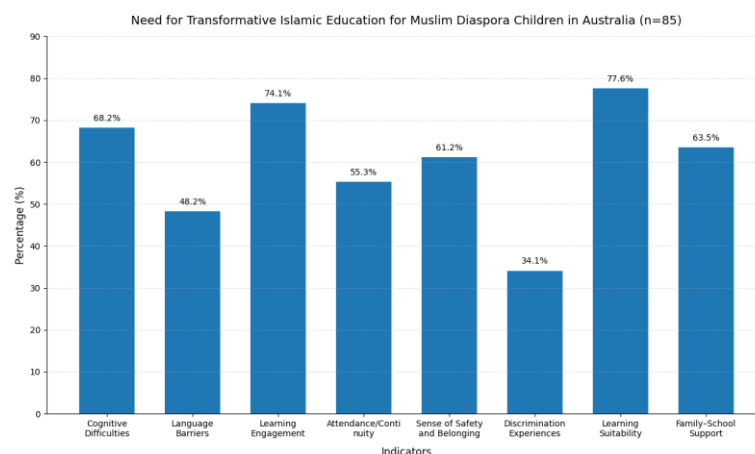


Figure 1. Need for Transformative Islamic Education for Muslim Diaspora Children in Australia

Previous studies have indicated that digital-based learning systems have significant potential to improve the quality of Islamic education (Bahrudin et al., 2026; Fauzi et al., 2025; Hatija et al., 2025; Mukhammad & Bon, 2026; Supriatna, 2025). (Barikzai et al., 2025) found that digital platforms contribute to increased efficiency and digital literacy, while (Abubakari, 2025) emphasized that collaboration between teachers, parents, and the community supports the success of online learning. In the context of migrant communities, the success of such learning depends heavily on active community engagement and the adaptation of technology to local culture (Rozanita et al., 2026; Solechan, 2025; Susilo et al., 2026). This aligns with the concept of transformative learning, where education changes individual mindsets through critical reflection rather than just transferring knowledge (Ahmad Kusaini et al., 2024; Juhairiah et al., 2024; Mahrus et al., 2025; Mokodompit et al., 2025).

However, despite these insights, there is a significant gap in the existing literature. Most research still focuses on technical aspects, such as platform use, while the managerial and sustainability dimensions of Islamic education have not been widely studied (Mukarromah et al., 2025). Furthermore, research highlighting community support and local technology adaptation specifically within Muslim communities in non-Muslim countries remains limited. There is a lack of empirical evidence on how

transformative learning principles can be applied to the management of Islamic education to ensure it remains inclusive and sustainable for diaspora populations (Aripadono et al., 2024).

To address this, a transformative managerial approach is required by encompassing planning, implementation, monitoring, and evaluation to encourage systemic changes in learning design (Aripadono et al., 2024). This approach must be tailored to the local context to ensure that digital transformation remains aligned with Islamic principles and the goals of equitable education (Arizona et al., 2025; Aziz et al., 2025). This study highlights three key dimensions of sustainability: continuity, accessibility, and the integration of Islamic values (Mahmud et al., 2026).

Therefore, this study aims to analyze the influence of transformative-based digital learning management on the sustainability of inclusive Islamic education for diaspora children in Australia. The novelty of this research lies in the integration of managerial dimensions, Islamic values, and educational sustainability principles in a transnational context. By employing a Structural Equation Modeling (SEM) approach, this study examines the role of community support and local technology adaptation as moderating factors, providing recommendations for developing adaptive, values-based digital learning models in multicultural environments.

METHODS

This research used a quantitative approach with an explanatory survey design. This approach was chosen to empirically test causal relationships between latent variables through statistical analysis (Shofiyyah et al., 2023). The research process was conducted from February to August 2025, involving respondents from Muslim communities in Sydney, Queensland, and Melbourne. The study population included parents, educators, and children of the diaspora within Muslim communities in Sydney, Queensland, and Melbourne. The sample was selected using a purposive sampling technique based on the following criteria: (1) having resided in Australia for at least one year, (2) actively implementing digital-based Islamic education, and (3) willingness to participate in the research. These three cities were selected because of their large diaspora Muslim populations and active Islamic education networks (Yasmeen et al., 2024).

Table 1. Demographic Profile of Respondents

Demographic Aspect	Category	Number of Respondents	Percentage (%)
Respondent Type	Teachers	10	11.8
	Parents	60	70.6
	Children	15	17.6
Age	Under 12 years	8	9.4
	12–17 years	12	14.1
	18–30 years	10	11.8
	31–40 years	28	32.9
	Above 40 years	27	31.8
Gender	Male	32	37.6
	Female	53	62.4
Length of Residence in Australia	Less than 3 years	18	21.2
	3–5 years	24	28.2
	6–10 years	26	30.6
	More than 10 years	17	20.0
Location in Australia	Sydney	32	37.6

Queensland	25	29.4
Melbourne	28	32.9

This sample size was deemed adequate for analysis using Partial Least Squares Structural Equation Modeling (PLS-SEM) because it met the recommendation of at least 10 times the number of indicators distributed across the independent variable (Legate et al., 2024; Memon et al., 2021). With 20 indicators, 85 respondents met the minimum requirement and were deemed sufficient to produce stable parameter estimates. The research instrument was a structured questionnaire developed by adapting indicators from previous. The questionnaire consisted of two main constructs: (1) Transformational Digital Learning Management (X) with four dimensions: planning, implementation, monitoring, and evaluation; (2) Sustainability of Inclusive Islamic Education (Y) with three dimensions: accessibility, continuity, and integration of Islamic values. Each item was measured using a five-point Likert scale (1=strongly disagree, 5=strongly agree). The instrument's content validity was tested through assessments by three experts in the field of Islamic education management and learning technology. The instrument was pilot tested on 30 respondents from a similar population and demonstrated high reliability, with Cronbach's Alpha values ranging from 0.78 to 0.89. These results indicate that the research instrument has good internal consistency and is suitable for use in the data collection phase.

Data collection was conducted using both online and in-person methods over a seven-month period (February-August 2025). The online process was implemented using Google Forms, while in-person data collection was conducted through visits to Melbourne. All respondents were provided with an explanation of the research objectives, their rights as participants, and guaranteed data confidentiality. Data analysis in this study employed the Partial Least Squares-Structural Equation Modeling (PLS-SEM) approach using SmartPLS software version 4.0. The PLS-SEM approach allows for testing the causal relationship between transformative digital learning management as the independent variable and the sustainability of inclusive Islamic education as the dependent variable, while considering moderating variables such as diaspora community support and local technology adaptation (Kurtaliqui et al., 2024). PLS-SEM analysis was used to test the effect of transformative digital learning management (X) on the sustainability of inclusive Islamic Education (Y) by considering the support of the diaspora community and local technology adaptation as moderating variables. The data analysis stages were carried out by evaluating the measurement model and evaluating the structural model. The model was considered to meet the criteria if the outer loading value >0.70 indicates that the indicator has a high contribution to the construct, the CR value >0.70 indicates good construct reliability and the CVI TCL value above 0.90 all RMSEA <0.008 indicates that the structural model is worthy of interpretation.

This research has received official ethical approval from the Research Ethics Committee of the Syekh Nurjati Cyber State Islamic University, Cirebon. All participants (educators, parents, and children) provided informed consent prior to participation. Data collection was conducted under the principles of anonymity, confidentiality, and use for academic purposes only, in accordance with the Declaration of Helsinki and UNESCO's social research ethics guidelines (Park et al., 2023).

FINDINGS AND DISCUSSION

(Aldogher et al., 2025) Data processing using the PLS SEM approach using SmartPLS version 4.0 software yielded a clear picture of the relationships between variables in this study's conceptual model. This model tested the direct effect of Transformative Digital Learning Management (TDLM) on the Sustainability of Inclusive Islamic Education (SIIE) and its indirect effect through two moderating variables: support from the Muslim diaspora community and adaptation to local technology.

The test demonstrated that transformative digital learning management has a significant direct effect on the sustainability of inclusive Islamic education. This finding indicates that the better the planning, implementation, monitoring, and evaluation of digital transformation, the higher the level of sustainability of the inclusive Islamic education system in the Muslim diaspora. Community support and the institution's ability to adapt technology to the local context were shown to strengthen this relationship, indicating a positive moderating effect.

Construct Validity and Reliability Testing

The validity test was conducted to ensure that each indicator in the model accurately represents the latent variable. Convergent validity was tested using Confirmatory Factor Analysis (CFA) to confirm that each indicator has a strong relationship. The test results showed that all indicators had outer loading values above 0.70, with a range of 0.72 to 0.89, indicating that each indicator has a strong contribution to the construct they measure. Furthermore, construct reliability was tested using Cronbach's Alpha and Composite Reliability (CR). The analysis results showed Cronbach's Alpha values in the range of 0.81-0.91. The resulting values tended to show high internal consistency among the indicators forming the construct. The Average Variance Extracted (AVE) test confirmed that all constructs had AVE values above 0.50, indicating that they met the indicators for discriminant validity. It can be concluded that all indicators used were valid and reliable for analysis in the evaluation stage using structural analysis (inner model). Table 1 presents a summary of the results of the validity and reliability tests of the constructs used in this study.

Table 2. Summary of Construct Validity and Reliability Tests

Construct	Item Code	Indicators	Loading Factor	Cronbach's Alpha	CR	AVE
Transformative Digital Learning Management (TDLM)	TDLM1	Digital learning is systematically and structurally designed	0.72	0.87	0.90	0.65
	TDLM2	Learning objectives are aligned with learners' needs	0.74			
	TDLM3	Platform selection considers user accessibility	0.76			
	TDLM4	Cultural and religious values are integrated into planning	0.78			
	TDLM5	Digital learning is implemented interactively and participatively	0.80			
	TDLM6	Technology enhances learner engagement	0.82			

Sustainability of Inclusive Islamic Education (SIIE)	TDLM7	Learning materials are delivered flexibly	0.84	0.84	0.88	0.61
	TDLM8	Collaboration among teachers, parents, and learners is effective	0.86			
	TDLM9	Digital learning processes are regularly monitored	0.88			
	TDLM10	Learner progress is tracked through digital systems	0.83			
	TDLM11	Learning evaluation is conducted continuously	0.79			
	TDLM12	Evaluation results are used for system improvement	0.77			
	SIIE1	Islamic education is accessible without discrimination	0.73			
	SIIE2	Learning accommodates diverse learner backgrounds	0.75			
	SIIE3	Learning programs are consistently implemented over time	0.77			
	SIIE4	The system adapts to environmental and technological changes	0.80			
	SIIE5	Learning materials remain relevant to modern life	0.83			
	SIIE6	Learning enhances the practice of Islamic values	0.85			
	SIIE7	Family and community support learning processes	0.87			
	SIIE8	The learning environment supports inclusivity	0.89			

Community Support (CS)	CS1	The community actively supports Islamic learning activities	0.74	0.81	0.85	0.57
	CS2	Parents and society provide moral support	0.78			
	CS3	The community provides resources (time, effort, facilities)	0.82			
	CS4	Collaboration exists among community, teachers, and parents	0.86			
Local Technology Adaptation (LTA)	LTA1	Technology is adapted to local socio-cultural conditions	0.76	0.83	0.87	0.60
	LTA2	Platforms are adjusted to users' technological abilities	0.76			
	LTA3	Learning materials are adapted to local language needs	0.85			
	LTA4	Systems are flexible to technological access limitations	0.89			

Structural Model Test (Inner Model-PLS SEM)

In this study, researchers conducted a structural model test (inner model) to validate the relationships between latent variables in the conceptual model using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS software version 4.0. PLS SEM focused on the strength of the predictive relationships between latent variables and the model's ability to explain variance in the dependent construct. The structural model evaluation focused on path coefficients, the coefficient of determination (R^2), and a significance test using bootstrapping with 5,000 resamplings. The analysis confirmed the research model's predictive ability. The main findings showed that transformative digital learning management has a positive and significant impact on the sustainability of Inclusive Islamic Education (SIEE), with a coefficient value of $\beta = 0.68$ and $p < 0.001$. This indicates an increase in the effectiveness of digital learning management, accompanied by a 68% increase in the sustainability of inclusive education on a standard scale.

Figure 2 presents the structural model tested in this study, showing the direct effect of Transformative Digital Learning Management on the Sustainability of Inclusive Islamic Education, as well as the moderating roles of Community Support and Local Technology Adaptation.

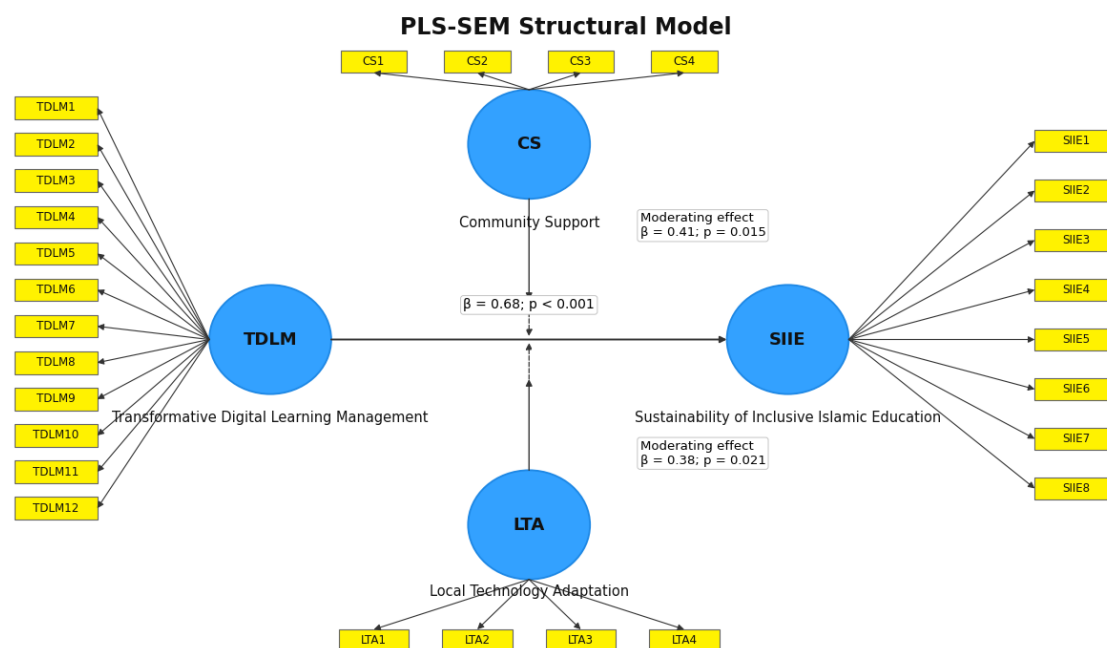


Figure 2. PLS-SEM Structural model effect of Transformative Digital Learning Management on the Sustainability of Inclusive Islamic Education.

Meanwhile, the calculation results of the coefficient of determination (R^2) confirm that the R^2 value for the Sustainability of Inclusive Islamic Education variable is 0.61, which means that 61% of the variation in the sustainability of inclusive Islamic Education can be explained by variations in Transformational Digital Learning Management (TDLM) with its sustainability moderating factors such as community support and local technology adaptation. The value shown indicates the model's strong ability to describe the relationship between variables. In addition, the results of the predictive relevance test (Q^2) show a value above zero, meaning that the model has good predictive ability against empirical data. Therefore, the structure of the relationship between variables in the research model is declared stable, significant, and statistically feasible to describe the influence of transformative digital learning management on the sustainability of inclusive Islamic Education for children of the Muslim diaspora in Australia. This study found that the analysis results stated that all proposed hypotheses were proven to be statistically significant ($p < 0.05$). The complete results of the hypothesis testing can be seen in Table 3 below:

Table 3. Results of Structural Model Hypothesis Testing

Hypothesis	Pathway Influence	Coefficient (β)	p-value	Description
H1	TDLM $\rightarrow$ SIIE	0,68	<0.001	Accepted
H2	TDLM $\times$ Community Support $\rightarrow$ SIIE	0,41	0.015	Accepted
H3	TDLM $\times$ Local Technology Adaptation $\rightarrow$ SIIE	0,38	0.021	Accepted

Table 3 shows that the first hypothesis (H1) has been accepted, this means that Transformative Digital Learning Management (TDLM) has a positive and significant influence on the Sustainability of Inclusive Islamic Education (SIIE) with a value of $\beta = 0.68$ and $p < 0.001$. This confirms that there is an increase in the effectiveness of digital learning management that continues to contribute directly to improving the sustainability of inclusive Islamic Education. Meanwhile, the results of the second hypothesis (H2) have also been proven significant with a value of $\beta = 0.41$ and $p = 0.015$. The findings have confirmed that the support of the Muslim community has contributed to the moderating variable that increases the relationship between TDLM and SIIE. The higher the social support and participation

of the Muslim community, the greater the positive impact of digital learning management on the sustainability of Islamic education. Meanwhile, the results of the third hypothesis (H3) have tested the moderating effect of local technology adaptation accepted with a value of $\beta = 0.38$ and $p = 0.021$. This tends to demonstrate that educators' ability to adapt technology to local cultural contexts and needs contributes to the impact of TDLM on the sustainability of inclusive education. Overall, the strength of the three hypotheses tested indicates that the research model has high predictive power and is consistent with the theoretical assumptions of transformative learning theory and the sustainable education framework.

Analysis of Local Technology Adaptation Moderation Test

Moderation testing using the PLS-SEM model has produced data indicating that both moderating variables, including Muslim community support and local technology adaptation, contribute significantly to strengthening the relationship between TDLM and SIIE. The moderating effect of Muslim community support was significant ($\beta = 0.41$ and $p = 0.015$), indicating that the higher the level of social engagement of the community and the involvement of parents from the Muslim diaspora community, the stronger the influence of transformative digital learning management on the sustainability of inclusive Islamic education. The collaboration between educators, the Muslim community, parents, and children can support the continuity of learning, especially for children from diaspora families. Financial support, moral support, and active community participation have been shown to support the implementation of sustainable digital learning in the Australian Muslim diaspora.

Furthermore, the results of the local technology adaptation moderation test showed a significant effect with a $\beta = 0.38$ and $p = 0.021$. These findings confirm that the ability of educators and parents to adapt digital technology to the local socio-cultural context contributes to increased participation, accessibility, and engagement of children in the learning process. Learning has been tailored to the system, with details such as activities, time, language needs, and local Muslim community customs being key factors in creating an inclusive and culturally relevant learning experience. Overall, these results demonstrate that the implementation of transformative digital learning in Islamic education is not solely determined by technological factors, but also ensures an inclusive learning process aligned with Islamic values and a sustainable learning process.

Additional Findings

The research results provide further analysis showing that the transformative digital management (TDLM) dimension has shown that planning ($\beta=0.72$) and evaluation ($\beta=0.69$) are two factors that significantly influence the sustainability of inclusive Islamic education (SIIE). The findings confirm that the success of digital transformation is not solely dependent on technology but also on synergy within the social and cultural environment. The evaluation dimension has proven to be a crucial factor in ensuring the sustainability of the learning system. Regular evaluations can ensure that well-designed digital learning, along with competent educators/parents, can be key factors in the sustainability of the learning system and ensure that technology remains aligned with Islamic values and children's needs.

Other dimensions, such as monitoring and implementation, also make a positive contribution to educational sustainability, although their influence is relatively smaller compared to planning and evaluation. This suggests that the implementation of digital learning management needs to be balanced with an integrated monitoring and evaluation system to ensure long-term effectiveness. The research results indicate that the effectiveness of the transformative digital learning management model is strengthened when it supports the active participation of the Muslim community and the ability of educators/parents to adapt technology to the socio-cultural characteristics of the local community. The success of Islamic education in a multicultural environment like Australia depends not only on its technological aspects but also on social collaboration and cultural sensitivity. Digital learning management, implemented in a planned, effective manner, monitored, and systematically evaluated

periodically, is a key strategy for realizing inclusive, sustainable, and relevant Islamic education amidst the dynamics of a transnational society.

Discussion

Interpretation of Main Results

Research using Partial Least Squares-Structural Equation Modeling (PLS-SEM) indicates that transformational digital learning management (TDLM) significantly influences the sustainability of inclusive Islamic education (SIIE) for children of the Muslim diaspora in Australia. The coefficient value lies on the path ($\beta = 0.68$; $p < 0.001$), indicating that better planning, implementation, monitoring, and evaluation of digital learning, the higher the level of sustainability of inclusive Islamic education.

This finding reinforces the view that digitally transformed Islamic education is able to adapt to diverse social environments (Shofiyah et al., 2023). In the context of Muslim communities, sound digital management can bridge the gap between Islamic values and the needs of modern education. The planning and evaluation dimensions have proven highly influential, aligning with the established theory of Transformative Learning, which emphasizes adaptation and reflection in the learning process (Arif et al., 2024; Hamdi et al., 2024; Miftah et al., 2024; Rizal et al., 2025). Furthermore, this is consistent with Petchame's research, which asserts that digital transformation in education is highly dependent on institutional managerial capabilities for strategic planning, innovative implementation, and ongoing monitoring and evaluation (Fernando & Zumratun, 2025; Jauhari et al., 2025; Ridlo & Abdullah, 2026; Wale, 2024). The Muslim diaspora community plays a crucial role in maintaining the continuity of religious identity and access to Islamic education that is adaptive to the Australian Muslim context.

Evidence-based planning and ongoing evaluation enable the adaptation of teaching models to the child's sociocultural context (Malizal, 2025). The applied approach demonstrates that the principles of learning transformation, when applied to education, serve as a means of fostering critical awareness through digital media (Karomah & Hariyadi, 2025; Mhlanga, 2024; Prayogi et al., 2025).

The Role of Community Support and Digital Technology Adaptation

Moderation testing confirmed that Muslim community support played a role in enhancing the relationship between SIIE and TDLM ($\beta = 0.41$; $p = 0.015$). Active community involvement, whether through social, financial, or moral support, is key to maintaining sustainability in digital learning. Muslim communities in Melbourne, Sydney, and Queensland have demonstrated their role as social bridges, enhancing collaboration between parents, in line with (Rahman & Aslan, 2025) assessment of the importance of social networks for the educational success of diaspora Muslim communities.

Furthermore, local technology adaptation impacted the sustainability of inclusive Islamic education ($\beta = 0.38$; $p = 0.021$). Adapting learning systems, such as time, language, and customs, to the increased accessibility and participation of children in Australia, was evident. These results align with Machendrawaty et al findings on the success of technology based education in Islamic communities that adapts to digital design and local cultural contexts (Yuliati et al., 2024). Therefore, technology adaptation is not only a technical issue but also a sensitive representation of children's social and spiritual values (Wahyudi, 2022).

These findings align with research by (Warisno et al., 2026), which demonstrated that transformative digital learning management can enhance the effectiveness of continuing education through systemic innovation. This research also supports the findings of Ivanov and (Aripadono et al., 2024; Caridà et al., 2022) and the UNESCO report (2021), which emphasizes that digital transformation in education must be balanced with inclusive policies to ensure the sustainability of learning (Khairrina & Shalihah, 2025). However, the context of this research broadens the scope of previous studies because it focuses on minority Muslim communities in Australia. A study by (Yasmeen et al., 2024) emphasized the importance of Islamic values in inclusive education in Indonesia, but did not explore the integration

of digital technology within diaspora communities. Therefore, this research addresses this knowledge gap by demonstrating how Islamic values-based digital learning can be effectively implemented in multicultural environments (Munajat & Muqowim, 2025).

Furthermore, the moderation results indicate that community support and local technology adaptation strengthen the relationship between TDLM and SIIE. This is consistent with Notley's (2024) findings that the success of digital education is highly dependent on social support and the ability to adapt technology to local contexts (Hajar, 2024). The role of the community in providing resources and overseeing the implementation of digital learning is a crucial factor in maintaining the sustainability of the Islamic education system in diaspora environments (Halimah et al., 2024; Hussain, 2025).

Dominant Dimensions: Planning and Evaluation

Further analysis confirmed that of the four dimensions studied in the TDLM, evaluation ($\beta = 0.69$) and planning ($\beta = 0.72$), were the most influential factors in educational sustainability. Findings indicate that the success of digital learning implementation is inseparable from systematic planning and ongoing evaluation. A systematically structured design allows for identifying children's needs, analyzing the need for competent human resources, and designing a digital curriculum aligned with Islamic values. Consistent evaluations can support a reflective process to measure effectiveness in identifying and implementing areas for improvement. These results align with research by (Muhammad Arwani et al., 2025), which explains that educational sustainability requires a continuous cycle of adaptation, reflection, and innovation (Andriyani & Leksono, 2024; Chughtai et al., 2024).

Theoretical, Practical, and Policy Implications

The findings of this study have contributed to the development of the Transformative Digital Learning Management model in the context of Islamic education. This model emphasizes that digital transformation impacts not only academic efficiency but also the role of maintaining Islamic values and building an inclusive education system in multicultural Muslim communities. Transformative theory can ultimately be extended not only to general education but also to education based on Islamic values and spirituality. These results confirm the integration of transformative learning theory (Jusubaidi et al., 2024; Parhan et al., 2024) and the Sustainable Education Framework (UNESCO, 2021), which positions educational sustainability as the result of a reflective, collaborative, and adaptive learning process to technological and social change.

The research findings also provide several important recommendations for policymakers, including strengthening digital-based planning, community collaboration with capacity-building programs, contextual development of local technology, and ongoing monitoring and evaluation to ensure the effectiveness and relevance of technology in supporting Islamic values. Improving technological literacy, along with regular training and research, is necessary, as is reflection on digital learning (Badawi, 2025; Fauziyah et al., 2025). Collaboration between educators, parents, and Islamic social organizations has been shown to strengthen learning continuity (Hermawan, 2025; Varner et al., 2020). Furthermore, adapting local technology, such as using bilingual content and flexible platforms tailored to Muslim families' schedules, can increase accessibility and child engagement (Utari et al., 2024).

Limitations and Directions for Further Research

Although this study involved 85 respondents, this is still relatively limited, even though this number meets the minimum criteria for PLS-SEM analysis. The data representation does not fully reflect the conditions of the Muslim diaspora in other regions of Australia. Future research is expected to expand the geographic scope by involving more respondents in other regions such as Adelaide, Brisbane, and Perth to obtain more comprehensive results. Furthermore, variables in this study include local technology and community support. Other factors that could be explored include Islamic

education policy, leadership, and educator competency, which may influence the sustainability of the Islamic education system.

CONCLUSION

The research found that Transformative Digital Learning Management (TDLM) had a significant and stronger-than-expected impact on the sustainability of Sustainable Inclusive Islamic Education (SIIE) among Muslim diaspora children in Australia. The structural model ($\beta = 0.68$; $p < 0.001$) confirms that effective planning, implementation, monitoring, and evaluation substantially enhance educational accessibility, continuity, and integration of Islamic values. Among these dimensions, planning ($\beta = 0.72$) and evaluation ($\beta = 0.69$) emerged as the most dominant factors, highlighting that systematic preparation and continuous reflective assessment are more influential than mere technological implementation. Additionally, community support and local technological adaptation significantly strengthened the relationship between TDLM and SIIE, challenging the assumption that digital transformation in education is primarily technology-driven rather than management- and value-driven.

This research strengthens previous findings on digital transformation in education by confirming the importance of managerial readiness and systematic evaluation in sustaining digital learning systems. It challenges the view that technological infrastructure alone determines success by demonstrating the critical role of community engagement and culturally adaptive strategies. Furthermore, the study introduces an integrated model of Transformative Digital Learning Management that incorporates spiritual dimensions and Islamic values into Transformative Learning Theory. By connecting transformative learning principles with sustainable education frameworks in a diaspora context, this study enriches scholarly discussions on value-based digital education management in multicultural environments.

This study is limited by its relatively small sample size (85 respondents) and its focus on specific Muslim diaspora communities in Australia, which may limit the generalizability of the findings. Variations in demographic characteristics such as age, gender, and digital literacy levels were not explored in depth. Additionally, other potentially influential factors such as leadership, institutional policy, and educator competence were not included in the model. Future research should involve larger and more diverse samples across different countries and apply mixed-method approaches to obtain a more comprehensive understanding of sustainable digital Islamic education management in global contexts.

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