
Building Trust and Loyalty at Rumah Qur'an: Sustainable Management in Aeen Bandung

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Abstract

Objective: This study explores the implementation of sustainable management at Rumah Quran Aeen by examining management trust, managerial competence, teacher loyalty, open communication, and policy consistency. It aims to understand how these elements contribute to effective and sustainable educational governance. **Theoretical framework:** The research is grounded in participative management theory, organizational trust models, and sustainable leadership principles, emphasizing collaboration, transparency, and adaptability in education. **Literature review:** Relevant literature highlights the importance of transparency in school leadership, effective communication, and stakeholder involvement in strategic planning. Studies also emphasize the role of technology and policy consistency in enhancing institutional sustainability, particularly in religious learning environments. **Methods:** A qualitative approach was adopted, including in-depth interviews with staff, field observations, and the analysis of internal documents. This combination offered a comprehensive view of management practices within the institution. **Results:** The findings indicate that Rumah Quran Aeen maintains strong financial transparency through accurate income and expense records shared openly with staff. Collaborative strategic planning promotes a sense of belonging and loyalty among teachers. The use of digital platforms for online learning showcases adaptability to modern educational needs. Moreover, consistent implementation of teaching policies—such as structured memorization and regular assessments through murojaah and tasmi'—ensures quality and reinforces trust. **Implications:** The study highlights the value of transparent, consistent, and adaptive leadership in promoting loyalty and sustainability in educational institutions. **Novelty:** This research uniquely integrates Islamic educational values with modern management and technology, offering a replicable model for similar institutions.

Keywords: trust building, loyalty development, sustainable management, islamic educational institution, community-based leadership.

INTRODUCTION

Trust is generally described as an essential element for social organizations to thrive [1]. Trust is a fundamental element in the relationship between institutions and their stakeholders,

[2] especially students, teachers, and the wider community [3]. The success of an educational institution is not only determined by a superior curriculum and adequate facilities, [4] but also by the trust and loyalty that has been successfully built between all parties involved [5]. Building trust in the organization plays an important role. Trust facilitates management, risk-taking, effective use of resources as well as the impact on all activities of the organization [6].

In management, trust between leaders and team members ensures that decisions can be implemented with full support from staff, increasing operational effectiveness [7]. When trust is built, the effect is increased loyalty among teachers, staff, and students [8] trust and commitment are closely related and are the main determinants of loyalty in sustainable relationships [9]. Trust in management plays five key dimensional roles: integrity, competence, consistency, loyalty, and transparency. Therefore, trust in management is established when there is confidence that the institution's management acts according to these five fundamental dimensions [9].

Rumah Quran is an Al-Quran education program that has several stages in its implementation, namely 5T (Tahsin, Tahfidz, Tamyiz, and Taklim). In April 2022, the Ministry of Religion (Kemenag) Indonesia temporarily stopped Rumah Tahfidz Al-Quran (RTQ) in the context of institutional arrangements and to prepare more adequate regulations. Many tahfidz institutions in Indonesia were then unable to operate for long due to poor management. Most of the rumah Quran opened institutions which then ran as they could. Many of them then closed and were not operational. It is undeniable that in Indonesia, many tahfidz institutions are still operating in a makeshift manner and tend to still be seeking the right pattern in implementing programs, participant engagement strategies, and even the overall management pattern, specifically in the systematic design of institutional structures [10].

Rumah Quran Aeen Bandung is one of the institutions that focuses on al-quran education through distance and digital approaches. As a Quran memorization institution that emphasizes the use of digital technology in its learning activities, Rumah Quran Aeen strives to build trust amidst the closures of other Quranic institutions due to weak management practices [11].

For the sustainability of the institution, Rumah Quran Aeen builds and maintains trust and loyalty from all stakeholders, including teachers, staff, and participants. This article aims to address how the management approach implemented at Rumah Quran Aeen builds trust and loyalty, and how this impacts the institution's sustainability [12].

In the context of managing non-formal Islamic educational institutions such as the Rumah Qur'an, trust and loyalty are two fundamental pillars that determine the sustainability and growth of the institution. In today's fast-paced and competitive society, religious institutions are not only expected to maintain the quality of spiritual and educational services but also to foster strong, trust-based relationships with students, parents, educators, and the surrounding community. Rumah Qur'an Aeen Bandung stands as a response to society's growing need for a Qur'anic learning center that not only focuses on memorization but also character development and the internalization of Islamic values [13].

The theme "Building Trust and Loyalty at Rumah Qur'an: Sustainable Management in Aeen Bandung" is highly relevant because it addresses managerial strategies in sustaining the existence of faith-based institutions in the modern era. Trust is not built overnight; it is the result of consistent values, transparent governance, and accountability in service delivery. Likewise, loyalty grows from positive experiences, emotional engagement, and belief in the institution's vision and mission [14].

Sustainable management at Rumah Qur'an Aeen Bandung reflects how Islamic values can be integrated into professional organizational management. The focus goes beyond spiritual aspects to include social and economic dimensions, enabling the institution to operate

independently and continue to grow. Through participatory approaches and community empowerment, Rumah Qur'an becomes not only a place of learning but also a space for mutual growth among administrators, teachers, and students [15].

Thus, building trust and loyalty is a vital strategy for the sustainable development of Islamic educational institutions. A case study of Rumah Qur'an Aeen Bandung offers a real-world example of Islamic management practices that are responsive, adaptive, and firmly grounded in core Islamic principles.

LITERATURE REVIEW

Based on the problems found, Agus Jumadi in his statement said that, as of March 2020, the number of tahfidz houses throughout Indonesia that have been verified by the system has reached more than 1,200. Then, as one of the non-formal educational institutions that are now flourishing in various regions of Indonesia, the Ministry of Religion noted that in 2016, there were 21,221 Hafidz (*memorizers of the Quran*) in Indonesia, which resulted from formal and non-formal Qur'an education. Muhammad Ali Ramdani also explained that the moratorium was carried out in the context of the current institutional structure, as well as preparing adequate regulations [16].

Then, reviewing the news portal of the Ministry of Religion (*Kemenag*) of the Republic of Indonesia in April 2022 the Ministry of Religion temporarily stopped the Rumah Tahfidz Al-Quran in the context of institutional structuring and to prepare more adequate regulations. According to him, many tahfidz institutions in Indonesia were unable to operate for a long time due to poor management in their management. Most of them (*Rumah Tahfidz*) opened institutions that then ran as they did.

Andrew Wait in his research entitled "*Trust in Management in Organizations*" states that trust in organizations has real value. This means that managers need to do their best to promote trust and make themselves trustworthy. Good managers elicit trust through consistent and unbiased decisions and clear and effective communication [17]. Review of research Ji Ma et al, entitled "*Trust Management and Trust Theory Revision*" Trust and trust management are important issues for secure systems. Every successful e-government and e-commerce project is a case example of building trust between agents [18].

Trust is the crucial factor for consumer loyalty [19]. Brand loyalty is one of the main factors that helps to understand the relationship that is established between the consumer and the brand [20].

The concepts of trust and loyalty have been widely discussed in the field of organizational management and educational leadership. According to Tschannen-Moran and Hoy, trust within educational institutions is the foundation for collaboration, openness, and effective communication. In faith-based educational settings, such as Islamic learning centers or Rumah Qur'an, trust is not only managerial but also spiritual—built upon shared values, ethical leadership, and consistency in delivering religious teachings.

Loyalty, as described by Oliver, emerges from sustained satisfaction, emotional connection, and perceived value over time. In the context of religious education, loyalty manifests through continued engagement, parental support, and student commitment to the institution. Research by Al-Athmay emphasizes that in Islamic institutions, loyalty is strongly tied to moral integrity, credibility of leaders, and alignment with religious values [20]–[22].

Sustainable management, meanwhile, is a modern managerial approach that integrates long-term planning, resource optimization, and social responsibility. In Islamic education, sustainable management is guided by principles such as Amanah (trustworthiness), shura (consultation), and maslahah (public interest), as highlighted by Dusuki. These principles ensure that the institution not only survives but thrives while upholding Islamic ethics.

Several studies have explored how Islamic educational institutions adopt participatory leadership styles and community-based management to foster engagement. The development of the Rumah Qur'an in Indonesia reflects this trend, where institutions often rely on community trust, voluntary participation, and transparent governance to maintain sustainability [23]–[26].

Rumah Qur'an Aeen Bandung, in this regard, represents a unique model where building trust and loyalty is central to its long-term management strategy. Through a blend of spiritual leadership, community involvement, and ethical governance, the institution demonstrates how trust and loyalty can be institutionalized as core components of sustainable Islamic education [27]–[29].

Thus, this study contributes to the broader discourse on Islamic educational management by highlighting the integration of faith, trust, and sustainability in the everyday practice of managing a Rumah Qur'an.

METHODOLOGY

This research employs a qualitative approach using a descriptive case study method to provide an in-depth understanding of the management practices at Rumah Quran Aeen in Bandung. The qualitative design is particularly suitable for exploring complex social and organizational phenomena, such as how trust and loyalty are built and sustained within an educational setting. By focusing on a single institution as a case study, the research allows for a detailed, context-specific exploration of the unique dynamics between management, staff, and institutional culture [30]–[33].

The case study method enables the researcher to investigate real-life organizational processes and to interpret them through the lived experiences of participants. The central objective of this approach is to uncover how management at Rumah Quran Aeen establishes an atmosphere of trust, strengthens institutional loyalty, and maintains sustainability in its educational operations. Trust and loyalty are critical components of effective school leadership, particularly in faith-based institutions where moral values and shared vision often play a significant role in daily practices [34]–[36].

Data collection was conducted using multiple qualitative tools, including semi-structured interviews, direct field observations, and a thorough analysis of institutional documents such as financial reports, teaching guidelines, and strategic plans. Interviews were carried out with various stakeholders including administrative staff, teachers, and management, to gather diverse perspectives on how leadership decisions are made and communicated. Observations provided insights into the day-to-day interactions and teaching practices, while document analysis helped validate the consistency and transparency of the institution's operational policies [37]–[39].

This triangulation of methods ensures the credibility and reliability of the findings, allowing for a comprehensive and nuanced understanding of the management strategies used. Through this approach, the study seeks not only to describe what is happening within the institution but also to interpret the underlying factors that contribute to the formation of trust and loyalty among the educators and staff. Ultimately, the use of a qualitative, descriptive case study method allows the research to offer rich, evidence-based insights into sustainable educational management in Islamic learning institutions.

RESULTS AND DISCUSSION

Trust in Rumah Quran Aeen Management

Good management is the main foundation for the success of an institution, whether it is a business, educational, or social organization. Structured management allows the institution to

plan, organize, and execute strategies to achieve its goals efficiently. Through good management planning, the resources owned can be used optimally. The Rumah Quran Aeen institution in the management of its institution has shown good management activities. This is evidenced by the results of interviews conducted with the director of the Rumah Quran Aeen institution who explained that the process of preparing a strategic plan at Rumah Quran Aeen involved stakeholders which include the general manager, human resources manager or HRD, and involves the head of the staff or division [21].

In line with this, Resis Likert states that employee involvement in the planning and decision-making process shows transparency and honesty from the leadership of the institution with [22]. In line with *Resis Lakert*, Stephen Covey in *The 7 Habits of Highly Effective People* also underlines that integrity is seen from leaders who involve all individuals in the organization in the decision-making process [23].

Furthermore, based on the results of field observations, show that management in Rumah Quran Aeen also conducts transparent financial planning, where every incoming fund is recorded in detail, and the use of the budget is also reported regularly by financial staff in internal meetings held once a month. This is also evidenced based on the results of interviews conducted with managers who stated that records of incoming funds, budgets, and outgoing financial transactions are recorded in detail in the financial book. Furthermore, in the division of tasks and responsibilities for its human resources, the institution, through the human resources manager, first identifies and analyzes the competencies of each individual [24].

This is done to realize maximum performance from each individual based on the duties and responsibilities that have been determined. In line with the process that has been carried out, *Robbins and Judge* explain that transparency in mapping duties and responsibilities in the organization, as well as openness to fund management, shows the principle of [25]. Leaders in management, so trust can be built because management has carried out management principles that avoid suspicion and internal conflict and carry out management functions through organizing to build harmonious relationships between staff in the institution.

Management Competencies

In managing the team, the management of Rumah Quran Aeen shows good competence by doing several things that show structured and effective managerial skills. For example, the ability to develop an online tahfidz learning strategy that involves the use of technology to support an efficient teaching and learning process because it can be done anywhere without being constrained by the distance and location of teaching and learning activities. Then, the good managerial skills of the Rumah Quran Aeen institution are also shown from the facilitation of teachers with relevant professional training in the form of periodic training. Teacher competency development facilities provided by the institution, to improve the quality of teaching at Rumah Quran Aeen. This is evidenced by the report on the implementation of professional development activities for teachers and staff [26].



Figure 1. Staff Coordination and Provision of Teaching Method Competency Training

Based on direct observation and interviews with teachers and staff, managers also apply a collaborative approach, such as in the decision-making process related to new programs in the form of monthly participant meetings, the institution in making the final decision on the program involves teachers and staff in the decision-making process [27]. In addition, policy changes such as the transfer of the evening KBM schedule after Isha, every month in the third week which is transferred to the afternoon due to the obligation of Rumah Quran Aeen participants to attend monthly meetings [28]. This is in line with Kotter who states that competent leadership in management must be able to move the organization by involving all team members in the direction of achieving common goals [29].

Then, based on the implementation of tahfidz teaching and learning activities that have been integrated with an online learning platform in the form of Zoom, the quran aeen house has also integrated a technology-based learning platform that supports teaching and learning activities online. This is evidenced based on direct observation during teaching and learning activities at the quran aeen house, as well as based on interviews that have been conducted by researchers with teachers and participants of the quran aeen house who mention that in the implementation of tahfidz KBM, the quran aeen house carries out its teaching and learning activities online through the zoom learning platform [30] [31].

That is, with the integration of technology-based platforms, it is clear that the management at Rumah Quran Aeen has strategic skills in dealing with the dynamics of the educational environment in this digital era. In line with this, contingency theory also states that an effective management approach must be adjusted to changing situations and conditions. In line with this theory, Lorsch also explains that leaders in organizations must be able to adjust their leadership styles and organizational strategies based on external conditions and internal needs. This means that the flexibility of leaders in dealing with uncertainty is the key to success [32].

Teacher and Staff Loyalty

The loyalty of Teachers and staff is strongly influenced by the feeling of being supported and valued by management. *Meyer and Allen* mentioned that teachers who are supported by the institution tend to show higher loyalty. The results of interviews conducted with teachers and staff at Rumah Quran Aeen show that teachers and staff feel more motivated due to the availability of professional development facilities provided by Rumah Quran Aeen. Mina explained more clearly *“By being allowed to take part in training, I as a teacher certainly feel that I have been given space to develop by improving the skills that I already have, but have not been honed”* Besides that, Asep as one of the staff of Rumah Quran Aeen also said, *“With workshops and training, I feel that my ability in technology has increased, and I think*

with the increase in skills I have become more enthusiastic in working". Management support for members can foster a feeling of being valued, from which members tend to be more loyal to the institution [51]–[53].

Apart from being given professional development support, Rumah Quran Aeen also regularly gives awards and appreciation for outstanding teachers and staff. For example, with the increase in memorization owned by the teacher, the institution will give praise either verbally, materially, or even in facilities. As for participants who can increase memorization, the institution will provide appreciation for financial support for taking sanad. This is evidenced based on the results of interviews conducted with the intended teacher who said "*Rumah Quran Aeen provides a good and clear way for me to develop, such as for teachers who excel, they will be given financial support to develop existing achievements again, which can then support career paths*". In line with this, Vroom emphasizes that the motivation and loyalty of employees depend on how the organization can reward achievements and hard work.

With increased loyalty and productivity from teachers and staff at work, satisfaction in teaching activities from participants also increases. This is evident from the feedback given by one of the participants to the institution in the form of the participant's willingness to invite his relatives and siblings to join as part of the participants in the Rumah Quran Aeen institution [33].

Openness and Communication

The management at Rumah Quran Aeen has shown good openness to all members of the institution. This is evidenced by the regular meetings held once a month and open discussions involving all teachers and staff. Based on data obtained from interviews with teachers and staff, shows that openness in communication is always maintained. In addition to regular meetings, each division also always holds evaluation meetings based on the division, duties, and responsibilities of each individual in the institution. In addition, it was also explained that in addition to the provision of open meetings and discussion, meetings, open communication is also always carried out through the WhatsApp Group (WAG) which consists of all teachers and staff, managers and directors of Rumah Quran Aeen. In line with the data information, Hargie explained that open communication in organizations can increase trust among organizational members [34].

More clearly, Pungki explained that at the monthly internal meeting, leaders not only give directions but also listen to input and ideas from all community members in the institution. In line with this, *Robiyati* on participatory leadership states that a good leader not only directs his members, but also listens to input from his members [56]. Listening to members' feedback can increase leaders' sense of responsibility, member engagement, and job satisfaction among team members

In line with *Robiyati*, Bass explained about transformational leadership that a good leader must be open to ideas and input from subordinates to encourage innovation and positive change in the organization or institution itself [35]. Thus, adaptive and open leadership can increase trust among staff, and strengthen the loyalty and commitment of teachers and staff to the institution. Thus, the leadership of Rumah Quran Aeen has shown participative leadership, which is open and builds communication between teachers and staff, as evidenced by the existence of a discussion room so that members can submit suggestions or improvements.



Figure 2. Flow chart of research results

Consistency in Policy Implementation

Rumah quran aeen in its management activities implements consistent policies. Based on the results of interviews conducted with the director of Rumah Quran Aeen, show that operational standards for teachers and staff are one of the policies that have been set and must be understood together and obeyed together. By being consistent with existing policies, all members can carry out their duties and responsibilities based on the standards and ethics set by the institution. For example, in the implementation of teaching, participants must comply with the institution's operational standards in the form of using the Quran memorization method that has been determined, ensuring that participants do murojaah and pass tasmii' (as an evaluation) before entering the next juz to ensure that the teacher is always concerned with the condition of all participants. By being consistent with the implementation of these operational standards, management can ensure that all teachers in their duties follow the established procedures to realize uniformity in teaching quality. In line with this, *Kirkpatrick* mentioned that consistency in management can also build a sense of stability among members. Because uncertainty in policy is often a source of conflict [36].

As for if there is a change in policy on teaching, the leadership of Rumah Quran Aeen always ensures that the reason behind the change has been conveyed to the teacher, such as the policy on the transfer of KBM hours if it collides with the monthly participant meeting program, which then the reason is due to the importance of bonding with participants through open discussions, as well as being material for evaluating the institution, especially the human resources in it. This is done so that teachers feel certainty regarding the changes. In addition, this clarity is also an effort to always build harmonious relationships between leaders and members, and eliminate confusion which then becomes the cause of conflict.

CONCLUSION

The management of Rumah Quran Aeen Bandung has demonstrated significant competence in building trust within the institution through effective team management and creating a collaborative and productive environment for faculty and staff. By involving various parties in the strategic planning process, Rumah Quran Aeen emphasizes transparency and openness in decision-making. In addition, the institution has also carried out transparent financial processes and management based on regular monthly reporting from the finance department to avoid suspicion and internal conflicts. Then, management has also consistently implemented clear operational standards in teaching and learning activities, which not only emphasize the quality of teaching but also the integrity of its implementation. Furthermore, the loyalty of the faculty and staff has also been built based on the continuous

support provided by the institution, such as the provision of professional training facilities, workshops, and awards for the achievements of its members. This is evident based on the increased motivation and commitment of teachers and staff which has an impact on increasing productivity and teaching quality as well. In addition, Rumah Quran Aeen in its management activities has also carried out openness through regular meetings, to openness in communication through existing discussion rooms.

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Author Contribution

All authors contribute equally to the publication of this paper, all authors read and agree to this paper, and all authors declare no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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