

## THE SECI MODEL IN ENHANCING EDUCATIONAL QUALITY THROUGH KNOWLEDGE MANAGEMENT

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### **ABSTRACT**

*This study aims to analyze the application of the SECI model in Knowledge Management (KM) to enhance educational quality at TPA-TQA Alluqmaniyyah Yogyakarta, a non-formal Islamic education institution. Employing a descriptive qualitative approach, this research explores the processes of knowledge socialization, externalization, combination, and internalization within this unique educational environment. Data were collected through in-depth interviews with institution leaders, observation of activities, and review of relevant documents and literature. The findings reveal that the implementation of the SECI model effectively facilitates the conversion of tacit knowledge into explicit forms through various practices, including student assessments, regular learning evaluations, curriculum documentation, and routine teacher training. The success of this implementation is significantly underpinned by robust collaboration among educators, the integral incorporation of Islamic values, and a pervasive reflective culture in decision-making processes. Although certain limitations persist, particularly concerning the aspect of digitalization, this knowledge management approach demonstrably proves effective in improving the overall educational quality at TPA-TQA Alluqmaniyyah.*

**Key Words:** SECI Model, Knowledge Management, Non-Formal Islamic Education

### **ABSTRAK**

*Penelitian ini bertujuan menganalisis penerapan model SECI dalam Manajemen Pengetahuan (KM) untuk meningkatkan kualitas pendidikan di TPA-TQA Alluqmaniyyah Yogyakarta, sebuah lembaga pendidikan Islam non-formal. Menggunakan pendekatan kualitatif deskriptif, penelitian ini mengeksplorasi proses sosialisasi, eksternalisasi, kombinasi, dan internalisasi pengetahuan dalam lingkungan pendidikan yang unik ini. Data dikumpulkan melalui wawancara mendalam dengan pimpinan lembaga, observasi kegiatan, serta tinjauan dokumen dan literatur terkait. Temuan penelitian menunjukkan bahwa*

*implementasi model SECI secara efektif memfasilitasi konversi pengetahuan taset menjadi eksplisit melalui berbagai praktik, termasuk penilaian siswa, evaluasi pembelajaran rutin, dokumentasi kurikulum, dan pelatihan guru berkala. Keberhasilan implementasi ini secara signifikan didukung oleh kolaborasi yang kuat antar pendidik, integrasi nilai-nilai Islam, dan budaya reflektif yang meresap dalam proses pengambilan keputusan. Meskipun terdapat batasan tertentu, khususnya terkait aspek digitalisasi, pendekatan manajemen pengetahuan ini secara demonstratif terbukti efektif dalam meningkatkan kualitas pendidikan secara keseluruhan di TPA-TQA Alluqmaniyah.*

**Kata Kunci:** Model SECI, Manajemen Pengetahuan, Pendidikan Islam Non-Formal

## INTRODUCTION

During global disruption and the increasingly massive flow of information, knowledge has emerged as the most strategic asset for the survival and sustainability of any organization. The ability to adapt, innovate, and remain relevant is profoundly dependent on an organization's capacity to manage and leverage its accumulated knowledge. Organizations can no longer overlook the critical importance of mapping human resource strengths, learning from past experiences without repeating similar failures, accelerating the creation of new knowledge, and fostering internal stability through the accumulation of collective information and experiences that support optimal individual performance (Munadi et al., 2019).

Consequently, Knowledge Management (KM) presents itself as a systematic approach to collecting, evaluating, storing, processing, and disseminating knowledge to enhance organizational efficiency and productivity (Mardia & Mukhtar, 2022). Its primary objective is to improve overall operational efficiency and organizational productivity (Shohibul Aziz, 2020). KM distinguishes and emphasizes the management of two distinct types of knowledge: tacit knowledge (personal insights, intuition, and experience) and explicit knowledge (documented knowledge that is structured, easily accessible, and distributable in manuals, reports, or data-based formats) (Nonaka & Takeuchi, 1995; Semarandhanu & Yulhendri, 2024). The effective management of both knowledge types is crucial for supporting strategic decision-making, fostering continuous innovation, and ultimately cultivating an adaptive and proactive learning culture throughout all levels of an institution. Thus, the mastery and application of KM are no longer merely options but have become a necessity for every institution to remain adaptive in facing the dynamics of global change.

The relevance of Knowledge Management is increasingly pronounced within the educational sphere, given the inherent characteristics of educational institutions as continuous producers, custodians, and transformers of knowledge. Educational institutions bear a dual responsibility: to transfer existing knowledge to the next generation while simultaneously serving as the forefront for the creation of new knowledge through research and innovation. Therefore, effective knowledge management within an educational environment becomes vital for improving educator quality, ensuring curriculum relevance to contemporary

demands, and optimizing the holistic management efficiency of the institution (Yuliyati & Maghfuri, 2020).

Theoretically, KM in education encompasses a series of essential processes, commencing with assessment to identify the learning needs of both students and educators, followed by the systematic gathering of relevant information from various sources, and culminating in the continuous evaluation of the learning system to ensure its ongoing effectiveness. The foundational concept in the development of Knowledge Management, particularly within the educational context, is the idea of knowledge conversion from tacit to explicit, as formulated by Nonaka and Takeuchi (1995). This theory elucidates how knowledge is created and transferred within an organization through a dynamic cycle involving four interactive stages.

Firstly, Socialization refers to the process of directly sharing tacit knowledge, such as through mentoring or informal discussions. Secondly, Externalization is the process of converting tacit knowledge into explicit knowledge, transforming personal experiences and insights into understandable and sharable concepts, models, or hypotheses. Thirdly, Combination involves integrating different pieces of explicit knowledge to create new explicit knowledge, for instance, through the compilation of reports, curricula, or databases. Fourthly, Internalization signifies the transformation of explicit knowledge back into tacit knowledge by individuals through direct experience or practice, thereby becoming an integrated part of their personal knowledge base.

These four stages collectively form the SECI model (Socialization, Externalization, Combination, and Internalization), which illustrates the dynamics of knowledge creation. The SECI model provides a robust framework for managing the flow of knowledge within institutions, demonstrating how collaborative interactions among educators, the implementation of training programs, and the development of curriculum documents can effectively create a vibrant, transformative, and sustainable knowledge flow. This model is highly relevant for study and implementation across various types of educational institutions, including those with unique characteristics such as non-formal educational settings.

Despite the extensive discussion and testing of conceptual frameworks of Knowledge Management (KM), particularly the SECI model, in various scientific literatures, its application in non-formal Islamic educational institutions, such as Taman Pendidikan Al-Qur'an (TPQ), remains remarkably limited. Most existing research tends to focus on the context of corporations, business organizations, or formal educational institutions like schools and universities. Meanwhile, non-formal religious institutions, often characterized by simpler management structures and strong religious values, are frequently overlooked in this discourse (Agistiawati et al., 2020; Al-Musanna, 2024). This research gap is the primary motivation behind the present study.

TPA-TQA Alluqmaniyyah Yogyakarta stands as a prime example of a TPQ that embodies these challenges. Despite its strong commitment to religious education, this institution faces several specific issues that impede knowledge optimization, including: 1) limitations in continuous training and development programs for educators, which affects teaching quality and adaptation to new

methods; 2) the absence of a structured and systematic learning evaluation system, making it difficult to identify areas for improvement and measure student progress; and 3) the lack of a formal system for documenting, storing, and disseminating valuable knowledge and experiences among administrators and educators, which risks the loss of crucial tacit knowledge when individuals transition or retire. These tangible problems concretely underscore the urgency for in-depth research on the application of knowledge management at TPA-TQA Alluqmaniyyah.

Building upon the identified problems and research gap, this study aims to analyze how the application of knowledge management, particularly through the SECI model, can enhance educational quality at TPA-TQA Alluqmaniyyah Yogyakarta. This research is focused on two primary research questions: (1) How is the Knowledge Management (KM) process implemented in the daily practices of TPA-TQA Alluqmaniyyah Yogyakarta? and (2) How does the application of the SECI model contribute to the improvement of educational quality within the institution? It is anticipated that the findings from this study will not only provide significant empirical and conceptual contributions to the development of Knowledge Management practices in non-formal Islamic educational institutions but will also serve as a practical reference and an inspiring model for similar institutions striving to optimize their knowledge assets for educational excellence.

## **METHOD**

This study employs a qualitative research approach with a descriptive design. According to Bogdan and Taylor, as quoted by Lexy.J.Moleong, qualitative research is defined as a research procedure that generates descriptive data in the form of written or spoken words from observed individuals and behaviors. A descriptive approach, as stated by Prayogi & Kurniawan (2024), systematically portrays and elaborates on the research problems.

The subjects of this study are the administrators of TPA-TQA Alluqmaniyyah, while the object of the study is the TPA-TQA Alluqmaniyyah institution itself. This research utilizes two types of data: primary and secondary. Primary data were collected through in-depth interviews with the leadership of TPA-TQA Alluqmaniyyah. Secondary data include books, journal articles, and other relevant literature.

Data collection techniques are crucial for gathering research information. In qualitative analysis, as per Miles & Huberman (as cited by Sugiyono, 2019), data analysis activities are conducted continuously until data saturation is achieved. These activities typically encompass three main stages: data reduction (filtering and summarizing data), data display (presenting data in an organized manner), and conclusion drawing/verification (formulating and validating conclusions derived from the research data).

## RESULTS AND DISCUSSION

### SECI Knowledge Management Process in the Daily Practice of Educational Institutions

The Knowledge Management (KM) process encompasses four main stages—(1) socialization, (2) externalization, (3) combination, and (4) internalization—which elucidate how knowledge creation occurs within educational institutions (Qhoimah & Subiyantoro, 2022). In the context of education, KM aims to enhance educational effectiveness through the comprehensive management of knowledge possessed by educators and the institution (Khaerana, 2022). The implementation of KM at TPA-TQA Alluqmaniyyah Yogyakarta commences with the crucial socialization phase. This process is evident in the continuous assessment practices of students, conducted based on their age and intellectual capabilities. These assessments are not merely administrative; they serve as a vital means for educators to gather knowledge.

Tacit knowledge, such as an intuitive understanding of each student's individual character and learning style, is subsequently evaluated through regular daily, monthly, and annual meetings. This tacit knowledge originates from educators' direct experience in observing student development and the intuition cultivated through daily interactions. The exchange of knowledge among educators occurs informally yet is structured through routine meetings and classroom discussions, forming the basis of institutional knowledge management. This socialization process is essential as it enables the institution to formulate more personalized and responsive learning strategies tailored to the unique needs of each student. For instance, it guides the determination of different Al-Qur'an teaching methods for students with varying learning paces, and helps in adjusting moral values instillation approaches according to family backgrounds.

Research by Agistiawati et al. (2020) confirms that tacit knowledge sharing through discussions and a supportive organizational culture significantly impacts educator innovation. These findings align with the results at TPA-TQA Alluqmaniyyah, where experience-based assessments and informal discussions serve as primary means to adapt educational strategies. This provides a strong empirical and theoretical foundation to support the socialization stage within the SECI model. The direct impact of this socialization is an increase in the effectiveness of placing students into appropriate learning groups, which fundamentally enhances the quality of students' learning experiences from the outset.

The externalization stage, which is the process of converting tacit knowledge into explicit forms, is clear through documentation practices at TPA-TQA Alluqmaniyyah. Information from student assessment results and educational records, previously personal to individual educators, are formalized into shared learning documents. This constitutes the initial explicit articulation of knowledge. Tacit knowledge, previously dispersed among individuals, is thus transformed into institutional knowledge accessible to all relevant parties. For example, educators' observations regarding common difficulties students face in certain *tajwid* (Qur'anic recitation rules) material are converted into

supplementary guides within learning modules or a list of common errors for other educators to be aware of.

Furthermore, curriculum development is undertaken participatively by the team of educators, integrating their direct field experience with references from classical Islamic texts and relevant training modules. This practice strengthens the aspect of knowledge organization and bridges contemporary educational needs with traditional Islamic values. For instance, *adab* (etiquette) and *akhlak* (morality) materials are not only taught orally but are also integrated into written teaching modules that serve as guidebooks for all educators, ensuring consistency in value instillation. Mitchell et al. (2022) assert that the documentation of tacit knowledge through reflection and recording experiences is a vital element for maintaining knowledge continuity within an organization, which aligns with the knowledge preservation approach within the SECI model implemented at TPA-TQA Alluqmaniyyah.

The knowledge management process then proceeds to the combination and internalization stages through continuous evaluation systems and educator training programs. Continuous evaluation constitutes a crucial element of the Knowledge Management (KM) system at TPA-TQA Alluqmaniyyah. Daily evaluations are conducted by educators to directly understand student progress, while monthly and annual evaluations serve as a means of strategic reflection to review the effectiveness of implemented learning approaches. The results of these evaluations form the basis for curriculum adjustments—such as adding memorization material or modifying teaching methods for specific topics found difficult—strengthening educator training programs and developing educational strategies that are more adaptive to student needs.

This structured evaluation cycle extends beyond mere administrative routine; it reflects the dynamic utilization of knowledge for decision-making. Purnawati and Hidayat (2025) affirm that structured evaluation cycles can enhance an institution's capacity to adapt to changes in the educational context. TPA-TQA Alluqmaniyyah also implements routine training programs for educators as a form of capacity building and knowledge refreshment. In these activities, as depicted in Figure 1 (Teacher Seminar Implementation), educators share experiences, learn new approaches, and devise solutions for their learning challenges—reflecting a dynamic and collective organizational learning culture. These trainings often involve workshops on "fun learning" teaching methods or strategies for overcoming student learning difficulties, which are then directly applied in the classroom. Through these forums, explicit knowledge from training materials is internalized and combined with educators' tacit knowledge, resulting in more innovative and effective teaching practices.

Findings from Mendoza et al. (2022) indicate that SECI-based training, particularly in collaborative lesson planning, plays a crucial role in facilitating educator collaboration and significantly enhancing pedagogical innovation. This underscores that the training programs at TPA-TQA Alluqmaniyyah not only improve individual professionalism but also strengthen the educational quality at an institutional level.



Source: TPA-TQA Alluqmaniyyah Documentation Archive  
Figure 1. Teacher Seminar Implementation

Thus, all stages of the SECI model are proven to operate organically within the institution's daily practices, thereby forming a strong foundation for knowledge management.

### **Contribution of the SECI Model to Improving Educational Quality**

The contribution of the SECI model to improving educational quality at TPA-TQA Alluqmaniyyah is evident in how the knowledge cycle is managed within the context of tradition and value-based Islamic education. The socialization stage facilitates the informal exchange of teaching experiences among educators, such as through classroom discussions and routine meetings. This fosters a deep understanding of student characteristics, especially when identifying the specific learning characteristics and needs of each student. Tacit knowledge concerning child psychology, learning styles, and unique challenges faced by students can be effectively transferred. For example, a senior educator who has extensive experience with students facing concentration difficulties might verbally share engagement techniques with junior educators during informal sharing sessions. This directly contributes to the development of more responsive educational strategies tailored to student needs. This stage aligns with the findings of Liu et al. (2021), which demonstrate that the transformation of tacit knowledge through social interaction significantly enhances students' learning abilities. The visible improvement in quality is reflected in educators' ability to adapt Al-Qur'an teaching methods and instill religious values that are appropriate for each student's learning pace and comprehension, making learning more effective and reducing frustration. This collaborative environment ensures that no educator feels isolated in facing challenges, and collective solutions born from shared experience improve the quality of teaching-learning interactions in the classroom.

Subsequently, the externalization stage allows these personal teaching experiences to be codified into learning documents such as curricula, modules, and student assessment records. For instance, a consensus on the most effective

way to teach hijaiyah (Arabic alphabet) letters, which was previously only a best practice for a few educators, is now formalized into a guidebook accessible to all educators, both new and experienced. This process not only ensures consistency in material delivery but also makes it easier for new educators to adapt and comprehend the institution's teaching philosophy and methodology. The existence of a clear and documented curriculum provides uniform guidance, reduces disparities in teaching quality across classes, and ensures that every student receives comprehensive material according to institutional standards. A study by Mardiani et al. (2021) supports this practice by emphasizing the importance of data integration and knowledge explicitization to ensure that graduate competencies meet institutional needs, which in this context is relevant to the alignment between Islamic values and contemporary learning demands.

The combination stage within the SECI model enables TPA-TQA Alluqmaniyyah's curriculum to integrate traditional Islamic values with contemporary learning approaches. Through collaborative discussions among educators and joint evaluations of materials, curriculum development becomes a structured, contextual, and applicable process. This approach ensures that teaching materials can be adapted by educators with different characteristics. In the combination phase, TPA-TQA Alluqmaniyyah actively merges different explicit knowledge, particularly in curriculum compilation and development. This is evident in collaborative efforts to integrate traditional Islamic values, sourced from classical texts or teachings of past scholars, with contemporary pedagogical approaches relevant for children in the modern era. For example, material on *adab* (etiquette) towards parents is not only taught based on *naqli* (textual) proofs but is also combined with interactive teaching methods, such as role-playing or simple case studies close to students' daily lives, making these values easier to comprehend and internalize. Collaborative discussions in material and learning evaluation forums serve as a primary means to combine different perspectives and produce a richer and more relevant curriculum. Furthermore, internalization ensures that these documents do not remain mere references but are genuinely practiced, evaluated, and continuously updated through reflection on learning outcomes. Curriculum documents and teaching modules do not remain static references; instead, they are practiced, evaluated, and continuously updated through critical reflection. Each educator individually reflects on the effectiveness of methods used in class, identifies challenges, and seeks solutions. The results of these reflections are then shared in discussion forums, and if patterns of problems or successes are identified, they influence curriculum revisions or the development of new materials. Findings from Žatuchin (2024) indicate that the combination stage, which involves synthesizing explicit knowledge from various sources, followed by internalization through real practice, significantly enhances the transfer of tacit-to-explicit knowledge. This demonstrates that collaboration and practical reflection not only enrich the content but also solidify educators' learning, thereby strengthening educational quality.

One unique aspect and significant strength in the implementation of knowledge management at TPA-TQA Alluqmaniyyah is the deep integration of Islamic values into every stage of the SECI Model. Values such as morality, *adab* (etiquette), sincerity (*ikhlas*), and spiritual responsibility are not

merely taught as subject matter but also form the foundational tacit knowledge of educators, influencing how they interact and share knowledge. For instance, the principle of sincerity in *da'wah* (invitation to Islam) motivates educators to voluntarily and selflessly share their best experiences, even outside formal working hours, which significantly accelerates the socialization process of tacit knowledge. High regard for morality and *adab* creates a conducive learning environment where trust and mutual respect enable more open and honest knowledge transfer.

This aligns with the view of Hafidloh et al. (2023), who affirm that tacit knowledge embedded in Islamic values profoundly influences the work ethic and sharing culture within an organization. Naheed (2018) and Zhai et al. (2021) also support this argument by demonstrating that socio-emotional and cultural dimensions, including spiritual values, play a crucial role in facilitating the transformation of tacit knowledge into explicit knowledge and vice versa. Thus, Islamic values do not only serve as educational content but also as *enablers* for the functioning of the SECI cycle, creating a meaningful, spiritual, and effective learning atmosphere. The direct impact is the development of educators who are not only pedagogically competent but also possess spiritual depth and moral integrity, serving as role models for students, which ultimately enhances the comprehensive character building of students.

Despite the effective implementation of the SECI Model at TPA-TQA Alluqmaniyyah through personal interaction and manual documentation, this study also identifies significant challenges regarding digitalization. Limitations in information technology infrastructure and the inadequate utilization of digital platforms for knowledge storage and sharing pose major obstacles. Most documentation remains print-based or is partially stored on individual devices, which risks data loss and hinders knowledge accessibility for all parties. However, the integration of information technology, such as a simple Learning Management System (LMS) or online document-sharing platforms, could drastically accelerate and refine the SECI cycle. Digitalization would facilitate the externalization and combination of knowledge more efficiently, enabling faster and broader codification and integration of information. Furthermore, accessibility to a digital knowledge base would strengthen internalization, as educators could easily access references, modules, or best practices anytime and anywhere. The prospect of enhancing educational quality in the future can be achieved through investment in simple digital infrastructure, digital literacy training for educators, and the development of a technology-based knowledge management system appropriate to TPA-TQA's scale and needs. This step would allow the institution to not only rely on personal interactions but also build a robust and sustainable institutional knowledge repository, ensuring that valuable knowledge can continue to evolve and be passed down to future generations of educators. As mentioned by Fathul Amin (2024), the adoption of digital technology is key to addressing the challenges of the digital era and optimizing knowledge management in educational institutions.

## CONCLUSION

This study concludes that the application of Knowledge Management (KM) through the SECI model significantly contributes to the enhancement of

educational quality at TPA-TQA Alluqmaniyyah Yogyakarta. Each stage of the SECI model—socialization, externalization, combination, and internalization—has been successfully implemented in the institution's daily activities with a contextual, participatory, and Islamic value-based approach. In the socialization stage, informal interactions among educators serve as an effective means to share experiences and foster a deep understanding of student characteristics. The externalization stage then enables these experiences to be converted into systematic learning documents, such as curricula and teaching modules, which serve as shared references for all educators. The combination process at this institution facilitates the integration of traditional Islamic values with contemporary educational methods, resulting in a curriculum that is both contextual and adaptive to the dynamics of the times. Meanwhile, internalization ensures that the compiled documents and policies are not merely static archives but are genuinely practiced, evaluated, and continuously refined by educators through regular reflection and assessment. The tangible implications of this process are evident in improved student placement effectiveness, more structured evaluation implementation, and collaborative and applicable curriculum development. Furthermore, values such as sincerity (*ikhlas*), etiquette (*adab*), and the spirit of *da'wah* (invitation to Islam) also play a significant role in shaping educators' tacit knowledge, thereby strengthening a spiritual and meaningful learning atmosphere. To bolster the sustainability of the knowledge management program and address digital challenges, the institution is advised to begin adopting and integrating simple digital applications commensurate with its scale and available resources. Applications like Google Workspace (Google Drive for shared document storage, Google Docs/Sheets for curriculum collaboration, Google Meet for online meetings), or communication platforms such as WhatsApp Group for rapid tacit knowledge sharing, can serve as effective and low-cost initial solutions. Additionally, considering the use of simple task or project management applications could assist in tracking student progress and educator assignments.

For future research, it is recommended to more deeply explore the specific impact of digitalization on the effectiveness of each SECI Model stage in non-formal educational institutions, including the development of a prototype technology-based knowledge management system tailored to TPA-TQA's needs. Future studies could also expand the scope to other TPQs or non-formal Islamic educational institutions with different characteristics to verify the generalizability of these findings. Furthermore, longitudinal studies could be conducted to quantitatively measure the long-term impact of knowledge management implementation on student learning outcomes and educator professionalism. Thus, TPA-TQA Alluqmaniyyah holds the potential to continually serve as a model for Islamic education development that integrates Knowledge Management with spiritual values to comprehensively enhance educational quality.

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