

TAWHID-BASED ISLAMIC EDUCATIONAL LEADERSHIP MODEL IN IMPROVING THE QUALITY OF EDUCATIONAL INSTITUTIONS

Nadya Fitri¹, Syaiful Kiram², Maksudin³, Daklan Zuldi Putra Ras⁴

^{1,2,3,4}Universitas Islam Negeri Sunan Kalijaga Yogyakarta

¹fitrinadia320@gmail.com, ²syaifulkiram3@gmail.com, ³maksudin@uin-suka.ac.id,

⁴daklanzuldi90@gmail.com

ABSTRACT

Improving the quality of Islamic educational institutions requires leadership that is not only managerially effective but also grounded in spiritual values. Tawhid-based leadership is relevant because it integrates Islamic values with quality management practices in educational institutions. This article aims to formulate a tawhid-based Islamic educational leadership model for improving the quality of educational institutions. This study employs a qualitative approach using library research. Data were collected through documentation studies of relevant books and scientific articles and were analyzed using content analysis techniques through the stages of data reduction, categorization, and interpretation. The findings show that tawhid values, manifested through the qualities of Siddiq, Amanah, Tabligh, and Fathonah, form prophetic, Islamic transformational, and Islamic spiritual leadership models. The implementation of these models contributes to institutional quality improvement through the strengthening of human resources, Islamic quality culture, and accountable governance. Therefore, tawhid-based leadership serves as a relevant conceptual framework for improving the quality of Islamic educational institutions in a sustainable manner.

Keywords: Islamic Educational Leadership, Tawhid Values, Quality of Educational Institutions, Spiritual Leadership.

ABSTRAK

Peningkatan mutu lembaga pendidikan Islam menuntut kepemimpinan yang tidak hanya efektif secara manajerial, tetapi juga berlandaskan nilai-nilai spiritual. Kepemimpinan berbasis tauhid menjadi relevan karena mampu mengintegrasikan dimensi nilai keislaman dengan praktik manajemen mutu lembaga pendidikan. Artikel ini bertujuan merumuskan model kepemimpinan pendidikan Islam berbasis nilai tauhid dalam meningkatkan mutu lembaga pendidikan. Penelitian ini menggunakan pendekatan kualitatif dengan jenis *library research*. Data dikumpulkan melalui studi dokumentasi terhadap buku dan artikel ilmiah yang relevan, kemudian dianalisis menggunakan teknik *content analysis* melalui tahap reduksi, kategorisasi, dan interpretasi data. Hasil kajian menunjukkan bahwa nilai tauhid yang terwujud dalam sifat Siddiq, Amanah, Tabligh, dan Fathonah membentuk model kepemimpinan profetik, transformasional Islami, dan spiritual

Islami. Implementasi model tersebut berkontribusi terhadap peningkatan mutu lembaga melalui penguatan SDM, budaya mutu Islami, dan tata kelola yang akuntabel. Dengan demikian, kepemimpinan berbasis nilai tauhid menjadi kerangka konseptual yang relevan untuk meningkatkan mutu lembaga pendidikan Islam secara berkelanjutan.

Kata Kunci: Kepemimpinan Pendidikan Islam, Nilai Tauhid, Mutu Lembaga Pendidikan, Kepemimpinan Spiritual.

A. Introduction

Islamic educational institutions in Indonesia currently face increasingly complex challenges in the era of globalization and intense competition in educational quality. Islamic educational institutions are expected not only to produce graduates who are academically competent but also to possess strong moral and spiritual integrity in accordance with Islamic values (Suhernawati & Chanifudin, 2025). These demands place leadership as a central variable in the management of Islamic educational institutions, because visionary and character-based leaders are able to direct all institutional resources effectively toward the achievement of sustainable quality (Alfiannur et al., 2025).

Tawhid is not merely a theological concept; it also functions as a paradigm with broad implications for the organizational life of educational institutions, because

tawhid values should become the foundation of every aspect of educational management (Salamah, 2024). The principle of tawhid is not only a theological doctrine but also a foundation for the management of Islamic education that influences the direction, objectives, and managerial practices of institutions (Hariyanto et al., 2025). The vision and mission of Islamic educational institutions rooted in tawhid values play an important role in guiding strategic planning, implementation, and evaluation, with visionary leadership serving as a key factor in directing institutional vision and development (Mawarji et al., 2025).

Studies on Islamic value-based leadership have shown significant development in recent years. In the context of Islamic education, leadership represents the integration of tawhid values, morality, and modern management principles actualized through an Islamic approach. Thus,

leaders do not merely function as policymakers but also as educators and guardians of the institution's moral values (Mawarji et al., 2025). In line with this, values such as deliberation, honesty, trustworthiness, justice, excellence, and responsibility play a significant role in shaping a professional, ethical, and spiritually oriented management system, which is believed to foster a harmonious and productive work culture (Yuliyana & Hendrawati, 2025).

There is still a gap in leadership practices within Islamic educational institutions. Various problems, such as weak communication, managerial ineffectiveness, and internal conflict, indicate that the implementation of Islamic values in leadership has not yet been optimal and requires further strengthening (Saputri et al., 2025). On the other hand, improving educational quality does not depend solely on the curriculum, but also on the effective application of quality management principles within educational institutions, including secondary schools, higher education institutions, and Islamic boarding schools (*pesantren*) (Baihaki et al., 2025). The gap between the ideal concept of tawhid values in leadership

and the reality of quality practices that remain less than optimal constitutes the main problem underlying this study.

Within the framework of Total Quality Management (TQM), leadership plays an important role in supporting institutional change and quality improvement in educational institutions. The implementation of TQM contributes not only to improving management quality but also to enhancing the overall quality of educational institutions (Tripitasari et al., 2023). When Islamic educational leadership is built upon tawhid values, including trustworthiness, sincerity, deliberation, and responsibility before Allah SWT, the quality management process gains a strong moral foundation. The application of tawhid values contributes to the formation of a positive organizational culture, characterized by work values rooted in sincerity, responsibility, and a spirit of service, because work is understood as a means of attaining the pleasure of Allah SWT (Fauziah & Mafakhir, 2025). The integration of tawhid-based leadership and TQM principles has the potential to produce a comprehensive and highly competitive

model for managing Islamic educational institutions.

This article aims to examine and formulate a tawhid-based Islamic educational leadership model for improving the quality of educational institutions. Theoretically, this article is expected to enrich the field of Islamic educational management by offering a conceptual framework that integrates tawhid values into a structured leadership model. Practically, the findings are expected to serve as a reference for leaders of Islamic educational institutions, including school principals, madrasah principals, and pesantren leaders, in implementing authentic, transformative, and Islamic value-based leadership styles in order to realize excellent and dignified educational quality.

B. Method

This study uses library research, namely a type of research that utilizes various literature sources as the main data to analyze a concept or theory in depth. Library research was conducted by examining books, scientific journal articles, and proceedings relevant to tawhid-based Islamic educational leadership and the

improvement of the quality of educational institutions (Creswell & Creswell, 2023). The approach used in this study is a descriptive qualitative approach, which aims to comprehensively understand the concepts, principles, and models of tawhid-based leadership through the interpretation of various scholarly sources. This approach was selected because it is appropriate to the objective of the study, which focuses on developing a conceptual model based on theoretical review and systematic literature analysis (Zed, 2014).

The data sources in this study consist of primary and secondary data. Primary data include books and scientific journal articles that directly discuss Islamic educational leadership, tawhid values, and quality management in educational institutions. Meanwhile, secondary data include supporting literature such as previous research findings, educational policy documents, and scholarly publications relevant to the research theme. Data were collected through documentation study by tracing, identifying, and collecting literature from national and international journal databases, such

as Google Scholar, accredited journals, and relevant academic books. The data collection process was conducted systematically by considering topic relevance, publication year, and source credibility to ensure the quality of the data used (Creswell & Creswell, 2023).

This study did not involve subjects or respondents directly because it is library research. Therefore, sampling techniques in the statistical sense were not used; instead, literature was selected based on specific criteria. The criteria for selecting sources included: (1) relevance to the theme of tawhid-based Islamic educational leadership, (2) sources originating from scientific journals, academic books, or credible proceedings, (3) relatively recent publications to capture current trends, and (4) clarity of methodology and strong theoretical foundations. This technique enabled the researchers to obtain in-depth data focused on relevant discussions (Miles et al., 2014).

C.Result and Discussion

The Concept of Tawhid as the Epistemological Foundation of Islamic Educational Leadership

Tawhid is the core of all Islamic teachings, referring to belief in the oneness of Allah SWT in all aspects of life, including leadership and organizational management in educational institutions. In an epistemological context, tawhid does not only function as the foundation of faith but also serves as a source of values that guides all managerial activities of leaders in Islamic educational institutions (Jaelani et al., 2020). This emphasizes that theological foundations, including the principle of tawhid, serve as normative foundations that guide the formulation of educational policies and shape the values, ethics, and goals of Islamic educational management.

Philosophically, tawhid positions all human actions, including leadership, as acts of worship to Allah SWT. Consequently, leaders of Islamic educational institutions are not only accountable to worldly stakeholders but also to Allah SWT. This perspective gives rise to the dimension of vertical accountability (*habluminallah*), which becomes one of the distinguishing characteristics between Islamic leadership and conventional leadership models. Azizi et al. (2023) emphasize that

leadership in Islam is leadership based on tawhid and divine values in both concept and theory, so that every decision and policy made by leaders must be aligned with the pleasure of Allah SWT.

Tawhid values in Islamic educational leadership are manifested through the internalization of Islamic principles into all managerial functions of the institution. Lestari et al. (2025), in their conceptual study, reveal that the principles of tawhid, morality, and sharia are fundamental pillars of Islamic educational institution management that influence key managerial functions, ranging from curriculum development to strategic decision-making. Therefore, tawhid-based leadership is not merely a normative discourse but an operational paradigm that transforms the way leaders perceive, manage, and develop their institutions comprehensively.

Tawhid Values in Leadership: Siddiq, Amanah, Tabligh, and Fathonah

Prophetic values in Islamic leadership are often associated with the qualities of *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah*. Syafei et al.

(2025), through a systematic literature review, show that prophetic values are highly relevant to the practice of Islamic educational leadership in the era of disruption.

a. Siddiq: Honesty and Integrity

Siddiq means honesty and integrity in all dimensions of leadership, including honesty in speech, action, intention, and institutional policy. A leader who embodies *siddiq* will build transparency in institutional governance, thereby strengthening the trust of all members of the institution. Khairunnisa dan Ahmadi (2024), in their study, found that the value of *siddiq* in leadership is manifested through honesty in goals, words, and behavior, which has been proven to build a positive quality culture within the institution. High leadership integrity also prevents administrative misconduct and encourages all institutional components to behave in accordance with established standards.

b. Amanah: Responsibility and Trustworthiness

Amanah refers to the quality of being trustworthy and responsible in carrying out leadership duties. In the

context of Islamic educational institutions, *amanah* means that leaders bear responsibility not only to the institution and stakeholders but also to Allah SWT for every decision they make. Rochim dan Muttaqien (2025) emphasize that the value of *amanah* in Islamic educational leadership forms a strong commitment to accountability and justice in resource management. Trustworthy leaders manage all institutional assets responsibly, maintain transparency in financial matters, distribute tasks fairly, and consistently implement quality improvement programs.

c. *Tabligh*: Dialogical and Transparent Communication

Tabligh in the context of leadership refers to the ability to communicate the institution's vision, mission, and policies effectively, openly, and dialogically. Leaders who embody *tabligh* are not only capable of one-way communication but also encourage the active participation of all institutional members in decision-making through the principle of deliberation (*syura*). The value of *tabligh* is manifested by madrasah principals through open, transparent, and dialogical communication, such

as routine coordination meetings, informal discussions, and constructive feedback to teachers, which have been proven to strengthen cooperation and encourage work discipline. Communication based on *tabligh* also ensures that quality improvement policies are understood and internalized by all components of the institution (Sudarma et al., 2021).

d. *Fathonah*: Intelligence and Managerial Innovation

Fathonah means intelligence, wisdom, and the innovative ability of leaders to understand situations and design institutional development strategies. Leaders who embody *fathonah* are able to integrate intellectual, emotional, and spiritual intelligence in every decision-making process. Syafei et al. (2025) emphasize that the systematic internalization of *fathonah* can create policy transparency and a healthy organizational culture in Islamic educational institutions. Managerial intelligence grounded in tawhid values enables leaders not only to respond to external challenges but also to proactively design sustainable and contextual models of quality development.

Based on the collaboration of SATF values (*Siddiq, Amanah, Tabligh, and Fathonah*) above, there are at least three leadership models that are relevant and rooted in tawhid values within the context of Islamic education. These three models do not stand alone; rather, they complement each other and can be integrated into a holistic leadership model. Imaduddin et al. (2025) conclude that leadership in Islamic education begins with the integration of tawhid values, morality, and modern management principles filtered through an Islamic approach, so that leadership styles that frequently emerge include prophetic, transformational, and participatory leadership.

a. Prophetic Leadership

Prophetic leadership is a leadership model that follows the leadership pattern of Prophet Muhammad SAW by integrating all four SATF values comprehensively. Hafliasma et al. (2025), in their study on Islamic value-based leadership, state that prophetic leadership is a holistic and transformational approach that integrates spiritual, ethical, and practical dimensions into the management of educational

organizations. This model positions leaders as *murabbi* or spiritual mentors, *muallim* or educators, and effective managers at the same time.

Prophetic leadership has several main components that distinguish it from conventional leadership models. First, it has an orientation of worship (*ubudiyah*), meaning that leadership is understood as service to Allah SWT rather than merely a position. Second, it emphasizes exemplary conduct (*uswah hasanah*), which means that leaders become real examples in the application of Islamic values. Third, it promotes gentleness and compassion (*rahmah*) toward all components of the institution. Fourth, it maintains a commitment to *amar ma'ruf nahi munkar*, namely encouraging goodness and preventing wrongdoing in organizational practices. These values synergistically strengthen institutional quality because they are rooted in intrinsic motivation derived from piety.

b. Islamic Transformational Leadership

Islamic transformational leadership is an adaptation of Bernard M. Bass's theory of transformational

leadership integrated with Islamic values. In this context, leaders do not merely transform individuals and organizations through inspiration and motivation, but also through the internalization of tawhid values as the spirit of change. Syayidah et al. (2025), in their study at Pondok Pesantren Riyadhus Samawi, found that Islamic value-based transformational leadership successfully transformed the pesantren's vision into a shared goal internalized by all parties, with the leader acting as a role model (*uswatun hasanah*) in every aspect of leadership.

The Islamic transformational leadership model has four main dimensions aligned with tawhid values. First, *idealized influence* based on *uswah*, where the leader becomes a moral and spiritual role model. Second, *inspirational motivation* based on a tawhid-oriented vision that inspires all components of the institution to work sincerely for the pleasure of Allah. Third, *intellectual stimulation* based on *fathonah*, which encourages creativity, innovation, and professional competence development. Fourth, *individualized*

consideration based on *rahmah*, which pays attention to the needs and potential of each individual within the institution. Harsoyo (2022) emphasizes that transformational leadership integrated with Islamic values has proven effective in improving the quality of Islamic educational institutions.

c. Islamic Spiritual Leadership

Islamic spiritual leadership places the spiritual dimension at the core of all leadership practices. Islamic spiritual leaders lead by making piety, sincerity, and reliance on Allah the driving energy of the organization. Mahmud dan Ramli (2025), in their study on the Islamic Spiritual Leadership Model, found that the implementation of Islamic spiritual leadership significantly improves the quality culture of madrasahs and supports the achievement of the Sustainable Development Goals. This model emphasizes that the highest motivation of leaders and all members of the organization is to attain the pleasure of Allah SWT, so that every quality improvement program is based on sincere intention as an act of worship.

Implementation of the Tawhid-Based Leadership Model in Improving the Quality of Educational Institutions

The implementation of a tawhid-based leadership model in improving the quality of Islamic educational institutions includes three main dimensions: improving the quality of educator human resources, developing a quality culture based on Islamic values, and strengthening Islamic institutional governance. These three dimensions operate synergistically and support one another in creating an educational system that is both high in quality and spiritually dignified.

a. Improving the Quality of Educator Human Resources

Leaders grounded in tawhid values prioritize the development of educator human resources as the main investment in improving institutional quality. This approach is based on the principles of *fathonah* or intelligence and competence development, as well as *amanah* or responsibility for the quality of educational services. In practice, tawhid-oriented leaders integrate teacher professional development programs with character and spiritual

formation, so that teachers are not only excellent in technical competence but also possess high dedication and sincerity in educating.

Strategies for improving human resource quality within the framework of tawhid-based leadership include competency-based training and workshops integrated with Islamic values, regular mentoring and spiritual guidance systems, a culture of *muhasabah* or self-evaluation and *muraqabah* or awareness of being observed by Allah in every aspect of performance, and a reward system that considers moral and spiritual dimensions, not merely academic achievement. Through this approach, human resource development is not only a matter of improving technical skills but also a process of shaping complete Muslim educator character.

b. Developing a Quality Culture Based on Islamic Values

Quality culture refers to a condition in which all components of an institution possess awareness, commitment, and habits to continuously improve quality in every aspect of educational service. Tawhid-based leadership has a unique strength in building a quality culture

because its fundamental motivation is rooted in worship and piety, not merely external pressure or material incentives. Fauziah dan Mafakhir (2025) prove that the implementation of tawhid values can positively influence organizational culture, forming work character based on sincerity, responsibility, and a spirit of service, so that work is understood as a means of attaining the pleasure of Allah SWT.

In the context of Total Quality Management (TQM), Islamic quality culture integrates the principles of continuous improvement with Islamic values such as *ihsan* or doing one's best, *itqan* or excellence and perfection in work, and *tawazun* or balance. Tawhid-oriented leaders promote this culture through consistent exemplary behavior, democratic deliberation, fair evaluation systems, and long-term vision rooted in *maqashid al-shariah*. Syayidah et al. (2025) found that consistently applied Islamic value-based transformational leadership successfully creates a strong organizational culture characterized by sincerity, responsibility, and collaborative spirit, which directly

impacts the quality of teaching and student learning outcomes.

c. Strengthening Institutional Governance: Islamic Governance

Good institutional governance is a prerequisite for achieving sustainable educational quality. Tawhid-based leadership realizes Islamic governance through the application of several principles: *syura* or deliberation in decision-making, *'adalah* or justice in resource distribution, *amanah* or accountability and transparency in management, and *maslahah* or orientation toward the welfare of all institutional components. Rochim dan Muttaqien (2025) emphasize that the integration of justice, trustworthiness, and deliberation in Islamic leadership forms a management system that is not only professional and efficient but also ethical and spiritually oriented.

The implementation of Islamic governance in Islamic educational institutions includes: (1) formulating a vision and mission rooted in tawhid values and *maqashid al-shariah*; (2) managing finances transparently, accountably, and free from corrupt practices; (3) recruiting and developing human resources based

on merit and morality; (4) establishing evaluation and quality assurance systems that integrate national standards with Islamic values; and (5) building networks of cooperation (*taawun*) with various parties in the spirit of mutually beneficial collaboration.

Challenges and Strategies for Optimizing the Tawhid-Based Leadership Model

The implementation of a tawhid-based leadership model in improving the quality of Islamic educational institutions is inseparable from various challenges that must be identified and addressed strategically. These challenges can be categorized into two dimensions: internal and external challenges. Internally, the most significant challenges include the weak internalization of tawhid values among some institutional leaders, the gap between the rhetoric of Islamic values and the actual practice of leadership, and the limited managerial capacity of leaders in integrating spiritual values with the demands of modern management. Widayanto et al. (2024) found that the application of Islamic values remains less than optimal in several educational

institutions, both due to limited understanding and weak leadership commitment.

Externally, the challenges faced include accreditation pressure and national standardization that are sometimes less accommodating toward the uniqueness of Islamic education; budget limitations that affect the quality of development programs; rapid socio-cultural changes in the digital era that may threaten the relevance of tawhid values for younger generations; and the lack of structured operational models or guidelines for implementing tawhid-oriented leadership concretely in the field. Romandoni et al. (2024), in their study on the transformation of Islamic educational leadership, emphasize that the digital era presents both challenges and opportunities, where leaders must be able to adapt without abandoning Islamic principles.

To optimize the implementation of the tawhid-based leadership model, several strategies can be pursued. First, leadership capacity should be strengthened through education and training programs that integrate managerial and spiritual dimensions in a balanced manner. Second,

operational guidelines should be developed to bridge tawhid values with concrete and measurable quality management practices. Third, a tawhid-oriented leadership ecosystem should be built through communities of practice among leaders of Islamic educational institutions. Fourth, digital technology should be integrated into Islamic leadership practices to improve efficiency without sacrificing fundamental values. Fifth, evaluation and quality assurance should be based on tawhid values, where indicators of success are not limited to academic and administrative dimensions but also include morality, spirituality, and public benefit.

D. Conclusion

Tawhid-based Islamic educational leadership is a leadership model that combines modern managerial excellence with spiritual and moral strength derived from Islamic teachings. Tawhid values operationalized through the qualities of SATF—*Siddiq, Amanah, Tabligh*, and *Fathonah*—have significant transformative power in improving the quality of Islamic educational institutions. This includes improving the quality of educator human

resources, strengthening an Islamic value-based quality culture, and reforming institutional governance in accordance with Islamic principles.

The prophetic, Islamic transformational, and Islamic spiritual leadership models discussed in this article represent concrete forms of how tawhid values can be operationalized in educational management practices. These three models have a strong empirical basis, supported by various studies conducted in madrasahs, pesantren, and Islamic schools in Indonesia, which show the positive impact of implementing tawhid values on improving educational quality. Integrating tawhid values into the leadership of Islamic educational institutions is not only a normative obligation but also a pragmatic necessity for creating Islamic education that is excellent, high-quality, and dignified in facing the challenges of civilization.

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