



The Role of the Madrasah Principal in Fostering Ideal Leadership at MAN 4 Banyuwangi

Nico Prasetyo¹, Akun Fariha Imaroh², Ainur Rofiq³

^{1,2,3} Universitas KH. Mukhtar Syafaat, Indonesia

Email : nicoprasetyo3003@gmail.com ¹, akunfariha3@gmail.com ², ainurrofiq@iaida.ac.id ³

<https://doi.org/10.66931/jmpi.v2i01.467>

ABSTRACT

Keywords:

Islamic Prophetic Values, Madrasah Aliyah, Organizational Culture, Principal Leadership, Transformational Leadership

*Corresponding

Author :

nicoprasetyo3003@gmail.com

This study aims to comprehensively analyze the strategic role of the madrasah principal in establishing an ideal Islamic educational leadership model at MAN 4 Banyuwangi. Employing a qualitative approach with an explanatory case study design, data were gathered from six key informants—comprising the madrasah principal, vice-principals of curriculum, student affairs, and public relations, as well as educational support staff—through in-depth interviews, passive participant observation, and documentary studies. Data trustworthiness was ensured using source and technique triangulation, while data analysis applied the interactive analysis model of Miles, Huberman, and Saldaña continuously. The findings reveal that the ideal leadership at MAN 4 Banyuwangi is realized through the tactical integration of Islamic prophetic values (amanah, 'adl, shura, and uswah) with modern transformational-participative leadership styles. The principal successfully transformed traditional administrative-bureaucratic functions into those of an inclusive change leader by actively involving teachers in strategic policy formulation. Furthermore, the principal's interpersonal approach and exemplary behavior (uswah) proved effective as a catalyst for educators' intrinsic motivation, navigating the financial rigidities imposed by state budget allocation (DIPA) regulations. The internalization of these spiritual values has significant implications for cultivating a solid, religious, and quality-driven organizational culture that is adaptive to the socio-cultural challenges of a society in transition. This research offers a theoretical contribution to constructing a contemporary value-based leadership model within Islamic educational institutions.

Article History:

Submitted: 25-04-2026, Revised :01-05-2026, Accepted: 25-06-2026

Please cite this article in APA style as:

Prasetyo, N., Imaroh, A. F., & Rofiq, A. (2026). The role of the madrasah principal in fostering ideal leadership at MAN 4 Banyuwangi. DAAR EL-IDARAH: Journal of Islamic Education Management, 1(1), 187-201. <https://jurnalstebibama.ac.id/index.php/jmpi/>

INTRODUCTION

In the landscape of Islamic secondary education in Indonesia, the state Islamic senior high school (Madrasah Aliyah Negeri or MAN) holds a highly complex, dual responsibility. On one hand, it is required to meet national education quality standards, which are modern and secular; on the other hand, it bears a moral responsibility to preserve, nurture, and transmit Islamic religious values and morality to the younger generation. In this context, the leadership of

the madrasah principal plays a highly strategic role in determining policy direction, cultivating a conducive organizational culture, and continuously striving to improve educational quality comprehensively (Marks & Printy, 2003; Pardosi & Utari, 2022). The madrasah principal functions not merely as a technical administrator or institutional bureaucrat, but as a change leader who is expected to mobilize all potential and institutional resources effectively, collaboratively, and sustainably (Faubert, 2019). Strong, adaptive, and responsive leadership serves as a primary deciding factor in responding to the challenges of global disruption, massive digital technology developments, and rising public expectations regarding the output quality of Islamic educational institutions (Chughtai, Syed, Naseer, & Chinchilla, 2024; Zou, Kuek, Feng, & Cheng, 2025).

However, the empirical reality on the ground often reveals a significant gap between the ideal concept of leadership conceptualized in theory and the day-to-day leadership practices in Islamic educational institutions. Theoretically and conceptually, ideal leadership from an Islamic perspective is grounded in noble prophetic values, such as amanah (integrity and responsibility), 'adl (distributive justice), shura (participative consultation), and uswah (exemplary behavior) (Manzoor, 2023). These values should serve as the primary drivers in every decision-making process and organizational interaction. Yet, in reality, the leadership of madrasah principals on the ground is frequently trapped in administrative routines that are formalistic, rigid, top-down, and lacking in innovation. This phenomenon is further compounded by various structural barriers, such as limited resource allocation, complex bureaucratic regulations that stifle creativity, and disparities in the managerial and leadership competencies possessed by madrasah principals (Mawardi, Nasimin, Novita, & Amin, 2023).

In this modern era, the dynamics of the relationship between the madrasah and the community have also shifted drastically. Society and students' parents are no longer passive; they demand governance transparency, tangible public accountability, and quality assurance in the learning process. This sociological reality places the madrasah principal in an increasingly challenging position. The principal must stand at the center as a synchronizer between the internal needs of the madrasah and the external demands of the community, while simultaneously wedding Islamic moral values with modern management principles (Mawardi et al., 2023; Shaikh & Alam Kazmi, 2022). The success of a madrasah in maintaining its existence and improving its achievements can no longer rely solely on the grandeur of physical facilities or the completeness of curriculum documents. Instead, it depends on the effectiveness of the principal's leadership in constructing an organizational culture that is adaptive, solid, and oriented toward continuous quality improvement (Mincu, 2022; Tonich, 2021).

As a state Islamic senior high school located in the easternmost region of Java Island, MAN 4 Banyuwangi faces distinct geographical, cultural, and academic challenges. The leadership dynamics at this institution are highly compelling to examine firsthand through field research. The principal at MAN 4

Banyuwangi is confronted with the reality of diverse student inputs and the need to preserve local religious values amidst the onslaught of sociocultural modernization in a transitioning society. Therefore, a deep exploration is required to understand how a principal translates the overarching vision of the madrasah into tactical policies that engage all elements, including teachers, educational support staff, students, and the school committee.

A number of previous studies have actually paid considerable attention to the contribution of madrasah principal leadership in the context of institutional quality improvement. Educational management literature underscores that the effectiveness of a madrasah principal highly depends on the ability to integrate multiple functions simultaneously—namely as an educator, manager, administrator, supervisor, leader, innovator, and motivator—to create a superior learning ecosystem (A'yun & Hidayati, 2022; Tonich, 2021). In addition, several empirical studies have also demonstrated that the consistent application of a transformational leadership style can deliver a significant positive impact in stimulating work motivation, optimizing teacher performance, and strengthening organizational commitment within the school environment (Alzoraiki, Ahmad, Ateeq, & Milhem, 2024; Ayu, 2024).

Although the literature on educational leadership has grown rapidly, the majority of previous research remains dominated by quantitative approaches that examine macro and mechanical correlational influences between variables. Consequently, the micro-dynamics of how Islamic leadership values (*amanah*, *'adl*, and *uswah*) are operationalized, negotiated, and internalized into the daily behaviors and policies of madrasah principals often escape deep observation (Ahmed, 2025; Arar, Sawalhi, & Yilmaz, 2022). Qualitative research examining this phenomenon directly in the field remains highly limited. This research gap is precisely what this study aims to bridge, providing space for a richer, more contextual, and deeper empirical analysis regarding the interaction between religious values and modern managerial governance.

Based on this background, this study offers novelty in the form of a comprehensive field analysis regarding the integration of value-based leadership with transformational-participative leadership models at MAN 4 Banyuwangi. This research does not merely record the formal aspects of leadership; rather, it delves deeply into how noble Islamic values are translated into solutions for real constraints on the ground, as well as their impact on shaping the work climate and educators' motivation. Through a qualitative case study approach, this study aims to comprehensively analyze the role of the madrasah principal in realizing ideal Islamic educational leadership through actual leadership practices on the ground. This field research is expected to provide a significant theoretical contribution to the development of character-based Islamic educational management literature, while simultaneously offering a practical contribution in the form of empirical guidance for Islamic education practitioners in formulating an adaptive, high-integrity, and contextual leadership model.

METHOD

This study utilizes a qualitative approach with an explanatory case study design to analyze the role of the madrasah principal in establishing an ideal Islamic leadership model at MAN 4 Banyuwangi (Yin et al., 2021). The research was conducted during the even semester of the 2024/2025 academic year. Research subjects were selected through a purposive sampling technique (Pahwa, Cavanagh, & Vanstone, 2023), with the inclusion criteria of having a minimum of three years of service or being directly involved in madrasah policymaking. The informants consisted of six individuals, comprising one madrasah principal (key informant), three teachers (representing curriculum, student affairs, and public relations domains), and two educational support staff members.

Data were gathered through three primary techniques: semi-structured in-depth interviews concerning the actualization of prophetic values, passive participant observation of daily madrasah activities, and documentary studies of the Strategic Plan (Renstra) as well as operational work program decrees (Stepney, Provost, Bhangu, & Caduff, 2023). The researcher acted as the primary instrument, assisted by interview guides and observation sheets (Jain, 2021; Ramadan, Alruwaili, Alruwaili, Elsehrawy, & Alanazi, 2024). Data trustworthiness was ensured through source and technique triangulation, and further reinforced by member checking to verify the consistency of the information.

Data analysis applied the interactive model of Miles, Huberman, and Saldaña (2014), which was adapted continuously (Bouncken, Czakon, & Schmitt, 2026; Khaleel, Alhosani, & Duyar, 2021; Miles, Huberman, & Saldana, 2014). The analytical stages included: (1) data reduction by coding themes related to prophetic values, bureaucratic barriers, and innovation; (2) data display in the form of descriptive-analytical narratives; and (3) conclusion drawing and critical verification until data saturation was achieved.

RESULT AND DISCUSSION

The Role of the Madrasah Principal as a Strategic Policymaker

The research findings demonstrate that the principal of MAN 4 Banyuwangi consistently exercises the role of a strategic leader oriented toward continuous educational quality improvement. The leadership displayed no longer merely focuses on fulfilling rigid, administrative-bureaucratic tasks; instead, it is directed toward building a shared vision, strengthening academic culture, and maintaining the madrasah's Islamic identity amidst the currents of modernization. This finding reveals a paradigm shift in leadership, moving from a bureaucratic control orientation toward that of an inclusive and transformative change leader.

Based on the in-depth interviews, the principal of MAN 4 Banyuwangi explained that every strategic policy enacted always undergoes a comprehensive

institutional needs assessment:

"Every policy I make always considers the needs of teachers and students, because our main goal is to enhance the quality of learning and the character of the students."
(Interview, Madrasah Principal, May 20, 2025).

This statement confirms that the policymaking process at this madrasah is not conducted unilaterally or in a top-down manner. Verifications from teachers and educational support staff also revealed that they are granted ample space and opportunities to provide inputs before a work program is legalized in the Annual Work Plan. Psychologically, this active involvement fosters a high sense of ownership toward the resulting policies. As a direct consequence, resistance to change is minimized, and program implementation on the ground runs much more effectively.

Within the methodological framework, the data reduction process for all in-depth interviews and observations regarding these policies was continuously crystallized. The researcher clustered the raw data to separate purely administrative domains from inclusive, strategic policy domains. The results of codification and data display from the perception triangulation of these key informants are analytically summarized in the table below to transparently demonstrate the validity of the findings:

Table 1. Summary of Findings on the Strategic Role of the Madrasah Principal

Informant	Core Statement	Meaning of the Finding
Madrasah Principal	Policies focus on learning quality and long-term character development	Actualization of quality-based visionary leadership
Teachers	Actively involved in the formulation of strategic decision-making policies	Implementation of inclusive participative leadership
Educational Support Staff	Operational policies are directed to support institutional performance effectiveness	Effective organizational governance and management

Based on Table 1, a clear alignment of perceptions is evident among the madrasah principal, teachers, and educational support staff regarding the leadership direction implemented. The principal is perceived not only as a decision-maker but also as a facilitator who fosters collaboration among all organizational elements. This condition indicates that the leadership process transpires through two-way communication, thereby successfully reducing resistance to new policies.

Analytically, these findings prove that the leadership practices at MAN 4 Banyuwangi possess strong characteristics of participative leadership. Involving teachers in program formulation is not merely a managerial strategy to lighten the workload, but serves as a crucial mechanism to build organizational trust and commitment. In the perspective of Islamic education, this governance practice

represents a concrete manifestation of internalizing the value of *shura* (consultation)—a decision-making process that prioritizes participation, dialogue, and shared moral-spiritual responsibility.

The findings of this study are in line with Abunaser et al. (2025), who stated that school principals who successfully engage all school members in the decision-making process find it easier to construct an organizational culture that is adaptive to external changes. Furthermore, Khaleel et al. (2021) explained that participative leadership is directly proportional to an increased sense of ownership toward the organization, which in turn renders policy implementation far more effective and minimizes internal conflict. Consequently, the leadership of the MAN 4 Banyuwangi principal has successfully elevated its standards; it does not merely fulfill formal-administrative functions but has evolved into strategic leadership capable of unifying organizational vision with the actual needs of the madrasah community.

Transformational Leadership Style in Enhancing Educator Motivation

The field research findings indicate that the leadership style of the MAN 4 Banyuwangi principal exhibits prominent characteristics of transformational leadership. This is marked by the principal's capacity to inspire, motivate, and empower educators to transcend the standard boundaries of their professional duties. The madrasah principal positions himself as a change facilitator who encourages teachers to step out of their comfort zones, develop pedagogical competencies, and courageously initiate innovations within the classroom learning process.

The empirical findings reveal that teacher motivation is cultivated organically through a humanistic, interpersonal approach. This approach emphasizes the provision of recognition, full trust, open communication, and tangible support toward professional development. The principal grants responsible autonomy to teachers to generate new ideas, participate in self-development activities, and experiment with digital-based learning media or methods. This interpersonal approach has proven successful in cultivating a positive work climate, in which teachers feel valued as strategic partners rather than merely curriculum laborers. This situation is reinforced by the account of the Madrasah Principal during an interview:

"I always strive to provide full encouragement and support to the teachers so that they continue to develop. The quality of a madrasah is not determined by the grandeur of its buildings, but highly depends on the enthusiasm, dedication, and creativity of its teachers when teaching." (Interview, Madrasah Principal, May 20, 2025)

The above statement indicates that the principal views human resources as the organization's core asset. The motivation injected is not instructional coercion but is delivered through the provision of intellectual stimulation and emotional appreciation. This pattern triggers the birth of intrinsic motivation

within educators, which is far stronger and more sustainable compared to transactional, extrinsic motivation.

This tangible support was also validated by the Vice-Principal of Curriculum, who experienced the direct impact of this transformational leadership style:

"We here feel full support from the madrasah principal whenever we want to innovate in the classroom or apply to participate in training. He never restricts us; instead, he facilitates the budget and administrative permits so that our competency continues to increase over time." (Interview, Curriculum Teacher, May 22, 2025).

The interview excerpt demonstrates that the motivation provided by the principal is always accompanied by concrete, action-oriented deeds. This support is systematically realized through facilitating funding for independent training, activating teacher roles in the Subject Teacher Forum (MGMP), organizing internal seminars, and providing a platform for teachers to share best practices among peers.

Theoretically, these field findings reinforce the thesis that transformational leadership possesses a far superior driving force within educational organizations compared to transactional leadership models, which rely solely on the fulfillment of material rewards (Puni, Hilton, & Quao, 2021). In state educational institutions such as MAN 4 Banyuwangi—where salary systems, allowances, and financial incentives are rigidly regulated by state bureaucratic rules—transactional-financial stimuli frequently collide with the limitations of institutional authority. Consequently, the principal's appreciative and transformative interpersonal approach serves as an effective substitute key to continuously boost teacher creativity and organizational commitment (Pansini, Buonomo, & Benevene, 2024). In the current era of digital disruption and global uncertainty, continuous driving force for innovation from a change agent is an absolute, non-negotiable prerequisite to maintain the competitiveness and quality relevance of Islamic educational institution outputs in the eyes of the broader public. However, the implementation of this transformational leadership style is not without structural barriers. As a state educational institution, MAN 4 Banyuwangi is bound by the rigidity of state budget allocation (DIPA) regulations, which limit the flexibility of direct financial incentives for teacher innovation. Confronted with this bureaucratic constraint, the principal navigates the challenge through the accountable repositioning of operational budgets and the optimization of strategic partnerships with the Madrasah Committee. Funding for independent training and the provision of digital media is transparently allocated through community funds managed by the committee, following a deliberative forum (*shura*). This tactical step proves that structural-financial barriers can be overcome through clean managerial legitimacy and persuasive communication, ensuring that quality improvement programs proceed without violating state regulations.

The Internalization of Islamic Leadership Values in Practice

The most crucial finding and the core novelty of this field research is the success of the MAN 4 Banyuwangi principal in executing a tactical integration between modern management principles and Islamic prophetic values derived from religious heritage. These values encompass *amanah* (integrity and accountability), *'adl* (distributive justice), *shura* (participative consultation), and *uswah* (exemplary behavior). The principal does not merely treat these religious values as dead normative documents or as mere vision-mission displays on the school walls; rather, he transforms them into daily behavioral generators and the ethical foundation of the organization.

This principle of exemplary behavior was articulated in depth by the Madrasah Principal:

"I always strive to be the first example for the teachers and students. For me, leadership is not about how harshly we give commands, but about how consistently we set a good example even in small matters, such as time discipline." (Interview, Madrasah Principal, May 20, 2025).

The value of *uswah* (exemplary behavior) is empirically manifested on the ground through punctual attendance, openness to criticism, and high consistency between policy statements and daily concrete actions. Meanwhile, the value of *'adl* (justice) is objectively operationalized through the proportional distribution of teaching workloads based on competency and tenure, alongside absolute transparency in the governance and utilization of both School Operational Assistance (BOS) funds and committee funds. The direct impact of this fair, open, and transparent treatment is a surge in teacher/staff loyalty and a high level of moral legitimacy for the principal's leadership in the eyes of the entire school community.

A deep analysis of this integration pattern indicates that value-based leadership rooted in Islamic spiritual values is proven capable of fostering a work ecosystem characterized by high integrity and (Allen & Fry, 2023; Amin, 2024). This elegant synthesis between normative Islamic ethics and modern strategic management principles gives rise to a holistic, adaptive, and highly contextual leadership model tailored to the educational climate in Indonesia. Through this model, leadership practices in the madrasah are no longer viewed as dry, mechanical-managerial activities devoid of human values, but rather as a moral practice carrying a dual accountability: an ethical-professional accountability to the public and a spiritual accountability to God (Allen & Fry, 2023). It is this prophetic-transformational leadership model that successfully bridges the chronic gap frequently occurring between ideal Islamic leadership theories and the rigid, formalistic reality of educational bureaucracy on the ground.

The Leadership Implications for the Madrasah Organizational Culture

Consistent, participative, transformational, and prophetic value-based

leadership practices ultimately yield significant and measurable implications for the cultivation of organizational culture at MAN 4 Banyuwangi. The local religious culture that serves as the lifeblood of the institution—such as the institutionalization of punctual congregational prayers, regular *istigasah* (communal prayer for divine assistance), Quranic literacy before teaching and learning activities (KBM), a high ethos of work discipline, and a tradition of close collaboration among peer teachers—presents a direct top-down reflection of the personal exemplary behavior and value system established by the madrasah principal.

This stable and visionary leadership has proven capable of constructing a balanced workplace ecosystem. This environment not only pursues modern-secular academic targets (such as exam score achievements, accreditation status, and computer-based national selection test or UTBK graduation rates) but simultaneously preserves and contextualizes the local character and religious morality of the madrasah. This solid organizational culture subsequently serves as an institutional shield and fortress against sociocultural challenges in the transitioning region of the easternmost tip of Java Island, where friction between local culture and modernization occurs massively. Analytically, these empirical findings further reinforce management theories stating that leaders are the primary architects of organizational culture. Leaders hold a pivotal role in establishing, embedding, and maintaining the core values that guide the behaviors of all organizational members without necessitating rigid physical supervision (Akanji, Mordi, Ituma, Adisa, & Ajonbadi, 2020; Khan, Ismail, Hussain, & Alghazali, 2020).

In this capacity, the principal of MAN 4 Banyuwangi has successfully exercised an optimal role as a cultural leader. The principal is not merely adept at managing the structural, financial, and administrative aspects of the organization, but has successfully transformed prophetic spiritual values into a powerful collective identity. This collective identity automatically drives the organizational wheels and safeguards the long-term sustainability of quality within the madrasah (Leso, Cortimiglia, & Ghezzi, 2023; Mincu, 2022). As a crystallization of all research findings, the integration model of the ideal madrasah principal leadership role at MAN 4 Banyuwangi is presented in Figure 1 below:

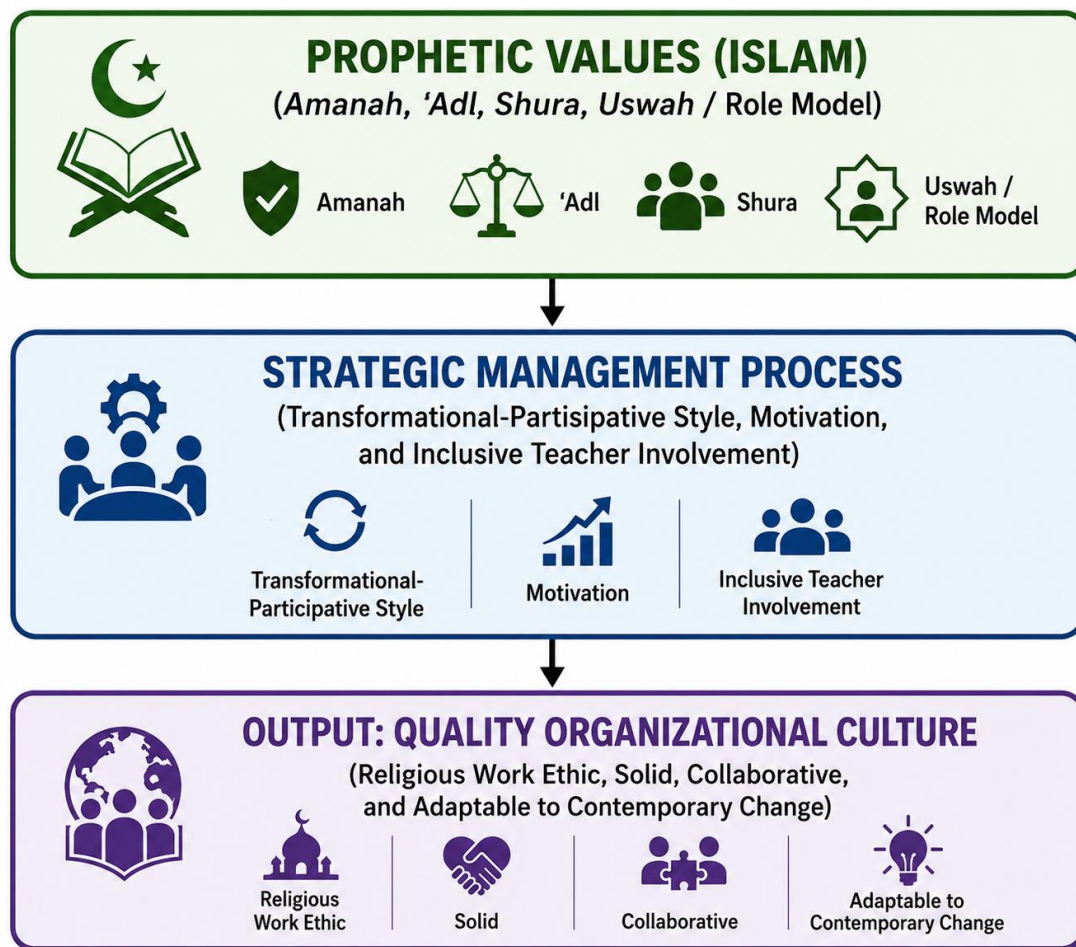


Figure 1 : The Synthesis Model of Ideal Madrasah Principal Leadership at MAN 4 Banyuwangi

Figure 1 visually demonstrates that the starting point of leadership success relies on the input of Islamic prophetic values. These values are subsequently operationalized through the driving mechanism of transformational-participative styles (process), ultimately generating a work environment that is adaptive, religious, and oriented toward continuous quality improvement (output). As a final theoretical note, this study possesses research limitations due to its nature as a single case study conducted at MAN 4 Banyuwangi, which holds a state-school status. The leadership dynamics discovered are heavily influenced by the sociocultural local characteristics of a transitioning community at the easternmost tip of Java Island, alongside strict adherence to ministerial bureaucratic regulations. Consequently, the prophetic-transformational leadership model generated in this study requires further verification and testing through future research—specifically comparative studies within private madrasahs or boarding school-based (*pesantren*) madrasahs that possess distinct governance ecosystems and financial flexibility.

Discussion

Based on the data analysis and discussion, it can be concluded that the role of the MAN 4 Banyuwangi principal in realizing an ideal leadership model is actualized through a tactical integration between Islamic prophetic values (*amanah*, '*adl*', *shura*, and *uswah*) and modern transformational-participative leadership models. The principal has successfully repositioned his role from a formalistic administrator into an inclusive change leader. This actualization is demonstrated by providing ample participatory space for educators in strategic policymaking, alongside implementing a humanistic interpersonal approach to stimulate teachers' intrinsic motivation amidst the financial incentive constraints imposed by state budget regulations (DIPA). Furthermore, the integration of spiritual values—reflected through the principal's exemplary behavior (*uswah*) and justice ('*adl*')—has a direct implication on cultivating a solid, religious, and quality-driven organizational culture that is adaptive to the sociocultural challenges of a transitioning society at the easternmost tip of Java Island.

CONCLUSION

Based on the data analysis and discussion, it can be concluded that the role of the MAN 4 Banyuwangi principal in realizing an ideal leadership model is actualized through a tactical integration between Islamic prophetic values (*amanah*, '*adl*', *shura*, and *uswah*) and modern transformational-participative leadership models. The principal has successfully repositioned his role from a formalistic administrator into an inclusive change leader. This actualization is demonstrated by providing ample participatory space for educators in strategic policymaking, alongside implementing a humanistic interpersonal approach to stimulate teachers' intrinsic motivation amidst the financial incentive constraints imposed by state budget regulations (DIPA). Furthermore, the integration of spiritual values—reflected through the principal's exemplary behavior (*uswah*) and justice ('*adl*')—has a direct implication on cultivating a solid, religious, and quality-driven organizational culture that is adaptive to the sociocultural challenges of a transitioning society at the easternmost tip of Java Island.

As a recommendation for future research, given the limitations of this study being restricted to a single state madrasah with its strict bureaucratic and DIPA funding framework, further verification and testing are highly encouraged. Future studies should expand the scope by conducting comparative or multi-case studies within private madrasahs or boarding school-based (*pesantren*) institutions. Such expansion will be critical to investigate how prophetic-transformational leadership operates within distinct governance ecosystems that possess different levels of financial flexibility and institutional autonomy.

REFERENCES

- A'yun, U. Q., & Hidayati, D. (2022). The leadership of the principal in improving. *Leadership*, 5(04).
- Abunaser, F. M., El-Din, N. S. M., & Al-Fahadi, R. S. (2025). Core competencies

- for school leaders: insights from educational experts. *Frontiers in Education*, 10, 1638252. Frontiers. <https://doi.org/10.3389/feduc.2025.1638252>
- Ahmed, E. I. (2025). Principals' leadership styles and teachers' organizational citizenship behaviour: a systematic review of research. *International Journal of Educational Management*, 39(1), 219–239. <https://doi.org/10.1108/IJEM-08-2024-0508>
- Akanji, B., Mordi, C., Ituma, A., Adisa, T. A., & Ajonbadi, H. (2020). The influence of organisational culture on leadership style in higher education institutions. *Personnel Review*, 49(3), 709–732. <https://doi.org/10.1108/PR-08-2018-0280>
- Allen, S., & Fry, L. W. (2023). A framework for leader, spiritual, and moral development. *Journal of Business Ethics*, 184(3), 649–663. <https://doi.org/10.1007/s10551-022-05116-y>
- Alzoraiki, M., Ahmad, A. R., Ateeq, A., & Milhem, M. (2024). The role of transformational leadership in enhancing school culture and teaching performance in Yemeni public schools. *Frontiers in Education*, 9, 1413607. Frontiers Media SA. <https://doi.org/10.3389/feduc.2024.1413607>
- Amin, H. (2024). Value-based frameworks and peace education in faith-neutral, faith-based and faith-inspired schools in Islamabad: A comparative analysis. *Journal of Peace Education*, 21(1), 54–81. <https://doi.org/10.1080/17400201.2023.2289655>
- Arar, K., Sawalhi, R., & Yilmaz, M. (2022). The research on Islamic-based educational leadership since 1990: An international review of empirical evidence and a future research agenda. *Religions*, 13(1), 42. <https://doi.org/10.3390/rel13010042>
- Ayu, D. M. I. (2024). Strategies For Improving Teacher Performance Through Strengthening Organizational Culture, Transformational Leadership, Self-Efficacy, And Work Motivation. *International Journal of Educational Research*, 1(4), 68–86. <https://doi.org/10.62951/ijer.v1i4.113>
- Bouncken, R. B., Czakon, W., & Schmitt, F. (2026). Purposeful sampling and saturation in qualitative research methodologies: recommendations and review. *Review of Managerial Science*, 20(2), 579–615. <https://doi.org/10.1007/s11846-025-00881-2>
- Chughtai, M. S., Syed, F., Naseer, S., & Chinchilla, N. (2024). Role of adaptive leadership in learning organizations to boost organizational innovations with change self-efficacy. *Current Psychology*, 43(33), 27262–27281. <https://doi.org/10.1007/s12144-023-04669-z>
- Faubert, B. C. (2019). Transparent resource management: Implications for leadership and democracy in education. *International Journal of Educational Management*, 33(5), 965–978. <https://doi.org/10.1108/IJEM-02-2018-0066>
- Jain, N. (2021). Survey versus interviews: Comparing data collection tools for exploratory research. *The Qualitative Report*, 26(2), 541–554. <https://doi.org/10.46743/2160-3715/2021.4492>
- Khaleel, N., Alhosani, M., & Duyar, I. (2021). The role of school principals in

- promoting inclusive schools: A teachers' perspective. *Frontiers in Education*, 6, 603241. Frontiers Media SA. <https://doi.org/10.3389/feduc.2021.603241>
- Khan, M. A., Ismail, F. B., Hussain, A., & Alghazali, B. (2020). The interplay of leadership styles, innovative work behavior, organizational culture, and organizational citizenship behavior. *Sage Open*, 10(1), <https://doi.org/10.1177/2158244019898264>
- Leso, B. H., Cortimiglia, M. N., & Ghezzi, A. (2023). The contribution of organizational culture, structure, and leadership factors in the digital transformation of SMEs: a mixed-methods approach. *Cognition, Technology & Work*, 25(1), 151–179. <https://doi.org/10.1007/s10111-022-00714-2>
- Manzoor, S. (2023). The Model of Visionary and Innovative Islamic Leadership. *Society*, 11(1), 41–51. <https://doi.org/10.33019/society.v11i1.539>
- Marks, H. M., & Printy, S. M. (2003). Principal leadership and school performance: An integration of transformational and instructional leadership. *Educational Administration Quarterly*, 39(3), 370–397. <https://doi.org/10.1177/0013161X03253412>
- Mawardi, M., Nasimin, N., Novita, M., & Amin, M. (2023). Managing Educational Personnel In Madrasah Aliyah: A Managerial Approach To Improving Educational Service Quality. *Benchmarking*, 7(2), 116–129. <https://doi.org/10.2355/jgh/4575>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis*. SAGE Publications. Retrieved from <https://books.google.co.id/books?id=3CNrUbTu6CsC>
- Mincu, M. (2022). Why is school leadership key to transforming education? Structural and cultural assumptions for quality education in diverse contexts. *Prospects*, 52(3), 231–242. <https://doi.org/10.1007/s11125-022-09625-6>
- Pahwa, M., Cavanagh, A., & Vanstone, M. (2023). Key informants in applied qualitative health research. *Qualitative Health Research*, 33(14), 1251–1261. <https://doi.org/10.1177/10497323231198796>
- Pansini, M., Buonomo, I., & Benevene, P. (2024). Fostering sustainable workplace through leaders' compassionate behaviors: Understanding the role of employee well-being and work engagement. *Sustainability*, 16(23), 10697. <https://doi.org/10.3390/su162310697>
- Pardosi, J., & Utari, T. I. (2022). Effective principal leadership behaviors to improve the teacher performance and the student achievement. *F1000Research*, 10, 465. <https://doi.org/10.12688/f1000research.51549.2>
- Puni, A., Hilton, S. K., & Quao, B. (2021). The interaction effect of transactional-transformational leadership on employee commitment in a developing country. *Management Research Review*, 44(3), 399–417. <https://doi.org/10.1108/MRR-03-2020-0153>
- Ramadan, O. M. E., Alruwaili, M. M., Alruwaili, A. N., Elsehrawy, M. G., & Alanazi, S. (2024). Facilitators and barriers to AI adoption in nursing

- practice: a qualitative study of registered nurses' perspectives. *BMC Nursing*, 23(1), 891. <https://doi.org/10.1186/s12912-024-02571-y>
- Shaikh, A. L., & Alam Kazmi, S. H. (2022). Exploring marketing orientation in integrated Islamic schools. *Journal of Islamic Marketing*, 13(8), 1609–1638. <https://doi.org/10.1108/JIMA-11-2019-0241>
- Stepney, N. S., Provost, F., Bhangu, S., & Caduff, C. (2023). *Introduction to qualitative research methods : Part 2.* 95–99. <https://doi.org/10.4103/picr.picr>
- Tonich, T. (2021). The role of principals' leadership abilities in improving school performance through the school culture. *Journal of Social Studies Education Research*, 12(1), 47–75.
- Yin, X., Wu, G., Wei, J., Shen, Y., Qi, H., & Yin, B. (2021). Deep learning on traffic prediction: Methods, analysis, and future directions. *IEEE Transactions on Intelligent Transportation Systems*, 23(6), 4927–4943. <https://doi.org/10.1109/TITS.2021.3054840>
- Zou, Y., Kuek, F., Feng, W., & Cheng, X. (2025). Digital learning in the 21st century: trends, challenges, and innovations in technology integration. *Frontiers in Education*, 10, 1562391. Frontiers Media SA. <https://doi.org/10.3389/feduc.2025.1562391>