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The Application of Islamic Value-Based Leadership in the Healthy Madrasah Program at Madrasah Aliyah Negeri

Mulyawan Safwandy Nugraha¹, Ai Rohayani²

¹ UIN Sunan Gunung Djati Bandung; mulyawan@uinsgd.ac.id

² STAI Kharisma Cicurug Sukabumi; airohayani@stai-kharisma.ac.id

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ABSTRACT

The Healthy Madrasah Program is one of the Indonesian Ministry of Religious Affairs' national priority initiatives, aiming to integrate Islamic values, health promotion, and environmental awareness into educational governance. This study explores how Islamic value-based leadership is implemented in the Healthy Madrasah Program at MAN 1 Sukabumi, the 2024 recipient of the district-Level Healthy Madrasah Award. Employing a qualitative case study approach, data were collected through in-depth interviews and document analysis from June to August 2025. Findings reveal that core Islamic values such as ihsan, ta'dib, and tazkiyah are genuinely internalized in leadership practices, school policy, and daily routines. The head of the madrasah acts as a visionary figure through meaningful modelling, while the student affairs division strategically orchestrates program execution. The initiative is sustained through innovation and broad community participation. This study concludes that Islamic leadership can effectively transform school culture towards health and wellness. The implication suggests that religious values can serve as an operational framework for character development and institutional governance in Islamic educational settings.

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Corresponding Author:

Mulyawan Safwandy Nugraha

UIN Sunan Gunung Djati Bandung; mulyawan@uinsgd.ac.id

1. INTRODUCTION

Health in the educational environment encompasses not only the physical dimension but also the spiritual, emotional, and social well-being of students. Within the context of madrasahs, the reinforcement of health dimensions should be intrinsically linked to the Islamic values that form the foundation of their education. The Madrasah Sehat (Healthy Madrasah) program represents a systematic initiative to cultivate a learning environment that is clean, healthy, and spiritually empowered. In various madrasahs

across Indonesia, this program has evolved, incorporating dimensions of policy, innovation, and school leadership as its primary driving factors (Hidayani, 2025; Faidah et al., 2024).

In the context of madrasah leadership, an approach grounded in Islamic values, such as trustworthiness (*amanah*), justice (*keadilan*), honesty (*kejujuran*), and deliberative consensus (*musyawarah*), has been demonstrated to exert a significant influence on shaping a school climate conducive to the development of a holistic healthy culture (Anggraeni et al., 2025; Triyantoro et al., 2024). Research conducted in various madrasahs indicates that the implementation of spiritual leadership not only enhances teacher motivation and student achievement but also strengthens the participation of the school community in maintaining environmental health (Usman et al., 2021; Edy, 2022).

However, few studies have integrated Islamic values-based leadership directly into school health programs, particularly in the form of in-depth case studies such as the one conducted at MAN 1 Sukabumi. This is despite the fact that this leadership approach holds significant potential for building a healthy culture that is integrated with Islamic values in the daily practices of a madrasah (Brooks & Mutohar, 2018; Said et al., 2023).

Although the literature indicates that Islamic values can strengthen effective and ethical leadership within the madrasah environment, many school health programs are still implemented in a technical manner, without the reinforcement of the spiritual values that should serve as their foundation (Mustapa & Ahinin, 2024; Na'imah & Muhibbin, 2020). This issue creates a gap between espoused values and actual practices, consequently affecting the effectiveness of the Healthy Madrasah program in instilling clean and healthy living behaviors.

Furthermore, the participation of the school community, including students, teachers, and parents, often remains suboptimal due to weak leadership that fails to bridge Islamic values and concrete actions within health programs (Padela, 2015; Raihani, 2017). Previous research also highlights a scarcity of in-depth case studies observing the concrete practices of Islamic leadership in school health programs, resulting in its contribution to value-based educational policy remaining underdeveloped.

This situation underscores a significant research gap in understanding the integration of Islamic values into school health policies and programs. Bridging this gap is crucial to ensure that the development of the Healthy Madrasah program is not merely technocratic but also transformative and spiritual (Alkouatli et al., 2023; Sawalhi et al., 2024).

Prior research has consistently emphasized the significance of Islamic leadership within the educational context, particularly in madrasahs. The prophetic leadership model is widely regarded as effective for fostering an ethical, inclusive, and productive school culture (Anggraeni & Muhaemin, 2025; Said et al., 2023). Correspondingly, a study by Triyantoro et al. (2024) demonstrated that integrating spiritual values into leadership frameworks enhances both teacher professionalism and student well-being (Triyantoro et al., 2024).

Notwithstanding these contributions, the existing body of literature remains largely conceptual or descriptive in nature, with few studies investigating the tangible application of Islamic values within specific initiatives such as the Madrasah Sehat (Healthy Madrasah) program. For instance, while Hidayani's (2025) work addresses the general implementation of Islamic-based health values, it does not specifically focus on the role of school leadership in facilitating this process (Hidayani, 2025).

The novelty of this study lies in its adoption of an in-depth qualitative case study approach, which enables a direct examination of the practices and dynamics of Islamic leadership in propelling the Madrasah Sehat program at MAN 1 Sukabumi. Furthermore, this research addresses a notable gap in the literature by elucidating the interconnections among spiritual values, health promotion, innovation, and school community participation—relationships that have received limited attention in previous studies (Faidah et al., 2024; Sawalhi et al., 2024).

Consequently, this study not only reinforces the existing discourse on Islamic leadership but also offers relevant empirical contributions to the practice of health policy within religious-based educational settings.

1 This research aims to explore how Islamic values are integrated into the leadership practices of the madrasah principal and the vice-principal of student affairs in driving the Madrasah Sehat program at MAN 1 Sukabumi. The urgency of this investigation is underscored by the need to develop leadership models that are not only managerially effective but also spiritually grounded and transformative. The central argument underpinning this study is that the consistent application of Islamic values can strengthen the effectiveness of school health programs and enhance engagement across all elements of the educational community. A foundational assumption of this research is that principled Islamic leadership directly influences the development of a healthy school culture, community participation, and student character formation. Collectively, this logical framework justifies the use of a qualitative case study approach, with the ultimate goal of generating profound insights that can serve as a model for other madrasahs.

5 2. METHODS

2 This study employs a qualitative case study approach, designed to develop a comprehensive understanding of the process through which Islamic values-based leadership is implemented within the Madrasah Sehat program at MAN 1 Sukabumi, West Java, Indonesia. The case study methodology was selected for its capacity to facilitate a holistic exploration of leadership dynamics, internalized values, and the intricate interactions between policy, actors, and daily practices within a specific, real-world context (Creswell, 2013). This approach is particularly well-suited to uncovering the underlying meanings behind behaviours, strategies, and decisions made by school leaders in their endeavour to integrate Islamic values into the madrasah's health culture.

The research was conducted at MAN 1 Sukabumi, a public Islamic senior high school recognized for its active development of the Madrasah Sehat initiative. This location was selected purposively based on the criteria that the institution has received recognition as a district-level healthy madrasah, possesses a robust leadership structure, and has implemented various innovations grounded in Islamic values. The fieldwork was carried out over a three-month period, from June to August 2025, allowing the researchers to conduct direct observations of school activities, access relevant documentation, and perform in-depth interviews.

10 The primary subjects of this study were two key informants: the Principal of MAN 1 Sukabumi and the Vice-Principal of Student Affairs. These individuals were chosen due to their strategic roles in the planning, execution, and evaluation of the Madrasah Sehat program. The principal serves as the chief policy-maker and the primary driver for mainstreaming Islamic values into school policy, while the vice-principal of student affairs acts as the coordinator for programs that directly engage with students and the broader school ecosystem.

1 Data was gathered using two primary techniques: in-depth interviews and document analysis. The interviews were semi-structured, providing a framework that allowed for both focused inquiry and flexible probing. Interview questions centered on the informants' understanding of Islamic values, implementation strategies, encountered challenges, and methods for fostering participation and a health-oriented culture. To corroborate the findings, a documentary analysis was performed on school documents, including the Annual Work Plan (Rencana Kerja Tahunan - RKT), the Madrasah Sehat program schedule, activity reports, photographs of events, and even the school's social media posts that evidenced the program's practical execution. These documents were instrumental in data triangulation and in validating the insights obtained from the interviews.

The data collection procedure was conducted in stages. First, the researchers performed preliminary observations and established initial communication with the madrasah administration to explain the research objectives and secure official permission. Second, interview schedules were arranged, and data collection was carried out across several sessions. Third, data from both interviews and documents were subjected to thematic analysis. This analysis involved identifying recurring patterns, meanings, and

categories relevant to the research focus. This technique is consistent with established qualitative case study methodology, which emphasizes contextual and interpretative understanding (Miles, Huberman, & Saldaña, 2014).

To uphold research integrity and ethical standards, the researchers guaranteed the confidentiality of informants by ensuring their personal names would not be disclosed in any publications. Informants were thoroughly briefed on the study's purpose and benefits and were given the opportunity to provide informed consent prior to the interviews. Furthermore, the researchers maintained objectivity, refrained from data manipulation, and validated the findings through a process of member checking, whereby informants reviewed the researchers' interpretations to ensure they accurately reflected their experiences and perspectives.

Through this comprehensive methodological approach, the study is anticipated to yield a deep and authentic portrayal of how Islamic values are translated into leadership practices and contribute to the formation of a sustainable health culture within the madrasah environment.

3. FINDINGS AND DISCUSSION

Findings

The Madrasah Sehat program at MAN 1 Sukabumi emerged from a normative conviction that cleanliness, orderliness, and environmental stewardship are integral components of faith (*iman*) and moral character (*akhlak*). The madrasah principal established a Quranic framework as the program's value foundation, subsequently translating these principles into concrete, operational guidelines for practical implementation. This value-based narrative extends beyond mere religious discourse; it actively shapes policy direction, quality control mechanisms, and a set of collective habits observable in the school's daily routine. In this context, values-based leadership functions as a "meaning-making engine," providing the underlying rationale, direction, and deeper significance for the health program. Consequently, activities such as Clean Friday, plastic reduction initiatives, or morning calisthenics are not merely physical agendas but are reframed as expressions of a religious mandate to care for both oneself and the natural environment.

The principal assumed the role of an architect, designing the visionary framework and ensuring its integration into everyday practices. The institution's identity of "excellence and morality" was explicitly linked to indicators of cleanliness and environmental health: tidy classrooms, clean grounds, well-maintained facilities, and a cooperative culture that treats cleanliness as a collective responsibility. To minimize the gap between policy and practice, the principal demonstrated highly visible modelling. He did not hesitate to pick up litter on school grounds, inspect commonly overlooked areas, or offer corrective guidance in a constructive manner. This practice of leading by example served as a potent form of leadership communication, providing a clear behavioral model for both students and teachers to emulate. As a result, hygiene standards were adhered to not just out of compliance with instructions, but were underpinned by respect and habits cultivated through consistent exemplification.

At the execution level, the Vice-Principal of Student Affairs acted as the crucial link, weaving the value-based agenda into the students' daily activities. This role involved designing training programs encompassing cleanliness, health, and safety; coordinating outreach with local community health centers (Puskesmas); monitoring classroom implementation; empowering the student council (OSIS) and student representative council (MPK); and compiling regular reports for the principal. In essence, this student affairs leadership translated abstract values into rhythmic and measurable activities. Here, the vice-principal fulfilled the role of an "orchestration manager," ensuring the school health unit (UKS), teachers, staff, and students all moved in unison, avoiding operational redundancies, and maintaining program sustainability throughout the academic year.

A more subtle value narrative is articulated by the Vice-Principal of Student Affairs through the concepts of *ihsan* (excellence in faith), *ta'dib* (disciplined ethical education), and *tazkiyah* (spiritual purification). These three principles serve as a bridge connecting physical cleanliness with inner

spiritual development. Ihsan encourages sincere and wholehearted action; ta'dib frames discipline, responsibility, and proper conduct (adab) toward the environment; and tazkiyah emphasizes that external purity is linked to inner spiritual purity. When these values are practiced through correct ablution (wudu), congregational prayer, classroom tidiness, dining etiquette, and campaigns for Clean and Healthy Living Behavior (PHBS), students do not merely "know" about the obligation of cleanliness, they "feel" that cleanliness is an integral part of their identity and worship. In other words, values become an atmosphere that permeates actions, rather than remaining mere material for socialization.

The involvement of the entire school ecosystem demonstrates that the program sustains itself through distributed participation, rather than relying on a single individual. Teachers reinforce classroom culture: they integrate messages of cleanliness and orderliness into lessons, offer polite reminders, and present themselves neatly as consistent visual role models. Administrative staff, librarians, and cleaning personnel are included from the planning stages, ensuring that when implementation begins, they understand the context and their respective roles, providing facilities, monitoring specific zones, and offering factual feedback on infrastructure needing improvement. Meanwhile, students are empowered as active subjects through duties such as classroom cleaning rosters, class cleanliness teams, hygiene competitions, and the production of educational posters and videos. Recognition initiatives, such as the "monthly cleanest class" award, create social reinforcement that shifts motivation from compliance with orders to caring out of awareness.

Families are also engaged in a measured manner. The school establishes communication early in the academic year, both online and offline, to align healthy habits at home and in school. The focus is simple yet important: improved dietary patterns, the habit of bringing personal water bottles or lunch boxes, and reducing single-use plastics. This synchronization ensures that healthy habits do not end at the school gate. When parents understand the program's objectives, they are more inclined to support it, and this support fosters consistent student behavior at home.

Program innovations maintain momentum and prevent monotony. Physical activities, such as Friday exercise sessions, sports extracurriculars, and fitness competitions, are balanced with environmental initiatives like Clean Friday, plastic reduction campaigns, and the creation of green corners in classrooms. The green corners assign students rotating responsibility for plant care, turning it into a recurring micro-activity that cultivates a sense of ownership. In its development plan, the school is preparing a Healthy Madrasah Festival and appointing student ambassadors for PHBS. The festival provides a platform for healthy competition and creative expression (e.g., poster contests, PHBS vlogs, healthy cooking demonstrations), while the PHBS ambassadors serve as peer role models. Both ideas integrate values, knowledge, and habits into an enjoyable event, making health part of the collective identity rather than merely an administrative obligation.

Despite steady progress, implementation is not without challenges. The school still encounters uneven compliance, particularly concerning the habits of bringing personal eating utensils and reducing plastic use. Some canteen vendors and students occasionally revert to old habits, while the school's open environment during holidays increases external waste. The school responds with monitoring, reminders, and proportional sanctions—but always accompanied by repeated education to ensure behavioral change is internally sustained, not merely punishment-driven. In terms of facilities, not every classroom yet has segregated waste bins. The school addresses this through zonal prioritization, gradual procurement, and strengthening the duty roster system to maintain orderly waste disposal. These challenges illustrate that behavioral change requires a combination of control, modelling, incentives, and facility improvements, not just one alone.

The program's impact is evident across three interconnected layers: physical, behavioral, and learning climate. At the physical layer, the school monitors attendance (particularly illness-related absences), basic health unit measurements (weight, height, fitness), breakfast habits, and personal hygiene. Interviews suggest a trend of improvement: participation in exercise sessions has increased, fitness levels are better, and classrooms appear more prepared to begin lessons. At the behavioral layer,

practices such as handwashing, disciplined waste disposal, and reduced plastic use are becoming habitual. Recognition initiatives like the "cleanest class" award and hygiene competitions function as cultural catalysts, transforming cleanliness into a source of social pride. At the climate layer, the school atmosphere is more conducive: students exhibit greater enthusiasm, teamwork grows through communal work and class projects, and teachers report more focused and orderly classrooms. These three layers are mutually reinforcing: physical health facilitates concentration, clean behaviors maintain the learning environment, and a positive climate helps teachers achieve instructional goals.

The governance cycle demonstrates a clear rhythm: planning, implementation, evaluation, and follow-up. At the beginning of the academic year, school and student affairs leadership map out targets, calendars, and indicators. The school health unit (UKS) is aligned with student affairs agendas to avoid duplication. Implementation integrates routine activities—such as exercise, Clean Friday, and duty rosters, with thematic events including outreach, competitions, and festivals. Evaluation is conducted through classroom records, unit meetings, and periodic reports. Evaluation results inform facility improvements, schedule adjustments, and targeted education in areas of weakness. Documenting activities through official websites and social media serves a dual purpose: as a form of public accountability and as a source of internal motivation. When the school community sees their achievements publicized, they are more inclined to maintain the standards they have attained.

External recognition reinforces the credibility of these findings. The achievement of the Healthy Madrasah Award and entry into the district-level Adiwiyata pathway signal that the practices implemented meet standards recognized by stakeholders outside the school. This recognition is not an end goal but rather evidence that a healthy culture is taking root and gaining validation. It also functions as a motivational "anchor": when a madrasah earns a reputation for health and environmental stewardship, the school community is driven to sustain quality to avoid falling short of established standards. In the long term, external recognition will facilitate further collaboration with local health centers, relevant government agencies, and community partners seeking to learn from the school's effective practices.

Narratives of behavioral change among students provide the most compelling evidence of transformation. Interviews reveal examples of previously passive students who became proactive agents of cleanliness after participating in classroom hygiene competitions. This experience illustrates that change rarely results from a single lecture; it grows from a series of enjoyable micro-experiences, social recognition, and consistent modelling. Once students take pride in their clean classroom, they no longer wait for instructions to tidy up before the teacher arrives, they do it because they feel it is part of their identity and group belonging. It is at this point that values and habits converge: faith provides meaning, and habit gives it form.

From the series of findings presented, three central pillars emerge as particularly salient. First, the pillar of meaning and exemplification: Quranic references and the values of *ihsan* (excellence), *ta'dib* (ethical discipline), and *tazkiyah* (spiritual purification) provide a moral rationale for action, while leadership modelling bridges the gap between policy and practice. Second, the pillar of governance and participation: the madrasah principal formulates strategic direction, student affairs coordinate execution, the health unit (UKS) offers technical support, teachers and staff uphold daily standards, students act as change agents, and parents align habits at home. Third, the pillar of innovation and recognition: varied activities prevent monotony and generate new momentum, while external validation affirms that a healthy culture is genuinely alive and acknowledged. These three pillars are mutually reinforcing: meaning provides direction, governance ensures sustainability, and innovation and recognition solidify motivation.

The practical implications are clear. First, the value-based pillar must be continuously nurtured through training that resonates with students' contemporary language, ensuring religious messages remain accessible and applicable. Second, basic data, such as sickness-related absences, fitness scores, waste volume, and activity participation, should be recorded more systematically to provide timely feedback to teachers and students. Classroom display boards or a simple app-based point system for

cleanliness could facilitate this, making evaluation feel less like an administrative burden. Third, the gradual procurement of segregated waste bins, coupled with clear standard operating procedures for disposal, would strengthen ecological learning at the classroom level. Fourth, health service networks could be expanded to include youth health cadet training, regular screenings, and mental health literacy, ensuring psychosocial aspects receive adequate attention. Fifth, institutionalizing the Healthy Madrasah Festival and PHBS Ambassadors as annual events would maintain momentum, cultivate new role models, and reinforce the school's identity.

Acknowledging its limitations, this study relies on informant Candor and program intensity within a specific timeframe. Therefore, future efforts should incorporate standardized quantitative indicators to enhance the validity of the findings. Nevertheless, the consistency observed across interview responses, daily practices within the school, and public documentation reveals a coherent pattern: values-based Islamic leadership can tangibly drive school health programs, transform routines into culture, and convert culture into reputation.

In summary, MAN 1 Sukabumi demonstrates that Islamic values serve not only as a normative foundation but also as a practical framework for shaping habits, strengthening participation, and generating perceptible change. The Healthy Madrasah program here is not a short-term project but a process of cultural formation sustained by meaning, structured by governance, and revitalized through sustained innovation. When faith and ethics are translated into Friday exercise, green corners, cleaning duties, halan-thayyib canteens, and awards for the cleanest classroom, school health evolves from a slogan into a way of life. And when that way of life gains public recognition, it becomes further entrenched as an institutional identity.

Discussion

1. Relevance of Findings to Initial Objectives

This study aimed to examine the implementation of Islamic values-based leadership within the Healthy Madrasah program, focusing specifically on the role of madrasah leaders in integrating Islamic principles into health policies and initiatives, identifying innovations and school community participation, and evaluating the program's impact on school behavior and culture. The findings indicate that these objectives were achieved through a leadership approach that not only emphasized normative values but also fostered their internalization into the school's systems and daily practices.

The leadership of the principal at MAN 1 Sukabumi played a central role as the architect of values, shaping the vision and policy direction based on Islamic teachings. The principal not only adopted values such as *ihsan* (excellence), *ta'dib* (ethical discipline), and *tazkiyah* (spiritual purification) as abstract frameworks but also translated them into policy instruments and routine activities that engaged the entire school community. This vision was further reinforced through the habitualization of behaviors reflecting these values in simple yet meaningful activities, such as Clean Friday, morning exercises, the use of personal water bottles, and reducing single-use plastics. Islamic values became the soul of every school activity, rather than mere administrative additions.

These findings align with the concept of value-based leadership in Islamic leadership studies. Brooks (2018), in his conceptual framework on Islamic school leadership, emphasizes that values-based leaders can guide collective behavior within organizations not merely through directives, but by instilling meaning into every action taken by the school community. In this context, the madrasah principal acts not only as a program manager but also as a meaning-maker—transforming cleanliness activities into expressions of spiritual obedience and religious duty. Research by Rahman (2025) also indicates that values-based leadership in Islamic schools significantly contributes to creating a harmonious and productive school climate through the integration of values into governance.

In addition to the principal, the Vice-Principal of Student Affairs played a crucial role in bridging these values with on-the-ground program implementation. This role involved not only planning activities focused on cleanliness and health but also integrating them into daily student development. Initiatives such as PHBS (Clean and Healthy Living Behavior) campaigns, involvement of student

councils (OSIS and MPK), coordination with local health centers (Puskesmas), and the appointment of PHBS ambassadors are concrete examples of how Islamic values were realized through rhythmic, structured, and monitored activities. This reflects a transformational leadership approach, which emphasizes inspiration and empowerment in educational management (Bass & Riggio, 2006). Furthermore, Ismail et al. (2019) note that leaders who can weave values into programs through strategic communication and student empowerment are more successful in building a positive school culture.

Further interpretation of the findings reveals that the success of the Healthy Madrasah program relied on the collective involvement of all school elements. Teachers not only delivered instruction but also integrated cleanliness messages into lessons, maintained classroom tidiness, and served as behavioral role models. Parents were engaged through active communication regarding healthy eating habits and the practice of bringing meals from home. Students were empowered through duties such as cleaning rosters, hygiene competitions, and the production of educational media. These findings reinforce the study by Ajefri (2017), which states that the effectiveness of school health programs depends heavily on the involvement of all elements within the school ecosystem. Similarly, Alfaridli (2024) emphasizes the importance of deliberation, collaboration, and transparency in Islamic values-based management to ensure inclusive and sustainable program implementation.

In terms of innovation, MAN 1 Sukabumi demonstrated that the development of school health programs is not static but continuously renewed through creative, value-based ideas. Initiatives such as green corners, PHBS vlog competitions, and healthy cooking demonstrations are innovations that turned Islamic values of cleanliness and health into platforms for student expression and creativity. According to Arar, Sawalhi, and Yilmaz (2022), visionary Islamic leadership consistently integrates values, innovation, and technology to build school quality that remains relevant to contemporary challenges.

Moreover, external recognition through awards such as Adiwiyata and Healthy Madrasah served as validation of effective value implementation. These accolades are not merely forms of appreciation but also reinforce the school's collective identity and motivation. Wardani and Anwar (2022) state in their research that external recognition can strengthen organizational culture by providing psychological encouragement for the school community to maintain achieved quality standards. In this context, recognition functions as a motivational anchor and a benchmark for successful value internalization.

Overall, the connection between the findings and the initial research objectives is strong and clear. The three main foci, integration of Islamic values in leadership and policy, innovative involvement of the entire school community, and the program's impact on behavior and school culture, were comprehensively addressed in the practices observed at MAN 1 Sukabumi. The principal successfully functioned as a meaning-maker of values, the vice-principal of student affairs as a bridge between values and action, and the entire school community as agents of collective change. This demonstrates that Islamic values-based leadership is not only a normative ideal but can also be tangibly realized in educational systems through collaborative, innovative, and reflective approaches.

2. Scientific Interpretation of the Findings

Research findings on the implementation of Islamic values-based leadership in the Healthy Madrasah program at MAN 1 Sukabumi reveal that values such as *ihsan* (excellence in faith), *ta'dib* (character education), and *tazkiyah* (spiritual purification) were not merely adopted as normative slogans but were genuinely internalized within managerial practices and school culture. This suggests that leadership grounded in Islamic values can play a strategic role in organizational culture transformation, particularly in cultivating comprehensive clean and healthy living behaviors within educational environments.

The internal meaning and motivation fostered through this values-based approach proved crucial in developing collective awareness and sustained commitment to the school health program. This aligns with value-based leadership theory, where values serve as primary drivers

of individual and institutional behavior. According to Brooks (2018), religious values that are deeply understood and translated into concrete actions can intrinsically and sustainably motivate organizational members, particularly in faith-based educational institutions. At MAN 1 Sukabumi, spiritual values contextualized through daily practices, such as maintaining cleanliness, performing proper ablution (wudu), and participating in PHBS (Clean and Healthy Living Behavior) programs, transformed physical actions into personally meaningful acts of worship for both students and teachers.

One of the most concrete manifestations of Islamic leadership observed was the exemplary conduct of the madrasah principal. Beyond communicating vision and normative guidance, the principal actively engaged in seemingly minor yet significant practices such as picking up litter, inspecting overlooked areas of the school, and offering constructive corrections. Such actions embody the concept of idealized influence in transformational leadership theory (Bass & Riggio, 2006). This form of role modeling proved more effective in shaping organizational culture than authoritative or formalistic approaches. Within Islamic leadership, actions consistent with Islamic teachings serve as sources of moral legitimacy and practical exemplification for the school community. This resonates with findings by Hamdanah and Sholihah (2023) in their study of Islamic educational administration, which emphasized the direct impact of leaders' behavior on student character formation and school culture.

Furthermore, the role of the Vice-Principal of Student Affairs demonstrated effective integration of values and program management. This position served as a crucial bridge between value-based vision and daily operational activities, coordinating initiatives ranging from morning exercises and cleaning rotations to PHBS festivals, green corners, and PHBS ambassador programs, while also establishing partnerships with local health centers (Puskesmas) and external institutions. This reflects a leadership approach that combines transactional elements (program management, evaluation, and control) with transformational aspects (empowerment, motivation, and value cultivation). Ismail et al. (2019) note that such hybrid approaches prove particularly effective in Islamic educational contexts by maintaining managerial efficiency without compromising spiritual dimensions.

Islamic leadership at the institution was also built upon fundamental ethical principles including justice ('adl), trustworthiness (amanah), transparency (tabligh), and patience (sabr). These values informed both decision-making processes and interpersonal relationships within the school community. The principal, student affairs team, and teachers applied these principles in student interactions, rule establishment, and humane disciplinary measures. Alfaridli's (2024) research indicates that in Islamic educational management, justice and consultative deliberation (shura) form the foundation of participatory, adaptive, and accountable organizational systems. This study observed the principle of shura in the involvement of teachers, parents, and students in evaluation and planning processes, reinforcing collective ownership of the Healthy Madrasah program.

Innovations at MAN 1 Sukabumi, including PHBS festivals, green corners, educational vlogs, and PHBS ambassadors, carried strategic significance beyond maintaining program enthusiasm. These initiatives served as creative expressions of internalized values that helped sustain a health-oriented culture amid challenges of monotony and routine. Rahman (2025) emphasizes that visionary Islamic leadership open to innovation can drive systemic change in educational practices and culture. Moreover, these innovations provided students opportunities to become active creators rather than passive recipients of programs.

External recognition through awards such as Adiwiyata and Healthy Madrasah accolades played vital roles in reinforcing motivation and institutional identity. These served as external validation of program effectiveness and functioned as "reputational anchors" encouraging the school community to maintain achieved standards. Wardani and Anwar (2022) note that external

recognition can strengthen internal motivation, foster cross-institutional collaboration, and build positive institutional reputation.

Theoretically and empirically, these findings align with both national and international literature. Arar et al. (2022) contend that values and spirituality-based Islamic leadership can integrate moral excellence with organizational efficiency. In Indonesia, Kusumaputri et al. (2023) found Islamic leadership effective when local values (cultural wisdom and religious teachings) synergize with modern managerial needs in Islamic boarding schools (pesantren). Similarly, Sartika (2021) observed that the success of Islamic schools in shaping religious behavior depends on how consistently and practically religious values are embedded across school activities.

In conclusion, this study reinforces the conviction that Islamic values-based leadership can not only guide school health programs but also cultivate dynamic, measurable, and sustainable cultures. When values such as faith (iman), excellence (ihsan), and ethics (adab) are authentically translated through role modelling, program management, participation, and innovation, initiatives like the Healthy Madrasah program transcend technical agendas to become profound processes of spiritual and social transformation.

3. Consistency and Differences with Previous Research

This study demonstrates that the Islamic values-based leadership at MAN 1 Sukabumi, characterized by the principal's exemplary conduct, strategic program orchestration by student affairs, and active school community participation, aligns strongly with contemporary Islamic leadership models discussed in the literature. The successful integration of values such as ihsan (excellence), ta'dib (ethical education), and tazkiyah (spiritual purification), along with the development of a Healthy Madrasah culture, is consistent with findings from various studies, reaffirming that a values-based approach forms a vital foundation for transforming Islamic educational institutions.

In a narrative review of Islamic educational leadership, Rahman (2025) emphasizes that transformational, spiritual, and charismatic leadership models, encompassing values such as tawhid (oneness of God), amanah (trustworthiness), and qiwamah (stewardship), play a central role in enhancing governance quality and setting institutional direction. This model closely aligns with practices at MAN 1 Sukabumi, where the principal serves not only as an administrative leader but also as a living symbol of values manifested through tangible actions.

This integrative approach is also reflected in studies on integrated Islamic schools as vehicles for internalizing Islamic leadership values. Kristiyanto et al. (2022) note that integrated Islamic schools effectively balance Islamic values with general education, creating harmony between worldly and spiritual dimensions in student character development. The operational experience of MAN 1 Sukabumi reflects this approach, where religious values form the basis for cultivating a healthy culture and consistent practices.

Furthermore, Astuti (2024), in a study conducted in South Sulawesi, found that integrating local values such as sipakatau (mutual respect) and siri na pacce (dignity and compassion) into Islamic educational management significantly positively impacts leadership development and student commitment. Although the context differs, being a southern Indonesian province, the findings are consistent with this study: values, whether religious or local, that underpin school management tangibly shape student character, leadership, and commitment.

Theoretically, Rahman (2025) reaffirms the urgent need for an adaptive and contextual values-based leadership paradigm, as many previous studies remain normative without strong local adaptive foundations. In the context of MAN 1 Sukabumi, values such as ihsan, ta'dib, and tazkiyah are operationalized rather than merely theorized, adding depth and relevance to the leadership approach.

Additionally, Surbakti (2024) highlights the effectiveness of value-based leadership in managing cultural diversity in Islamic educational institutions. Principles of justice, transparency,

and deliberation have been shown to foster harmonious and productive environments. At MAN 1 Sukabumi, this leadership model is evident in the principal's efforts to involve various stakeholders (teachers, students, parents, staff) in decision-making and program implementation, creating participatory mechanisms adaptive to community needs.

However, this study also reveals nuanced differences or enrichments that contribute new insights to the literature on Islamic leadership. For instance, while many studies focus on formal leadership or top-down policies, this research highlights the effectiveness of program orchestration by the vice-principal of student affairs, who systemically bridges value-based vision and daily practices. This approach demonstrates how Islamic leadership operates not only at the top level but is also decentralized within the execution structure, an aspect underexplored in previous literature.

Moreover, cultural innovations such as green corners, PHBS Festivals, and PHBS Ambassadors, facilitated periodically, are relatively uncommon in prior studies on Islamic school leadership. Most research focuses on value implementation in teaching processes or organizational structures, rather than as innovative mechanisms driving creative participation among students and teachers.

Furthermore, external validation through awards such as Adiwiyata and Healthy Madrasah adds a dimension of strong institutional motivation. While literature, such as that by Wardani and Anwar (2022), indicates that external recognition strengthens motivation and school reputation, its concrete application in the context of MAN 1 Sukabumi provides robust empirical illustration of how such recognition influences collective behavior and commitment.

This study is also consistent with other national research, such as that by Muslim (2024), which underscores the importance of integrating values like honesty and justice in primary school leadership practices. This consistency suggests that the core of Islamic leadership remains similar across educational levels, though its manifestations adapt to context.

A study at MAN Aliyah Al-Ittihadiyah in South Lampung (Izzah, 2022) also demonstrates techniques for internalizing religious character through systematic and structured student management, involving stages of transformation, transaction, and trans-internalization. Field findings at MAN 1 Sukabumi align with this model, particularly in how values are internalized through planning, routine activities, reflection, and reinforcement of a healthy school culture.

Nevertheless, this study adds value by illustrating the integration of institutional strategies (planning, monitoring, evaluation) with cultural innovations and external validation, resulting in a more dynamic and comprehensive approach.

Overall, this research not only reinforces consistency with literature emphasizing values as the foundation of Islamic leadership, exemplarity, participation, and internalization of spiritual values, but also opens new perspectives by highlighting program orchestration as a structural practice, cultural innovation as a dynamic driver, and external awards as motivational anchors. This positions the study as an authentic contribution to the development of a more contextual, creative, and impactful model of Islamic leadership in contemporary Indonesian educational institutions.

4. Future Research Directions

Observing the practice of Islamic values-based leadership in the Healthy Madrasah program at MAN 1 Sukabumi, which integrates exemplarity, program orchestration, collective participation, cultural innovation, and external recognition, reveals several promising and strategic research directions worthy of development. One significant yet underexplored area is the creation of sustainable quantitative evaluation models to systematically measure health and cultural impacts. A bibliometric study by Arar et al. (2022) indicates that contemporary research tends to emphasize policy dimensions, leadership styles, diversity, and innovation, but still lacks in-depth methodological frameworks for measuring the effectiveness of real-world programs (Heryanti et al., 2025). Therefore, future studies should focus on developing

metric-based and integrated evaluation instruments, such as information system applications, digital control boards, or digital cleanliness point systems, capable of monitoring indicators like illness-related absences, environmental cleanliness, and student fitness in real time and longitudinally.

Research in information technology represents another critical direction. The development of web-based applications for monitoring school health programs has gained attention in the context of nutrition education, as demonstrated by the web-based monitoring system in the Nutrition Goes to School program in Indonesia (Rahmawati et al., 2021). This opens opportunities to adapt and develop similar systems within madrasahs, enhancing the management of the Healthy Madrasah program through integrated digital monitoring and interactive feedback.

Furthermore, literature indicates a need for studies expanding on dimensions such as zakat (almsgiving), social justice, and the role of women in Islamic educational leadership. A bibliometric analysis by Triansyah et al. (2023) highlights that research in Islamic leadership is shifting toward trends like creativity, innovation, and prophetic leadership. Thus, future research should explore aspects such as gender equality, inclusiveness, and female empowerment within the Healthy Madrasah program, both from leadership and community participation perspectives.

Environmental and ecology-based education also offers an increasingly relevant lens. Studies reviewing educational management in the context of environmental protection in madrasahs indicate the potential of environment-based education programs to enrich Healthy Madrasah practices (Raudah et al., 2021). Integrating Islamic values with environmental conservation through green corners, greening initiatives, and values-based waste management could become a focus of future research, including measuring its impact on students' ecological awareness and school micro-climates.

Another important research direction is longitudinal examination of the sustainability of healthy cultures. Global studies on school leadership trends and future research directions show that leader effectiveness is dynamic and must continually evolve with changing times and new challenges, especially post-pandemic and in the digital era (Ahmad et al., 2023; Hariyanti et al., 2025). Long-term research is needed to assess whether the healthy culture persists after leadership changes or new external challenges, and how Islamic values can be maintained through leadership regeneration, institutional memory mechanisms, and adaptive program innovation.

Psychosocial and mental health aspects also warrant deeper exploration. While current focus remains on physical health and cleanliness, this should expand to psychological wellbeing, given the very real challenges of academic pressure, social dynamics, and post-pandemic learning stress. Integrating Islamic values with mental health literacy through tazkiyah (purification), peer support, and teacher guidance could innovate and deepen the Healthy Madrasah program's capacity to develop holistic students.

Furthermore, strengthening collaborative networks between madrasahs, community health centers (Puskesmas), and related institutions presents strategic opportunities for program promotion. External recognition such as Adiwiyata should not merely be awards, but could expand into opportunities for community research collaboration, youth health care training, and sustainable environmental campaigns. Herman et al. (2022) note that revitalizing madrasah leadership requires government and community participation to achieve systemic and sustainable improvement.

Additionally, expanding studies to comparative regional analyses supported by quantitative data and quality metrics deserves development. For example, comparative research across multiple madrasahs in different contexts (urban vs. rural, seismic vs. non-seismic zones, etc.) could enrich understanding of contextual factors influencing program

effectiveness. This is crucial to ensure policy recommendations are not one-size-fits-all but adaptable to local conditions.

Future research should also employ collaborative and participatory methodological approaches. Participatory Action Research enables students, teachers, and parents to co-design, implement, and evaluate the Healthy Madrasah program. Such approaches align with the scholarship of teaching and learning, the academic obligation to connect practice and reflection for improved learning outcomes.

Overall, future research should expand the framework of Islamic values-based leadership to be more inclusive and multidimensional. Quantitative research, digital monitoring, mental health integration, collaborative networking, environmental innovation, and participatory approaches represent highly relevant opportunities. Furthermore, deeper exploration is needed not only for program development, but also for policy, funding, and multi-stakeholder synergy to sustain healthy cultures as institutional legacies.

4. CONCLUSION

1 This study confirms that the implementation of Islamic values-based leadership in the Healthy Madrasah program at MAN 1 Sukabumi has successfully integrated spiritual values into the school's managerial system and culture. Values such as *ihsan* (excellence), *ta'dib* (character education), and *tazkiyah* (spiritual purification) have transcended mere moral guidelines to become operationalized in school policies, activities, and daily interactions. The principal's exemplary leadership, structural support from the Vice-Principal of Student Affairs, active participation of teachers, staff, students, and parents, along with program innovations and external recognition, constitute key elements of the program's success. These findings directly address the research questions regarding how Islamic values are internalized in leadership and health programs, how innovations are implemented participatively, and how the program impacts students and overall school culture.

Conceptually, these results reinforce value-based leadership and transformational Islamic leadership theories, demonstrating that strategically implemented religious values in leadership can drive comprehensive behavioral and organizational culture transformation. The study confirms that Islamic leadership emphasizing moral exemplarity, educational communication, and participatory management structures can transform health programs from temporary projects into long-term character and culture-building initiatives. Thus, while supporting existing literature on value integration in Islamic education, this research expands the discourse with concrete practical and operational dimensions.

The findings carry significant theoretical and practical implications. Theoretically, they provide empirical evidence that Islamic values can serve as strategic operational tools in building school organizational culture, particularly in health and environmental contexts. Practically, the leadership and governance model implemented at MAN 1 Sukabumi can be replicated in other madrasahs as best practices, adapted to local contexts. Innovations such as green corners, PHBS festivals, and student health ambassador programs demonstrate that health education can be packaged creatively, enjoyably, and with spiritual significance.

This study has several limitations. Its single-site focus requires cautious generalization of results. As a qualitative study, the data depend on informant subjectivity and researcher observations. The research also did not develop a structured quantitative evaluation system to longitudinally measure the program's impact on student physical health. Future studies should develop digital evaluation instruments for more accurate and sustainable monitoring of health and cleanliness indicators.

9 The primary scientific contribution of this research lies in demonstrating how Islamic values can be practically integrated into school governance and habitual practices. The findings reveal that Islamic leadership can transcend spiritual-moral boundaries to enter managerial and cultural realms,

ultimately affecting individual and collective behavioral changes. This not only supports existing literature but offers a practical model for value-oriented and health-focused Islamic educational reform.

These findings open pathways for numerous future studies, including developing value-based quantitative and longitudinal measurement models for Healthy Madrasah program effectiveness. Further investigation is needed regarding the long-term impacts of Islamic values-based leadership on student character formation, academic achievement, and psychological wellbeing. Research should also expand to examine how leadership regeneration dynamics affect the sustainability of established healthy cultures, ensuring success depends not on particular individuals but becomes institutionalized as living values.

Finally, this study makes concrete contributions to Islamic education literature, particularly in educational management, character education, and school health. By explaining how Islamic values are effectively applied in school governance and programs, it enhances our understanding of Islamic leadership's potential in creating healthy, dignified, and meaningful learning environments. Thus, this research not only addresses academic questions but offers practical impacts that can inspire tangible changes in educational practice.

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