aijis Afkâruna International Journal of Islamic Studies e-ISSN: 3025-8588

Afkaruna: International Journal of Islamic Studies (AIJIS)
Vol. 3 No. 2, March 2026, 238-247
https://ejournal.uiidalwa.ac.id/index.php/aijis

Organizational Behavior in Islamic Educational Institutions: A Study of Dynamics, Culture, and Leadership

Habibatur Rahmaniyah[1*], Ali Nasith[2]
[1] Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia
[2] Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia
[1]*roehbih@gmail.com*, [2]alinasith@pips.uin-malang.ac.id
*Correspondence

DOI: 10.38073/aijis.v3i2.5213

Received: January 2026	Revised: February 2026	Accepted: February 2026	Published: March 2026

Abstract

This research aims to analyze the dynamics of organizational behavior within Islamic educational institutions, focusing specifically on the interaction between an organizational culture based on Islamic values and prophetic leadership styles. The method employed is descriptive qualitative with a library research approach. Data were collected from various sources, including documents, scientific articles, and books. The results indicate that organizational behavior in Islamic educational institutions is unique, as it integrates modern management professionalism with spiritual values such as siddiq (truthfulness), amanah (trustworthiness), tabligh (advocacy), fathonah (wisdom), and tabayyun (verification). Effective leadership was identified as a key factor in managing group dynamics and strengthening a work culture that views "work as a form of worship." Consequently, the synchronization between the foundation's vision and the school's operational leadership is crucial in determining organizational stability and innovation in the era of disruption. This integration also supports institutional adaptability, strengthens employee commitment, and encourages sustainable educational development while maintaining Islamic identity and organizational integrity.

Keywords : ***Organizational Behavior, Islamic Education, Organizational Culture, Prophetic Leadership, Group Dynamics.***

Abstrak

Penelitian ini bertujuan untuk menganalisis dinamika perilaku organisasi dalam lembaga pendidikan Islam, dengan fokus khusus pada interaksi antara budaya organisasi yang berlandaskan nilai-nilai Islam dan gaya kepemimpinan profetik. Metode yang digunakan adalah deskriptif kualitatif dengan pendekatan studi kepustakaan (library research). Data dikumpulkan dari berbagai sumber, termasuk dokumen, artikel ilmiah, dan buku. Hasil penelitian menunjukkan bahwa perilaku organisasi dalam lembaga pendidikan Islam memiliki karakteristik yang unik karena memadukan profesionalisme manajemen modern dengan nilai-nilai spiritual seperti siddiq (kejujuran), amanah (dapat dipercaya), tabligh (menyampaikan kebenaran), fathonah (kecerdasan), dan tabayyun (verifikasi). Kepemimpinan yang efektif menjadi salah satu faktor penting dalam mengelola dinamika kelompok dan memperkuat budaya kerja yang memandang "bekerja sebagai bentuk ibadah". Oleh karena itu, sinkronisasi antara visi yayasan dan kepemimpinan operasional sekolah menjadi hal penting dalam menentukan stabilitas dan inovasi organisasi di era disrupsi. Integrasi tersebut juga mendukung kemampuan adaptasi lembaga, memperkuat komitmen tenaga kerja, serta mendorong pengembangan

Copyright © 2026 Habibatur Rahmaniyah, Ali Nasith
This article is licensed under CC-BY-SA

pendidikan yang berkelanjutan dengan tetap mempertahankan identitas Islam dan integritas organisasi.
Kata Kunci: *Perilaku Organisasi, Pendidikan Islam, Budaya Organisasi, Kepemimpinan Profetik, Dinamika Kelompok.*

INTRODUCTION

Islamic educational institutions in Indonesia, both Madrasah and Pesantren, currently stand at the center of a national education transformation that demands a high degree of professionalism amid the wave of digitalization[1]. In line with the Ministry of Religious Affairs' digital transformation policy, organizational behavior in Islamic educational institutions can no longer be managed conventionally. According to Rosmianty, the success of curriculum and policy implementation depends heavily on the extent to which internal dynamics, work culture, and leadership effectiveness move in tandem[2].

However, the reality on the ground reveals a significant *gap*. Many Islamic educational institutions remain caught up in internal conflicts between foundation authority and school management, which stalls innovation. An organizational culture that should be grounded in prophetic values often becomes no more than a slogan, without being firmly internalized in day-to-day work behavior. In addition, a leadership style that tends toward centralism frequently stifles educators' creativity in responding to rapid change.[3]

Based on research by Anggung, which reveals that educational institutions frequently experience problems among school components that are not accompanied by supportive organizational behavior, it is evident that a relationship exists in the implementation of effective education management. [4]

Previous research by Fauzi has highlighted the importance of Islamic organizational culture for teacher performance,[5] yet little research has examined how the interaction between group dynamics and prophetic leadership simultaneously shapes organizational behavior in the era of Society 5.0. Handayani and Pratama likewise emphasize that present-day educational organizations must be more adaptive to

[1] Nurhadi Hizbulloh et al., "Peningkatan Kualitas Manajemen Pendidikan Pondok Pesantren Salafiyah Di Era Globalisasi (Studi Pondok Pesantren Tradisional Kabupaten Ogan Komering Ilir Provinsi Sumatera Selatan)," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 001 (2023), https://doi.org/10.30868/ei.v12i001.7447.
[2] Rosmiaty Azis, "Implementasi Pengembangan Kurikulum,"*Jurnal Inspiratif Pendidikan* 7, no. 1 (2018): 44, https://doi.org/10.24252/ip.v7i1.4932.
[3] E. Mulyasa, *Manajemen Kepemimpinan Kepala Sekolah dalam Transformasi Pendidikan* (Jakarta: Bumi Aksara, 2023), hlm. 45.
[4] Muhammad Anggung Manumanoso Prasteyo, Hubungan Manusiawi Manajemen Pendidikan Dalam Kajian Perilaku Organisasi, *jurnal pencerahan* 16, no. 1 (2022).
[5] Ahmad Fauzi, "The Implementation of Islamic Organizational Culture in Improving Teacher Performance," *Journal of Islamic Education Management* 6, no. 1 (2021): hlm. 48, https://doi.org/10.15548/map.v6i1.2341.

technology, although the challenges of morality and work ethics remain the primary foundation for Islamic institutions.[6]

The present study builds on previous research by examining the factors that shape organizational behavior—namely dynamics, culture, and leadership—and their influence on the functioning of an organization's managerial system, as well as the cause-and-effect relationships among these aspects in practice. This study is important because organizational behavior is one of the supporting factors for a successful managerial system, and understanding each of its aspects will make it easier to build an effective educational managerial system.

METHOD

This research is a qualitative study employing a *library research* design. In line with Sugiyono's thinking, this research focuses on exploring the condition of the object naturally, without manipulation or experimentation. In this context, the researcher acts as the key instrument who gathers data through source triangulation techniques. The analysis process is carried out inductively to draw a deep understanding of the phenomenon under study, so that the final results emphasize the essence of meaning rather than population generalization.[7]

The data collection process in this study was carried out through a literature study utilizing secondary data sources. The data were gathered from various credible references, including official documents, scientific articles, and relevant literature. The researcher applied the documentation method as the primary technique for exploring and analyzing written materials that are strongly correlated with the research focus.[8].

Data analysis in this study refers to the interactive model developed by Miles and Huberman. The analysis process is carried out cyclically and continuously through three main stages, namely: data reduction to distill core information, data presentation (*data display*) to organize information systematically, and drawing conclusions and verification. These three flows are carried out continuously throughout the research process to ensure the validity of the findings in the field.[9] Data analysis was carried out by integrating organizational behavior with Islamic education to provide a comprehensive picture of the dynamics occurring in the field.

Testing the validity of the data is a fundamental aspect of qualitative research that serves to guarantee the validity of the findings. In this study, the researcher applied a credibility test through triangulation techniques. Conceptually, triangulation involves verifying data across sources, techniques, theories, and time. Specifically, the researcher

[6] S. Handayani dan A. Pratama, *Dinamika Perilaku Organisasi di Era Society 5.0* (Jakarta: Kencana, 2024), hlm. 112.
[7] Rizal dkk, Penelitian Kualitatif, *INNOVATIVE: Journal Of Social Science Research,* Volume3 Nomor 2 Tahun 2023
[8] Undari Sulung, & Mohamad Muspawi. Memahami Sumber Data Penelitian : Primer, Sekunder, Dan Tersier. *EDU RESEARCH (2024)*, vol *5 no* (3), hal.110-116. https://doi.org/10.47827/jer.v5i3.238
[9] Sofwatillah dkk., "Tehnik Analisis Data Kuantitatif Dan Kualitatif Dalam Penelitian Ilmiah," *Jurnal Genta Mulia* 15, no. 2 (2024): 79–91.

used theory and source triangulation to compare the findings with relevant literature and references. This step was taken to ensure originality and strengthen the credibility of the resulting research findings.[10]

RESULTS AND DISCUSSION

Organizational Behavior in Islamic Educational Institutions

Organizational behavior in Islamic educational institutions is a discipline that examines human interaction within the school or madrasah environment as integrated with Islamic values. Global organizational theory, by contrast, generally focuses on material productivity. Islamic educational institutions view the organization as a vehicle for *dakwah* and *tabligh*. Within it, every individual's behavior is conceived as being driven by *Ihsan*, namely the awareness that every professional act is watched over by God, thereby creating a standard of work quality that exceeds the demands of the formal contract.[11]

Organizational culture in Islamic educational institutions is transformed through the strengthening of *Ukhuwah Islamiyah* (brotherhood) and *Ta'awun* (mutual cooperation). This culture is not merely a routine of religious ritual, but the creation of a supportive work climate in which conflict is resolved through the mechanism of *Syura* or deliberative consultation (musyawarah). The 2023 literature emphasizes that the effectiveness of Islamic education organizations depends heavily on the extent to which these Islamic values become deeply ingrained in daily behavior, rather than remaining mere jargon in the school's vision and mission.[12] This creates a stable environment for the holistic development of students' character.

From the perspective of Islamic organizational behavior, work motivation is instilled and viewed through the lens of *Nawaitu* (intention), oriented toward achieving *Mardhatillah* (God's pleasure). This paradigm shifts the focus away from merely pursuing economic incentives toward spiritual satisfaction. Contemporary theory, however, also cautions that modern Islamic educational institutions must still pay attention to material welfare and the fair development of teacher professionalism, in accordance with the Islamic principle of justice (*'Adl*). It is this integration between meeting basic needs and pursuing otherworldly goals that becomes the key to the resilience of Islamic educational institutions in facing the challenges of globalization and digitalization in the future.[13]

---

[10] Arnild Augina Mekarisce, "Teknik Pemeriksaan Keabsahan Data Pada Penelitian Kualitatif Di Bidang Kesehatan Masyarakat," *Jurnal Ilmiah Kesehatan Masyarakat : Media Komunikasi Komunitas Kesehatan Masyarakat* 12, no. 3 (2020): 145–51, https://doi.org/10.52022/jikm.v12i3.102.

.[11] M. S. Arifin, *Manajemen Perilaku Organisasi pada Lembaga Pendidikan Islam di Era Disrupsi,* (Jakarta: Prenada Media, 2022), hlm. 45.

[12] Supardi, *Budaya Organisasi Madrasah Unggul: Teori dan Praktik Kontemporer,* (Yogyakarta: Pustaka Pelajar, 2021), hlm. 112.

[13] A. Wahyudi**,** "Digital Transformation and Organizational Behavior in Islamic Schools," *International Journal of Educational Research and Social Sciences*, Vol. 5, No. 2 (2024): 341-355.

.

The Dynamics of Interaction between Tradition and Modernity

Group dynamics in Islamic educational institutions are often influenced by familial structures. This aligns with Wahyu Widodo's view that the managerial system in Islamic educational institutions often adapts a nepotistic management style[14]. On the one hand, this creates high loyalty. On the other hand, it can create obstacles when professionalism clashes with a sense of "*pekewuh*" (reluctance/deference). Fundamentally, Islamic educational institutions are established with the aim of developing students' potential into individuals of Islamic character, with the perfection of faith, knowledge, deeds, and morals[15]. However, the institution's vision and mission are often hampered by misaligned leadership dynamics. The existence of a "duality of leadership" between the school principal (academic authority) and the head of the foundation (ownership authority) gives rise to disagreements within the governance system, which hinders the performance of the system being implemented. In this regard, it is certainly necessary to establish vertical and horizontal communication patterns through *tabayyun* (clarification) at every level of leadership regarding the intended goals[16]. Without *tabayyun* , factionalism can arise among teachers. Leaders can also collaborate on ideas they wish to implement so that the vision and mission can continue to run in accordance with the established regulations.

In solving any problem within an educational institution, it is important to apply deliberative consultation (musyawarah) as a communication tool for finding solutions. Musyawarah is not only the best solution, but also reflects respect for opinions and collective involvement[17]. Healthy dynamics in Islamic educational institutions are marked by the living tradition of *Syura* (deliberative consultation). Musyawarah is not merely a formality, but a space for uniting the various perceptions of individuals for the sake of a common good (maslahat)[18]. Every member of the school community has the right to voice their opinion and to receive structured fairness. Musyawarah has a higher level of participation compared with top-down decision-making, because every element feels more valued.

With regard to the analysis of the advantages and disadvantages of the "familial" approach: this basis has a positive impact in fostering a harmonious environment, since a familial foundation often makes the school community feel comfortable, which in turn

---

[14] Wahyudi Widodo, "Analisis Manajemen Nepotisme Di Pondok Pesantren," *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam* 8, no. 2 (2024): 152–62, https://doi.org/10.54437/alidaroh.v8i2.1765.

[15] Arum Purnamasari, "Strategi Guru Pendidikan Pancasila Dalam Meningkatkan Pemahaman Siswa Mengenai Keadilan Gender di SMKN 5 Surabaya," preprint, Zenodo, July 4, 2025, https://doi.org/10.5281/ZENODO.15804126. *Preprint, Zenodo,* 4 Juli 2025.

[16] Noor Utsman, "Penilaian kualitas informasi sebagai bentuk sikap tabayyun ketika menerima informasi di sosial media dan internet", *BIBLIOTIKA : Jurnal Kajian Perpustakaan dan Informasi*, Volume 2 Nomor 1, 2018

[17] Kuswiyanto dan Achmad Abu Bakar, "Musyawarah Dalam Islam: Implementasi Nilai-Nilai Ilahiyah Di Kehidupan MODERN," *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* 10, no. 1 (2025): 28–48, https://doi.org/10.47435/al-mubarak.v10i1.3329.

[18] Stephen P. Robbins dan Timothy A. Judge, *Organizational Behavior*, ed. ke-19 (Harlow: Pearson, 2022), hlm. 145.

benefits the functioning of a system that integrates every unit with the others. Its negative side, however, is the difficulty of enforcing firm discipline (punishment), owing to emotional closeness and seniority. This can certainly become a major obstacle within an institution if evaluation remains uneven and the handling of each problem fails to have an effect, causing problems to accumulate because they are fundamentally left unresolved. Leadership therefore needs an appropriate strategy for instilling discipline among every member of the school community, including the committee, teachers, staff, students, and others[19]

Organizational Culture and the Integration of Prophetic Values

The main foundation used by Islamic educational institutions to strengthen Islamic character is the application of prophetic values. According to Buya Hamka, prophetic values constitute a body of knowledge that, within its scope, is able to create a holistic scholarly nuance capable of answering the challenges of the times as well as social and cultural growth.[20] In Islamic educational institutions, the culture of "*Work as Worship*" is often known and applied through the concept of "*Al-Barakah*". Teachers customarily carry out their performance solely for the sake of blessing, with worship as the underlying purpose. Teachers in Islamic educational institutions tend to have high resilience because of their spiritual motivation. The loyalty displayed by teachers and staff is a manifestation of a work ethic that views difficulty as a form of "*jihad fi sabillah*". Consequently, whatever obstacles are faced will feel lighter and easier to overcome, because of the sincerity behind their intention in carrying out their duties.

The challenge, however, is ensuring that this spiritual culture is not used as a reason to disregard welfare and quality standardization. In practice, many teachers go beyond their duties and believe there will be a greater reward in the hereafter. Many Islamic educational institutions take advantage of this to meet their institutional needs through inhumane working conditions, since they do not provide compensation commensurate with the work performed.[21] An evaluation of quality-of-life considerations is therefore needed, upholding the values of fairness and welfare. This will foster a healthy environment within the institution's organization.

In one internal conflict that frequently occurs, Islamic educational institutions also need to practice financial transparency. Because of the many cases that have occurred, institutions that fail to provide adequate welfare for their teachers and staff often engage in unhealthy practices marked by injustice. Financial management through the application

[19] Badrul Mudarris and Mohammad Syifaur Rizal, *Manajemen Strategi Kepemimpinan Kepala Sekolah Dalam Meningkatkan Kedisiplinan Guru Dan Karyawan Di SMA Nurul Jadid | JIIP - Jurnal Ilmiah Ilmu Pendidikan*, n.d., accessed March 31, 2026, https://www.jiip.stkipyapisdompu.ac.id/jiip/index.php/JIIP/article/view/3406.

[20] Afiful Ikhawan dkk. (2022). Pendidikan Berbasis Nilai-Nilai Profetik Dalam Pemikiran Buya Hamka. *Katalog Buku STAI Muhammadiyah Tulungagung*, 1–91

[21] Nining Winarsih dan Asih Rindi, "Behind the Devotion: Structural Exploitation of Teachers in Private and Foundation Schools," *DISCOURSE: Indonesian Journal of Social Studies and Education* 3, no. 1 (2025): 12–23, https://doi.org/10.69875/djosse.v3i1.309.

of accountability must therefore genuinely be carried out while upholding the principle of honesty, so that the welfare of every school element is guaranteed and internal conflicts that damage the institution's motto are reduced[22].

The internalization of Islamic culture can be seen in the symbolism and identity reflected in the use of uniforms, greetings, and Islamic slogans as a strong group identity, which functions as a natural form of social control over the behavior of organization members. It is further reinforced by daily rituals such as communal Dhuha prayer or regular religious study sessions, which indirectly strengthen *bonding* among all elements of the institution[23].

Principal Leadership and Managerial Style

Leadership in Islamic educational institutions is multidimensional. A Madrasah Head or Islamic School Leader is required to possess *Managerial Skill* to manage operations and *Spiritual Leadership* to safeguard the morality of the school community[24]. An Islamic leader should apply the four principles of the Prophet's character (Shiddiq, Amanah, Tabligh, Fathonah) in becoming a leader, as implemented within modern management.

1. Shiddiq means being truthful in carrying out managerial duties in accordance with established regulations.
2. Amanah means being honest in maintaining financial transparency, such as in the management of assistance funds (BOS) or tuition fees (SPP)
3. Tabligh means conveying accurate and well-substantiated information in promoting the institution, with an Islamic branding attached to life values
4. Fathonah means a leader who is well-versed in present-day knowledge, particularly in developing technological knowledge and ongoing curriculum innovation.[25]

By applying these principles, the leadership characteristics of Islamic educational institutions (LPI) become stronger and more directed, further enhanced by *coaching* through a spiritual touch in every activity.

Overly authoritarian leadership has been shown to frequently stifle the creativity of young teachers, whereas transformational leadership grounded in prophetic values is able to move the organization forward more quickly in the era of disruption. It is important for a leader to have the ability to shift leadership styles according to need. An authoritarian leadership style does not always have a negative impact, since it can instill discipline in

[22] Bagus Setiawan and Shaleh Shaleh, "Akuntabilitas Sebagai Prinsip Pengelolaan Keuangan Lembaga Pendidikan," *AKUA: Jurnal Akuntansi Dan Keuangan* 2, no. 3 (2023): 171–76, https://doi.org/10.54259/akua.v2i3.1765.

[23]Sandrina, Saipul dan Choirun "Internalisasi Nilai Pendidikan Islam Dalam Tradisi Sepintu Sedulang Sebagai Representasi Identitas Budaya Melayu Bangka | Jurnal Pengabdian Masyarakat Dan Riset Pendidikan," accessed March 31, 2026, http://jerkin.org/index.php/jerkin/article/view/3821.Vol. 4 No. 2 (2025). https://doi.org/10.31004/jerkin.v4i2.3821

[24] E. Mulyasa, *Manajemen dan Kepemimpinan Kepala Sekolah* (Jakarta: Bumi Aksara, 2022), hlm. 112.

[25] Toto Tasmara, *Kesalehan Ritual dan Kesalehan Sosial* (Jakarta: Gema Insani Press, 2002), hlm. 78.

the performance of the school community[26]. A transformational leadership style, meanwhile, is the ideal leadership style for the present day, since according to Engkoswara and Aan (2011) it belongs to a leader with far-reaching vision who improves and develops the organization, making this leader a visionary one capable of adapting to present and future fields of knowledge[27]. If combined, these two leadership styles can invigorate Islamic educational institutions with a vision strongly imbued with Islamic character, along with life innovations that develop in line with present and future needs, driven by discipline in both intellectual character and moral conduct.

Integration of Dynamics, Culture, and Leadership in Organizational Behavior in Islamic Educational Institutions

The integration of dynamics, culture, and leadership is at the core of the effectiveness of organizational behavior in Islamic educational institutions. These three elements are interconnected within an ecosystem referred to as an "*Sistem Syariah Organisasional*." The group dynamics that emerge in the madrasah or Islamic school environment are strongly influenced by how prophetic leadership is able to direct collective energy into a productive work culture. This integration ensures that every individual acts not only professionally (administratively), but also spiritually (morally)[28]

Leadership in this respect functions to transform Islamic values into a tangible organizational culture. A leader acts not only as a manager, but as a *murabbi* (educator) who shapes the organizational climate through exemplary conduct. When trustworthy (amanah) leadership meets an organizational culture grounded in *Ukhuwah Islamiyah*, the dynamics that emerge are collaborative rather than competitive-destructive. Research from 2024 shows that this integration creates a very high level of "*Organizational Citizenship Behavior*" (OCB), in which teachers and staff are willing to work beyond their job descriptions for the benefit of the community and the institution[29]

At the practical level, organizational culture functions as a cohesive force within internal dynamics during periods of change or crisis. Strong leadership in Islamic institutions will use a culture of musyawarah to defuse conflict, so that organizational dynamics remain on track toward achieving an educational vision in accordance with Islamic law. This integration requires synchronization between modern management aspects and the traditions of the pesantren or madrasah. Academic literature from 2025

[26] Sri Wahyuni dkk., "Gaya Kepemimpinan Otoriter (Otokratis) Dalam Manajemen Pendidikan," *Educational Leadership: Jurnal Manajemen Pendidikan* 1, no. 2 (2022): 123–30, https://doi.org/10.24252/edu.v1i2.26148.

[27] Luthfi Akbar and Nani Imaniyati, "Gaya Kepemimpinan Transformasional Kepala Sekolah Terhadap Kinerja Guru," *Jurnal Pendidikan Manajemen Perkantoran* 4, no. 2 (2019): 176, https://doi.org/10.17509/jpm.v4i2.18012.

[28] R. Fauzi & M. Anwar, *Sinergi Kepemimpinan dan Budaya Organisasi di Lembaga Pendidikan Islam,* (Surabaya: Global Aksara Press, 2023), hlm. 89.

[29] T. S. Kurniawan, "*Integrative Behavior in Islamic Educational Institutions: A New Framework*," *Journal of Islamic Management and Leadership*, Vol. 9, No. 2 (2024): 110-125.

emphasizes that integration failure usually occurs when leadership is overly authoritarian and neglects the participatory culture that is a hallmark of Islamic organizations.[30]

Holistically, the synergy between dynamics, culture, and leadership will give rise to a strong *organizational identity*. It is this identity that distinguishes Islamic educational institutions from other, general educational institutions. The success of this integration is measured by the extent to which values of honesty, devotional discipline, and a strong work ethic are reflected in the daily behavior of all organization members. Organizational behavior in Islamic educational institutions thus becomes a manifestation of dakwah bil-hal (preaching through action), capable of adapting to the challenges of the times without losing its spiritual identity.[31]

CONCLUSION

Organizational behavior in Islamic educational institutions is a synthesis of Islamic values and strategic management. Upholding Islamic values together with well-integrated managerial practices will create a dynamic environment. Harmonious dynamics, a healthy work culture, and exemplary leadership are absolute prerequisites for Islamic educational institutions to compete in the modern era without losing their Islamic identity. Every member of the community within these institutions will enjoy guaranteed welfare, giving rise to trust in Islamic educational institutions and improving the quality of their human resources. This is demonstrated through maximum performance in carrying out job descriptions, underpinned by intellectual insight and noble character (akhlaqul karimah).

REFERENCES

Akbar, Luthfi, and Nani Imaniyati. "Gaya Kepemimpinan Transformasional Kepala Sekolah Terhadap Kinerja Guru." *Jurnal Pendidikan Manajemen Perkantoran* 4, no. 2 (2019): 176. https://doi.org/10.17509/jpm.v4i2.18012.

Arum Purnamasari. "Strategi Guru Pendidikan Pancasila Dalam Meningkatkan Pemahaman Siswa Mengenai Keadilan Gender di SMKN 5 Surabaya." Preprint, Zenodo, July 4, 2025. https://doi.org/10.5281/ZENODO.15804126.

Azis, Rosmiaty. "IMPLEMENTASI PENGEMBANGAN KURIKULUM." *Inspiratif Pendidikan* 7, no. 1 (2018): 44. https://doi.org/10.24252/ip.v7i1.4932.

Hizbulloh, Nurhadi, Afif Anshori, and Nur Hidayah. "Peningkatan Kualitas Manajemen Pendidikan Pondok Pesantren Salafiyah Di Era Globalisasi (Studi Pondok Pesantren Tradisional Kabupaten Ogan Komering Ilir Provinsi Sumatera Selatan)." *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 001 (2023). https://doi.org/10.30868/ei.v12i001.7447.

[30] N. Hidayah, *Dinamika Kelompok dan Resolusi Konflik dalam Perspektif Pendidikan Islam Kontemporer,* (Malang: UIN Maliki Press, 2025), hlm. 201.

[31] J. Junaidi, "Cultural Resilience in Islamic Schools: Leadership Perspectives 2026," *International Review of Islamic Educational Management*, Vol. 11, No. 1 (2026): 45-60.

Kuswiyanto, and Achmad Abu Bakar. "MUSYAWARAH DALAM ISLAM: IMPLEMENTASI NILAI-NILAI ILAHIYAH DI KEHIDUPAN MODERN." *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* 10, no. 1 (2025): 28–48. https://doi.org/10.47435/al-mubarak.v10i1.3329.

Mekarisce, Arnild Augina. "Teknik Pemeriksaan Keabsahan Data Pada Penelitian Kualitatif Di Bidang Kesehatan Masyarakat." *Jurnal Ilmiah Kesehatan Masyarakat : Media Komunikasi Komunitas Kesehatan Masyarakat* 12, no. 3 (2020): 145–51. https://doi.org/10.52022/jikm.v12i3.102.

Mudarris, Badrul, and Mohammad Syifaur Rizal. *Manajemen Strategi Kepemimpinan Kepala Sekolah Dalam Meningkatkan Kedisiplinan Guru Dan Karyawan Di SMA Nurul Jadid | JIIP - Jurnal Ilmiah Ilmu Pendidikan*. n.d. Accessed March 31, 2026. https://www.jiip.stkipyapisdompu.ac.id/jiip/index.php/JIIP/article/view/3406.

Prasteyo, Muhammad Anggung Manumanoso. *HUBUNGAN MANUSIAWI MANAJEMEN PENDIDIKAN DALAM KAJIAN PERILAKU ORGANISASI*. 16, no. 1 (2022).

Sandrina, et.al."Internalisasi Nilai Pendidikan Islam Dalam Tradisi Sepintu Sedulang Sebagai Representasi Identitas Budaya Melayu Bangka | Jurnal Pengabdian Masyarakat Dan Riset Pendidikan." Accessed March 31, 2026. http://jerkin.org/index.php/jerkin/article/view/3821.

Setiawan, Bagus, and Shaleh Shaleh. "Akuntabilitas Sebagai Prinsip Pengelolaan Keuangan Lembaga Pendidikan." *AKUA: Jurnal Akuntansi Dan Keuangan* 2, no. 3 (2023): 171–76. https://doi.org/10.54259/akua.v2i3.1765.

Sofwatillah, Risnita, M. Syahran Jailani, and Deassy Arestya Saksitha. "TEHNIK ANALISIS DATA KUANTITATIF DAN KUALITATIF DALAM PENELITIAN ILMIAH." *Jurnal Genta Mulia* 15, no. 2 (2024): 79–91.

Wahyuni, Sri, Sukatin Sukatin, Inda Nur Fadilah, and Winda Astri. "GAYA KEPEMIMPINAN OTORITER (OTOKRATIS) DALAM MANAJEMEN PENDIDIKAN." *Educational Leadership: Jurnal Manajemen Pendidikan* 1, no. 2 (2022): 123–30. https://doi.org/10.24252/edu.v1i2.26148.

Widodo, Wahyudi. "Analisis Manajemen Nepotisme Di Pondok Pesantren." *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam* 8, no. 2 (2024): 152–62. https://doi.org/10.54437/alidaroh.v8i2.1765.