

Participatory Strategic Planning Model: Accelerating Digital Transformation and Competitiveness in Islamic Educational Institutions

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ABSTRACT

Islamic educational institutions face dual pressures in the contemporary Society 5.0 era: preserving traditional religious values while rapidly responding to massive digital disruption. This study aims to formulate a conceptual model of participatory strategic planning to accelerate institutional competitiveness and navigate digital transformation effectively. Employing a qualitative approach with a Systematic Literature Review (SLR) design, this research systematically analyzes recent academic literature (2020–2026) regarding strategic management, participatory leadership, and educational technology in Islamic contexts. The findings reveal that centralized governance, often characterized by mono-leadership, significantly hinders institutional agility and stakeholder engagement. To overcome this managerial gridlock, the study proposes the Participatory Strategic Planning Model, which integrates three core pillars: the fundamental Islamic values of *Shura* and *Amanah*, an agile collective-delegative leadership structure, and the implementation of Islamic Digital Quality Management (IDQM). This model shifts strategic formulation into a data-driven, collaborative process utilizing SWOT analysis and PDCA cycles, effectively mitigating internal resistance toward digitalization. The study concludes that distributed authority and participatory governance are imperative for sustaining global competitiveness without compromising Islamic identity. Future empirical research across diverse educational typologies is strongly recommended to validate this conceptual framework.

Keywords: Strategic Planning, Participatory Leadership, Islamic Education, Digital Transformation, Competitive Advantage.

INTRODUCTION

Islamic education is a strategic instrument that is not only oriented toward forming a balance of spiritual, intellectual, and moral values (*insan kamil*), but is also required to be

Article History

Received: 26 April 2026 | Revised: 5 June 2026 | Accepted: 7 June 2026 | Available online: 8 June 2026

How to Cite this Article

Setiawan, Angga, Akhmad Muaddin, and Muchammad Eka Mahmud. "Participatory Strategic Planning Model: Accelerating Digital Transformation and Competitiveness in Islamic Educational Institutions." *Al-Munawwarah: Journal of Islamic Education* 2, no. 1 (2026): 86–96. <https://doi.org/10.38073/almunawwarah.v2i1.5031>.

agile in responding to technological disruptions in the era of globalization.¹ Entering the Society 5.0 era, digital transformation characterized by the presence of Artificial Intelligence (AI), the Internet of Things (IoT), and big data has forced Islamic educational institutions to revolutionize their management and curriculum approaches to remain relevant.² In this context, the survival and competitiveness of educational institutions are highly determined by managerial agility as well as systematically planned quality improvement strategies, without having to reduce the Islamic identity and values that serve as their main foundation.³

Despite the high urgency of such adaptation, practical reality shows that many Islamic educational institutions—such as pondok pesantren and madrasahs—are still shackled by rigid bureaucratic structures and traditional, centralized leadership patterns.⁴ The mono-leadership model, where the top leader or kiai becomes the absolute decision-maker, is indeed capable of producing fast decisions and maintaining the cultural stability of the institution.⁵ However, this authoritarian approach often limits the space for stakeholder participation, thereby hindering the growth of innovation and reducing institutional agility in responding to external dynamics. Furthermore, a meta-synthesis study reveals that the implementation of distributed leadership in a number of educational institutions in the Muslim world is still often artificial, hindered by hierarchical delegation where absolute control remains centered on the leader.⁶

This weak involvement of organizational elements comprehensively has a direct impact on the planning quality of educational institutions. Research by Fajar et al. (2026)⁷ and a case study by Supriani (2025)⁸ consistently found that the formulation of strategic plans is often reduced to a mere routine of fulfilling administrative burdens, drafted without a systematic environmental analysis, and not based on empirical data evaluation. To break through this managerial gridlock, a revitalization of governance toward a more democratic,

¹ Miftachul Huda et al., “Opportunities and Challenges of Islamic Education in the Digital Era,” *Ar-Fachruddin: Journal of Islamic Education* 1, no. 1 (2024): 1–11, <https://doi.org/10.7401/43ctqr44>.

² Reza Bagus Anugerah, “Transformasi Madrasah Dalam Menghadapi Tantangan Di Era Society 5.0,” *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 8, no. 2 (2023): 153–70, <https://doi.org/10.22515/attarbawi.v8i2.7889>; Mutiara Ariska et al., “Transformasi Manajemen Peserta Didik Di Lembaga Pendidikan Islam Pada Era Society 5.0,” *IHSAN: Jurnal Pendidikan Islam* 3, no. 1 (2025): 138–48, <https://doi.org/10.61104/ihsan.v3i1.500>.

³ Ahmadi Ahmadi, “Manajemen Pendidikan Islam Dan Tantangan Modernisasi : Tinjauan Literatur,” *Misbahul Ulum (Jurnal Institusi)* 6, no. 2 (2024): 145–65, <https://doi.org/10.70688/misbahululum.v6i2.444>; Suryaningtyas Puspa Wardhani et al., “Manajemen Pendidikan Islam Dalam Era Digital: Strategi Kurikulum Berbasis Nilai Islam Untuk Menghadapi Tantangan Globalisasi,” *Al-Idarah: Jurnal Kependidikan Islam* 14, no. 2 (2024): 164–75, <https://doi.org/10.24042/alidarah.v14i2.24561>.

⁴ Rahma Nuriyal Anwar, “Pola Dan Keberhasilan Kepemimpinan Kiai Di Pondok Pesantren,” *Jurnal Kependidikan Islam* 11, no. 2 (2021): 178–88, <https://doi.org/10.15642/jkpi.2021.11.2.178-188>; Muh Sulaiman Rifai Aprianus Mukin et al., “Gaya Dan Model Klasik Kepemimpinan Dalam Pendidikan Islam: Demokratis Dan Otoriter, Kharismatik Dan Laissez-Faire,” *Jurnal Cendekia Media Komunikasi Penelitian Dan Pengembangan Pendidikan Islam* 16, no. 02 (2024): 312–20, <https://doi.org/10.37850/cendekia.v16i02.754>.

⁵ Zainal Abidin et al., “Exploring Leadership Models in Islamic Education: A Comparative Study of Mono and Dual Leadership Structures in East Java Pesantren,” *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 17, no. 2 (2025): 1469–82, <https://doi.org/10.37680/qalamuna.v17i2.7833>.

⁶ Yara Yasser Hilal et al., “Exploring Distributed Leadership in the Muslim World: A Meta-Synthesis of Qualitative Studies,” *Leadership and Policy in Schools* 0, no. 0 (2025): 1–21, <https://doi.org/10.1080/15700763.2025.2521612>.

⁷ Arif Fajar et al., “Navigating Educational Excellence: The Implementation and Impact of Strategic Management in a Rural Islamic Boarding School Context,” *Indonesian Journal of Educational Management and Leadership* 4, no. 1 (2026): 132–43, <https://doi.org/10.51214/ijemal.v4i1.1903>.

⁸ Yuli Supriani, “Strategic Planning of Islamic Education at Muhammadiyah Terpadu Sendang Agung and SD Muhammadiyah Bandar Jaya,” *Jurnal Iqra': Kajian Ilmu Pendidikan* 10, no. 1 (2025): 514–30, <https://doi.org/10.25217/ji.v10i1.6220>.

participatory, and collective-delegative leadership is required.⁹ Theoretically and normatively, participatory leadership in Islamic education is not a new phenomenon, but rather an ideal synthesis between modern management epistemology and Islamic theology rooted in the principles of shura (consultation), amanah (responsibility), and adl (justice).¹⁰

A solid integration between strategic planning, participatory leadership, and technology utilization is an absolute prerequisite for achieving institutional competitiveness. Institutions that are capable of distributing their authority collaboratively are proven to be more resilient in managing quality innovation and executing digital transformation. This is highly relevant to current academic discourse, such as the concept of Islamic Digital Quality Management proposed by Burhanuddin et al. (2026),¹¹ which seeks to integrate digital transformation with Total Quality Management principles.¹² Strategic planning that actively engages teachers, staff, the community, and school committees will foster a strong sense of ownership, thereby mitigating resistance when executing technological adaptation programs. Based on the exploration of various literatures and previous studies, a clear research gap is evident. Most prior research still examines the issues of centralized leadership, madrasah strategic management, or the digitalization of Islamic education partially and separately. Not many studies have specifically interwoven these three elements into a single cohesive managerial model. Therefore, this study aims to analyze and formulate a conceptual model of participatory strategic planning based on participatory leadership. This study is expected to offer a comprehensive managerial framework for managers of Islamic educational institutions to accelerate competitiveness while navigating digital transformation in the modern era.

METHOD

This research utilizes a qualitative approach with a library research design that adopts the principles of a Systematic Literature Review (SLR). This design was selected because it allows the researcher to comprehensively identify, evaluate, and synthesize various current academic literatures related to strategic planning, participatory leadership, and digital transformation within the context of Islamic education. Through this approach, the researcher can construct a solid conceptual framework based on the patterns and findings of previous research.

⁹ Lukman Hakim et al., "Transforming Islamic Boarding School Education: Institutional Modernization and Quality Improvement in Tebuireng Jombang," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 3 (2025): 3881–94, <https://doi.org/10.35445/alishlah.v17i3.7685>; Akhmad Fauzi Sayuti, "KEPEMIMPINAN DEMOKRATIS KIAI PESANTREN (STUDI DI PONDOK PESANTREN MAMBAUL ULUM CENTREN PANGTONGGAL PAMEKASAN)," *Ilmuna: Jurnal Studi Pendidikan Agama Islam* 8, no. 1 (2026): 583–98, <https://doi.org/10.54437/ilmuna.v8i1.3002>.

¹⁰ Khalid Arar et al., "Islamic Educational Leadership: A Systematic Review of Empirical Evidence and a Conceptual Framework," *Journal of Educational Administration and History* 0, no. 0 (2026): 1–33, <https://doi.org/10.1080/00220620.2026.2671907>; Ujang Suyatman et al., "Collaborative Strategic Leadership in Madrasahs: Integrating Islamic Governance and Distributed Leadership for Educational Quality," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 11, no. 1 (2026): 208–21, <https://doi.org/10.31538/ndhq.v11i1.366>.

¹¹ Muhammad Burhanuddin et al., "The Digitalization of Quality Management in Islamic Education Toward Quality Education: A Bibliometric Analysis of Scopus Trends," *Thawalib: Jurnal Kependidikan Islam* 7, no. 1 (2026): 137–54, <https://doi.org/10.54150/thawalib.v7i1.912>.

¹² Imron Muttaqin et al., "Competitive Advantage Management of Madrasah In the Artificial Intelligence Era," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 4 (2025): 661–80, <https://doi.org/10.31538/munaddhomah.v6i4.2292>; Weni Febriliani Eka Prasasti and Siti Julaiha, "Innovation and Continuous Improvement in Islamic Education: A Literature Review on Concepts, Implementation, and Challenges in the Digital Era," *Journal of Educational Management Research* 4, no. 4 (2025): 1587–96, <https://doi.org/10.61987/jemr.v4i4.1537>.

Data collection was conducted through a systematic literature search across various reputable academic databases, at both national and international levels. The search process utilized specific keywords and Boolean operators to filter relevant literature, such as “strategic planning”, “participatory leadership”, “digital transformation”, as well as “Islamic education” or “madrasah”. To ensure data relevance and recency, the researcher established strict inclusion criteria, namely: (1) literature in the form of scientific journal articles (both nationally accredited and internationally reputable) and academic book chapters; (2) published within the last six years (2020–2026); and (3) focused on institutional management, leadership, and technological adaptation in Islamic educational institutions (madrasahs, pesantren, as well as Islamic higher education). Opinion articles, non-academic reports, or publications that did not undergo a peer-review process were excluded from this study.

The screened and collected data were then analyzed using content analysis and thematic analysis techniques. In the initial stage, the researcher performed data reduction by classifying the literature into three main themes: the normative foundation of planning, the praxis of participatory leadership, and the urgency of digital transformation. Subsequently, the researcher examined and compared the findings from each literature to identify consistencies, differences, and implementation gaps in the field. The final stage of the analysis focused on an interpretative synthesis of the data, wherein all findings were integrated into a new conceptual framework designated as the Participatory Strategic Planning Model.

RESULTS AND DISCUSSION

Philosophical Foundations and the Transition of Islamic Education Planning

Strategic planning in Islamic education cannot be reduced to a mere administrative function; rather, it possesses a theological and philosophical foundation rooted in the fundamental values of Islamic teachings. Planning in Islamic education has a strong normative basis. The Qur'an provides many guidance regarding the importance of planning and preparation in every human activity. One of the verses frequently used as a foundation is QS. Al-Hashr verse 18:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

Meaning: "O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow (the hereafter)—and fear Allah. Indeed, Allah is Acquainted with what you do."

This verse explains that every human being should pay attention to what is prepared for tomorrow. It indicates that Islam strongly emphasizes the importance of careful planning in life, including in the field of education. Accordingly, Islamic education planning is not only related to the formulation of educational programs, but also reflects a moral and spiritual responsibility in preparing future generations.

Rahmatullah et al. (2025)¹³ assert that the vision and mission of Islamic educational institutions (such as pesantren) that are strongly rooted in the value of tawhid are proven capable of guiding all stages of strategic planning, implementation, and evaluation consistently. Furthermore, Arar et al. (2026)¹⁴ conceptualize that Islamic educational leadership and governance operate through two interconnected core dimensions: a core spiritual dimension (such as *Taqwa* and *Ikhlās*) and the application of administrative principles which include *Amanah* (trustworthiness), *Sidq* (honesty), *Adl* (justice), and *Shura*

¹³ Rahmatullah Rahmatullah et al., "STRATEGIC MANAGEMENT MODEL BASED ON ISLAMIC VALUES IN ISLAMIC BOARDING SCHOOL EDUCATION," *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam* 6, no. 2 (2025): 218–34, <https://doi.org/10.32478/leadership.v6i2.3760>.

¹⁴ Arar et al., "Islamic Educational Leadership."

(consultation). These normative values as a whole function as a moral anchor as Islamic educational institutions transition to adopting modern management instruments.

In practice, this governance transition requires Islamic educational institutions to integrate these spiritual values with contemporary managerial metrics. For instance, Labib et al. (2026)¹⁵ highlight the importance of implementing SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis in strategic management to map internal strengths and external challenges precisely. Through this measurable mapping, educational institutions can formulate more adaptive strategic steps, such as balancing the religious curriculum (*diniyah*) with the demands of cutting-edge technological proficiency in order to respond to changing societal needs.

Even though strategic management instruments have begun to be adapted, the practical reality in the field reveals a number of crucial implementation constraints. Fajar et al. (2026)¹⁶ found in their study that crucial stages such as internal and external environmental analyses are frequently conducted in an unsystematic manner. Consequently, strategy formulation is not entirely data-driven, and the evaluation process focuses more on the execution of routine activities rather than measuring the achievement of the strategic objectives themselves.

This managerial gap is reinforced by the findings of Supriani (2025),¹⁷ which highlight that limited human resources and a weak understanding of strategic management often trap the evaluation stage into a mere fulfillment of administrative requirements. The absence of long-term evaluation instruments causes the policies adopted to be less responsive. Therefore, Supriani (2025)¹⁸ recommends the need for a comprehensive strategic evaluation system, wherein policy repositioning is based on factual data without abandoning Islamic values.

From these various findings, a common thread can be drawn that Islamic educational institutions are currently in a crucial transition phase. They are required not only to formulate an education vision that is noble philosophically, but must also be capable of translating it into measurable, rational, and adaptive strategic management matriculation against external challenges.

The Praxis of Participatory Leadership (Shura) in Decision-Making

The success of strategic planning execution highly depends on the governance and leadership models applied within the institution. In the tradition of Islamic educational institutions, particularly pondok pesantren, the leader figure is often identified with authoritarian patterns or mono-leadership. Abidin et al. (2025)¹⁹ explain that this mono-leadership model can indeed produce a very rapid decision-making process because it relies entirely on the personal authority of the kiai. However, this model is prone to triggering institutional stagnation when confronted with modern managerial complexities. Therefore, a strategic shift toward participatory leadership patterns—such as dual leadership involving family forums and foundation structures—is required to build an organizational culture that is inclusive and agile in adapting.

¹⁵ Abdul Nafi' Al Labib et al., "Strategic Planning for Educational Quality Improvement: A SWOT Analysis Approach and Implementation," *JoIEM (Journal of Islamic Education Management)* 7, no. 1 (2026): 1–15, <https://doi.org/10.30762/joiem.v7i1.7169>.

¹⁶ Fajar et al., "Navigating Educational Excellence."

¹⁷ Supriani, "Strategic Planning of Islamic Education at Muhammadiyah Terpadu Sendang Agung and SD Muhammadiyah Bandar Jaya."

¹⁸ Supriani, "Strategic Planning of Islamic Education at Muhammadiyah Terpadu Sendang Agung and SD Muhammadiyah Bandar Jaya."

¹⁹ Abidin et al., "Exploring Leadership Models in Islamic Education."

This transformation toward a collective-delegative governance is proven to bring significant structural impacts on the progress of educational institutions. A case study conducted by Hakim et al. (2025)²⁰ at Pesantren Tebuireng found that the transition from a charismatic leadership style toward a delegative-collective model successfully encouraged the birth of a more professional and innovative governance system. This change led directly to an increase in the quality of human resource recruitment and the quality of graduates. Similar managerial agility was also identified by Sukandar et al. (2026)²¹ at Pesantren Al-Amien Prenduan, where the institution adopted agile leadership through the Majelis Kiai (Council of Kiai) structure. This structure functions as a participatory strategic decision-making body that allows the institution to evaluate planning continuously in the era of disruption.

The tangible implementation of participatory leadership in Islamic education has several practical foundations rooted in religious values. Sayuti (2026)²² formulates that the democratic leadership of a kiai manifests through six main dimensions: institutional consultation (shura), delegation of authority, two-way communication, moral exemplary, administrative transparency, and human resource empowerment. In line with this, Suyatman et al. (2026)²³ emphasize that the active involvement of various stakeholders—ranging from participatory vision formulation to the distribution of operational authority—proves crucial in supporting educational quality. This collaborative approach is substantially capable of strengthening a participatory work culture, increasing public trust, and maintaining the stability of educational quality sustainably.

Although this leadership model offers many advantages, the adoption of democratic values in Islamic educational institutions is not completely free from cultural barriers. A meta-synthesis study conducted by Hilal et al. (2025)²⁴ warns that the practice of distributed leadership in educational institutions within the Muslim world is often still shackled by deeply rooted hierarchical norms. The practice tends to be stalled at the hierarchical delegation phase, where input from teachers is only requested selectively, while decision control and absolute authority remain unreleased by the top leader. This phenomenon confirms that democratization in Islamic education planning is not enough to be engineered merely through changes in formal administrative structures. Institutions must sincerely re-actualize the essence of shura (consultation) and amanah teachings to dismantle rigid bureaucratic cultures, ensuring that the participation of all institutional elements is not just a pseudo-formality.

Digital Transformation as a Competitiveness Accelerator

In the architecture of modern strategic planning, participatory leadership cannot be separated from the imperative of digitalization. Entering the Society 5.0 era, digital transformation is no longer just an alternative discourse, but an absolute prerequisite for accelerating the quality and competitiveness of Islamic educational institutions.²⁵ The integration of cutting-edge technologies such as Artificial Intelligence (AI), the Internet of Things (IoT), and big data is proven capable of revolutionizing the efficiency of student management, facilitating learning personalization, and supporting decision-making that is

²⁰ Hakim et al., “Transforming Islamic Boarding School Education.”

²¹ Ahmad Sukandar et al., “Agile Leadership in Islamic Boarding School: An Exploratory Study of Team Iteration and Collaboration Practices in Times of Disruption: Case Study at Al-Amien Prenduan Islamic Boarding School, Sumenep, Madura,” *Tadbir: Jurnal Studi Manajemen Pendidikan* 10, no. 1 (2026): 305–26, <https://doi.org/10.29240/jsmp.v10i1.15349>.

²² Sayuti, “KEPEMIMPINAN DEMOKRATIS KIAI PESANTREN (STUDI DI PONDOK PESANTREN MAMBAUL ULUM CENTREN PANGTONGGAL PAMEKASAN).”

²³ Suyatman et al., “Collaborative Strategic Leadership in Madrasahs.”

²⁴ Hilal et al., “Exploring Distributed Leadership in the Muslim World.”

²⁵ Anugerah, “Transformasi Madrasah Dalam Menghadapi Tantangan Di Era Society 5.0.”

entirely data-driven.²⁶ Empirically, madrasahs or Islamic educational institutions that successfully execute the digitalization of their services—including through the implementation of hybrid curricula and the utilization of information systems—show a significant increase in competitive advantage amidst intense educational competition.²⁷ This success aligns with the findings of Mahsusi et al. (2024),²⁸ which prove that digital transformation plays a central role in creating administrative efficiency and strengthening the international standards of an excellent madrasah.

Despite offering transformative opportunities, the digitalization of Islamic education also raises non-trivial structural challenges. Prasasti and Julaiha (2025)²⁹ critically highlight that limited technological infrastructure and the low capacity of digital literacy among educators remain major obstacles in many institutions. This is where the role of participatory leadership becomes highly crucial. Educational leaders are required to orchestrate collaboration among all stakeholders to overcome these gaps in facilities and competence.³⁰ By involving teachers and staff dialogically in the process of designing technology adaptation strategies, institutions can minimize internal cultural resistance, allowing educational technology innovations to be accepted and implemented optimally.³¹

Furthermore, the essential challenge of modernization and digitalization is not merely a matter of infrastructure, but how to protect the authenticity of Islamic values from potential moral degradation.³² Therefore, the Islamic education curriculum in the digital era must be recalibrated so that the utilization of interactive technology does not erode the moral, ethical, and spiritual principles of students.³³ As a strategic response to this dynamic, Burhanuddin et al. (2026)³⁴ formulated the idea of Islamic Digital Quality Management (IDQM), a holistic framework that integrates normative Islamic values, Total Quality Management (TQM) principles, and the acceleration of digital transformation. This model reinforces the argument that the sustainable competitiveness of Islamic educational institutions can only be realized if digital innovation is guarded by a participatory leadership ecosystem that constantly stands upon religious values.³⁵

Conceptual Model of Participatory Strategic Planning

Synthesizing various findings and analyses from the previous sections, this study formulates a "Conceptual Model of Participatory Strategic Planning" as a holistic framework

²⁶ Ariska et al., "Transformasi Manajemen Peserta Didik Di Lembaga Pendidikan Islam Pada Era Society 5.0."

²⁷ Muttaqin et al., "Competitive Advantage Management of Madrasah In the Artificial Intelligence Era."

²⁸ Mahsusi et al., "Achieving Excellence: The Role of Digital Transformation in Madrasah Management and Islamic Culture," *Cogent Arts & Humanities* 11, no. 1 (2024): 2304407, <https://doi.org/10.1080/23311983.2024.2304407>.

²⁹ Prasasti and Julaiha, "Innovation and Continuous Improvement in Islamic Education."

³⁰ Hasan Baharun and Almakkiyatul Mukarramah, "Digital Based Madrasahs: The Strategy to Improve the Quality of Madrasah Ibtidaiyah Performance," *Al Ibtida: Jurnal Pendidikan Guru MI* 10, no. 1 (2023): 119–33, <https://doi.org/10.24235/al.ibtida.snj.v10i1.13075>; Prasasti and Julaiha, "Innovation and Continuous Improvement in Islamic Education."

³¹ Nurul Hidayah et al., "TRANSFORMASI LEMBAGA PENDIDIKAN ISLAM MENGHADAPI ERA SOCIETY 5.0," *At-Tajdid: Jurnal Pendidikan dan Pemikiran Islam* 7, no. 2 (2023): 337–43, <https://doi.org/10.24127/att.v7i2.2979>.

³² Ahmadi, "Manajemen Pendidikan Islam Dan Tantangan Modernisasi"; Huda et al., "Opportunities and Challenges of Islamic Education in the Digital Era."

³³ Wardhani et al., "Manajemen Pendidikan Islam Dalam Era Digital."

³⁴ Burhanuddin et al., "The Digitalization of Quality Management in Islamic Education Toward Quality Education."

³⁵ Faisol Hakim, "A Model for Vocational Curriculum Management in Senior High Schools to Enhance Graduate Independence," *Nawasena: Interdisciplinary Journal of Islamic Studies* 1, no. 1 (2026): 24–36.

for Islamic educational institutions.³⁶ This model is constructed upon three main pillars: a management philosophy rooted in normative Islamic values, a collective-delegative leadership structure that enlivens the principle of shura, and the acceleration of competitiveness through the adoption of Islamic Digital Quality Management (IDQM) (Burhanuddin et al., 2026). The organic integration of these three pillars functions as a catalyst ensuring that institutional modernization and managerial innovation can move hand in hand without sacrificing the traditional identity of either pesantren or madrasahs.³⁷

Operationally, this model moves through three cyclical stages. The first stage is Participatory Strategy Formulation. In this phase, the process of formulating the vision, mission, and environmental mapping (SWOT analysis) is no longer monopolized by the sole authority of the top leader, but is rather decentralized through the active involvement of all stakeholders—such as teachers, staff, school committees, and community figures—via egalitarian consultative forums.³⁸ Grounded in the rationality of empirical data, educational institutions identify the challenges of the Society 5.0 era to design competitive advantage initiatives, such as the establishment of excellent classes, hybrid programs, or digital innovation centers.³⁹

The second stage focuses on Collaborative and Agile Implementation. To execute the strategic plan, educational institutions must reconstruct their governance from mono-leadership toward dual governance (dual leadership) or distributed leadership.⁴⁰ Program execution is delegated to autonomous work teams supported by information technology infrastructure to guarantee administrative efficiency and service personalization.⁴¹ In this phase, the leader (kiai or madrasah principal) acts as an orchestrator and facilitator who guards gradual technological adaptation, builds an inclusive work culture, and mitigates potential internal resistance against digital disruption.

The third stage culminates in Continuous Digital and Spiritual-Based Evaluation. The weaknesses of evaluation, which often get trapped in mere administrative formalities, are overcome by implementing a continuous quality improvement cycle (Plan-Do-Check-Act) married with the IDQM framework. Strategic evaluation is conducted transparently to measure institutional agility, the effectiveness of digital innovations, and the successful internalization of moral values such as Amanah and Ikhlas among students. Through this participatory and data-driven evaluation mechanism, Islamic education planning documents transform from mere piles of bureaucratic paperwork into a living, adaptive navigation compass with high competitiveness amidst the constellation of global education.

CONCLUSION

The acceleration of the competitiveness of Islamic educational institutions in the Society 5.0 era cannot be achieved merely through partial technology adoption; it requires a fundamental overhaul of the governance and strategic planning paradigms. This study concludes that the Participatory Strategic Planning Model is an essential framework to break the managerial gridlock caused by hierarchical and centralized mono-leadership patterns.

³⁶ Rahmatullah et al., “STRATEGIC MANAGEMENT MODEL BASED ON ISLAMIC VALUES IN ISLAMIC BOARDING SCHOOL EDUCATION.”

³⁷ Ahmad Qurtubi, “Modernization of Islamic Boarding School Education: Balancing Tradition and Contemporary Demands,” *Journal of Educational Management Research* 5, no. 3 (2026): 2654–64, <https://doi.org/10.61987/jemr.v5i3.2091>.

³⁸ Labib et al., “Strategic Planning for Educational Quality Improvement”; Suyatman et al., “Collaborative Strategic Leadership in Madrasahs.”

³⁹ Muttaqin et al., “Competitive Advantage Management of Madrasah In the Artificial Intelligence Era.”

⁴⁰ Abidin et al., “Exploring Leadership Models in Islamic Education.”

⁴¹ Mahsusi et al., “Achieving Excellence.”

This model successfully integrates three main pillars: (1) fundamental Islamic values (such as *Amanah* and *Shura*) as a moral foundation, (2) collective-delegative leadership that distributes authority agilely, and (3) digital transformation based on Islamic Digital Quality Management (IDQM) as a competitiveness instrument.

In practice, the implementation of this participatory governance shifts strategic formulation from a mere administrative routine to a data-driven process through comprehensive environmental analysis (SWOT). The active involvement of all stakeholders—ranging from *kiai*, madrasah principals, teachers, and staff, to school committees—has proven capable of building a strong sense of ownership, mitigating cultural resistance to technological innovation, and creating a continuous quality evaluation system (PDCA) that remains rooted in the spirituality of Islamic education.

Although this conceptual model offers a comprehensive solution, this study has limitations as it is based on a Systematic Literature Review approach. Therefore, future research is highly recommended to conduct empirical testing through field studies (both qualitative and quantitative) across various typologies of Islamic educational institutions, such as excellent madrasahs, *salafiyah* Islamic boarding schools, and higher education institutions. Such testing will be highly beneficial in validating the effectiveness of this model in addressing real operational constraints in the field.

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