



***Pesantren*-Based Leadership Management in Strengthening Organizational Culture at Madrasah Ibtidaiyah**

Nur Qomariah*

Universitas Wali Songo Gempol, Pasuruan, Indonesia

akuu44@gmail.com

*Correspondence

Article Information:

Received: 3 June 2026

Revised: 11 August 2026

Accepted: 13 August 2026

Published: 14 August 2026

Keywords:

Leadership Management,
Pesantren Values, *Madrasah*
Principal, Organizational
Culture, Islamic Educational
Management.

Abstract

This study examines how leadership management in a *pesantren*-based *madrasah* strengthens organizational culture through the integration of managerial functions and *pesantren* values. A qualitative case study was conducted at MI Walisongo Gempol, Pasuruan, involving one principal, two teachers, and one education staff member selected purposively. Data were collected through participatory observation, semi-structured in-depth interviews, and documentation, and analyzed using the interactive model of Miles, Huberman, and Saldaña through data condensation, data display, and conclusion drawing and verification. The findings reveal four interconnected patterns. First, *shura* is operationalized through participatory planning and collective decision-making, strengthening shared commitment and organizational ownership. Second, *amanah* provides an ethical foundation for task distribution, delegation, responsibility, and accountability. Third, *tarbiyah* shapes supervision as a developmental process that combines professional guidance, reflection, and continuous improvement. Fourth, *uswah hasanah* functions as a mechanism for internalizing discipline, integrity, religiosity, responsibility, and organizational commitment through exemplary leadership. Based on these findings, the study formulates the *Pesantren*-Based Leadership Management for Organizational Culture (PBLM-OC) framework, which explains the processual relationship among *pesantren* values, management functions, leadership practices, and organizational culture. The study contributes to Islamic educational management by positioning *pesantren* values as operational principles within leadership management rather than merely normative institutional attributes.

How to Cite this Article: Qomariah, N. (2026). *Pesantren*-Based Leadership Management in Strengthening Organizational Culture at Madrasah Ibtidaiyah. *Organon: Journal of Islamic Education Management*, 1(2), 59–71. <https://doi.org/10.38073/organon.v1i2.5727>

INTRODUCTION

The leadership of *madrasah* principals is one of the strategic elements in determining the direction, effectiveness, and sustainability of Islamic educational institutions. The role of a *madrasah* principal is not only related to the implementation of administrative and managerial functions, but also includes the ability to build a shared vision, develop human resources, guide

learning processes, and shape the values and behaviors that constitute the organization's identity.¹ In the context of *pesantren*-based *madrasahs*, these leadership functions become increasingly complex because principals operate within an educational environment that integrates formal management systems with *pesantren* traditions, values, and culture. Therefore, leadership effectiveness is not only determined by professional managerial competence, but also by the leader's ability to integrate educational management principles with the living values of the *pesantren* environment.

This complexity becomes even more significant amid changes in the educational landscape characterized by demands for quality improvement, accreditation, teacher professionalism, technological development, and increasing societal expectations toward Islamic educational institutions. On the one hand, *pesantren*-based *madrasahs* are required to be adaptive to change; on the other hand, they are responsible for preserving their identity, traditions, and institutional values. Values such as ikhlas (sincerity), amanah (trustworthiness), shura (consultation), ukhuwah (brotherhood), ta'awun (cooperation), tawadhu' (humility), tarbiyah (education), and uswah hasanah (exemplary conduct) do not merely function as moral teachings, but have the potential to become organizational values that influence how decisions are made, tasks are distributed, members are developed, and working relationships are established. Therefore, the main challenge of leadership in *pesantren*-based *madrasahs* is not choosing between managerial modernization and tradition preservation, but rather finding an integrative pattern between the two in institutional practice.²

The perspective of organizational culture provides an important framework for understanding this process. Organizational culture encompasses values, beliefs, norms, and shared assumptions that guide members in thinking and acting.³ In educational institutions, organizational culture is reflected in interaction patterns, work discipline, habits, decision-making mechanisms, quality orientation, and how institutional members interpret responsibility and organizational goals. In *pesantren*-based *madrasahs*, organizational culture has a distinctive character because it is shaped not only through formal structures and policies, but also through religious habituation,⁴ leadership exemplarity, *pesantren*-based social relations, and the internalization of Islamic values

¹ Jainul Abidin dkk., "Unravelling the Dynamics of Madrasah Principal Performance and Teacher Quality: A Literature Review," *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan* 10, no. 01 (2024): 89–102, <https://doi.org/10.32678/tarbawi.v10i01.9337>; Suhada Aulia Fahra dan Makmur Syukri, "The Role of the Madrasah Principal's Supervision in Enhancing the Performance Quality of School Administrative Personnel," *Thawalib: Jurnal Kependidikan Islam* 6, no. 1 (2025): 195–208, <https://doi.org/10.54150/thawalib.v6i1.719>.

² Zainal Abidin, "Implementation of the Merdeka Curriculum in the Society 5.0 Era," *Nidhomiyah: Jurnal Manajemen Pendidikan Islam* 6, no. 2 (2025): 141–52, <https://doi.org/10.38073/nidhomiyah.v6i2.2696>.

³ William G. Tierney, *The Impact of Culture on Organizational Decision-Making: Theory and Practice in Higher Education* (Taylor & Francis, 2023); Addisalem Tadesse Bogale dan Kenenisa Lemi Debela, "Organizational culture: a systematic review," *Cogent Business & Management* 11, no. 1 (2024): 2340129, <https://doi.org/10.1080/23311975.2024.2340129>.

⁴ Sukandar Hadi dkk., "A Character-Based Management Model of Pesantren Education for Strengthening Students' Nationalism and Patriotism," *Indonesian Research Journal in Education [IRJE]* 10, no. 1 (2026): 262–76, <https://doi.org/10.22437/irje.v10i1.51130>; Muhammad Najib dkk., "Curriculum Management and Power Relations: Strategies for Multicultural Character Development of Santri in Traditional Pesantren," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (2026): 109–24, <https://doi.org/10.31538/munaddhomah.v7i1.2261>.

in both academic and non-academic activities. Therefore, the leadership of the *madrasah* principal plays a crucial role as a bridge between the values embraced by the organization and the institutional practices carried out in daily operations.

Recent studies show that the relationship between Islamic educational leadership, religious values, and organizational culture has received increasing attention. Arifin et al. (2024)⁵ demonstrate that transformative kiai leadership through vision, collaborative communication, integrity, and exemplarity contributes to the development of *pesantren* organizational culture. Mundiri and Iqna'a (2025)⁶ found that integrative leadership in *pesantren*-based educational institutions is formed through the combination of managerial functions with values of trustworthiness, exemplarity, and involvement in scholarly traditions. Meanwhile, Supriyono et al. (2025)⁷ show that Islamic pedagogical models such as ta'dib and tarbiyah can produce different leadership practices and school culture characteristics. These findings indicate that Islamic values do not stand apart from leadership, but rather influence how power, relationships, dialogue, and organizational processes are enacted.

More recent studies have even begun to explicitly integrate Islamic values with management functions and school culture formation. Zufriyatun et al. (2025)⁸ show that the values of tawhid, amanah, and shura can be integrated into *madrasah* managerial supervision to strengthen leadership effectiveness and educational governance. Nugraha and Rohayani (2025)⁹ demonstrate how Islamic values can be operationalized through exemplarity, governance routines, monitoring, and distributed participation, thereby shaping specific school cultures. Iskandar et al. (2026)¹⁰ also found that Islamic leadership management in developing religious school culture is implemented through planning, organizing, implementation, and evaluation functions, accompanied by the principal's role as a moral and spiritual role model. In the *madrasah* context, Setiawan and Astuti (2026)¹¹ show that quality culture develops through the integration of leadership vision, Islamic value exemplarity, academic supervision, teacher development, shared responsibility, and continuous improvement.

⁵ Samsul Arifin dkk., "Kiai's Transformative Leadership in Developing an Organizational Culture of Islamic Boarding Schools: Multicase Study," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (2024): 2608–20, <https://doi.org/10.35445/alishlah.v16i2.5325>.

⁶ Akmal Mundiri dan Faiq Julia Iqna'a, "Reimagining Islamic Educational Leadership: The Integrative Leadership Style of Kyai in Pesantren-Based Higher Education Institution," *JURNAL ISLAM NUSANTARA* 9, no. 1 (2025): 288–301, <https://doi.org/10.33852/jurnalnu.v9i2.643>.

⁷ Supriyono dkk., "Critical Islamic educational leadership: investigating how Islamic pedagogic models shape leadership practices," *British Journal of Religious Education* 0, no. 0 (2025): 1–18, <https://doi.org/10.1080/01416200.2025.2542225>.

⁸ Zufriyatun dkk., "Managerial Supervision from a Qur'anic Perspective: Insights for Madrasah Leadership in Islamic Education," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 1 (2025): 171–87, <https://doi.org/10.31538/tijie.v6i1.1721>.

⁹ Mulyawan Safwandy Nugraha dan Ai Rohayani, "Islamic Value-Based Leadership in the Healthy Madrasah Program: A Qualitative Case Study at a Madrasah Aliyah Negeri," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 4 (2025): 6140–59, <https://doi.org/10.35445/alishlah.v17i4.8559>.

¹⁰ Topan Iskandar dkk., "Islamic Leadership Management in the Development of a Religious School Culture," *Journal of General Education and Humanities* 5, no. 2 (2026): 2581–94, <https://doi.org/10.58421/gehu.v5i2.1203>.

¹¹ Agus Setiawan dan Yuli Astuti, "Madrasah Principal Leadership in Building a Quality Culture at Islamic Junior Secondary Schools," *AJARI: Journal of Educational Science* 1, no. 1 (2026): 28–39.

These developments indicate that the relationship between Islamic leadership, managerial practice, and organizational culture can no longer be viewed as entirely separate domains of study. However, there remains an analytical gap that needs further exploration. Some studies emphasize leadership style or character, others focus on religious culture, quality culture, supervision, or specific governance systems, while Islamic values are generally positioned as broad ethical principles of leadership. Few studies specifically explain the processual mechanisms of how particular *pesantren* values are operationalized through the managerial functions of *madrasah* principals and how these processes contribute to organizational culture formation. In other words, the issue that still requires clarification is not merely whether Islamic values are related to leadership and organizational culture, but how these values operate within the processes of planning, organizing, implementation, development, supervision, and daily leadership practices in *pesantren*-based *madrasahs*.

Based on this gap, this study focuses on the management of *madrasah* principal leadership in *pesantren*-based institutions in strengthening organizational culture. The study is directed at analyzing how *pesantren* values are translated into the managerial functions and practices of *madrasah* principals, and how this integration shapes behavioral patterns, working relationships, and shared values within the organization. Specifically, the study examines planning practices based on shura, organizing grounded in amanah, supervision and development based on tarbiyah, and exemplarity (*uswah hasanah*) as mechanisms for internalizing values in *madrasah* organizational life.

The novelty of this study does not lie in claiming that the relationship between Islamic leadership and organizational culture has never been studied, but in constructing a more processual explanation of the relationship between *pesantren* values, management functions, leadership practices, and organizational culture formation within an interconnected framework. Based on empirical findings, this study aims to formulate a conceptual framework of *Pesantren*-Based Leadership Management for Organizational Culture (PBLM-OC), which maps how *pesantren* values function as operational principles in the implementation of *madrasah* principals' management functions. This framework is expected to contribute theoretically to the development of Islamic educational management studies and provide practical insights into how *pesantren*-based *madrasahs* can develop adaptive governance without losing their institutional identity and values.

METHOD

This study employs a qualitative approach with a case study design to gain an in-depth understanding of the principal's leadership management in a *pesantren*-based *madrasah* in strengthening organizational culture. The research was conducted at MI Walisongo Gempol, Pasuruan, which is under the Ma'arif Walisongo Gempol Education Foundation. The site was selected purposively due to its characteristics of *madrasah* education management that is integrated with *pesantren* traditions and values, making it relevant to the focus of this study. Informants were also selected purposively based on their involvement and knowledge of leadership processes and

organizational management within the *madrasah*, consisting of one principal as the main informant, two teachers, and one education staff member as supporting informants.

Data were collected through participatory observation, semi-structured in-depth interviews, and documentation. Observation was used to identify leadership practices, interaction patterns, the implementation of management functions, and the manifestation of *pesantren* values in organizational activities. Interviews were conducted to explore informants' experiences and perceptions regarding planning, organizing, implementation, supervision, decision-making, and the development of organizational culture. Documentation included the *madrasah's* vision and mission, organizational structure, work programs, school regulations, meeting minutes, activity reports, and other relevant documents that supported the analysis of leadership management practices and organizational culture.

Data analysis was conducted interactively following Miles et al. (2014),¹² through data condensation, data display, and drawing and verifying conclusions. Data from various sources were coded and categorized into themes related to management functions, *pesantren* values, leadership practices, and characteristics of organizational culture, and then analyzed to identify patterns and relationships among themes. The credibility of the findings was ensured through source triangulation by comparing information from the principal, teachers, and education staff; method triangulation by comparing results from interviews, observation, and documentation; and member checking to ensure the alignment of the researcher's interpretations with the informants' experiences.¹³

RESULTS AND DISCUSSION

Shura-Based Planning: From Managerial Participation to Collective Commitment

The findings indicate that leadership management at MI Walisongo Gempol begins with a participatory planning process rooted in the principle of *shura* (deliberation). The principal does not position planning solely as an administrative responsibility of the leader but involves teachers and education staff in discussing work programs, learning activities, student development, and other institutional needs. Deliberation therefore functions not merely as a procedural mechanism for reaching decisions but also as a means of aligning organizational objectives with the values and expectations shared by members of the *madrasah*.

This practice is reflected in the involvement of teachers in discussing programs before they are implemented. One teacher described the planning process as follows:

“Before a madrasah program is implemented, we are usually invited to discuss it together. The principal explains the plan, and teachers are given the opportunity to provide suggestions so that the program becomes a shared responsibility.”

A similar emphasis was expressed from the leadership perspective:

¹² Matthew B. Miles dkk., *Qualitative Data Analysis: A Methods Sourcebook*, 3 ed. (SAGE Publications, 2014).

¹³ John W. Creswell dan Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research* (SAGE Publications, 2017).

“I do not want a program to be understood only as the principal’s program. Teachers and staff need to understand it, give their views, and feel that they are part of the decision, because they are the ones who will implement it together.”

The integration of *shura* into planning demonstrates that *pesantren* values can be operationalized within modern management functions. Participation provides organizational members with opportunities to express considerations, understand the rationale behind institutional decisions, and develop a sense of responsibility for programs that have been agreed upon collectively. In this context, *shura* transforms planning from a top-down administrative process into a collective organizational process. Such a mechanism contributes to the development of *sense of belonging*, shared responsibility, and organizational commitment because members are positioned not merely as implementers but as participants in institutional decision-making.

This finding reinforces Iskandar et al. (2026),¹⁴ who found that Islamic leadership management develops religious school culture through systematic planning, organizing, implementation, and evaluation accompanied by participatory leadership. It is also consistent with Suyatman et al. (2026),¹⁵ who demonstrate that participatory vision formulation and stakeholder involvement strengthen participatory organizational culture in *madrasahs*. However, the present study extends these findings by showing that participation is not only a managerial strategy but acquires its organizational meaning through *shura*. Thus, the contribution of *shura* lies not simply in increasing the number of actors involved in decision-making but in providing an Islamic normative foundation for participatory planning.

Amanah-Based Organizing: Building Responsibility, Trust, and Accountability

The second finding concerns the organizing function, which is carried out through the distribution of duties, authority, and responsibilities based on competence and the principle of *amanah*. The principal assigns organizational responsibilities in accordance with the roles and capacities of teachers and education staff while emphasizing that each assignment represents both an institutional responsibility and a moral trust. Task distribution is accompanied by coordination, guidance, and evaluation so that organizational roles are not understood merely as formal positions but as responsibilities that must be fulfilled consistently.

One teacher explained that task distribution was generally adjusted to the abilities and responsibilities of each member:

“The principal usually assigns duties according to the ability and role of each teacher. We are also reminded that every responsibility given by the madrasah is an amanah, so it should not be treated merely as an additional task.”

The education staff also emphasized the importance of responsibility after delegation:

¹⁴ Iskandar dkk., “Islamic Leadership Management in the Development of a Religious School Culture.”

¹⁵ Ujang Suyatman dkk., “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>.

“When a task has been assigned, the principal gives us room to carry it out, but there is still coordination and evaluation. So we feel trusted, but at the same time we know that the responsibility must be completed properly.”

The principle of *amanah* gives a distinctive ethical dimension to the organizing function. In conventional organizational management, the division of work primarily concerns clarity of authority, specialization, and accountability. In a *pesantren*-based *madrasah*, however, accountability is reinforced by the moral understanding that responsibility is not merely directed toward institutional superiors but is also associated with religious values. This combination of professional responsibility and moral accountability encourages the development of trust among organizational members and strengthens commitment to assigned duties.

The finding is relevant to Mundiri and Iqna’a (2025),¹⁶ who identify *amanah* as an important dimension of integrative leadership in *pesantren*-based educational institutions. Likewise, Zufriyatun et al. (2025)¹⁷ demonstrate that *amanah* and *shura* can be integrated into managerial practices to strengthen leadership effectiveness and institutional governance. The present study further indicates that *amanah* operates at the level of organizational structuring: it provides an ethical basis for delegation, responsibility, and accountability within the *madrasah*.

Tarbiyah-Based Supervision: Supervision as Professional and Character Development

The findings also show that academic supervision is not limited to administrative inspection of teaching documents. The principal carries out supervision through classroom observation, discussion, feedback, guidance, and reflection intended to improve teachers’ professional practices. Within the *pesantren*-based context of MI Walisongo Gempol, this supervisory function is closely associated with the principle of *tarbiyah*, in which supervision is understood as a continuous process of guidance and development rather than merely control and correction.

One teacher described the supervisory approach as more developmental than punitive:

“If there is something that needs to be improved in teaching, the principal usually discusses it with us first. We are given suggestions and guidance on what can be improved, so supervision does not feel like simply looking for mistakes.”

Another teacher similarly emphasized the element of continuous guidance:

“After supervision, there is usually feedback. The principal not only tells us what is lacking but also gives direction on how the teaching process can be improved. That makes us feel that supervision is part of learning.”

The integration of *tarbiyah* changes the relational character of supervision. Teachers are not positioned simply as objects of assessment but as organizational members whose professional capacity needs to be continuously developed. Consequently, supervision combines control, learning, mentoring, and moral reinforcement. Such an approach creates a more developmental

¹⁶ Mundiri dan Iqna’a, “Reimagining Islamic Educational Leadership; The Integrative Leadership Style of Kyai in Pesantren-Based Higher Education Institution.”

¹⁷ Zufriyatun dkk., “Managerial Supervision from a Qur’anic Perspective.”

organizational climate because deficiencies identified through supervision are followed by dialogue and improvement rather than being treated solely as administrative violations.

This finding is consistent with Setiawan and Astuti (2026),¹⁸ who show that quality culture in *madrasahs* becomes stronger when academic supervision is transformed into professional learning and connected with Islamic exemplary leadership. It also intersects with Supriyono et al. (2025),¹⁹ who demonstrate that *tarbiyah* can produce more dialogical and transformative patterns of educational leadership. The present study places *tarbiyah* more specifically within the managerial function of supervision, showing how an Islamic educational value may become an operational leadership mechanism.

Uswah Hasanah and the Internalization of Organizational Culture

Another important finding concerns the role of *uswah hasanah* or exemplary leadership in the internalization of organizational values. The principal's discipline, responsibility, integrity, religious commitment, and interaction with members of the *madrasah* provide behavioral references that reinforce institutional expectations. Organizational values are therefore communicated not only through formal rules or verbal instructions but also through visible and repeated leadership practices.

The education staff described the principal's exemplary role in everyday organizational life:

"The principal usually tries to be present earlier and participates directly in madrasah activities. So when teachers and staff are asked to be disciplined, we also see that the principal practices the same discipline."

The principal also viewed exemplary behavior as part of leadership responsibility:

"It is difficult to ask teachers to be disciplined or responsible if the leader does not show the same thing. For me, giving an example must come before giving instructions."

The organizational culture observed in the *madrasah* is characterized by religious practices, discipline, responsibility, cooperation, *ukhuwah*, mutual assistance, politeness, and commitment to institutional duties. These values are reinforced through routine religious activities, adherence to institutional rules, collective activities, and patterns of interaction among members of the *madrasah*. Thus, culture develops through the interaction between formal organizational mechanisms and repeated social practices.

This finding can be explained through Schein and Schein's organizational culture framework.²⁰ Religious routines, rules, and patterns of interaction represent visible organizational artifacts, while *amanah*, *ukhuwah*, discipline, sincerity, and responsibility function as espoused values. When these values are repeatedly reinforced through leadership practices and daily organizational experiences, they have the potential to develop into shared assumptions concerning appropriate behavior within the institution.

¹⁸ Setiawan dan Astuti, "Madrasah Principal Leadership in Building a Quality Culture at Islamic Junior Secondary Schools."

¹⁹ Supriyono dkk., "Critical Islamic educational leadership."

²⁰ Tadesse Bogale dan Debela, "Organizational culture."

The importance of exemplary leadership is also supported by Rohmaniyah et al. (2026),²¹ who found that *pesantren* organizational culture is strengthened through externalization, objectification, and internalization, with the *kiai*'s role modelling and consistent habituation serving as major mechanisms. Aisyah et al. (2022)²² similarly emphasize the reciprocal relationship between *kiai* leadership and *pesantren* organizational culture. Istikomah et al. (2026)²³ further demonstrate that Islamic values can deepen disciplinary culture beyond external administrative control by transforming discipline into an internalized religious and organizational assumption.

PBLM-OC: Integrating *Pesantren* Values, Management Functions, and Organizational Culture

Taken together, the findings reveal that the relationship between *pesantren* values and organizational culture is mediated by concrete leadership management practices. *Shura* becomes organizationally meaningful when translated into participatory planning; *amanah* operates through the distribution of duties and accountability; *tarbiyah* shapes developmental supervision; and *uswah hasanah* facilitates the internalization of values through exemplary leadership. *Pesantren* values therefore do not strengthen organizational culture merely because they are formally recognized by the institution. Their organizational influence emerges when they are consistently translated into managerial processes and everyday leadership behavior.

Based on these patterns, this study conceptualizes the *Pesantren*-Based Leadership Management for Organizational Culture (PBLM-OC) framework. The framework describes the relationship among four components: *pesantren* values, management functions, leadership practices, and organizational culture outcomes.

Table 1. *Pesantren*-Based Leadership Management for Organizational Culture (PBLM-OC) Framework

<i>Pesantren</i> Value	Management Function	Leadership Practice	Organizational Culture Reinforced
<i>Shura</i>	Planning and decision-making	Participatory deliberation and collective formulation of programs	Sense of belonging, participation, and shared commitment
<i>Amanah</i>	Organizing and delegation	Competency-based task distribution and responsible delegation	Accountability, trust, responsibility, and professionalism
<i>Tarbiyah</i>	Supervision and development	Guidance, reflection, feedback, and professional mentoring	Continuous learning and professional development
<i>Uswah hasanah</i>	Leadership implementation and value reinforcement	Exemplary discipline, integrity, responsibility, and religious conduct	Discipline, integrity, religiosity, and organizational commitment

²¹ Naila Rohmaniyah dkk., "Strategy for Strengthening Organizational Culture Based on Islamic Values and the Role of Students in *Pesantren*," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 8, no. 1 (2026): 1294–311, <https://doi.org/10.37680/scaffolding.v8i1.9222>.

²² Siti Aisyah dkk., "Kiai Leadership Concept in The Scope of *Pesantren* Organizational Culture," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (2022): 40–59, <https://doi.org/10.31538/tijie.v3i1.106>.

²³ Istikomah Istikomah dkk., "Islamic Values as a Deepening Catalyst in Building Disciplinary Culture through Instructional Leadership at Senior High School," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 12, no. 1 (2026): 193–218, <https://doi.org/10.24952/fitrah.v12i1.19529>.

The PBLM-OC framework differs from previous studies that primarily establish a relationship between Islamic leadership and organizational culture because it emphasizes the process through which particular *pesantren* values are operationalized within particular managerial functions. Sudarmanto et al. (2025),²⁴ for example, demonstrate that *pesantren* leadership can combine spiritual leadership, participatory strategic planning, and modernization while maintaining cultural identity. Iskandar et al. (2026)²⁵ similarly show that Islamic leadership management operates through planning, organizing, implementation, and evaluation to develop religious school culture. The present study complements these findings by mapping more specifically the value–management mechanism through which organizational culture is reinforced.

The framework should nevertheless be understood as a context-bound conceptualization generated from a qualitative case study rather than as a universally validated leadership model. Its contribution lies in offering an analytical explanation of how *pesantren* values may move from the normative level to the organizational level through leadership management practices. Further investigation across different *madrasahs* and *pesantren* settings is required to examine the transferability and refinement of the relationships proposed in the PBLM-OC framework.

CONCLUSION

This study concludes that leadership management in a *pesantren*-based *madrasah* strengthens organizational culture through the integration of managerial functions with *pesantren* values. *Shura* shapes participatory planning, *amanah* provides an ethical foundation for organizing and delegation, *tarbiyah* directs supervision toward continuous professional development, and *uswah hasanah* reinforces the internalization of discipline, integrity, responsibility, religiosity, and organizational commitment. These findings indicate that *pesantren* values do not function merely as normative principles, but become organizationally meaningful when they are translated into concrete leadership management practices.

The main contribution of this study lies in the formulation of the *Pesantren*-Based Leadership Management for Organizational Culture (PBLM-OC) framework, which explains the processual relationship among *pesantren* values, management functions, leadership practices, and organizational culture. The framework positions *pesantren* values as operational principles that shape how planning, organizing, supervision, and leadership behavior are implemented within the *madrasah*. In this sense, the strengthening of organizational culture is not separated from managerial processes, but emerges through the consistent integration of ethical, spiritual, and managerial dimensions.

Practically, the findings suggest that *madrasah* principals should develop participatory planning, competency-based delegation, developmental supervision, and exemplary leadership in a consistent manner. For foundations and *pesantren*-based educational institutions, strengthening

²⁴ Totok Sudarmanto dkk., “Kyai’s Leadership and Strategic Management in Islamic Boarding Schools: Balancing Culture and Change, a Case Study of Al-Mashduqiah,” *Mimbar Agama Budaya* 42, no. 2 (2025): 326–39, <https://doi.org/10.15408/mimbar.v42i2.47056>.

²⁵ Iskandar dkk., “Islamic Leadership Management in the Development of a Religious School Culture.”

organizational culture requires not only formal rules and programs, but also the institutionalization of *pesantren* values within routine management practices. Since this study is based on a single qualitative case, the PBLM-OC framework should be understood as a context-bound conceptualization rather than a universally validated model. Further studies involving multiple *madrasahs*, different *pesantren* traditions, or mixed-method designs are needed to examine the transferability and further refinement of the framework.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

In the preparation of this manuscript, the author utilized ChatGPT (OpenAI) to assist with academic language editing, structural refinement, improvement of argument clarity, and organization of selected sections of the manuscript. All AI-assisted outputs were subsequently reviewed, verified, and revised by the author. The author takes full responsibility for the accuracy, originality, interpretation, and final content of the publication.

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