

Institutional Management Transformation of Madrasah Ibtidaiyah Based on Islamic Values in Strengthening Educational Innovation

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Abstract: This study aims to analyze the transformation of the institutional management of Madrasah Ibtidaiyah based on Islamic values in strengthening Islamic basic education innovations. The research uses a qualitative approach with the type of field research. The research was conducted in three purposively selected Madrasah Ibtidaiyah in Yogyakarta Province. The selected schools were anonymized as MI X, MI Y, and MI Z to protect institutional confidentiality. The research was conducted in three Madrasah Ibtidaiyah in Yogyakarta Province, selected purposively based on their institutional development characteristics and the implementation of Islamic values in educational governance. For ethical reasons, the names of the madrasahs are anonymized as MI X, MI Y, and MI Z. Data were obtained through in-depth interviews, participatory observations, and documentation studies. Data validity was carried out through source triangulation, technique triangulation, and member check, while data analysis used the interactive model Miles, Huberman, and Saldaña. The results of the study show that institutional management transformation is carried out through the integration of the values of trust, shura, responsibility, discipline, and exemplary in the functions of planning, organizing, implementing programs, and institutional evaluation. Institutional planning is carried out in a participatory manner through organizational deliberation, organization is directed at strengthening a collaborative work culture, the implementation of programs oriented to educational innovation based on Islamic values, and institutional evaluation develops towards a reflective-participatory pattern. The integration of Islamic values in madrasah governance contributes to strengthening organizational culture, the effectiveness of work coordination, and the development of more sustainable educational innovations. This research confirms that Islamic values not only function as an institutional normative identity, but also as a strategic instrument in the transformation of management and strengthening the quality of Madrasah Ibtidaiyah education.

Keywords: Management Transformation, Madrasah Ibtidaiyah, Islamic Values, Educational Innovation, Institutional Governance

Introduction

21st century education transformation encourages Islamic educational institutions to make governance changes that are more adaptive, innovative, and sustainable.¹ Madrasah Ibtidaiyah as an Islamic basic education institution is not only required to improve the academic quality of students, but also strengthen character education, religious culture, and institutional competitiveness in the midst of changes in the national education system.² However, various Madrasah Ibtidaiyah still face the problem of weak institutional innovation, dominance of administrative management, and the lack of optimal integration of Islamic values in the management system of educational organizations.³ explained that educational organizations that are still administratively oriented tend to experience obstacles in the development of institutional innovation and changes in organizational culture. In this context, strengthening institutional management is an important factor in determining the effectiveness of educational innovation and the sustainability of the development of Madrasah Ibtidaiyah.

The transformation of institutional management is an important aspect in the development of Madrasah Ibtidaiyah, especially in the face of changes in the education system and the demands to improve the quality of Islamic education.⁴ The transformation is not only related to administrative changes, but also changes in organizational culture, leadership patterns, and decision-making systems that are more participatory and oriented towards strengthening institutional values.⁵ In the context of Islamic education, transformational leadership is needed to build collective commitment, a collaborative work culture, and sustainably strengthen institutional innovation.

Strengthening institutional governance requires leadership that is able to build organizational culture, work collaboration, and human resource development in a sustainable manner.⁶ explained that collaborative

¹ Cailen O'Shea, "Distributed Leadership and Innovative Teaching Practices," *International Journal of Educational Research Open* 2 (January 2021): 100088, <https://doi.org/10.1016/j.ijedro.2021.100088>.

² Mel Ainscow, "Inclusion and Equity in Education: Making Sense of Global Challenges," *PROSPECTS* 49, no. 3 (2020): 123–134. <https://doi.org/10.1007/s11125-020-09506-w>.

³ Michael Fullan, *The New Meaning of Educational Change*, 4th ed. (Teachers College Press, 2007).

⁴ Muhammad Insanul Kamil, "PRINCIPAL LEADERSHIP BASED ON INTEGRITY, QUALITY, RESPONSIBILITY, AND ACCOUNTABILITY (IQRA)," *Pragmatic: Scientific Journal of Education* 2, no. 1 (2025): 1–10. Retrieved from <https://ejournal.anugrahdutaperdana.com/index.php/jip/article/view/70/54>.

⁵ Muhammad Iqbal, "TRANSFORMATIONAL LEADERSHIP IN EFFORTS TO DEVELOP SCHOOLS/MADRASAS," *PIONEER: JOURNAL OF EDUCATION* 10, no. 3 (2022), <https://doi.org/10.22373/pjp.v10i3.12187>.

⁶ Cailen O'Shea, "Distributed Leadership and Innovative Teaching Practices," *International Journal of Educational Research Open* 2 (January 2021): 100088, <https://doi.org/10.1016/j.ijedro.2021.100088>.

leadership has an important role in strengthening organizational culture and educational innovation in modern educational institutions. In the context of Islamic education, the transformation process needs to be directed at strengthening moral and spiritual values as the basis for the institutional development of madrasas.

Zhang explained that value-based management is an important approach in the development of modern organizations.⁷ In the context of Madrasah Ibtidaiyah, Islamic values such as trust, shura, discipline, responsibility, and exemplary not only function as the normative identity of the institution, but also serve as an operational basis in program planning, organization, implementation of activities, and institutional evaluation.⁸ Halstead emphasized that Islamic values have a strategic function in building a moral culture and an education system that is oriented towards strengthening institutional character.⁹

From the perspective of Islamic education, the integration of Islamic values in madrasah governance is an important factor in building an organizational culture that is religious, professional, and adaptive to educational changes. Islamic values are not only understood as ethical guidelines, but also as a strategic instrument in strengthening the quality of education and developing the character of students. Bersihannor explained that Islamic education does not only emphasize the academic aspect, but also the formation of a moral culture and social responsibility in educational organizations.¹⁰ This is in line with Azizih and Fauzi emphasizing that Islamic education must be based on moral and spiritual integrity in all aspects of institutional management.¹¹ Thus, the transformation of the management of Madrasah Ibtidaiyah based on Islamic values becomes relevant in supporting educational innovation with character and sustainability.

A number of previous studies have examined transformational leadership and Islamic education management. Robinson et al. found that

⁷ Yingying Zhang et al., "International Strategic Human Resource Management: A Comparative Case Analysis of Spanish Firms in China," *Management and Organization Review* 5, no. 2 (2009): 195-222, <https://doi.org/10.1111/j.1740-8784.2008.00131.x>.

⁸ Ismatul Izzah, "Analysis of the Study of the Sources and Values of Islamic Education Management," *Title: Journal of Educational Management* 4, no. 2 (2022): 49-64, Retrieved from <https://ejournal.unsuda.ac.id/index.php/MPI/article/view/189/177..>

⁹ J. Mark Halstead, "Islamic Values: A Distinctive Framework for Moral Education?," *Journal of Moral Education* 36, no. 3 (2007): 283-296, <https://doi.org/10.1080/03057240701643056>.

¹⁰ Barsihannor Barsihannor, "ISLAMIC EDUCATION MANAGEMENT," *Management of Education: Journal of Islamic Education Management* 7, no. 2 (2021): 26-52, <https://doi.org/10.18592/moe.v7i2.5429>.

¹¹ Malihatul Azizah and Fauzi Fauzi, "Character Education in the Renewal of Islamic Education (Study of the Thought of Azyumardi Azra)," *Islamic Education: Journal of Islamic Education* 11, no. 03 (2022): 759-778, <https://doi.org/10.30868/ei.v11i03.2559>.

school leadership has an effect on organizational culture and the quality of education. Munazat and Nurmila's research emphasizes the importance of change management in developing the effectiveness of educational institutions. Meanwhile, research on the integration of Islamic values in education focuses more on learning aspects and strengthening the character of students. However, research that specifically examines the transformation of the institutional management of Madrasah Ibtidaiyah based on Islamic values in the perspective of organizational governance has not been studied empirically.

Based on the results of initial observations and preliminary interviews at MI X, MI Y, and MI Z in Yogyakarta, it was found that most madrasahs have included Islamic values in the institutional vision, but their implementation in the management system has not been optimal. Decision-making still tends to be administrative and top-down, while educational innovation still depends on the individual initiative of teachers and has not been integrated into a sustainable institutional system.

In addition, organizational evaluation is more oriented towards administrative fulfillment rather than strengthening organizational culture based on Islamic values. Pre-research also shows that educational innovation in some Madrasah Ibtidaiyah is still sporadic and depends on the initiative of individual leaders, not yet institutionalized in a structured change management system.

Based on empirical findings and the results of previous research, it can be seen that there is a gap between the concept of transformational management based on Islamic values and the practice of institutional management of Madrasah Ibtidaiyah in the field. Most of the previous research focused more on educational leadership, organizational culture, or partial quality of learning, while research on the transformation of institutional management of Madrasah Ibtidaiyah based on Islamic values from the perspective of organizational governance is still limited. In addition, previous research tends to be normative-conceptual and has not emphasized much empirical analysis of the implementation of Islamic values in all institutional management functions. The novelty of this research lies in the empirical analysis of the integration of Islamic values in all institutional management functions of Madrasah Ibtidaiyah which includes planning, organizing, implementing, and evaluating institutions within the framework of the transformation of Islamic educational organizations. This research not only places Islamic values as a normative identity, but also as a strategic instrument in strengthening innovation and institutional governance of madrasahs.

Therefore, this study aims to analyze the transformation of the institutional management of Madrasah Ibtidaiyah based on Islamic values in strengthening Islamic basic education innovations. This research focuses on the integration of Islamic values in the function of planning, organizing, implementing, and evaluating institutions as a strategy for developing participatory, adaptive, and sustainable madrasah governance.

Methods

This study employed a qualitative field research design to examine the transformation of institutional management in Madrasah Ibtidaiyah based on Islamic values to strengthen innovation in Islamic primary education. The research was conducted in three purposively selected Madrasah Ibtidaiyah located in Yogyakarta Province, Indonesia, which were anonymized as MI X, MI Y, and MI Z to ensure institutional confidentiality. These madrasahs were selected because they represented different characteristics of institutional development and demonstrated the implementation of Islamic values in educational governance, particularly in institutional planning, organizing, program implementation, and evaluation.¹²

The study involved nine purposively selected informants consisting of three principals, three teachers, and three administrative staff members from the three participating madrasahs. They were selected because of their direct involvement in institutional management processes and their comprehensive understanding of the implementation of Islamic values within their respective institutions. Principals contributed information related to leadership, institutional policies, and strategic decision-making, while teachers provided insights into educational practices, organizational culture, and program implementation. Administrative staff were included because of their responsibilities for institutional administration, documentation, and evaluation activities. The inclusion of participants from different professional roles enabled the researchers to obtain comprehensive and balanced perspectives regarding institutional management practices. Data collection continued until data saturation was achieved, indicating that no substantially new themes or categories emerged from subsequent interviews.

Data were collected through semi-structured interviews, participatory observations, and document analysis. Semi-structured interviews explored institutional management systems, leadership practices, organizational culture, and the integration of Islamic values into managerial functions. Participatory observations focused on institutional activities, coordination meetings, organizational interactions, and decision-making processes within the madrasahs. Documentary analysis included institutional records such as annual work plans, organizational structures, meeting minutes, vision and mission statements, and institutional evaluation reports to corroborate the interview and observational findings.¹³

The credibility and trustworthiness of the findings were ensured through source triangulation, Methodological triangulation was

¹² Lexy J. Moleong, *Qualitative Research Methodology* (Rosda, 2021), Retrieved from <https://openlibrary.telkomuniversity.ac.id/home/catalog/id/190949/slug/metodologi-penelitian-kualitatif.html>.

¹³ Suggestion, *Qualitative Research Methods* (Alfabeta, 2018).

implemented by systematically comparing interview findings with participatory observation data collected throughout the research process. The analysis was conducted iteratively throughout the research process by coding, categorizing, and interpreting interview transcripts and observation field notes to identify patterns of institutional management transformation based on Islamic values. Continuous cross-source verification between interviews and observations was undertaken to strengthen the consistency and credibility of the findings.¹⁴

Result and Discussion

Transformation of Islamic Value-Based Institutional Planning

Interview data obtained from nine purposively selected informants, together with participatory observations conducted across the three participating Madrasah Ibtidaiyah, indicate that institutional planning has shifted from an administrative-oriented process toward a more participatory governance model grounded in Islamic values. Across the three participating madrasas, principals, teachers, and administrative staff were actively involved in formulating institutional work programs through consultative (*shura*) decision-making. These empirical findings suggest that Islamic values particularly *amanah* (trustworthiness), *shura* (consultation), responsibility, and discipline have become integral principles guiding institutional planning practices.

One principal from MI X explained that institutional planning was conducted through regular deliberative meetings involving teachers and the management team. According to the participant, collaborative planning ensured that institutional programs were developed based on the actual needs of the madrasah while reflecting the implementation of Islamic values in institutional governance.

This interview finding was reinforced by participatory observations conducted during institutional planning meetings across the three participating madrasas. The researchers observed that principals, teachers, and administrative staff actively participated in routine coordination meetings where institutional programs were discussed openly through *shura*-based deliberation. Participants were encouraged to express ideas, evaluate proposed programs, and collectively determine institutional priorities. These observations support the interview evidence that institutional planning has shifted from a predominantly administrative process toward a collaborative governance model rooted in Islamic values.

The interview and observational findings consistently demonstrate that the integration of Islamic values has transformed institutional planning from a predominantly administrative activity into a participatory governance process. Rather than functioning merely as religious ideals, *shura*, *amanah*,

¹⁴ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage, 2021), Retrieved from <https://openlibrary.telkomuniversity.ac.id/pustaka/165613/research-design-qualitative-quantitative-and-mixed-methods-approaches.html>.

responsibility, and discipline have become practical managerial principles guiding collective decision-making, strengthening institutional accountability, and encouraging active participation among principals, teachers, and administrative staff. These findings indicate that Islamic values are operationalized not only as institutional norms but also as strategic mechanisms that foster collaborative planning and sustainable educational development. These findings support transformational leadership theory, which emphasizes participation, shared vision, and collaborative decision-making as essential drivers of organizational change. They are also consistent with the studies of Robinson et al., who emphasized the importance of collaborative leadership in strengthening school governance, and Munazat and Nurmila, who highlighted the role of change management in improving institutional effectiveness. However, unlike these previous studies, the present study demonstrates that Islamic values function not only as ethical principles but also as practical managerial mechanisms systematically embedded in institutional planning. Consequently, Islamic values strengthen organizational commitment and promote sustainable educational innovation in Madrasah Ibtidaiyah. This finding extends previous studies by providing empirical evidence that Islamic values are systematically operationalized across institutional planning processes rather than functioning solely as normative or ethical principles.

From a practical perspective, institutional planning grounded in Islamic values provides a strategic framework for promoting sustainable educational innovation within Madrasah Ibtidaiyah. Participatory planning not only improves the relevance of institutional programs but also enhances stakeholders' sense of ownership, strengthens organizational commitment, and supports continuous institutional development through collaborative governance involving principals, teachers, and administrative staff.

Transformation of Madrasah Organization and Work Culture

Interview data obtained from nine purposively selected informants, together with participatory observations conducted across the three participating Madrasah Ibtidaiyah, indicate that the transformation of institutional organization has strengthened collaborative work practices, participatory task distribution, and the development of an organizational culture grounded in Islamic values. Across the three participating madrasahs, principals, teachers, and administrative staff were actively involved in institutional coordination, collaborative decision-making, and shared responsibility for implementing educational programs. These empirical findings demonstrate that Islamic values particularly *amanah* (trustworthiness), responsibility, and collaboration have become integral principles shaping organizational culture and institutional governance.

One teacher from MI Y explained that task distribution had become more collaborative because teachers were actively involved in institutional discussions and decision-making processes. This participatory approach

strengthened teachers' sense of responsibility and commitment toward institutional programs.

This interview finding was reinforced by participatory observations conducted during routine coordination meetings and institutional working-group activities across the three participating madrasahs. The researchers observed that principals, teachers, and administrative staff communicated openly, discussed institutional programs collaboratively, and distributed responsibilities according to individual competencies. These observations indicate that organizational practices have shifted from hierarchical management toward a more collaborative and participatory governance model grounded in Islamic values.

The interview and observational findings consistently demonstrate that the integration of Islamic values has transformed organizational management from a predominantly hierarchical structure into a collaborative and participatory governance process. Rather than functioning merely as moral ideals, *amanah* (trustworthiness), responsibility, and collaboration have become practical managerial principles guiding task distribution, institutional coordination, and collective accountability among principals, teachers, and administrative staff. These findings indicate that Islamic values are operationalized not only as institutional norms but also as strategic mechanisms for strengthening organizational culture and improving institutional effectiveness.

These findings support transformational management theory, which emphasizes collaboration, shared responsibility, and participatory organizational culture as essential drivers of institutional change. They are also consistent with the studies of Robinson et al., who highlighted collaborative leadership in strengthening school governance, and Munizat and Nurmila, who emphasized the importance of change management for institutional effectiveness. However, unlike these previous studies, the present study demonstrates that Islamic values are systematically embedded within organizational management practices, functioning not only as ethical principles but also as practical mechanisms for strengthening institutional collaboration and organizational performance. This finding extends previous studies by providing empirical evidence that Islamic values directly shape organizational culture within Madrasah Ibtidaiyah.

From a practical perspective, organizational management grounded in Islamic values provides a strategic framework for fostering collaborative governance within Madrasah Ibtidaiyah. Participatory organizational practices enhance stakeholders' sense of responsibility, strengthen institutional commitment, and improve the effectiveness of educational programs through collaborative leadership involving principals, teachers, and administrative staff.

Transformation of Program Implementation and Educational Innovation

Interview data obtained from nine purposively selected informants, together with participatory observations conducted across the three

participating Madrasah Ibtidaiyah, indicate that the implementation of institutional programs has increasingly emphasized educational innovation grounded in Islamic values. Across the three participating madrasas, principals, teachers, and administrative staff collaboratively implemented educational programs that integrated Islamic cultural practices, character development, and student-centered learning activities. These empirical findings demonstrate that Islamic values particularly *amanah* (trustworthiness), discipline, and exemplary conduct (*uswah hasanah*) have become fundamental principles guiding program implementation and educational innovation.

One principal from MI Z explained that institutional programs had gradually expanded beyond academic achievement by integrating Islamic cultural habituation, character education, and student creativity into educational innovation. According to the participant, these initiatives were systematically developed to strengthen institutional quality and Islamic educational values.

This interview finding was reinforced by participatory observations conducted during educational activities and institutional programs across the three participating madrasas. The researchers observed that principals, teachers, and administrative staff collaboratively implemented educational programs integrating Islamic literacy activities, congregational worship, character education, and project-based learning. Regular coordination and collaborative evaluation enabled institutional programs to be implemented more systematically and responsively to students' educational needs. These observations support the interview evidence that educational innovation has become increasingly integrated with Islamic values within institutional program implementation.

The interview and observational findings consistently demonstrate that the integration of Islamic values has transformed institutional program implementation from a predominantly administrative process into an innovation-oriented educational practice. Rather than functioning merely as institutional identity markers, *amanah* (trustworthiness), discipline, and exemplary conduct (*uswah hasanah*) have become practical managerial principles guiding educational innovation, character development, and continuous program improvement. These findings indicate that Islamic values are operationalized not only as moral principles but also as strategic mechanisms that strengthen institutional quality and foster sustainable educational innovation.

These findings support transformational leadership and educational innovation theories, which emphasize collaborative implementation, continuous improvement, and organizational learning as essential drivers of institutional development. They are also consistent with the studies of Robinson et al., who highlighted the importance of instructional leadership in improving school quality, and Munazat and Nurmila, who emphasized change management as a foundation for sustainable institutional innovation. However, unlike previous studies, the present research demonstrates that

Islamic values are systematically embedded within program implementation and educational innovation, functioning not only as ethical principles but also as practical managerial mechanisms that enhance institutional effectiveness and student development. This finding extends previous research by providing empirical evidence that Islamic values directly guide educational innovation within Madrasah Ibtidaiyah.

From a practical perspective, program implementation grounded in Islamic values provides a strategic framework for strengthening sustainable educational innovation within Madrasah Ibtidaiyah. The integration of Islamic values into institutional programs enhances organizational effectiveness, reinforces institutional identity, supports students' character development, and promotes continuous educational improvement through collaborative leadership involving principals, teachers, and administrative staff.

Transformation of Institutional Evaluation Based on Islamic Values

Interview data obtained from nine purposively selected informants, together with participatory observations conducted across the three participating Madrasah Ibtidaiyah, indicate that institutional evaluation has evolved from an administrative monitoring process into a participatory and reflective mechanism grounded in Islamic values. Across the three participating madrasas, principals, teachers, and administrative staff collaboratively participated in institutional evaluation through regular reflection meetings, collective discussions, and continuous program improvement. These empirical findings demonstrate that Islamic values particularly *amanah* (trustworthiness), responsibility, and *shura* (consultation) have become fundamental principles guiding institutional evaluation and organizational learning.

One principal explained that institutional evaluation was conducted collaboratively through regular reflection meetings involving teachers and administrative staff. According to the participant, these meetings enabled the madrasah to identify weaknesses in program implementation and formulate continuous improvement strategies.

This interview finding was reinforced by participatory observations conducted during institutional evaluation meetings across the three participating madrasas. The researchers observed that principals, teachers, and administrative staff actively participated in reflective discussions concerning institutional programs, organizational discipline, coordination effectiveness, and the implementation of Islamic values. Evaluation activities were conducted collaboratively, enabling participants to identify institutional strengths, discuss challenges, and formulate continuous improvement strategies. These observations support the interview evidence that institutional evaluation has shifted from administrative supervision toward a reflective and participatory governance process grounded in Islamic values. Similar perspectives were also expressed by teachers and administrative staff across the participating madrasas, who emphasized that participatory

evaluation strengthened collective responsibility, improved institutional coordination, and supported continuous organizational learning.

The results of the observation show that evaluation activities are carried out in a participatory manner through discussion forums and institutional program evaluation meetings. The evaluation not only discusses the administrative achievements of the program, but also discusses work culture, organizational discipline, coordination effectiveness, and strengthening Islamic values in madrasah institutional activities.

The interview and observational findings consistently demonstrate that the integration of Islamic values has transformed institutional evaluation from a predominantly administrative monitoring activity into a participatory organizational learning process. Rather than functioning merely as ethical ideals, *amanah* (trustworthiness), responsibility, and *shura* (consultation) have become practical managerial principles guiding reflective evaluation, collective accountability, and continuous institutional improvement. These findings indicate that Islamic values are operationalized not only as institutional norms but also as strategic mechanisms for strengthening organizational learning and improving institutional quality. These findings support organizational learning theory, which emphasizes continuous reflection, collaborative evaluation, and collective learning as essential drivers of organizational improvement. They are also consistent with the studies of Robinson et al., who highlighted reflective school leadership in strengthening educational quality, and Munazat and Nurmila, who emphasized continuous evaluation as an integral component of institutional change management. However, unlike previous studies, the present research demonstrates that Islamic values are systematically embedded within institutional evaluation practices, functioning not only as ethical principles but also as practical managerial mechanisms that strengthen organizational learning and institutional sustainability. This finding extends previous research by providing empirical evidence that Islamic values directly shape participatory evaluation practices within Madrasah Ibtidaiyah.

From a practical perspective, institutional evaluation grounded in Islamic values provides a strategic framework for strengthening continuous organizational learning within Madrasah Ibtidaiyah. Participatory evaluation enhances institutional accountability, reinforces collaborative decision-making, improves organizational commitment, and supports sustainable educational quality improvement through the active involvement of principals, teachers, and administrative staff.

The results of the study show that the transformation of the institutional management of Madrasah Ibtidaiyah based on Islamic values occurs in all organizational management functions. This transformation can be seen in changes in the system of planning, organizing, program implementation, and institutional evaluation which is beginning to be directed at strengthening the organizational culture based on Islamic values. A summary of the findings of the study is presented in Table 1 below:

Management Functions	Field Findings	Islamic Values	Transformation Impact
Planning	Program deliberation with teachers and education staff	Shura	Strengthening organizational participation
Organizing	Competency-based collaborative task sharing	Trust and responsibility	Collective work culture
Program Implementation	Development of Islamic character and culture programs	Example and discipline	More structured educational innovations
Evaluation	Participatory and reflective evaluation	Responsibilities	Continuous institutional improvement

Table 1. Findings of Institutional Management Transformation Based on Islamic Values

Based on Table 1, the integration of Islamic values in the institutional management function not only functions as a normative identity of the madrasah, but has been implemented in the practice of organizational governance in a more operational manner. This transformation shows a change in work culture from an administrative pattern to a more participatory, collaborative, and reflective pattern. In addition to strengthening organizational culture, the integration of Islamic values also contributes to increasing the effectiveness of work coordination and the development of more sustainable educational innovations within Madrasah Ibtidaiyah.

Madrasah Ibtidaiyah Institutional Management Transformation Model Based on Islamic Values

Based on the synthesis of interview data obtained from nine purposively selected informants, supported by participatory observations conducted across the three participating Madrasah Ibtidaiyah, this study proposes a model of institutional management transformation grounded in Islamic values. The model was developed by integrating the empirical findings derived from four interconnected managerial functions: institutional planning, organizational management, program implementation, and institutional evaluation. Across these functions, Islamic values particularly *amanah* (trustworthiness), *shura* (consultation), responsibility, discipline, and exemplary conduct (*uswah hasanah*) consistently emerged as practical managerial principles shaping governance practices, collaborative leadership, and sustainable educational innovation.



Gambar 1. Model Transformasi Manajemen Kelembagaan Madrasah Ibtidaiyah Berbasis Nilai Islam

Figure 1. Madrasah Ibtidaiyah Institutional Management Transformation Model Based on Islamic Values

Figure 1 illustrates that the transformation of institutional management is achieved through the systematic integration of Islamic values into the four core managerial functions of Madrasah Ibtidaiyah. Rather than functioning merely as institutional identity markers, *amanah*, *shura*, responsibility, discipline, and exemplary conduct serve as practical governance principles that guide participatory planning, collaborative organization, innovation-oriented program implementation, and reflective institutional evaluation. The interaction among these managerial functions strengthens organizational culture, enhances institutional participation, and promotes sustainable educational innovation.

The proposed model extends previous studies on Islamic educational leadership and management by demonstrating that Islamic values are systematically operationalized across all institutional management functions rather than being confined to normative or ethical dimensions. While previous research has primarily discussed Islamic values in relation to leadership, organizational culture, or character education, the present study provides empirical evidence that these values function as practical managerial mechanisms integrating planning, organizing, program implementation, and institutional evaluation within a unified governance framework. Consequently, the model contributes a more comprehensive understanding of Islamic value-based institutional transformation in Madrasah Ibtidaiyah.

From a practical perspective, the proposed transformation model provides a comprehensive framework for educational leaders seeking to strengthen institutional governance through Islamic values. The model offers practical guidance for principals, teachers, and administrative staff in implementing collaborative leadership, participatory decision-making,

continuous organizational learning, and sustainable educational innovation. Therefore, the model may serve as a reference for the development of Islamic primary educational institutions facing contemporary organizational challenges.

Conclusion

This study shows that the transformation of institutional management of Madrasah Ibtidaiyah based on Islamic values is carried out through the integration of the values of trust, sura, responsibility, discipline, and exemplary in the functions of planning, organizing, implementing programs, and institutional evaluation. This transformation not only results in administrative changes in the organization, but also encourages changes in work culture, leadership patterns, and a more participatory and collaborative decision-making system. The results of the study show that institutional planning begins to be carried out in a deliberative manner, organization is directed to strengthening the collective work culture, program implementation is more oriented towards educational innovation based on Islamic values, and institutional evaluation develops towards a reflective-participatory pattern. The integration of Islamic values in madrasah governance also contributes to strengthening organizational commitment, the effectiveness of work coordination, and the development of more sustainable educational innovations. This research emphasizes that Islamic values not only function as an institutional normative identity, but also as a strategic instrument in the transformation of management and strengthening the quality of Islamic basic education. Thus, the transformation of management based on Islamic values is an important approach in the development of Madrasah Ibtidaiyah that is adaptive, professional, and sustainable in the midst of changes in the contemporary education system

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