



Leadership Based on Islamic Values in Building Madrasah Competitive Advantage

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ABSTRACT

This study aims to analyze the role of leadership based on Islamic values in building competitive advantage in madrasahs and to formulate a conceptual model that integrates Islamic values with educational institution management strategies. The study used a qualitative approach with library research. Data were obtained through searching and critical review of articles from SINTA-accredited national journals, reputable international journals, scientific books, and relevant documents discussing Islamic educational leadership, madrasah management, organizational culture, and competitive advantage published primarily in the 2021–2026 period. Data analysis was conducted using content analysis and thematic analysis through data reduction, categorization, interpretation, and thematic synthesis. The results of the study indicate that the values of trust, justice, deliberation, good deeds, goodness, and *maslahah* are the main foundations in building effective madrasah governance, strengthening a culture of quality, improving teacher professionalism, developing institutional innovation, expanding partnerships, and increasing public trust. This study offers a conceptual model that integrates Islamic leadership values with strategic managerial processes as the basis for establishing a competitive advantage in madrasahs. The implications of the study indicate that madrasah principals need to internalize Islamic values in strategic planning, decision-making, human resource management, and organizational culture development, while policymakers can utilize these values as a basis for strengthening the leadership competencies of madrasah principals and formulating policies to improve the quality of Islamic education. Thus, leadership based on Islamic values becomes an important instrument in realizing superior, adaptive, competitive, and sustainable madrasahs.

Keywords: Islamic Value-Based Leadership, Competitive Advantage of Madrasah

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INTRODUCTION

Developments in education in the era of globalization, digital transformation, the Industrial Revolution 4.0, and Society 5.0 have brought significant changes to the education system in various countries, including Indonesia. Advances in information and communication technology have transformed the way people obtain information, access educational services, and develop the competencies needed in the 21st century. (Kashfahri, Jelita, and Putri 2025) These changes require every educational institution to adapt to the ever-changing developments in science, technology, and societal needs. Furthermore,

increased social mobility, openness to information, and the ease of comparing quality between educational institutions have led to increasingly intense competition. This situation requires every educational institution to focus not only on providing learning but also on building sustainable institutional excellence to maintain public trust.(Judijanto, Hartati, et al. 2025)In this context, the success of an educational institution is no longer measured solely by its ability to implement learning processes in accordance with national education standards, but also by its ability to create added value that differentiates it from other educational institutions. This excellence is realized through improving the quality of academic and non-academic services, developing an adaptive curriculum, innovative educational programs, professional organizational governance, the quality of human resources, utilizing information technology, and the ability to produce graduates with competencies that meet the demands of modern developments. Furthermore, institutional reputation, student and parent satisfaction, academic and non-academic achievements, and the success of building partnership networks with various stakeholders are also important indicators in assessing the competitiveness of an educational institution. Thus, competitive advantage is understood not only as the ability to win the competition, but also as the ability to maintain quality and provide educational services that are valuable to the community in a sustainable manner.(Judijanto, Santika, et al. 2025).

For Islamic educational institutions, particularly madrasas, these challenges are even more complex. Madrasas not only fulfill formal educational functions like schools in general, but also carry the mandate to shape students with a balance of intellectual, spiritual, emotional, and social intelligence.(Rabi'ah, Sabda, and Yaqin 2026)Therefore, the success of a madrasah is not measured solely by academic achievement, but also by its ability to instill Islamic values, develop noble morals, strengthen moral integrity, and build the character of students who are able to face the dynamics of modern life without losing their Islamic identity.

Madrasas are expected to produce graduates who possess critical, creative, communicative, and collaborative thinking skills, while also demonstrating a commitment to Islamic values as a foundation for social life. Changes in the educational environment also impact the way madrasas are managed. Increasingly open competition requires madrasas to have effective, accountable, innovative, and responsive organizational governance to meet community needs. Madrasas need to develop superior programs relevant to student needs, enhance the professionalism of teachers and education personnel, utilize digital technology in educational services, and build a culture of quality that encourages continuous improvement. These capabilities will strengthen the institution's reputation, increase public trust, and expand the madrasa's opportunities to develop as a leading Islamic educational institution. Conversely, madrasas that are unable to adapt to change are likely to experience decreased competitiveness, diminished public trust, and difficulties in maintaining the sustainability of the institution's development.(Purwanto and Zikriadi 2025).

In facing these challenges, the leadership of the madrasah principal is a crucial factor in determining the success of the organization. The madrasah principal not only acts as an administrator managing the institution's operational activities, but also as a strategic leader capable of formulating a vision, building an organizational culture, empowering human resources, developing innovation, and forging partnerships with various stakeholders. Furthermore, from an Islamic education perspective, the leadership of the madrasah principal must be able to integrate Islamic values such as trustworthiness, justice, deliberation, good deeds, and *maslahah* into all processes of the institution's management. The integration of Islamic values and modern management principles will result in madrasah governance that is not only effective and efficient but also has a strong moral and spiritual foundation. Therefore, leadership based on Islamic values serves as a strategic asset for madrasahs to improve quality, strengthen

competitive advantage, build public trust, and realize superior, adaptive, and sustainable Islamic educational institutions amidst an increasingly dynamic educational environment. More specifically, various madrasahs still face challenges in implementing leadership that is truly based on Islamic values. Leadership in some institutions remains focused on completing administrative tasks and achieving short-term targets, while the internalization of the values of trust, justice, deliberation, exemplary behavior, *ihsan* (goodwill), and responsibility in organizational management has not yet fully become a part of the work culture. Consequently, decision-making often does not optimally involve all stakeholders, a strong organizational culture has not yet been established, institutional innovation is slow, and human resource development is not systematically implemented. These conditions impact the low ability of madrasahs to build a competitive advantage that can differentiate them from other educational institutions.

Ideally, a madrasah principal should be able to implement leadership based on Islamic values as the primary foundation for managing an educational organization effectively, professionally, and sustainably. Leadership, from an Islamic perspective, is understood not only as the ability to influence others to achieve organizational goals, but also as a form of trust that must be carried out with full responsibility, honesty, and accountability before humans and Allah SWT. Therefore, madrasah principals are required to possess leadership competencies that are not only strong from a managerial aspect, but also possess spiritual and moral integrity that can serve as the basis for every organizational policy and action. Leadership based on Islamic values will encourage the creation of madrasah governance that is oriented towards the welfare, quality improvement, and educational services that provide benefits to all stakeholders.

The value of trust is a key principle in implementing madrasah leadership. Trust is realized through the madrasah principal's ability to manage all institutional resources professionally, transparently, and responsibly. Every policy taken must be based on the interests of the institution, improving the quality of education, and the welfare of the madrasah community, rather than on personal or group interests. The implementation of the value of trust is also reflected in the madrasah principal's consistency in carrying out the institution's vision and mission, managing the budget accountably, providing quality services, and maintaining public trust in the madrasah. (Fatmawati and Pramitha 2025) Public trust built through trustworthiness will become a crucial social capital in enhancing the reputation and competitiveness of Islamic educational institutions. In addition to trustworthiness, the value of justice is the foundation for creating healthy and harmonious organizational governance. Madrasah principals are expected to make objective decisions based on the principles of professionalism, provide equal opportunities for teachers and other educational staff to develop their competencies, and implement a performance-based coaching and reward system. Fair leadership will create a sense of trust, increase work motivation, reduce internal conflict, and strengthen the commitment of all madrasah members to achieving shared goals. A work environment built on justice will also encourage the growth of a collaborative culture, a key prerequisite for improving the quality of educational institutions. (Aisi and Zakir 2025).

The value of deliberation (*shura*) is an important characteristic of Islamic leadership, emphasizing participation as the basis for decision-making. Ideally, a madrasah principal should not exercise authoritarian leadership but should foster open communication and involve teachers, education staff, the madrasah committee, parents, and other stakeholders in the planning, implementation, and evaluation of programs. Through deliberation, decisions are more objective, have a higher level of acceptance, and reflect the organization's real needs. Furthermore, deliberation also strengthens a sense of belonging to madrasah programs, encouraging all members of the institution to actively participate in realizing the organization's vision and goals. The value of *ihsan* serves as the foundation for building a work culture oriented toward quality and continuous

improvement. Ihsan means performing every task to the best of one's ability as a form of devotion to Allah SWT. In the context of madrasah management, this value encourages madrasah principals to continuously innovate, improve the quality of educational services, strengthen teacher competency, develop flagship programs, and conduct ongoing evaluations of all aspects of educational delivery. A work culture based on the spirit of ihsan will create a learning organization that is always open to change, able to adapt to developments in the times, and continuously improve the quality of educational services.

Furthermore, madrasah principals are expected to be good role models for all members of the madrasah community. Exemplary behavior is the most effective form of leadership because values demonstrated through daily behavior are more easily accepted and imitated than mere instructions or written policies. Madrasah principals who demonstrate integrity, discipline, honesty, responsibility, modesty, and a strong work ethic will be able to build an organizational culture that is religious, professional, innovative, and quality-oriented. This exemplary behavior will also strengthen the character of teachers and students, so that Islamic values become not merely learning materials but truly become a living culture within the madrasah environment.

The implementation of leadership based on Islamic values is ultimately expected to strengthen the commitment of teachers and education personnel, improve the quality of learning, develop a culture of quality, expand partnerships with the community, and increase public trust in madrasahs. This trust is crucial for building the institution's reputation, attracting public interest, improving student achievement, and strengthening the sustainability of madrasah development.(Ula and Ali 2025). Thus, leadership based on Islamic values not only serves as an ethical guideline in the management of educational institutions, but also serves as a managerial strategy capable of creating competitive advantages, enabling madrasahs to develop as superior, adaptive, innovative, and competitive Islamic educational institutions at the local, national, and international levels. However, the reality on the ground shows that not all madrasahs have successfully implemented leadership based on Islamic values optimally. A gap remains between the Islamic values that form the philosophical basis of education and daily leadership practices. Some madrasah principals still face obstacles in building a strong organizational culture, increasing teacher motivation and professionalism, developing flagship programs that meet community needs, and strengthening collaboration with parents, madrasah committees, and various strategic partners.(Aisi and Zakir 2025).

Various studies over the past five years have shown that leadership based on Islamic values contributes to improving the quality of educational institutions. Published research indicates that transformative leadership combined with religious values can strengthen organizational culture, increase teacher commitment, and encourage innovation in madrasah management.(Mawardi, Hambali, and Hidayat 2023)Other research confirms that collaborative strategic leadership that integrates Islamic governance principles has an impact on improving service quality and stakeholder participation.(Suyatman et al. 2026). In addition, various studies show that the success of madrasahs in improving their reputation and competitiveness is influenced by the ability of the madrasah principal to build a culture of quality, empower teachers, and develop partnerships with the community.(Sulhan 2023)However, most of these studies focus on the influence of leadership on educational quality, teacher performance, or organizational culture separately. Studies that specifically integrate Islamic leadership values with the concept of madrasah competitive advantage are still relatively limited.(Murni and Saputra 2023)On the other hand, increasing competition from public schools and integrated Islamic schools demands that madrasahs have an identity, excellence, and added value that can increase their appeal to the community. This situation indicates that leadership based on Islamic values needs to be implemented more comprehensively to become a strategic

force in building the competitive advantage of madrasahs.(Fathih, Supriyatno, and Nur 2021).

Based on a review of previous research, there is a research gap in the form of the absence of a conceptual framework that explains how Islamic values become the main mechanism in building a competitive advantage of madrasahs as a whole. Most studies discuss Islamic leadership values as an ethical or religious aspect, while their relationship to strategies for strengthening competitiveness, institutional differentiation, improving reputation, and organizational sustainability has not been widely studied in an integrative manner. Therefore, the novelty of this research lies in the development of a conceptual model of leadership based on Islamic values that integrates the dimensions of amanah (trust), justice, deliberation, *uswah hasanah* (exemplary behavior), *ihsan* (good deeds), and *maslahah* (beneficial service) as a foundation in building a culture of quality, strengthening human resource professionalism, increasing public trust, and creating a sustainable competitive advantage of madrasahs. Based on this description, this study aims to analyze the concept of leadership based on Islamic values in building a competitive advantage of madrasahs through a synthesis of various scientific studies and formulate a conceptual model that can be used as a basis for the development of Islamic Education Management. The research results are expected to provide theoretical contributions to the development of Islamic educational leadership studies and become practical recommendations for madrasah principals, educational managers, and policy makers in developing leadership strategies oriented towards strengthening the quality and competitiveness of Islamic educational institutions.

METHOD

This study uses a qualitative approach with a library research approach. This approach was chosen because the research aims to examine, analyze, and synthesize various concepts, theories, and research findings regarding Islamic values-based leadership in building competitive advantage in madrasahs.(Rosmita et al. 2024)Through a literature review, this research seeks to gain a comprehensive understanding of the implementation of Islamic leadership values, such as amanah (trustworthiness), justice, deliberation (deliberation), *uswah hasanah* (good character), *ihsan* (good character), and *maslahah* (beneficial character), as well as their relevance in enhancing the competitiveness of Islamic educational institutions. The research data sources consist of primary and secondary data. Primary data were obtained from scientific articles published in SINTA-accredited national journals and reputable international journals discussing Islamic educational leadership, strategic leadership, organizational culture, madrasah management, and the competitive advantage of educational institutions, particularly those published in the 2021–2026 period. Data collection was conducted through documentation studies, namely identifying, tracing, collecting, and reviewing various scientific documents related to the research focus. Data analysis was conducted using content analysis combined with thematic analysis. The validity of the data in this study was maintained through source triangulation, namely comparing information obtained from various scientific references with a high level of credibility. In addition, researchers conducted a critical evaluation of each source by paying attention to the quality of the research methodology, consistency of results, relevance of theory, and its contribution to the development of Islamic Educational Management science.(Nartin et al. 2024)To increase the validity of the synthesis, the study also applied a cross-referencing technique, which compares findings from various articles to obtain more objective and academically accountable conclusions.

RESULTS AND DISCUSSION

Results

A review of various scientific articles shows that leadership based on Islamic values is the main foundation in building the competitive advantage of madrasahs. Various studies indicate that madrasahs that are able to integrate Islamic values into their leadership systems, organizational governance, human resource development, and quality culture have a better ability to improve the quality of educational services, build public trust, and maintain the sustainability of the institution amidst increasingly competitive educational competition. Madrasah competitive advantage is determined not only by the completeness of facilities and infrastructure, but also by the quality of leadership that is able to direct all organizational resources based on the values of trust, justice, exemplary behavior, deliberation, *ihsan*, and *kemaslahah*. The synthesis of the literature shows that the value of trust is a key principle in Islamic leadership. The madrasah principal is seen as a trustee responsible for managing all institutional resources professionally, transparently, and accountably. Trust is not only interpreted as administrative responsibility, but also as a moral commitment to maintaining the quality of education, developing student potential, and building trust from all stakeholders. Research on transformative leadership in madrasahs shows that a leader's personality competency is a crucial factor in determining an institution's success in building competitive advantage. Madrasah principals with high integrity tend to be able to build a positive work culture, increase teacher loyalty, and create an organizational environment conducive to improving educational quality.

Fairness is also an important characteristic of Islamic-based leadership. Various literature confirms that madrasah principals must be able to make objective decisions, provide equal opportunities for teachers and other educational staff, and develop performance-based reward and development systems. Fair leadership fosters a sense of belonging to the organization, increases work motivation, and strengthens the commitment of all madrasah members to achieving shared goals. A work environment built on fairness also fosters more effective collaboration, enabling the optimal implementation of various institutional development programs.

The study also showed that deliberation is a leadership mechanism that strengthens the quality of decision-making. Various studies have shown that madrasah principals who implement participatory leadership are able to build open communication, involve teachers and education staff in program development, and foster a sense of shared responsibility for achieving the institution's goals. Deliberation results in more adaptive decisions because it considers various perspectives and organizational needs. Through this process, madrasah principals act not only as decision-makers but also as facilitators who foster a collaborative culture within the organization.

Furthermore, the value of *uswah hasanah* (exemplary behavior) is a crucial factor in shaping organizational culture. The literature shows that the behavior of a madrasah principal serves as a guide for teachers, educational staff, and students in carrying out daily activities. Exemplary behavior in discipline, honesty, responsibility, service, and commitment to educational quality contribute to the formation of a professional and religious organizational culture. This culture then develops into an institutional identity that distinguishes the madrasah from other educational institutions and becomes a source of competitive advantage. The literature also shows that the application of the value of *ihsan* encourages all madrasah members to consistently deliver their best performance and pursue continuous improvement. Madrasah principals who internalize the value of *ihsan* not only emphasize target achievement but also encourage innovation, continuous learning, teacher professionalism, and the development of superior programs that meet community needs. This culture of continuous improvement strengthens the organization's

ability to respond to changes in the educational environment and enhances the quality of services provided to students and the community.

The synthesis results show that Islamic leadership values do not stand alone but are integrated to form a competitive advantage for madrasas. This superiority is reflected in the improved quality of learning, the development of a culture of quality, increased student achievement, increased teacher professionalism, increased public trust, and a strengthened institutional reputation. Various studies confirm that madrasas led in a visionary, adaptive, collaborative manner, and based on Islamic values have a greater ability to maintain their existence and win competition with other educational institutions.

Discussion

The results of the study indicate that leadership based on Islamic values is a leadership approach that is not only oriented towards achieving organizational goals, but also on the internalization of Islamic spiritual, moral, and ethical values in the entire process of managing educational institutions. In contrast to conventional leadership concepts that emphasize managerial effectiveness, Islamic leadership views a madrasah principal as a caliph and a trustee who is responsible not only to the organization, but also to Allah SWT. Therefore, every policy, decision, and strategy taken must be based on the principles of trust, justice, deliberation, exemplary behavior (*uswah hasanah*), *ihsan*, and *kemaslahatan*. These values become the moral foundation that distinguishes madrasah leadership from leadership in educational organizations in general.

This finding is in line with research by Moh Sulhan and Ilyas Rifa'i (2023) which explains that the competitive advantage of madrasas is not only built through adequate resources, but is greatly influenced by transformative leadership that has personality competencies, appropriate authority, and a strong vision of change. (Sulhan 2023) A visionary madrasah principal is able to act as an agent of change, a driving force for the organization, and a manager of complexity, enabling the madrasah to adapt to the dynamics of the educational environment. The study confirms that change-oriented leadership is a prerequisite for establishing a superior and competitive madrasah.

There are several Islamic values that are seen, including:

1. From the perspective of Islamic Educational Management, the value of trust is the primary foundation of leadership. Trust is not only interpreted as administrative responsibility, but also as a moral commitment to managing all institutional resources professionally, transparently, and accountably. A madrasah principal who carries out trust will prioritize the interests of the institution above personal interests, manage the budget responsibly, provide fair services to all madrasah members, and ensure that every program is truly directed towards improving the quality of education. The implementation of trust is also reflected in the leader's consistency in carrying out the institution's vision, maintaining organizational integrity, and building community trust. This trust ultimately becomes important social capital in enhancing the madrasah's reputation and competitiveness.
2. The next value is justice (*al-'adl*), which plays a role in creating a healthy organizational climate. A principal who applies the principle of justice will provide equal opportunities for teachers and educational staff to develop, establish a reward system based on achievement, and make decisions objectively without discrimination. A fair work environment will increase teacher motivation, loyalty, and commitment, thereby increasing organizational productivity. From a competitive advantage perspective, justice is a factor that strengthens organizational stability by reducing internal conflict and increasing cooperation among human resources.

3. The principle of deliberation (shura) also plays a crucial role in Islamic-based leadership. Deliberation reflects a participatory leadership style that involves teachers, educational staff, the madrasah committee, and other stakeholders in the decision-making process. Through deliberation, organizational decisions are not solely the responsibility of the madrasah principal but are instead the result of collective agreement, leading to a higher level of acceptance. This approach strengthens a culture of collaboration while enhancing a sense of belonging to madrasah programs. Recent research on transformational leadership in madrasahs shows that the involvement of school members in organizational processes contributes to strengthening organizational capacity and enhancing competitive advantage.
4. In addition to trustworthiness, justice, and deliberation, exemplary behavior (uswah hasanah) is a key characteristic of a madrasah principal. Exemplary behavior is the most effective means of building organizational culture because the leader's behavior serves as an example for teachers, educational staff, and students. Madrasah principals who demonstrate integrity, discipline, honesty, simplicity, and responsibility will more easily build a professional and religious work culture. Conversely, weak exemplary behavior will lead to low organizational discipline and diminish the madrasah community's trust in leadership. Therefore, exemplary behavior is a crucial instrument in internalizing Islamic values into organizational culture.

Research by Mawardi, Hambali, and Husni Hidayat (2023) reinforces these findings by demonstrating that religious-based transformative leadership can build a more disciplined, collaborative, professional, and quality-improving madrasah work culture. Religious values are not merely understood as spiritual activities but are implemented into a work culture that influences the behavior of all madrasah members. Thus, an organizational culture built on Islamic values can become both the identity and competitive advantage of Islamic educational institutions. (Mawardi, Hambali, and Hidayat 2023) These findings indicate that a madrasah's competitive advantage is not solely determined by physical aspects, such as buildings, laboratories, or learning facilities, but is more influenced by the quality of leadership capable of integrating Islamic values with organizational development strategies. Madrasahs led by visionary, trustworthy, fair, and exemplary principals tend to have a stronger culture of quality, higher teacher professionalism, and a higher level of public trust. Thus, Islamic values not only serve as the normative identity of Islamic educational institutions but also as a source of competitive advantage capable of sustainably enhancing the competitiveness of madrasahs.

Human Resource Development Based on Islamic Values as a Pillar of Competitive Advantage

A literature review shows that the competitive advantage of madrasahs is determined not only by the quality of the principal's leadership, but also by the leader's success in developing human resources. From the perspective of Islamic Educational Management, teachers and education personnel are strategic assets that are the main drivers of achieving the institution's vision. Therefore, leadership based on Islamic values must be realized through human resource empowerment oriented towards improving professional competence while developing Islamic character. The value of amanah requires madrasah principals to provide equal opportunities for all teachers to develop through education and training, scientific activities, research, learning communities, and ongoing professional development. Meanwhile, the value of ihsan encourages every

educator to continuously improve the quality of learning as a form of devotion to Allah SWT. A culture of continuous competency improvement will produce teachers who are more innovative, adaptive to curriculum changes, and capable of creating student-centered learning. Thus, human resource development not only improves the quality of educational services but also strengthens the position of madrasas in facing competition between educational institutions. (Inriani, Kobandaha, and Annas 2025) Research on learning organization leadership in madrasas shows that principals who have a clear vision, encourage continuous learning, build a collaborative culture, and are open to change are able to improve the quality of educational services while strengthening the institution's competitiveness. This leadership creates a work environment that encourages innovation, collaboration, and the continuous improvement of teacher professionalism.

Islamic Value-Based Organizational Culture as a Source of Excellence

Organizational culture is an intangible asset that is difficult for other institutions to imitate, making it a source of sustainable competitive advantage. In madrasas, organizational culture is built through the internalization of Islamic values in the daily behavior of all school members. Religious values are not only manifested through worship activities, but also through discipline, responsibility, integrity, cooperation, service, and a commitment to quality. Research by Mawardi, Hambali, and Husni Hidayat shows that religious-based transformative leadership successfully builds a madrasa work culture through leadership commitment, human resource consolidation, the instillation of religious values, and continuous evaluation. (Mawardi, Hambali, and Hidayat 2023) This work culture enhances discipline, responsibility, professionalism, and a spirit of collaboration among teachers and educational staff. In other words, Islamic values are not merely normative concepts but become an organizational culture that strengthens the quality of educational services. A strong organizational culture also strengthens the madrasah's identity in the eyes of the community. When all members of the madrasah share the same values in providing educational services, the community will have a positive experience that increases trust in the institution. This public trust is crucial social capital in building the madrasah's reputation and sustainability.

Islamic Value-Based Leadership and Madrasah Competitive Advantage

From a strategic management perspective, competitive advantage is an organization's ability to create added value that is difficult for others to imitate. In Islamic educational institutions, this advantage stems not only from physical facilities or superior programs, but also from the quality of leadership, organizational culture, service quality, and the character of the graduates it produces.

The results of various studies show that visionary, adaptive, and change-oriented madrasah principals are able to increase organizational capacity through strengthening flagship programs, empowering human resources, making data-driven decisions, and developing institutional innovation. These strategies contribute to increased student achievement, institutional reputation, and public trust. In the context of Islamic values-based leadership, competitive advantage is built through the integration of spiritual values and organizational strategy. The value of amanah creates accountable governance, justice builds internal organizational trust, deliberation strengthens participation in decision-making, *uswah hasanah* forms a culture of exemplary behavior, *ihsan* encourages a culture of continuous improvement, and *maslahah* ensures that all organizational policies are directed towards providing the greatest benefit to students, teachers, the community, and the institution. The combination of these values produces a leadership system that is not only managerially effective but also possesses the moral and spiritual legitimacy that is the hallmark of madrasahs.

Novelty: A Leadership Model Based on Islamic Values in Building Madrasah Competitive Advantage

Based on a synthesis of various studies, this article offers a conceptual model of Islamic values-based leadership that integrates spiritual, managerial, and strategic dimensions within a coherent framework. Unlike previous studies that generally discuss transformative leadership, organizational culture, or educational quality separately, this model places Islamic values at the core, driving the entire madrasah management process. The model consists of three main components. First, the basic values of Islamic leadership, namely amanah (trustworthiness), justice, deliberation (deliberation), uswah hasanah (good character), ihsan (good character), and maslahah (beneficial character), as the ethical and spiritual foundation. Second, the strategic managerial process, which includes developing a vision, empowering human resources, strengthening a culture of quality, innovating flagship programs, collaborating with stakeholders, and ongoing evaluation. Third, the organizational outcomes, namely improving the quality of educational services, teacher professionalism, student achievement, madrasah reputation, public trust, and sustainable competitive advantage. This conceptual model demonstrates that Islamic values are not merely the normative identity of Islamic educational institutions but rather strategic resources capable of creating a competitive advantage that is difficult for other institutions to replicate. Therefore, the success of madrasahs in facing educational competition cannot simply rely on curriculum updates or infrastructure development, but must begin with strengthening leadership grounded in Islamic values. The integration of spiritual values, organizational governance, and institutional innovation is the foundation for the formation of superior, adaptive, and character-based madrasahs capable of sustaining their existence amidst increasingly dynamic educational environments.

CONCLUSION

Based on the results of the literature review that has been conducted, it can be concluded that leadership based on Islamic values is one of the strategic factors in building competitive advantage of madrasahs amidst the increasingly complex dynamics of educational development. Islamic values that include trustworthiness, justice, deliberation, uswah hasanah (exemplary behavior), ihsan, and maslahah not only function as the moral and ethical foundation of leadership, but also serve as managerial principles that can direct the entire process of managing educational institutions effectively, professionally, and oriented towards continuous quality improvement. The implementation of these values has been proven to strengthen organizational governance, build a culture of quality, increase the professionalism of teachers and education personnel, and create a collaborative and productive work environment. The results of the synthesis of various literature show that madrasah principals who are able to integrate Islamic values into strategic planning, decision-making, human resource empowerment, development of flagship programs, strengthening partnerships, and continuous evaluation will be better prepared to face changes in the educational environment and competition between institutions. Leadership based on Islamic values encourages the growth of a religious, accountable, innovative, and adaptive organizational culture, thereby improving the quality of educational services, student achievement, public trust, and the reputation of madrasahs. Therefore, a madrasah's competitive advantage is not solely determined by the availability of facilities and infrastructure or the institution's financial capacity, but rather by the quality of leadership capable of integrating spiritual values with sustainable organizational management strategies. The main contribution of this study is to offer a conceptual synthesis that positions Islamic values as the foundation for building a madrasah's competitive advantage. The resulting conceptual model demonstrates that the

integration of core Islamic leadership values, strategic governance, organizational culture, human resource development, and institutional innovation is a crucial factor in creating superior, adaptive, and competitive madrasas. These findings enrich the body of Islamic Educational Management scholarship and provide the perspective that a madrasa's success is measured not only by academic achievement but also by the institution's ability to build public trust, produce graduates with Islamic character, and create sustainable added value for society. However, this study has limitations because it uses a library research approach that focuses on literature analysis and synthesis, thus not conducting empirical testing of the resulting conceptual model. Therefore, further research is recommended to use qualitative and quantitative approaches or mixed methods across various types and levels of madrasahs to examine the relationship between Islamic values-based leadership and competitive advantage in greater depth. The results of this follow-up research are expected to strengthen the validity of the proposed model and provide more applicable recommendations for developing madrasah leadership policies and practices to improve the quality and competitiveness of Islamic educational institutions.

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