



From Physical Spaces to Sacred Places: Spiritual Leadership in Madrasah Infrastructure Development

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Abstract:

This study aims to analyze how madrasah principals instill Islamic spiritual values in the development of educational facilities and infrastructure in madrasah. The study used a qualitative approach with a multi-site case study. Research data were collected through observation, semi-structured interviews, and documentation, then analyzed using the interactive model of Miles, Huberman, and Saldaña through the stages of data condensation, data presentation, and drawing conclusions and verification. The results show that instilling spiritual values in the development of facilities and infrastructure is carried out through three main patterns. First, integrative planning based on intention (*niyyah*) and Islamic values-based design thinking, namely the construction of facilities, is understood as a trust and a form of worship oriented towards benefit. Second, accountable and sharia-compliant procurement based on the values of *shiddiq* and *amanah* through transparency, responsibility, and community participation through *waqf* and *infaq*. Third, the utilization and maintenance of facilities and infrastructure based on the culture of *thaharah*, *maslahat*, and *iqtishad*, which emphasizes cleanliness, usefulness, and efficient use of facilities. The implications of this research indicate that the spiritual leadership of a madrasah principal can transform the management of facilities and infrastructure from a mere administrative activity into a practice of Islamic educational management that is worshipful, sustainable, and strengthens the madrasah's religious culture.

Keywords: *Spiritual Leadership, Madrasah Principal, Facilities and Infrastructure, Religious Culture*

Abstrak:

Penelitian ini bertujuan untuk menganalisis bagaimana kepala madrasah menanamkan nilai-nilai spiritual Islam dalam pengembangan sarana dan prasarana pendidikan di madrasah. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus multi-situs. Data penelitian dikumpulkan melalui observasi, wawancara semi-terstruktur, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña melalui tahapan kondensasi data, penyajian data, serta penarikan kesimpulan dan verifikasi. Hasil penelitian menunjukkan bahwa penanaman nilai spiritual dalam pengembangan sarana dan prasarana dilakukan melalui tiga pola utama. Pertama, perencanaan integratif berbasis niat (*niyyah*) dan design thinking nilai Islam, yaitu pembangunan fasilitas dipahami sebagai *amanah* dan bentuk ibadah yang berorientasi pada kemaslahatan. Kedua, pengadaan yang akuntabel dan syar'i berbasis nilai *shiddiq* dan *amanah* melalui transparansi, tanggung jawab, serta partisipasi masyarakat melalui *wakaf* dan *infaq*. Ketiga, pemanfaatan dan pemeliharaan sarana prasarana berbasis budaya *thaharah*, *maslahat*, dan *iqtishad* yang menekankan kebersihan, kebermanfaatan, serta

efisiensi penggunaan fasilitas. Implikasi penelitian menunjukkan bahwa kepemimpinan spiritual kepala madrasah mampu mentransformasikan pengelolaan sarana prasarana dari sekadar aktivitas administratif menjadi praktik manajemen pendidikan Islam yang bernilai ibadah, berkelanjutan, dan memperkuat budaya religius madrasah.

Kata Kunci: *Kepemimpinan Spiritual, Kepala Madrasah, Sarana dan Prasarana, Budaya Religius*

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INTRODUCTION

Improving the quality of education is a strategic need for society in facing social change, technological developments, and increasingly complex demands for quality human resources. Educational institutions are not only required to produce students who excel academically, but also to build character, moral values, and social responsibility. In the context of Islamic education, madrasah hold a crucial position because they function not only as a place to transfer knowledge but also as a space for the formation of spiritual values and students' personality. Transforming madrasah into quality educational institutions requires effective management strategies, strengthening organizational culture, and continuous institutional innovation (Hasbi et al., 2025; Zakariyah, 2024; Wedi et al., 2025). Furthermore, strengthening the quality of madrasah is also influenced by the institution's ability to carry out management reforms, develop programs, and adapt to changes in the educational environment (Haddade et al., 2024; Sudarto, 2023; Kholid, 2024). Therefore, the study of madrasah principal leadership is important because the quality of leadership greatly influences educational success in managing educational resources optimally.

Leadership in educational institutions today is not simply understood as administrative and managerial skills, but requires an approach that integrates moral and spiritual values into every decision-making process. One relevant approach is spiritual leadership, developed by Fry (2003), which emphasizes vision, hope/belief, and altruistic compassion as sources of intrinsic organizational motivation. In the context of madrasah, spiritual leadership is crucial because the management of Islamic educational institutions is oriented not only toward achieving institutional targets but also toward the values of trust, service, and welfare. Research by Fry et al. (2026) and Jiang et al. (2023) shows that spiritual leadership can build meaningful work, commitment, motivation, and positive relationships within an organization by strengthening shared values and goals. This finding is further supported by Martinez-Soto et al. (2024) and Subhaktiyasa et al. (2024), who explain that spiritual leadership is related to increased motivation, performance, and the strengthening of a values-based organizational culture.

One of the main issues still facing educational institutions is the limited and imbalanced development of facilities and infrastructure. However, facilities and infrastructure are crucial components that influence the quality of the learning process. Adequate classrooms, laboratories, libraries, technological facilities, and a comfortable learning environment are supporting factors in creating quality education. (Soim et al., 2026; Tarashtwal et al., 2026). However, various madrasah still face a gap between the ideal standards set by the government and actual

conditions on the ground. This problem is not only related to budget limitations but also relates to the institution's ability to plan, manage, utilize, and maintain facilities sustainably. Hasanah et al. (2025) explain that Islamic educational facilities require strategic management to support the quality of learning. In line with this, Nasution and Marpaung (2023) emphasized that the madrasah principal has an important role in optimizing facilities and infrastructure through effective planning and supervision.

In practice, the development of madrasah facilities and infrastructure is often viewed as a technical activity involving physical construction and procurement. This perspective has led to inadequate attention being paid to the leadership aspect of the facility development process. However, the success of infrastructure development depends heavily on the madrasah principal's ability to build a shared vision, mobilize community participation, manage resources, and build stakeholder trust (Aimah et al., 2026; Yusriadi et al., 2026). A madrasah principal who embodies the values of integrity, transparency, and responsibility can build community support, thereby addressing resource limitations through collaboration. Mahmud and Malik (2024) and Mu'alimin et al. (2026) demonstrated that the principal's strategy is a crucial factor in improving educational quality through strengthening leadership and resource management. Furthermore, Rahmi et al. (2025) explained that humanistic leadership can enhance collaboration and problem-solving through more participatory relationships within the madrasah environment.

Various previous studies have examined the management of educational facilities and infrastructure, particularly in the context of madrasah. Most of these studies indicate that madrasah principals play a crucial role in the planning, procurement, utilization, and supervision of educational facilities. However, previous studies have primarily viewed madrasah principals as administrators performing formal managerial functions. This approach has not fully explained how the leadership values inherent in madrasah principals influence the success of infrastructure development. However, from an Islamic educational perspective, leadership is not only related to organizational functions but also to spiritual values such as trustworthiness, exemplary conduct, honesty, and service. Novita et al. (2026) and Hamzaa et al. (2025) emphasized the importance of values-based Islamic educational leadership in building institutional quality, while Romlah et al. (2025) explained that exemplary leadership models contribute to the development of educational quality.

The limitations of previous research indicate a research gap that requires further investigation. Studies on madrasah facilities and infrastructure are still dominated by descriptive approaches that describe the condition of facilities or their compliance with national education standards. Meanwhile, research exploring how madrasah principals become strategic actors in transforming facilities and infrastructure through spiritual leadership values remains relatively limited. Furthermore, comparative studies comparing spiritual leadership practices in two madrasahs with different characteristics and challenges are also rare. However, understanding these leadership mechanisms is crucial to

explaining how a madrasah can sustainably develop facilities through specific leadership strategies, values, and approaches.

Based on this gap, this study offers a novelty by examining the spiritual leadership of madrasah principals in the development of facilities and infrastructure. This study not only analyzes the administrative aspects of facility and infrastructure management, but also seeks to uncover how the spiritual values of madrasah principals are applied in the planning process, decision-making, resource mobilization, trust-building, and strengthening stakeholder participation. This study argues that the success of madrasah facility and infrastructure development is not solely determined by budget availability, but is greatly influenced by the quality of spiritual leadership that can optimize resources, build shared commitment, and create sustainable institutional transformation. Therefore, this study aims to answer how madrasah principals implement spiritual values in the development of facilities and infrastructure and how this leadership contributes to improving the quality of management of Islamic educational institutions.

RESEARCH METHODS

This research uses a qualitative approach with a multi-site case study. The qualitative approach was chosen because the research aims to deeply understand madrasah principal leadership in developing educational facilities and infrastructure in the institution's real context. This approach allows researchers to comprehensively explore the experiences, strategies, values, and leadership practices that occur in Islamic educational environments (Mahmud & Malik, 2024; Novita et al., 2026). The multi-site case study was used to gain a more comprehensive understanding through studies at two different locations and to identify similarities, differences, and leadership patterns in the management of facilities and infrastructure. The use of multi-case studies is also relevant to examine Islamic educational management practices that have different characteristics and institutional contexts (Haddade et al., 2024; Misdah et al., 2025).

The research was conducted at MIN 2 Jember and MIN 3 Jember, which were selected purposively. Both locations were chosen because they are state elementary madrasahs with relevant infrastructure development dynamics to study. Furthermore, both madrasahs have different institutional management contexts, allowing for a comparative analysis of the principals' leadership strategies in developing educational facilities. The selection of research locations was based on considerations of characteristics, the relevance of the phenomenon, and the institution's ability to demonstrate educational quality development practices in accordance with the research focus (Zakariyah, 2024; Mahmud & Malik, 2024).

Data collection was conducted through observation, interviews, and documentation. Observations were used to assess the actual condition of facilities and infrastructure, as well as management activities, at the madrasah. Semi-structured interviews were conducted with the madrasah principal, teachers, education staff, and the madrasah committee to obtain information on leadership strategies and facility development. Documentation was used to supplement the

data through planning documents, infrastructure administration, financial reports, and madrasah activity archives. These data collection techniques were used because they provide a comprehensive overview of the planning, management, and development processes of educational facilities from the perspectives of various actors within the institution (Hasanah et al., 2025; Nasution & Marpaung, 2023).

Data analysis used the interactive model of Miles, Huberman, and Saldaña, which includes data condensation, data presentation, and conclusion drawing and verification. Data from observations, interviews, and documentation were analyzed to identify the leadership patterns of madrasah principals in developing infrastructure. Subsequently, intra-site and cross-site analyses were conducted to compare the findings, resulting in a deeper understanding of the strategic leadership practices of madrasah principals. Comparative cross-case analysis was used to identify leadership patterns, strategies, and characteristics that emerged in each madrasah, particularly in aspects of resource management and improving the quality of Islamic educational institutions (Rahmi et al., 2025; Hasbi et al., 2025).

RESULTS AND DISCUSSION

Results

Integrative Planning Based on Intention and Islamic Value Design Thinking

Integrative planning in the development of facilities and infrastructure in madrasahs is a planning process that is not only oriented towards the technical, administrative, and physical needs of the institution but also integrates Islamic spiritual values as the basis for decision-making. Based on research findings, planning for facilities and infrastructure begins with awareness that the construction of educational facilities is part of the leadership mandate and a form of devotion to Allah SWT. Madrasah principals do not view the construction of facilities and infrastructure merely as an asset procurement activity, but as a form of investment in charity *jariyah* that provides sustainable benefits for students and the community. This concept demonstrates the integration between intention (*niyyah*) as a spiritual foundation and design thinking as a strategic approach in designing educational facilities that suit the needs of madrasah residents.

Interviews with the madrasah principal indicate that every facility and infrastructure development program begins with a shared understanding of the goals and values to be achieved. The principal explained that facility development is not merely about achieving physical standards, but must be oriented toward benefiting students and the madrasah environment. During the planning process, the principal first encourages the infrastructure development team to understand that the facilities being built represent a responsibility and trust that must be managed optimally. The researcher interprets this statement as indicating a paradigm shift, a shift in perspective from managing infrastructure primarily based on material aspects to managing it with a spiritual dimension. Thus, the value of intention becomes the initial foundation that influences all stages of facility development planning.

Another informant from the madrasah management explained that in designing the construction or procurement of facilities, the madrasah always

considers the real needs of the facility's users. The planning process is carried out through needs identification, discussions with teachers and education staff, and considering student comfort in using the facilities. The informant stated that the facilities built must provide maximum benefits and reflect Islamic values, such as cleanliness, comfort, orderliness, and ease of access for all madrasah members. The researcher interpreted this finding as an application of Islamic value-based design thinking, namely a planning process that begins with understanding user needs (empathy), formulating problems, finding solutions, and implementing designs oriented toward community welfare. Thus, the development of infrastructure is not carried out spontaneously, but through a reflective and participatory process.

Based on field observations, it was found that spiritual values in the planning process were evident in the symbols and practices accompanying the construction of madrasah facilities. Several construction activities began with communal prayers, the laying of the first stone, almsgiving or the cutting of a tumpeng (rice cone) as a form of gratitude, and a message conveyed to the construction committee that the facilities being built were a form of charity whose benefits would continue to flow. Furthermore, observations showed that facility design not only considered functional aspects but also considered comfort and compliance with Islamic principles. The placement of the mosque or prayer room was a primary concern, taking into account accessibility, cleanliness, and ease of use by the madrasah community. Learning spaces were also designed with attention to natural lighting, air circulation, and student comfort as an implementation of the values of *thayyib* (good and healthy). Researchers observed that spiritual aspects were translated concretely in the physical design of the educational environment.

Based on the overall research data, it can be stated that the planning of facilities and infrastructure demonstrates a pattern of integration between spiritual values and modern managerial approaches. The research data show that the planning process does not stop at preparing physical requirements and budgets, but begins with the formation of intentions that are then translated into facility designs with beneficial value. In other words, the development of facilities and infrastructure is understood as a religious activity that requires responsibility, careful planning, and a long-term orientation. The madrasah principal acts as a value director, ensuring that every development decision remains within the corridors of trust and the welfare of the madrasah.

The patterns found in this study demonstrate two main characteristics of integrative planning based on Islamic values. First, there is a pattern of initiating the intention of worship (*niyyah*), where every facility development begins with the instilling of spiritual awareness that the infrastructure is an investment in ongoing charity. This is evident through communal prayers, thanksgiving activities, and the strengthening of the value of sincerity among all parties involved. Second, there is a pattern of worship-oriented design (spiritual ergonomics) reflected in the development of facilities based on the principles of comfort, cleanliness, ease of access, and usefulness. The mosque or prayer room is positioned as the center of the madrasah's spiritual activities, not as a supplementary facility located in a marginal area. Spatial planning also considers

easy access to clean, efficient ablution water, spatial separation based on Islamic values of politeness, and learning spaces that support health and comfort through good lighting and ventilation. These findings demonstrate that the spiritual leadership of the madrasah principal can effectively connect transcendental values with facility and infrastructure management practices.

Accountable and Sharia-compliant Procurement

Accountable and sharia-compliant procurement in this study is defined as the practice of procuring goods and services in madrasah that is carried out based on the principles of honesty (*shiddiq*), responsibility (*amanah*), openness (transparency), and is free from elements of deviation such as budget manipulation, conflicts of interest, bribery practices (kickbacks), or the use of funds that do not comply with regulations. This sub-finding refers to how madrasah principals and financial managers ensure that every procurement process, whether sourced from BOS funds, madrasah committees, or socio-religious funding sources such as *waqf* and *infaq*, is carried out through a clear mechanism, is accountable, and is in line with Islamic values. In addition to administrative aspects, procurement is also directed at building community participation through an educational facility *waqf* scheme so that procurement is not only seen as an activity to fulfill the need for infrastructure, but also as a form of social worship that strengthens the relationship between madrasah and the community.

Based on interviews with the Madrasah Principal, it was revealed that the procurement process at the madrasah is always conducted through planning and deliberation mechanisms with relevant parties. The informant explained that any use of funds must have a clear basis for need and that no personal gain is permitted from the procurement process. "Whenever there is a procurement, we ensure it meets the needs of the madrasah. There must be no price manipulation or personal gain. Everything must be transparent, from planning to reporting on its use. Because the funds we manage are a trust, whether it is BOS funds or assistance from the community." (KP_2)

This statement demonstrates that the principle of *shiddiq* is implemented through transparency of information and honesty in the transaction process. In contrast, the principle of *amanah* is realized through the responsibility of madrasah managers to ensure the use of funds truly benefits students. Researchers interpret that procurement is not only oriented towards meeting the physical needs of the madrasah but also serves as an instrument for establishing a culture of organizational integrity based on Islamic values.

Similar findings were also obtained from interviews with the Deputy Principal of the Madrasah for Facilities and Infrastructure. The informant stated that the madrasah is striving to develop procurement patterns that involve community contributions through *waqf* and *infaq*, particularly for the provision of learning support facilities. "Not all needs must be funded by the madrasah. Some facilities are obtained from *waqf* from parents, alums, and the community. For example, some have donated library books, classroom air conditioning, and mosque facilities. This way, the community feels a sense of ownership of the madrasah." (LS_2)

Based on these interviews, researchers identified a community-based procurement pattern, in which the community not only serves as recipients of educational services but also participates in the construction of madrasah facilities. This *waqf* and *infaq* scheme demonstrates the implementation of the trust value in the form of collective responsibility. It strengthens the emotional and spiritual connection between the madrasah and its social environment.



Figure 1. Accountable and Sharia-compliant Procurement

Figure 1 illustrates that procurement does not stop at the administrative process of purchasing goods, but rather encompasses a series of governance processes that begin with identifying needs and continue with facility use accounting. The existence of transparency mechanisms and community involvement demonstrates that madrasahs are building procurement systems based on the values of integrity (*shiddiq*) and responsibility (*amanah*). Furthermore, the use of *waqf* and *infaq* schemes represents an innovative form of resource management that expands community support for the sustainability of madrasa education.

Based on field observations, available educational facilities are partly supported by community donations through endowments and social participation. Researchers found that facilities such as library books, air conditioning, and other religious activities were obtained through contributions from parents, alums, and the surrounding community. Furthermore, procurement administration documents indicate that the madrasah systematically records fund usage and inventories items.

The principle of transparency is applied not only through administrative reporting but also through openness to the madrasah community regarding the origin and use of facilities. Researchers interpret this practice as fostering public trust because the community can directly see that the contributions made are truly used to improve the quality of educational services.

Based on the above, it can be concluded that the procurement process demonstrates a governance pattern based on Islamic values, integrating professional management with religious moral principles. Research data shows that madrasah strive to maintain transparency in the use of funds, avoid irregularities such as corruption and personal gain, and ensure that each procurement has a clear purpose for the benefit of education.

There are two main characteristics in madrasah procurement: first, integrity-based procurement, demonstrated through transparency of the process, accountability for the use of funds, and a commitment to freedom from usury, corruption, and conflicts of interest; second, procurement based on community spiritual participation, realized through the optimization of *waqf* and *infaq* as

sources of support for educational facilities. Thus, procurement does not merely function as an administrative activity, but develops into a strategy for building trust, shared ownership (a sense of belonging), and sustainable madrasah management based on the values of *shiddiq* and *amanah*.

Utilization of Infrastructure Based on *Thaharah* and *Khafadz* Culture

The utilization and maintenance of infrastructure based on the culture of *thaharah* and *khafadz* in this study is defined as the practice of managing madrasah facilities that is oriented not only toward functional and technical aspects, but also toward Islamic spiritual values. *Thaharah* is interpreted as an effort to maintain the cleanliness, sanctity, and orderliness of the madrasah environment as part of the implementation of faith values. In contrast, *khafadz* is interpreted as an effort to maintain, care for, and maintain the usefulness of infrastructure facilities so that they remain optimal and do not experience damage due to negligence or waste. The utilization and maintenance of infrastructure facilities are realized through a culture of maintaining facility cleanliness, using facilities according to their function and value of benefit, and applying the principle of efficiency in the use of resources such as electricity and water. Thus, infrastructure facilities are not only seen as physical assets of the madrasah, but as a trust that must be maintained and utilized to support the process of education, da'wah, and the formation of student character.

Based on interviews with several informants, it was found that the utilization and maintenance of infrastructure are closely linked to the spiritual values instilled in madrasah culture. The interview data can be seen in the following Table 1.

Table 1. Utilization of Infrastructure Based on *Thaharah* and *Khafadz* Culture

Spiritual Values	Interview Results	Concrete Implications	Informant
<i>Thaharah</i> (Cleanliness)	"We always instill in students that cleanliness is part of faith. So, this slogan isn't just posted on the walls; it must be visible in the clean madrasa environment, well-maintained bathrooms, comfortable classrooms, and well-utilized facilities."	Provision of clean, fragrant, and usable sanitation facilities; fostering the habit of maintaining the cleanliness of classrooms, yards, mosques, and public madrasa facilities.	Principal of MIN 2 Jember
Achievement/Benefit (Benefits)	"Every available facility must benefit educational activities. We direct that available facilities be used for learning, religious activities, and social activities, not for activities inconsistent with madrasah values."	The use of classrooms, mosques, libraries and other supporting facilities is directed towards learning activities, character building, preaching and social activities.	Deputy Principal for Facilities and Infrastructure at MIN 3 Jember
<i>Iqtishad</i> (Not Tabdzir/Waste fulness)	"Children are also taught to use facilities sparingly. For example, turning off lights and fans when a room is not in use, and using water	Implementation of an energy-saving culture through controlling the use of electricity and water, as well as efficient use of	Teacher at MIN 3 Jember

sparingly. This is part of our responsibility to safeguard God's trust."	facilities as a form of environmental responsibility.
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Table 1 shows that the culture of infrastructure utilization and maintenance at MIN 2 Jember and MIN 3 Jember extends beyond physical cleanliness and has evolved into an instrument for values education. The value of *thaharah* (cleanliness) demonstrates the transformation of cleanliness from merely an environmental preservation activity to a spiritual practice inherent in the daily lives of madrasah residents. The cleanliness of sanitation facilities, classrooms, and the madrasah environment represents how religious values are translated into concrete actions. This demonstrates that the slogan of cleanliness is not merely a normative symbol but an organizational culture that influences the behavior of madrasah residents.

Furthermore, the value of achievement/benefit demonstrates that the existence of infrastructure is directed towards generating broader benefits. Madrasah facilities are not merely viewed as material assets, but as instruments for achieving the goals of Islamic education, namely developing knowledgeable students, having character, and having social awareness. Researchers observe that the principle of benefit is the basis for determining the pattern of facility utilization, namely that each facility must have a beneficial value and not be used for activities that conflict with the goals of madrasah education.

Other findings indicate that the principle of *iqtishad* is a crucial part of the infrastructure maintenance culture at both madrasah. Energy conservation, wise water use, and the utilization of facilities according to need demonstrate that the madrasah implement sustainable asset management concepts. From an Islamic perspective, these actions demonstrate human responsibility as *khalifah fil ardh* (vicegerents on earth), obligated to maintain environmental balance and avoid excessive behavior (*tabdzir*).

Researchers interpret the value of *iqtishad* as providing a new dimension to infrastructure management, namely a paradigm shift from simply "using facilities" to "managing trusts." Thus, madrasa residents are not only users of facilities but also aware of maintaining asset sustainability through thrift, discipline, and responsibility.

Field observations corroborated the interview findings. Researchers found that the general condition of the madrasah facilities demonstrated a good level of maintenance, particularly in the sanitation areas, classrooms, prayer rooms, and learning support facilities. The madrasah toilets appeared well-maintained, odor-free, and adequately hygienic. Furthermore, the madrasah community was found to be accustomed to maintaining environmental cleanliness through classroom duties, community service, and monitoring facility use.

Furthermore, field data also indicates efforts to control energy use, such as turning off lights and electronic devices when not in use and more controlled water use. Researchers interpret these practices as demonstrating the internalization of spiritual values into the infrastructure management system. This means that facility maintenance no longer relies solely on written regulations but

has become a shared culture stemming from the moral and religious awareness of the madrasah community.

Based on the overall research data, it can be understood that the utilization and maintenance of infrastructure is built through an integration of Islamic spiritual values with educational asset management practices. The research data shows that madrasah facilities are maintained through three main principles: *thaharah* as the basis for maintaining environmental cleanliness and sanctity, *raihan/maslahat* as a guideline for the utilization of facilities for educational and social purposes, and *iqtishad* as the principle of efficiency and prevention of waste.

The patterns evident from these findings indicate that the management of infrastructure in madrasah is based on the spiritualization of asset management, namely treating facilities not merely as objects to be used, but as a trust whose usefulness must be maintained. The first pattern demonstrates a culture of cleanliness as a madrasah identity through the application of the value of *thaharah*. The second pattern demonstrates an orientation towards social and educational benefits through the principle of gain/*maslahat*. The third pattern demonstrates sustainable management through resource efficiency based on the principle of *iqtishad*. These three patterns form a system of infrastructure utilization and maintenance that is not only managerially effective but also has spiritual and sustainable dimensions.

Discussion

Madrasah infrastructure management is understood not only as a managerial activity but has developed into a practice that integrates Islamic spiritual values with modern governance principles. This is evident in the planning of infrastructure facilities, which begins with *niyyah* values as the moral basis of leadership and is then translated through a design thinking approach oriented toward user needs and public welfare. These findings reinforce the view that educational facility management must begin with a systematic planning process based on the needs of the institution. Still, this study expands this perspective by showing that the spiritual dimension also influences the planning process as a basis for decision-making. This perspective is in line with research by Hasanah et al. (2025), who emphasized the importance of strategic management of Islamic educational facilities, as well as Nasution and Marpaung (2023) & Warisno et al. (2025), who showed that madrasah principals have a strategic role in planning and optimizing educational infrastructure.

The findings regarding the integration of spiritual intent and the design thinking approach align with the concept of values-based leadership, which places moral values as a guideline in directing an organization. Islamic educational management literature explains that madrasa leadership functions not only as a resource manager but also as a guardian of organizational values and culture. In this study, the madrasa principal acts as a value director who ensures that facility development is not solely aimed at meeting physical standards, but is oriented towards long-term benefits. This finding reinforces the studies of Novita et al. (2026), who explain the importance of values-based Islamic educational leadership in institutional management, as well as Romlah et al. (2025) & Hidayah et al.

(2025), who emphasize that exemplary leadership contributes to the development of educational quality. Thus, this study provides a theoretical contribution through the concept of spiritualized infrastructure management, namely the management of infrastructure that connects the technical aspects of asset management with transcendental goals.

In terms of procurement, this study demonstrates compliance with the principles of good governance, which emphasize transparency, accountability, and the prevention of irregularities in the management of organizational resources. However, this study found an additional dimension: the integration of Islamic values through the concepts of *shiddiq* and *amanah*. Unlike conventional procurement approaches that generally focus on administrative compliance and cost efficiency, procurement in this study is understood as a moral activity containing religious responsibilities. The finding that the procurement process is carried out through openness, deliberation, and accountability for the use of funds indicates that spiritual values can be an internal control mechanism for organizations. This finding is related to the study by Hasbi et al. (2025) regarding strengthening organizational culture and integrated quality management in Islamic educational institutions, as well as Haddade et al. (2024) and Rohid et al. (2026), which show that madrasah management strategies require effective and sustainability-oriented governance.

In addition to procurement integrity, this study also found that *waqf* and *infaq* are strategic instruments for developing educational facilities. This finding aligns with Islamic education literature, which explains that community participation and strengthening institutional relationships are important factors in the sustainability of educational institutions. However, this study makes a new contribution by showing that *waqf* not only functions as an alternative source of funding but also as a strategy to build emotional bonds between madrasah and the community. Through the involvement of parents, alums, and the community in the provision of facilities, a sense of belonging to the educational institution is formed. This finding strengthens the research of Zakariyah (2024) & Zakaria et al. (2025), who emphasize the importance of strategies for developing the quality and competitiveness of madrasah, as well as Misdah et al. (2025), who show that Islamic educational institutions need to develop adaptive strategies based on the social environment to maintain organizational sustainability. Thus, the practical implication of this study is the need for madrasah to develop a community-based procurement model that remains within the corridors of transparency and accountability.

Findings regarding the utilization and maintenance of infrastructure based on the culture of *thaharah* and *khafadz* indicate alignment with the concept of Islamic character education, which places cleanliness, responsibility, and environmental awareness as part of the formation of student behavior. Previous literature has largely explained that the supervision system, rules, and organizational culture influence the maintenance of educational facilities. This study expands this understanding by demonstrating that spiritual values can be an internal factor driving facility maintenance behavior. The practice of maintaining cleanliness, using facilities according to their function, and avoiding

energy waste demonstrates that infrastructure management has shifted from merely a technical activity to a moral culture among madrasah residents. These findings align with research by Ma'arif et al. (2024) on the formation of moderate Islamic character through madrasah educational culture and Zuhri et al. (2026), who explain that madrasahs have a crucial role in building student character through a value approach and institutional culture.

From a theoretical perspective, the overall research findings demonstrate a close relationship between spiritual leadership, educational asset management, and Islamic organizational culture. This study demonstrates that Islamic values such as *niyyah*, *shiddiq*, *amanah*, *thaharah*, *maslahat*, and *iqtishad* do not remain normative concepts but are translated into practical mechanisms at every stage of infrastructure management. This contributes to the development of Islamic educational management theory by offering an integrative model that combines spiritual and managerial dimensions. This perspective strengthens the research of Fry et al. (2026) and Jiang et al. (2023), which explains that spiritual leadership can build an organization based on meaning, values, and shared goals. Practically, this model can serve as a reference for madrasah in building an infrastructure management system that is not only effective in resource utilization but also capable of forming an organizational culture oriented towards values, usefulness, and sustainability.

Overall, this study demonstrates that Islamic-based management of madrasa infrastructure represents a new paradigm in educational management, shifting from an administrative approach to a spiritual-integrative approach. The findings demonstrate that successful infrastructure management is not solely determined by budget availability, facility completeness, or administrative procedures, but also by the values underlying each management decision. Intention-based planning, procurement that upholds *shiddiq* (good character) and *amanah* (trustworthiness), and utilization based on *thaharah* (good character) and *khafadz* (property) create a facility management ecosystem oriented toward community welfare. The practical implication of this study is the need to strengthen the capacity of madrasa principals as spiritual-managerial leaders capable of integrating Islamic values with the principles of professional educational management. Meanwhile, the theoretical implication is the emergence of a new perspective that Islamic educational infrastructure management can be studied as a practice of value-based infrastructure governance.

CONCLUSION

The study concludes that the management of madrasah facilities and infrastructure is not merely an administrative and technical activity, but becomes an instrument for the formation of Islamic organizational culture through the integration of spiritual values in every stage of management. The main lesson gained from this study is that the success of infrastructure management is determined not solely by the availability of physical resources, but by the values underlying the planning, procurement, utilization, and maintenance processes, such as *niyyah*, *shiddiq*, *amanah*, *thaharah*, *maslahat*, and *iqtishad*. The strength of this paper lies in its scientific contribution in expanding the study of Islamic education management through the concept of spiritualization of asset

management. This approach integrates modern management principles with transcendental Islamic values in the governance of educational infrastructure. However, this study has limitations because it still focuses on the context of madrasahs with certain characteristics, so it does not fully describe the diversity of infrastructure management practices in other Islamic educational institutions. Therefore, further research can expand the study through a comparative approach between educational institutions, the development of quantitative measurement instruments related to the effectiveness of Islamic value-based infrastructure management, and further exploration of the relationship between spiritual leadership, organizational culture, and the sustainability of educational assets.

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