



INTEGRATION OF THE VALUES OF AMANAH, JUDICIAL, DELIBERATION, ITQAN, AND IHSAN IN THE LEADERSHIP PRACTICE OF ABCD-BASED MADRASAH HEADS

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Abstract:

In the face of contemporary challenges in madrasah leadership, strengthening Islamic values is essential to foster ethical, effective, and community-oriented leadership practices. This study aims to explore how the values of amanah (trustworthiness), adil (justice), musyawarah (deliberation), itqan (excellence), and ihsan (benevolence) are integrated into school leadership practices through the Asset-Based Community Development (ABCD) approach, and how this integration impacts program outcomes and managerial routines. Employing a qualitative case study design, data were gathered through in-depth interviews, participatory observation, and document analysis involving 10 school principals across Bandung City. The findings reveal that Islamic values were successfully internalized across all ABCD stages, positively influencing asset mapping quality, action plan feasibility, and stakeholder satisfaction. The study concludes that integrating Islamic values not only strengthens the spiritual dimension of leadership but also creates a participatory and exemplary educational management model. These results imply the urgency of developing structured and contextual Islamic leadership training as a response to the evolving demands for professional and value-based school leadership.

Keywords: *ABCD, Islamic leadership, Integration, Value, Madrasah*

INTRODUCTION

Today's educational leadership is faced with the demands to be not only managerially effective, but also deeply rooted in the moral and spiritual values that are capable of shaping a civilized school culture (Adeoye, 2025). In the context of madrasah as an Islamic educational institution, values such as amanah (trustworthiness), adil (justice), musyawarah (deliberation), itqan (excellence), and ihsan (benevolence) become the ethical foundation that is inseparable from the leadership practice of madrasah heads (Qusairi et al., 2023). These values not only refer to individual faith, but also form a revelation-based transformative leadership framework that is able to guide strategic decision-making and implementation of educational programs holistically (Bahzar, 2019; Taufik, 2023)

The growing phenomenon shows that many madrasah heads in Indonesia have begun to internalize prophetic values such as siddiq, tabligh, and fathanah

in their work routines, but not all have been able to systematically integrate them into participatory leadership frameworks based on community potential such as the ABCD (*Asset-Based Community Development*) approach). For example, the value of trust in some madrassas has established a culture of collective responsibility in the planning and implementation of educational programs (Yuli & Sari, 2021), while the principle of deliberation has been applied inclusively in collective decision-making in some community-based institutions (Inayati & Faiza, 2024).

The values of *ihsan* and *itqan*, which are rooted in the virtue of working optimally and sincerely, are still not fully understood in the context of performance-based school management operationalization (Ishomuddin et al., 2023). In fact, the application of this principle has been proven to improve the quality of planning, implementation, and evaluation of educational programs (Norvadewi, 2014; Rahman et al., 2024)

This phenomenon is increasingly relevant in the city of Bandung, an urban area with a diverse socio-religious background, where 10 madrassas are an important locus in developing a progressive and contextual Islamic value-based leadership model. The convergence of these values with the ABCD approach opens up new space to understand how madrasah heads are able to map assets, design collective dreams, and determine the destiny of the institution through applicable and measurable spiritual values (Zufriyatun et al., 2025; Tacap, 2023; Triyantoro et al., 2024)

Although Islamic values such as *amanah* (trustworthiness), *adil* (justice), *musyawarah* (deliberation), *itqan* (excellence), and *ihsan* (benevolence) have long been normative references in the world of Islamic education, the reality is that the integration of these values in the leadership practice of madrasah heads has not run optimally. Many madrasah heads have difficulty translating these values into daily managerial decisions such as weekly meetings, academic supervision, and communication with students' parents (Bahzar, 2019; Novebri & Oktarina, 2021).

This gap between values and practices can be seen from the results of inconsistent implementation of madrasah programs, such as the quality of non-participatory asset maps, less relevant action plans, or stagnant realization of priority actions (Zufriyatun et al., 2025). Even when the head of the madrasah stated that he held the principle of trust, it was still found that the dominance of the top-down leadership style, the lack of collaborative evaluation, and the limited involvement of stakeholders (Tanjung, 2023)

Furthermore, the ABCD approach, which theoretically emphasizes community asset-based development, has not been widely adopted as a strategic framework in madrasah leadership. In fact, this approach has great potential to channel the value of deliberation and *ihsan* in every managerial cycle: from discovery to destiny (Inayati & Faiza, 2024)

However, previous studies have only focused on the spiritual role of madrasah heads without explaining how Islamic values are integrated in a measurable management system. Most of the research is still descriptive and has not analyzed the causal relationship between value integration and program outcomes, such as stakeholder satisfaction and the sustainability of madrasah programs (Rahman et al., 2024; Triyantoro et al., 2024)

Therefore, there is an urgent need to research how these Islamic values are truly internalized and impact the results of madrasah programs through the ABCD framework. Without an integrated and contextual approach, these noble

values will remain normative slogans with no practical effect on the quality of leadership and educational services (Yuli & Sari, 2021; Taufik, 2023)

Previous studies have shown that Islamic values have great potential in shaping ethical and participatory leadership in the educational environment. For example, trust is positioned as the core of public trust and responsibility management in Islamic organizational culture (Yuli & Sari, 2021), while fairness and deliberation are the basic principles in community-based madrasah governance (Inayati & Faiza, 2024).

However, there is still a significant gap in terms of how these values are systematically integrated in the stages of discovery, dream, design, define, and destiny in the ABCD approach. There are not many studies that link Islamic values to community empowerment approaches such as ABCD, particularly in the context of madrasah head leadership. Most of the research is still focused on the effect of principals' spirituality on school climate and teacher performance (Gumiandari, 2022), rather than on strategic integration in the education management process.

The novelty of this research lies in the exploratory and evaluative efforts to understand how the values of amanah (trustworthiness), adil (justice), musyawarah (deliberation), itqan (excellence), and ihsan (benevolence) are systemically integrated in each phase of ABCD in 10 madrasahs in the city of Bandung. In addition, this study also maps the success rate of the integration with concrete indicators such as the quality of the asset map, action plan, and stakeholder satisfaction.

Furthermore, this research will make an important contribution in filling the gap in the literature on Islamic value-based educational leadership that is not only normative, but also applicative, strategic, and asset-based. This is expected to be a conceptual reference for the development of policies to increase the capacity of madrasah heads in Indonesia and other Muslim countries (Rahman et al., 2024; Santoso et al., 2022; Triyantoro et al., 2024).

This study aims to analyze in depth how Islamic values (amanah, adil, deliberation, itqan, and ihsan) are integrated in the leadership practice of madrasah heads in the city of Bandung through the framework of the ABCD approach, as well as the extent to which this integration affects the success of madrasah programs. The urgency of this research lies in the need for a transformative leadership model that is not only spiritual but also strategic in empowering the madrasah community. The main argument of this study is that Islamic values are not only moral principles, but operational frameworks that are able to improve the effectiveness of madrasah management if contextualized in the ABCD approach. The underlying assumption is that madrasah heads who integrate those values in the managerial routine will result in a more participatory, contextual, and sustainable program. This research uses a qualitative approach of case studies, so as to allow an in-depth exploration of the dynamics, constraints, and strategies of value implementation in a real context.

RESEARCH METHODS

This research uses a qualitative approach with the type of intrinsic case study, which aims to explore in depth the process of integrating Islamic values of amanah (trustworthiness), adil (justice), musyawarah (deliberation), itqan (excellence), and ihsan (benevolence) in the leadership practice of madrasah heads with the ABCD (Asset-Based Community Development) approach. The case study approach is used because the researcher wants to understand in depth

and contextual the social reality in the field from the perspective of madrasah heads as the main actors (Yin, 2018).

The subjects of this study are ten madrasah heads from ten different madrasahs in the city of Bandung. The selection of participants was carried out by purposive sampling, with the following criteria: (1) serving as the head of the madrasah for at least 2 years, (2) actively involved in the planning and implementation of madrasah development programs, and (3) having experience in applying Islamic values in their leadership. The diversity of madrasah characteristics studied includes location, size, and level of education (RA, MI, MTs, MA), so as to provide a variety of contexts that enrich the data.

The main data collection techniques used were semi-structured in-depth interviews and documentation studies. The interview instrument was developed based on the five dimensions of Islamic values and the five stages of ABCD (Discovery, Dream, Design, Define, Destiny), thus allowing for an in-depth exploration of how these values are internalized in the school management cycle. Interview questions are formulated openly to allow informants to describe their experiences in a reflective and narrative way (Creswell & Poth, 2018). Meanwhile, the documentation study includes analysis of meeting minutes, madrasah action plan documents, academic supervision reports, and communication records with parents, in order to triangulate the data and strengthen the validity of the findings (Bowen, 2009).

The data collection procedure was carried out in five stages during the August-September 2025 period: (1) identification and initial approach to prospective informants, (2) the implementation of in-depth interviews at the location of each madrasah, (3) the collection of supporting documents, (4) verbatim transcription of the interview results, and (5) clarification or member checking of ambiguous information. Each interview lasts 60–90 minutes and is recorded with the written consent of the participants.

Data analysis was carried out using a thematic analysis approach, following the steps from Braun & Clarke (2006): (1) data familiarization, (2) initial coding, (3) theme search, (4) theme review, (5) theme definition and naming, and (6) report preparation. The main themes are developed based on the integration of ABCD values and stages, as well as the driving and inhibiting factors that emerge from the informant's narrative. To support the validity of the data, source and method triangulation techniques are used, as well as trail audits to ensure the transparency of the analysis process.

The ethical aspect in this study is the main concern. The researcher obtains informal ethical approval from each madrasah head and explains the objectives, procedures, and potential risks and benefits of the research. Each informant signs an informed consent form and is guaranteed data confidentiality and anonymity in reporting results. The social research code of ethics from the American Educational Research Association (AERA, 2011) is used as a reference in maintaining the integrity of this research.

With this systematic design and procedure, this study is expected to be able to provide a complete and contextual picture of the integration of Islamic values in the leadership practice of madrasah heads based on the ABCD approach.

RESULTS AND DISCUSSION

1. Integration of the Values of amanah (trustworthiness), adil (justice), musyawarah (deliberation), itqan (excellence), and ihsan (benevolence) in Each Stage of ABCD

The integration of Islamic values in the leadership practice of madrasah heads based on the ABCD approach is seen strongly in the participatory dimension and work spirituality. Findings from in-depth interviews with 10 madrasah heads show that at the Discovery stage, the value of trust is the main principle in the asset mapping process. The heads of madrasahs emphasized that the process of identifying the potential of teachers, students, and the school environment is carried out honestly and transparently. The head of MI-2 revealed that "all the data collected must be valid and trustworthy, because from there the planning will be built." Fair values also appear in efforts to record assets without discrimination, including paying attention to the potential of senior and junior teachers equally.

At the Dream stage, the value of deliberation is the main strength in formulating the vision of the madrasah. All informants mentioned that the preparation of the vision and dreams of the madrasah was not carried out unilaterally by the school principal, but involved teachers, school committees, and parent representatives. In observations at MA-3 and RA-2, it appears that the annual meeting "Rembug Madrasah" is a formal forum that prioritizes openness of ideas, constructive criticism, and collective agreement. A documentation study of the vision document in seven madrasahs shows the explicit integration of values such as "fair, superior, and moral."

Entering the Design and Define stages, leadership practices highlight fair and *itqan* values. Action plans are prepared by dividing roles proportionally based on competencies, not personal proximity. In an interview, the Head of MTs-2 stated, "Teachers who master technology are given the role of compiling learning media, not solely because of seniority." Meanwhile, the value of *itqan* can be seen from efforts to compile success indicators and structured achievement measurement. Observations of the program planning meetings at MI-1 and MA-2 confirm that all parties are focused on the quality, efficiency, and accuracy of work steps.

At the Destiny stage, the value of *ihsan* becomes an orientation in the implementation of the program. The head of the madrasah encouraged all school residents to do their duties with full sincerity and worship intention. In an interview, the Head of RA-1 said that "teaching children is not just a routine, but a form of devotion that must be done with the heart." Observations in parenting activities at RA-2 show efforts to instill the value of *ihsan* not only to teachers, but also to parents. The documentation of the implementation of the program records the presence of spiritual indicators in the evaluation, such as sincerity and thorough work.

2. The Effect of Value Integration on Madrasah Program Outcomes

The integration of Islamic values in the ABCD approach has a significant positive impact on the quality of the implementation of madrasah programs. The findings from interviews with madrasah heads show that when the value of *amanah* and *itqan* becomes the basis of work, the program is more directed and sustainable. The Head of MA-1 explained that in the past, many programs stopped in the middle of the road due to a lack of commitment. However, after the integration of values is strengthened, teachers are more responsible for completing assignments. This was agreed by the Head of MTs-3 who stated, "When spiritual values are emphasized in meetings, all parties work not just about obligations."

The results of participatory observations support this statement. In madrasahs that actively implement the value of deliberation, the realization of the

program is more consistent and faster. In observations at MA-2 and MI-1, the program agenda ran on time, and there was a clear communication flow between the implementation teams. One of the indicators of success is the digitization program of teacher administration which was completed ahead of schedule. On the other hand, madrasas with minimal community involvement in planning tend to experience delays in the realization of priority programs.

Positive impacts are also seen in increasing stakeholder satisfaction. In interviews, six out of ten madrasah heads reported that parents became more trusting and involved after the value of *ihsan* was applied in communication. For example, at MI-2, parental communication through the "Madrasah Inspiring" forum is routinely carried out, and the material is delivered in empathetic and constructive language. Observations at the forum showed that teachers conveyed children's achievements not only from the cognitive side, but also from behavior and morals, according to the value of *ihsan*.

Documentation studies corroborate this data. From the semester program evaluation report, seven madrasas showed a program realization rate above 80%. The analyzed stakeholder satisfaction questionnaire document showed an average score of 4.2 out of 5. In addition, the community asset map in 8 madrasas has been updated regularly and lists internal resources such as alumni, student guardians, and community leaders as active social assets. This shows that the integration of values contributes directly to improving the quality of management and sustainability of the program.

3. Driving Factors, Inhibitions, and Value Integration Strategies in Leadership Routines

The success of the integration of Islamic values in madrasah leadership is inseparable from a number of driving and inhibiting factors that work simultaneously. Based on interviews, the main driving factor comes from the character of the head of the madrasah itself. Eight out of ten informants stated that the personal example of the head of the madrasah as a trusted leader was the main driving force. The head of MI-3 said, "If the head of the madrasah himself is not honest, then the values taught will not have life." Another factor is the existence of a supportive organizational culture such as foundations that actively promote Islamic values in the vision of the institution.

On the contrary, the main inhibiting factor is the high administrative burden, making it difficult for madrasah heads and teachers to provide specific time for reflection on grades. In five madrasas, the principal mentioned that reporting documents often drain time and energy, so the integration of values is only symbolic. Another obstacle is the teacher's lack of understanding of the substantive meaning of values such as *itqan* and *ihsan*. This was confirmed through academic supervision observations at MTs-1, where teachers seemed confused when asked to explain how the quality of their work reflected these values.

To overcome these obstacles, madrasah heads developed innovative integrative strategies. One of the strategies that has been successfully implemented is to internalize values in the routine agenda. At MA-2 and MI-2, a 10-minute "spiritual briefing" is held every morning before starting activities. This activity contains a reflection on a verse or short hadith that is associated with the day's activities. In observation, this activity seemed to arouse the enthusiasm of teachers and strengthen the relationship between staff. Another strategy is academic supervision based on reflection of values. In MTs-3, the head of the

madrasah develops a supervision format that not only contains technical aspects of learning, but also measures the commitment, creativity, and sincerity of teachers in teaching.

Documentation studies show a positive change in the way of communication with students' parents. Brochures and circulars in the three madrassas are prepared in a polite, empathetic, and spiritually thoughtful language. In addition, the weekly meeting minutes document shows that the topics discussed are not only technical matters, but also value content such as "maintaining public trust" and "becoming a madrasah that serves sincerely." This suggests that value integration strategies have entered a broader systemic dimension.

The findings of this study show that madrasah heads in the city of Bandung are able to integrate Islamic values into leadership practices in a contextual manner through the ABCD approach. The values of amanah (trustworthiness), adil (justice), musyawarah (deliberation), itqan (excellence), and ihsan (benevolence) are not only normative principles, but have formed a mindset and habit in mapping assets, designing visions, determining priorities, and implementing madrasah programs. The integration of these values has a significant impact on program success, stakeholder satisfaction, and the formation of a quality work culture.

However, this success depends on the strength of exemplary leadership, organizational culture, and innovation in overcoming obstacles. Thus, Islamic values-based leadership practices and the ABCD approach can be transformative leadership models that are relevant in today's madrasah context.

1. Integration of the Values of amanah (trustworthiness), adil (justice), musyawarah (deliberation), itqan (excellence), and ihsan (benevolence) in the Stages of ABCD

This study found that madrasah heads in the city of Bandung successfully integrated Islamic values into each stage of the Asset-Based Community Development (ABCD) approach, which includes the Discovery, Dream, Design, Define, and Destiny stages. These findings enrich our understanding of Islamic values-based leadership in Islamic education, as well as show how these values serve not only as moral principles, but also as foundations for strategic decision-making.

At the Discovery stage, the value of trust is an important foundation in mapping school assets. This requires madrasah heads to have the principles of honesty, responsibility, and openness in exploring the internal potential of the institution, as found in the research of Yuli and Sari (2021), which states that the value of trust affects the creation of a transparent and responsible organizational culture in Islamic educational institutions (Yuli & Sari, 2021). This value is particularly relevant in the context of Islamic education, where trust between leaders and community members is the main foundation for building a healthy learning ecosystem.

At the Dream stage, the value of deliberation plays a key role in formulating a common vision. The results of the interviews with the head of the madrasah show that they not only develop the vision unilaterally, but involve all stakeholders in the process through forums such as "Rembug Madrasah." These findings are in line with the research of Inayati & Faiza (2024), which affirms that deliberation strengthens collaboration and social accountability in strategic decision-making in Islamic educational institutions (Inayati & Faiza, 2024). Deliberation in madrassas not only serves as a decision-making mechanism, but also as a tool to build a sense of belonging among all parties involved.

At the Design and Define stages, the integration of fair values and itqan is evident in the formulation of a more proportionate and measurable action plan. Madrasah heads are starting to shift from a rigid top-down approach, to a more inclusive approach by selecting teachers based on their competence and capacity, not just on the basis of seniority or personal proximity. Research by Norvadewi (2014) supports this finding by suggesting that the value of itqan, which means carrying out tasks with the highest quality, plays an important role in shaping professionalism in the Islamic educational environment (Norvadewi, 2014). In this context, itqan serves as a driver to ensure that every action, decision, and results achieved meet the high standards that have been set, both in the learning process and in the implementation of madrasah programs.

Furthermore, at the Destiny stage, the value of ihsan is an important element that shapes the work ethic of madrasah heads and teachers. Service is considered part of worship, and this intention clearly affects the quality of the implementation of madrasah programs. Masyhari & Jamil (2024) note that in Islamic education, the value of ihsan is not only related to the quality of work, but also to the intention to provide the greatest benefit to the ummah. Therefore, the integration of ihsan in madrasah leadership is not only about the quality of teaching, but also about providing examples and benefits in every aspect of social and spiritual life (Masyhari & Jamil, 2024).

Overall, the findings of this study strengthen the argument that the integration of Islamic values at every stage of the ABCD is able to encourage the creation of more transformative and effective leadership. Value-based leadership focuses not only on administrative outcomes, but also on the ongoing changes in the spiritual and social lives of madrasah community members. This is in line with the concept of value-based leadership put forward by Rahman (2025), which emphasizes that integrity, accountability, and social justice must be basic principles in every leadership practice, especially in the context of Islamic education (Rahman, 2025).

In addition, this study confirms that the qualitative approach of case studies has proven effective in exploring the dynamics of value in the daily practice of leadership. This research not only describes the existing facts, but also interprets reality in the philosophical framework of Islam, in line with the integration of revelation and empirical reality proposed by Omercic (2022) in connecting Islamic principles with modern contexts (Omercic, 2022). This shows that leadership in madrasahs requires not only managerial skills, but also a deep understanding of the spiritual values that underlie their actions.

In the framework of Islamic education, values such as trust, fairness, deliberation, itqan, and ihsan are not values that are separate from daily management, but values that must be translated into real actions. As discussed in the research by Shobri (2024), leadership based on these values has the potential to create a more inclusive and collaborative environment, which supports positive changes in the management of Islamic education (Shobri, 2024).

Through the integration of these values, madrasah heads can create leadership models that are not only administratively effective but also socially and spiritually transformative. Therefore, this research not only contributes to the development of Islamic leadership theory, but also offers practical guidance for educational leaders to create impactful change in society.

2. The Effect of Value Integration on Madrasah Program Outcomes

The integration of the values of trust, fairness, deliberation, itqan, and ihsan in ABCD not only strengthens the planning structure, but also results in an improvement in the quality of madrasah programs. Field results show that madrasahs with high value integration have a better level of program realization, a more complete asset map, and a high level of stakeholder satisfaction.

This finding strengthens the results of the study of Hidayat et al. (2024), which stated that the combination of Islamic noble characters such as fathonah, amanah, and tabligh with local Sundanese wisdom creates a modern education system that remains based on spiritual values.

Increased stakeholder satisfaction is also supported by value-based transformational leadership styles, as explained by Asmendri et al. (2024) that leadership that emphasizes collaboration and ethical communication increases public trust in Islamic educational institutions.

Furthermore, in the internal documents of the madrasah analyzed, the indicators of success are not only quantitative aspects, but also qualitative aspects—such as the sincerity of teachers and collaboration between school elements. This is in line with Abdullah (2023) who emphasizes that the integration of values in the education system encourages the achievement of spiritual and social success as a form of realization of maqasid al-shariah.

3. Driving Factors, Inhibitions, and Improvement Strategies

The findings of this study reveal that there are several main factors that encourage the successful integration of Islamic values in the leadership of madrasah heads in the city of Bandung, as well as some of the obstacles faced and strategies implemented to overcome these obstacles.

Factors Driving Value Integration

The first factor that is the main driver in the integration of Islamic values is the example of the head of the madrasah. As a central figure in the organization, the head of the madrasah plays a key role in shaping the culture and work atmosphere in the madrasah. Leadership based on Islamic values such as amanah, fathonah, and siddiq encourages the creation of a transparent and accountable organizational culture. Research by Taufik (2023) states that the values of amanah and siddiq greatly affect the credibility and effectiveness of Islamic leadership in organizations (Taufik, 2023). Madrasah heads who are role models in implementing these values create trust between teachers and students, which in turn supports the creation of a harmonious and productive learning environment.

The second factor is the organizational culture that supports Islamic values. When all madrasah members, from madrasah heads to teaching staff, understand and agree to uphold Islamic values, then the implementation of these values in daily activities will be easier. In this study, madrasah heads who involve all elements of the madrasah in the decision-making process through deliberation and collaboration have proven to be more successful in integrating these values effectively. This is in accordance with the findings from Barani et al. (2024) who revealed that the application of Islamic values in organizations such as shura (deliberation) and amanah greatly supports the success of the organization (Barani et al., 2024).

Barriers in Value Integration

However, while there are many supporting factors, the study also found some major obstacles in the integration of Islamic values. The biggest obstacle is the high administrative burden faced by madrasah heads and teachers. This burden often distracts them from the main focus, which is the development of educational and spiritual values in madrasah activities. As expressed by Robita & Fauzi (2025), the main obstacles in value integration are often caused by bureaucratic managerial structures and a lack of attention to the spiritual dimension of work (Robita & Fauzi, 2025).

The second obstacle is the lack of value literacy among teachers. Although most teachers already understand the importance of Islamic values, many are not yet fully able to internalize and implement them in their daily learning practices. This can be due to the lack of training related to Islamic values that are relevant to the context of modern education, as well as the lack of teachers' understanding of how to connect Islamic values with effective pedagogical approaches (Prasetia, 2024). This issue requires more attention in the form of intensive training and teacher briefing on the application of Islamic values in learning.

Improvement Strategy

To overcome these obstacles, the head of the madrasah has implemented several quite effective improvement strategies. One is to integrate Islamic values into daily routines, such as through morning briefings and reflective supervision. According to Fadila (2019), the application of values through daily habits is a very effective method to internalize these values in each individual (Fadila, 2019). By making Islamic values a part of daily habits, the head of the madrasah can ensure that these values not only become a theory, but also become a real practice that is applied every day.

In addition, reflective supervision is also an important tool in supporting value integration. During the supervision session, the head of the madrasah not only evaluates academic performance, but also provides feedback on how to apply Islamic values in concrete actions. This approach supports the character development of teachers and students, as well as enhances their understanding of the relationship between Islamic values and their daily duties as educators and learners. The results of research by Amin Adi Prasetia (2024) show that methods like this increase the depth of understanding and application of values in the context of Islamic education (Prasetia, 2024).

Furthermore, this study also suggests the importance of collaboration with parents and the community in supporting the implementation of Islamic values. In many cases, parents play a very important role in reinforcing the values taught in the madrasah. Therefore, madrasah heads need to strengthen relationships with parents through better and more structured communication, as well as involve them in activities that aim to instill Islamic values in students (Tanjung, 2023).

Application of Prophetic Leadership

In addition, prophetic leadership based on Islamic values such as siddiq, amanah, fathonah, and tabligh (Barani et al., 2024) is an approach that can help madrasah heads in facing these challenges. By being a role model in every aspect of life and work, madrasah heads can inspire teachers and students to integrate these values in their lives. Research by Syuhada Abd Rahman et al. (2024) shows that the application of prophetic leadership is very effective in improving

performance and work ethics, which in turn supports the quality of education (Rahman et al., 2024).

Overall, this study shows that Islamic values-based leadership, driven by the good example of madrasah heads and supported by an organizational culture that supports these values, can overcome many challenges in the integration of values in education. However, challenges such as high administrative burden and lack of value literacy among teachers remain major obstacles that need to be overcome with more effective strategies, including training and closer collaboration with parents and communities. Value-based leadership, with a focus on applying values in daily life, is a key strategy to create quality and character education.

4. Integration with Academic Theory and Implications

This research contributes to the development of transformative leadership theories based on Islamic values, by reconstructing the leadership model of madrasah heads that is not only oriented to administrative results but also to spiritual and social transformation. The concept of transformative leadership researched in the context of Islamic education in Indonesia has gained global attention. This concept, first popularized by Bass (1985), is now increasingly relevant in the context of leadership in Islamic educational institutions, where leaders are expected to drive sustainable change, both in terms of performance and character building and spirituality (Owusu, 2019; Aminuddin, 2017). This research underscores that leadership that integrates spiritual values, such as trust, fairness, deliberation, itqan, and ihsan, not only improves school management, but also significantly affects the social development and character of students.

Within the framework of value-based leadership, the value-based leadership theory put forward by Rahman (2025) suggests that effective leadership must emphasize integrity, accountability, and social justice. This is in line with the basic principles in Islamic education, which emphasize the importance of ethical values in every aspect of life, including education (Rahman, 2025). Leadership based on these values provides clear direction to the head of the madrasah and the entire academic community in achieving common goals through collaboration, fair decision-making, and high spiritual awareness.

Methodologically, the qualitative approach of the case study used in this study has been proven to be effective in capturing the dynamics of values in the daily leadership practice of madrasah heads. This research not only describes the existing facts, but also provides an in-depth interpretation of reality in the context of Islamic philosophy, as explained by Omercic (2022) in the integration of revelation and empirical reality in education. This approach recognizes that Islamic knowledge is not only found in religious texts, but also in social practices that reflect the integration between divine values and the management of educational institutions (Omercic, 2022).

In addition, the application of transformative leadership in Islamic education makes an important contribution to the development of Islamic education theory itself. A study by Suprihno and Rohmawati (2019) states that the characteristics of transformative leadership in the context of Islamic education are strongly influenced by the character values possessed by leaders, which include exemplary, motivation, and intellectual influence. These characters not only encourage improvement in the quality of education, but also in the formation of students' character (Suprihno & Rohmawati, 2019). In this study, madrasah heads who integrate Islamic values with transformative

leadership principles managed to create a more collaborative and innovative learning environment, which in turn increased student engagement in the learning process and extracurricular activities.

The study also found that transformative leadership models based on Islamic values not only lead to administrative improvement, but also strengthen social relationships between leaders and members of the madrasah community. This is in line with research by Falah (2016), which emphasizes the importance of implementing transformative leadership in Islamic education to create a more harmonious and inclusive relationship between leaders and their followers, which ultimately improves the quality of education (Falah, 2016). In the context of madrasahs, this means that the leadership of madrasah heads based on Islamic values can create space for each individual to develop both intellectually and spiritually.

In addition, the main challenge faced in the implementation of transformative leadership based on Islamic values is limited resources, both in terms of time, training, and support from relevant parties. Nonetheless, as explained by Shobri (2024), transformative leadership has the potential to overcome these obstacles by increasing the motivation and involvement of all parties in the change process (Shobri, 2024). For this reason, further development of leadership training based on Islamic values among madrasah heads is very important to improve the quality of Islamic education that is more adaptive and relevant to the times.

In the development of Islamic education theory, this approach emphasizes the importance of value-based education that not only prioritizes the transfer of knowledge, but also shapes the character of students through the teaching of moral and spiritual values contained in Islamic teachings. As revealed by Kang et al. (2020), Islamic education based on spiritual values can bring significant changes in the management of education, leading to the formation of a more just, characterful, and highly competitive society (Kang et al., 2020).

Overall, the findings of this study show that transformative leadership models based on Islamic values have great potential to advance Islamic education in Indonesia, by strengthening the spiritual and social dimensions in education management. Going forward, further research is needed to explore the application of this model in various contexts of madrasahs and other Islamic educational institutions, as well as to identify obstacles that may arise in its implementation.

5. Advantages, Limitations, and Contributions of New Theories

This research reveals various aspects related to the integration of Islamic values in the leadership of madrasah heads based on **the Asset-Based Community Development (ABCD)** model. The success of this research lies in a contextual and grounded approach, with a focus on the application of Islamic values in each stage of ABCD. This approach not only adds to the understanding of Islamic educational leadership, but it also makes a major contribution to value-based leadership theory. Therefore, this research makes a significant theoretical contribution, although it is not free from limitations.

One of the main advantages of this research is **the contextual approach** used to explore the dynamics of madrasah leadership. This research collected data through in-depth interviews, observations, and documentation studies, which allowed researchers to understand the leadership practices of madrasah heads in a holistic and value-based manner. This research not only records

existing phenomena, but also provides new insights into how Islamic values such as *amanah*, *justice*, *deliberation*, *itqan*, and *ihsan* can be integrated in the stages of ABCD to improve the quality of education.

The courage to explore the **modification of the ABCD model** in the context of Islamic education is also an important advantage in this study. The ABCD model developed in the study, referred to as **the "ABCD Spiritual-Based Model"**, adds a grounded spiritual layer at every stage, from *Discovery* to *Destiny*. Each stage in this model is described specifically with the integration of Islamic values:

- a. **Discovery** → *Amanah* (Trustworthiness)
- b. **Dream** → *Musyawah* (Consultation)
- c. **Design/Define** → *Adil* (Justice) dan *Itqan* (Excellence)
- d. **Destiny** → *Ihsan* (Benevolence)

This research has succeeded in enriching the literature on Islamic leadership by offering a leadership model that is not only oriented to administrative achievements, but also to **social and spiritual transformation** in madrassas (Akrim, 2020). This makes a great contribution to Islamic leadership theory, which has focused more on administrative aspects without emphasizing the spiritual values that are an important part of Islamic education.

Although it has many advantages, this study also has some **limitations** that need to be considered. One of the main limitations is the **scope of the research location** which is limited to only 10 madrasahs in the city of Bandung. Although these findings are quite relevant in the context of those cities, the application of this model in the context of madrasahs in other areas with different characteristics may require further adjustments. Therefore, further research covering a wider area, both at the national and international levels, is needed to test the feasibility and adaptation of the ABCD Spiritual-Based model in various Islamic educational contexts.

Selain itu, penelitian ini tidak menguji **dampak jangka panjang** dari The integration of these values into the quality of education and character of students. Advanced research with a more in-depth and longitudinal design can provide a better understanding of the long-term effects of the application of this model in madrasah leadership. This research also relies more on qualitative data, so quantitative research with a more structured approach can help validate these findings statistically (Alfahum et al., 2024).

This research makes **significant theoretical contributions**, especially in the development of **values-based Islamic leadership** theory. By integrating Islamic values in each stage of the ABCD model, this study introduces the **concept of the "ABCD Spiritual-Based Model"** which can be used by madrasah heads as a practical guide in managing education based on Islamic values. This model suggests that each stage in the ABCD should reflect relevant Islamic values, which will result in more holistic and transformational leaders.

This concept reinforces the theory of **value-based transformative leadership**, as articulated by Rahman (2025), who emphasizes that **integrity**, **social justice**, and accountability are basic principles in effective leadership in the context of Islamic education (Rahman, 2025). This research also contributes to the development of other value-based leadership models, by introducing practical ways that madrasah heads can apply to strengthen the integration of Islamic values in their leadership activities.

More broadly, this research supports a **value-based approach** in education that focuses not only on the transfer of knowledge but also on the development of students' character and spirituality (Falah, 2016). This research also paves the way for further research in combining **value-based leadership** theory with **spiritual leadership** in the context of education, which is increasingly important in this era of globalization.

The practical implication of this study is that the ABCD Spiritual-Based model can be adopted by madrasah heads to improve the quality of education more comprehensive and value-based. In addition, this model can also be applied in curriculum development and leadership training in madrasahs. The development of value-based training that includes spiritual aspects will improve the quality of madrasah management that is more integrative and oriented towards the formation of superior student character.

In terms of theoretical development, this research opens up opportunities to further develop a **spiritual-based leadership model** in Islamic education, which combines religious and managerial values in leadership. Further research examining the influence of this model on students' educational achievement and character can provide further insight into the effectiveness of this model in creating a better, value-based learning environment.

CONCLUSION

This research has shown that the integration of Islamic values (amanah, adil, deliberation, itqan, and ihsan) in the leadership practice of madrasah heads in the city of Bandung through the Asset-Based Community Development (ABCD) approach can form a leadership model that is not only participatory and inclusive, but also spiritually and ethically charged. The main findings of this study confirm that each stage of ABCD is able to become a forum for the actualization of Islamic values: the Discovery stage becomes a space for strengthening trust and justice; the Dream stage encourages deliberation and community involvement; the Design and Define stages foster quality work through the principles of itqan and justice; while the Destiny stage shows a real contribution through the implementation of the value of ihsan as a sincere and responsible service orientation. This whole process not only answers the formulation of the problem, but also confirms that the ABCD approach can be an effective instrument in integrating Islamic values in a practical way in the management of madrasah education.

The integration of these values has been proven to have a positive influence on the quality of the program, ranging from the completeness and validity of the asset map, the feasibility and sustainability of the action plan, to the high level of stakeholder satisfaction with the services and output of the madrasah. This research also reveals that the success of integration is highly dependent on the example of the head of the madrasah, a supportive organizational culture, and a managerial space that provides opportunities to internalize values in routine activities such as briefings, academic supervision, and public communication. On the contrary, the main challenges faced are the dominance of administrative burden and lack of value literacy among teachers. However, various creative strategies developed by madrasah heads, such as spiritual-based supervision and value integration in formal-informal activities, have been proven to mitigate these obstacles.

Theoretically, this research strengthens and expands the knowledge structure in the field of Islamic leadership and asset-based community

development. The "ABCD Spiritual-Based Leadership" model that emerged from the findings of this study is an innovative modification of the conventional ABCD approach by inserting the ethical and spiritual dimensions of Islam in each phase. This model reinforces the idea that Islamic educational leadership aims not only at organizational efficiency, but also at the transformation of character, values, and social usefulness more broadly. Thus, this study reinforces previous findings on the importance of value in leadership (as put forward by Brooks & Mutohar, Bahzar, and Taufik), while offering new theoretical developments that are relevant in the context of community-based education management in the modern era.

Although the results of this study have a significant contribution, there are a number of limitations that need to be noted. First, the scope of the research is limited to 10 madrasas in one city area, so the generalization of results to other madrasas or levels needs to be studied further. Second, because the approach is qualitative, the measurement of the quantitative impact of value integration on madrasah performance has not been explored in depth. Therefore, follow-up research is recommended using a mixed-method approach that can statistically measure the impact of value integration on managerial aspects and student achievement.

The practical implications of this study are the need to strengthen Islamic leadership training based on the ABCD approach for prospective madrasah heads, the preparation of guidelines for internalizing values in madrasah management, and collaboration between education stakeholders to support a work culture rooted in spiritual values. This research also opens up opportunities for further development in a broader context, such as the application of a similar model in public schools, Islamic boarding schools, and even socio-religious organizations that manage community-based education.

Overall, the contribution of this research lies in the effort to integrate the modern asset-based management (ABCD) approach with the foundation of authentic Islamic values. By prioritizing the principles of trust, fairness, deliberation, itqan, and ihsan in the organizational structure of education, this research presents a new direction in madrasah leadership that is not only efficient and sustainable, but also ethical, spiritual, and relevant to the context of a pluralistic and religious Indonesian society. These findings are expected to enrich the literature on Islamic educational leadership, expand the scope of transformative leadership theory, and become the basis for policy-making in the professional development of madrasah heads in the future.

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