JUMPA: Jurnal Manajemen Pendidikan
Vol. 06 No. 01 (2025): 238-245
DOI: https://doi.org/10.33650/jumpa.v6i1.16594

Sustaining Islamic Education Through Family Governance: Evidence from a Three-Generation Tuition-Free Madrasah

Suheri

Institut Agama Islam At-Taqwa, Indonesia

***Email Corresponding Author:** suheridosenbkd08@gmail.com

ABSTRACT

The survival of private Islamic schools that operate without tuition income remains poorly understood in educational management research, which tends to explain sustainability through financial capacity and administrative efficiency. This study asks how family governance sustains Madrasah Al Islah, a tuition-free *madrasah* that has run across three generations in Bondowoso, Indonesia. A qualitative single-case design was used, drawing on semi-structured interviews, participant observation, and document analysis involving the headmaster, two teachers from the founder's family, and two parents. The data were analyzed through the interactive model of Miles, Huberman, and Saldaña, and trustworthiness rested on triangulation together with the criteria of Lincoln and Guba. The findings show that sustainability grows from the interaction of five elements: intergenerational leadership, family commitment, Islamic ethical values, tuition-free education management, and community trust. Working together, these elements form a governance ecosystem that preserves the institution's identity, reinforces its legitimacy, and keeps its educational mission alive despite the absence of tuition revenue. From this pattern, the study proposes the Family Governance for Sustainable Islamic Education (FGSIE) framework, which treats family governance as a strategic mechanism binding leadership continuity, ethical stewardship, and community engagement. The study implies that policymakers and leaders of faith-based schools can strengthen institutional resilience in resource-scarce settings by nurturing shared values across generations and cultivating community trust rather than relying on tuition as the primary guarantee of continuity.

ARTICLE HISTORY
Received : 12 Jan 2025
Revised : 21 April 2025
Accepted : 13 June 2025

KEYWORDS
Family Governance, Islamic Educational Management, Institutional Sustainability, Community Trust, Tuition-Free Education

How to Cite:
Suheri. (2025). Sustaining Islamic Education Through Family Governance: Evidence from a Three-Generation Tuition-Free Madrasah. *JUMPA: Jurnal Manajemen Pendidikan, 6*(1), 238–245.

INTRODUCTION

The sustainability of educational institutions has become one of the most significant concerns in educational management research, particularly in developing countries where schools frequently encounter financial constraints, leadership transitions, and changing societal expectations. Educational sustainability is no longer understood merely as the ability of an institution to survive financially but also as its capacity to preserve organizational identity, educational quality, and social legitimacy across generations (Bush, 2020; Fullan, 2007). For Islamic educational institutions, sustainability presents an even greater challenge because they are expected to maintain religious values while simultaneously responding to educational reforms, demographic changes, and increasing public expectations (Abas Hidayat et al., 2021). In Indonesia, where more than 90,000 *madrasahs* serve millions of students, private Islamic schools constitute the majority of educational providers and often operate with limited financial resources (Zaman & Hefner, 2010). Most private *madrasahs* rely heavily on tuition fees to finance operational activities, teacher salaries, and educational development. Consequently, institutions that successfully maintain educational quality without charging tuition represent an exceptional phenomenon deserving scholarly attention. Such institutions challenge conventional assumptions that financial sustainability primarily depends on student fees and instead suggest the existence of alternative governance mechanisms that support long-term organizational continuity (Ali et al., 2024).

Previous research has identified numerous factors influencing the sustainability of educational organizations. Leadership effectiveness, strategic planning, stakeholder participation, organizational culture, and financial management have consistently been recognized as fundamental determinants of institutional success (Hallinger, 2018; Leithwood & Seashore-Louis, 2011). Within the context of Islamic education, scholars have emphasized the importance of spiritual leadership, Islamic organizational values, community engagement, waqf-based financing, and educational quality assurance in strengthening institutional resilience (Fauzi, 2017; Mulyasa, 2022). Studies on Islamic educational management have also explored curriculum development, governance reforms, school effectiveness, and human resource management as key components of sustainable educational practice. Despite these important contributions, the existing literature remains largely centered on formal managerial systems and institutional performance (Miftahussurur et al., 2025). Comparatively limited attention has been devoted to understanding how family involvement functions as a governance mechanism capable of sustaining Islamic educational institutions over multiple generations. Likewise, the governance of tuition-free Islamic schools remains substantially underrepresented in contemporary educational management research.

The concept of family governance has been widely examined in family business studies, where it refers to governance structures, shared values, succession mechanisms, and decision-making processes that enable organizations to maintain continuity across generations (Miller & Breton-Miller, 2005). Family governance is considered an important source of organizational resilience because it strengthens commitment, preserves institutional identity, facilitates leadership succession, and encourages long-term strategic orientation (Al et al., 2023). Stewardship Theory further explains that family members often perceive organizational management as a collective responsibility rather than merely an economic activity, encouraging decisions that prioritize institutional sustainability over individual interests (Davis & Moore, 1997). However, empirical applications of these theoretical perspectives remain concentrated within commercial enterprises and family-owned businesses. Their relevance to educational institutions, particularly Islamic schools governed by members of a founder's family, has received remarkably limited scholarly attention. Consequently, existing educational management theories provide insufficient explanation regarding how family governance contributes to the sustainability of religious educational institutions operating under unique organizational arrangements.

This limitation reveals several important research gaps. First, studies concerning Islamic educational sustainability generally focus on leadership, financial management, or educational quality while paying relatively little attention to governance structures rooted in family relationships. Second, previous research has rarely examined the interaction between family governance, intergenerational leadership, philanthropic educational financing, and Islamic organizational values within a single analytical framework. Third, studies of tuition-free educational institutions predominantly discuss philanthropic funding or charitable foundations without investigating how governance practices support organizational continuity over decades. Finally, empirical evidence regarding multigenerational Islamic educational institutions in Indonesia remains scarce despite the country's extensive network of privately managed *madrasahs*. As a result, the educational management literature still lacks a comprehensive understanding of how family governance contributes to organizational sustainability in Islamic educational settings where financial resources are limited but institutional legitimacy remains strong.

This study addresses these gaps through an in-depth investigation of Madrasah Al Islah in Bondowoso, Indonesia, a private Islamic educational institution that has successfully operated across three generations without charging tuition fees. Unlike most private schools, Madrasah Al Islah finances its educational activities without relying on student tuition, while its entire teaching staff consists of members of the founder's extended family. These characteristics distinguish the institution from conventional educational organizations and provide a valuable context for examining alternative governance arrangements. Rather than treating these characteristics as isolated institutional features, this study investigates how family governance influences leadership succession, organizational commitment, educational financing, value transmission, and long-term institutional sustainability. The unit of analysis is the governance system of Madrasah Al Islah, with particular emphasis on the interaction between family relationships, Islamic values, and educational management practices that enable the institution to sustain its educational mission across generations.

This article argues that the sustainability of Madrasah Al Islah is not merely the consequence of financial efficiency or administrative effectiveness but emerges from the integration of family governance, stewardship-oriented leadership, religious commitment, philanthropic support, and community trust. These interconnected dimensions create a governance system that strengthens organizational resilience and ensures continuity despite the absence of tuition-based financing. By integrating Family Governance Theory, Stewardship Theory, and educational sustainability within the context of Islamic educational management, this study extends existing scholarship beyond conventional discussions of school leadership and financial management. It contributes to the literature by proposing a conceptual understanding of family governance as a strategic mechanism for sustaining Islamic educational institutions across generations. The findings are expected to enrich theoretical discussions on Islamic educational management while offering practical insights for policymakers, educational leaders, and faith-based educational organizations seeking sustainable governance models in resource-constrained contexts. The remainder of this article is organized into four sections: a review of the relevant literature, the research methodology, the presentation and discussion of findings, and the conclusion highlighting the study's theoretical and practical contributions.

RESEARCH METHOD

This study adopted a qualitative case study design to examine how family governance contributes to the sustainability of a tuition-free Islamic educational institution across three generations. A qualitative approach was selected because the study sought to understand the meanings, experiences, governance practices, and organizational processes embedded within a unique institutional context rather than to measure relationships among variables. According to Yin, a case study is particularly appropriate when investigating contemporary phenomena within their real-life settings, especially when the boundaries between the phenomenon and its context are not clearly evident (Yin, 2011). Madrasah Al Islah was selected as a single instrumental case because it represents an exceptional example of an Islamic educational institution that has sustained its educational mission through three generations while maintaining a tuition-free policy and a family-based governance structure.

The research was conducted at Madrasah Al Islah in Bondowoso Regency, East Java, Indonesia. The institution is a private Madrasah Diniyah comprising two educational levels: Madrasah Diniyah Ula (Grades 1–6) and Madrasah Diniyah Wustha (Grades 7–8). Unlike most private Islamic schools in Indonesia, Madrasah Al Islah does not charge tuition fees, and all members of its teaching staff belong to the founder’s extended family. These distinctive characteristics make the institution an information-rich case that offers valuable insights into alternative governance models for sustaining Islamic educational institutions. The study was undertaken over a two-month period to allow prolonged engagement with the research setting and participants.

Participants were selected using purposive sampling, a strategy commonly employed in qualitative inquiry to identify individuals possessing substantial knowledge and direct experience of the phenomenon under investigation (Patton, 2015). Five participants were involved in the study. The head of the *madrasah* was interviewed as the principal informant because of his responsibility for institutional leadership, policy formulation, and strategic decision-making. Two teachers who are members of the founder's family were selected to provide perspectives on family involvement in educational management, organizational commitment, and the transmission of institutional values across generations. To complement these internal viewpoints, two parents of students were interviewed to explore community perceptions, institutional legitimacy, parental trust, and the social impact of the tuition-free educational model.

The researcher functioned as the primary instrument of data collection and interpretation, consistent with qualitative research principles (Creswell & Creswell, 2017). Data were collected through semi-structured interviews, participant observation, and document analysis. Semi-structured interviews enabled participants to describe their experiences while allowing the researcher to probe emerging issues relevant to family governance, leadership succession, educational financing, organizational values, and institutional sustainability. Participant observation was conducted during teaching activities, school meetings, and routine organizational interactions to gain a deeper understanding of governance practices in their natural setting. Documentary evidence, including institutional profiles, historical archives, administrative documents, curriculum records, and photographs, was examined to enrich contextual understanding and support data triangulation.

Data analysis followed the interactive framework proposed by Miles et al., consisting of data condensation, data display, and conclusion drawing and verification. Interview recordings were transcribed verbatim and integrated with observation notes and documentary evidence (Miles & Huberman, 2014). The researcher repeatedly reviewed the dataset to identify meaningful units of information before assigning initial codes. Similar codes were subsequently grouped into broader categories representing family governance, intergenerational leadership, organizational values, educational financing, community trust, and institutional sustainability. These categories were then synthesized into overarching themes explaining how family governance functions as a mechanism for sustaining Madrasah Al Islah across three generations. Throughout the analytical process, constant comparison was employed to examine similarities and differences across participants and data sources.

To enhance the trustworthiness of the findings, the study adopted Lincoln and Guba's criteria of credibility, transferability, dependability, and confirmability. Credibility was strengthened through methodological triangulation involving interviews, observations, and document analysis, as well as member checking to verify the accuracy of participants' statements. Transferability was supported by providing detailed descriptions of the institutional context and governance practices (Lincoln & Guba, 1985). Dependability was ensured through systematic documentation of the research process, while confirmability was maintained by preserving an audit trail and reflective field notes that linked interpretations directly to empirical evidence. Ethical principles were observed throughout the study. All participants provided informed consent prior to data collection, participation was entirely voluntary, and confidentiality was maintained by anonymizing participants' identities in all research records and publications.

RESULT AND DISCUSSION

Results

Family Governance as the Foundation of Institutional Sustainability

The findings demonstrate that the long-term sustainability of Madrasah Al Islah is fundamentally anchored in a family governance system that has consistently preserved the institution's organizational continuity across three generations. Rather than depending primarily on formal bureaucratic structures or market-oriented managerial practices, the *madrasah* has developed a governance model in which kinship, shared Islamic values, collective responsibility, and intergenerational commitment constitute the principal pillars of institutional management (Amini, 2022). This governance arrangement has enabled the institution to maintain its educational mission, organizational identity, and social legitimacy despite financial constraints and the evolving challenges facing Islamic education.

A defining characteristic of Madrasah Al Islah is the continuity of leadership across three successive generations. The transition of leadership has not been limited to the administrative transfer of authority but has functioned as a continuous process of preserving the founder's educational philosophy, religious commitment, and institutional vision. This continuity has created organizational stability by minimizing leadership discontinuity while ensuring that every generation remains committed to the same educational objectives. Consequently, institutional development has been characterized by gradual adaptation rather than structural disruption. This finding reinforces previous studies suggesting that intergenerational leadership continuity strengthens organizational resilience by safeguarding institutional identity and maintaining a long-term strategic orientation (Shaturaev, 2021). In the context of Madrasah Al Islah, leadership continuity represents a mechanism through which institutional legitimacy is continuously reproduced and reinforced within the surrounding community.

The analysis further reveals that family governance is reflected most visibly in the institution's human resource management. All teaching personnel are members of the founder's extended family, creating a governance structure that differs considerably from the recruitment patterns commonly found in private educational institutions. Rather than relying exclusively on external recruitment, the *madrasah* emphasizes the continuity of educational responsibility within the family while maintaining its commitment to delivering Islamic education. This governance pattern has fostered a strong sense of organizational cohesion because teachers simultaneously function as educators, custodians of institutional values, and successors responsible for preserving the educational legacy established by previous generations (Arifin & Priyana, 2025). The overlap between familial relationships and organizational responsibilities has strengthened interpersonal trust, facilitated communication, reduced internal conflict, and encouraged collaborative decision-making, thereby enhancing institutional stability.

The sustainability of this governance system is further supported by the continuous transmission of organizational culture across generations. Family members are socialized into the institution's educational philosophy from an early stage through direct involvement in religious, educational, and organizational activities. This gradual process enables successive generations to internalize not only managerial responsibilities but also the ethical principles, traditions, and historical identity of the institution. As a result, leadership succession becomes a process of cultural reproduction rather than merely an organizational appointment. Institutional continuity is therefore sustained through the preservation of shared values, collective memory, and organizational commitment. This finding is consistent with the arguments of Gersick et al. and Nordqvist and Melin, who emphasize that the successful transfer of organizational values across generations constitutes one of the most critical dimensions of sustainable family governance (Shaturaev, 2021).

Another important finding concerns the relationship between family governance and the institution's tuition-free educational policy. The sustainability of Madrasah Al Islah demonstrates that educational continuity does not depend solely on tuition-based financing but can also be sustained through collective commitment, efficient resource utilization, and shared responsibility among organizational members. The absence of tuition fees represents not merely an administrative policy but a manifestation of the institution's social and religious mission to provide inclusive Islamic education for the wider community. This commitment reinforces the *madrasah*'s public legitimacy by ensuring that financial limitations do not become barriers to educational access (Adiyono et al., 2022; Asfiyak et al., 2025). Consequently, family governance functions not only as an internal managerial mechanism but also as an ethical framework that integrates educational service with religious devotion and social responsibility.

The findings also indicate that Islamic values constitute an inseparable component of the governance system. Organizational practices are consistently guided by principles of *amanah* (trustworthiness), *ikhlas* (sincerity), *musyawarah* (consultative decision-making), and collective responsibility (Auda, 2025). These values shape leadership behavior, institutional decision-making, and interpersonal relationships throughout the organization. Rather than operating through rigid bureaucratic procedures, governance is embedded within moral obligations that encourage every family member to prioritize the sustainability of the institution above individual interests. Such a governance pattern reflects the central proposition of Stewardship Theory, which argues that organizational actors who perceive leadership as a form of stewardship are more likely to pursue long-term organizational welfare than short-term personal gain (Davis et al., 1997). Within Madrasah Al Islah, stewardship is manifested through the continuous dedication of family members to preserving the institution's educational mission across generations.

Furthermore, the governance structure has strengthened the institution's organizational resilience during periods of leadership transition. While leadership succession often generates uncertainty within educational organizations, Madrasah Al Islah demonstrates a relatively stable pattern of succession through the gradual preparation of future leaders and sustained involvement of younger family members in institutional management. This process allows leadership regeneration to occur organically while preserving organizational continuity and minimizing institutional disruption. The governance system therefore combines stability with adaptability, enabling the *madrasah* to respond to changing educational demands without compromising its historical identity or foundational values (Aderibigbe et al., 2023).

The findings additionally reveal that family governance cultivates a profound sense of organizational ownership among educators. Educational responsibilities are perceived not merely as professional obligations but as a continuation of the family's collective commitment to sustaining Islamic education. This shared sense of ownership strengthens institutional loyalty, encourages long-term dedication, and reinforces collaboration in achieving educational objectives (Apriyanti et al., 2024). Consequently, organizational commitment extends beyond contractual employment relationships and becomes deeply embedded within family identity, institutional history, and shared religious responsibility.

These findings demonstrate that the sustainability of Madrasah Al Islah emerges from the dynamic interaction between intergenerational leadership, family commitment, organizational trust, value transmission, and Islamic ethical principles. Rather than relying predominantly on financial resources or formal administrative systems, the institution has developed a governance model that integrates family relationships with educational leadership and religious responsibility into a coherent organizational framework. This integrated governance system has enabled the *madrasah* to preserve its institutional identity, maintain organizational stability, and sustain its educational mission across three generations. Accordingly, the findings suggest that family governance constitutes a distinctive and viable mechanism for strengthening the long-term sustainability of faith-based educational institutions, while simultaneously extending current discussions on sustainable governance within the field of Islamic educational management.

Tuition-Free Educational Management and Community Trust as Drivers of

The findings reveal that the sustainability of Madrasah Al Islah is not solely supported by its family governance structure but is also reinforced by the successful integration of a tuition-free educational policy and strong community trust. These two dimensions operate as complementary mechanisms that strengthen the institution's long-term sustainability. While family governance provides internal organizational stability, the tuition-free policy and community support establish external legitimacy, enabling the *madrasah* to maintain its educational mission despite operating without tuition-based revenue (Ison, 2022). The interaction between these internal and external dimensions creates a sustainable governance ecosystem that distinguishes Madrasah Al Islah from many private Islamic educational institutions.

One of the most remarkable characteristics observed in this study is the institution's consistent commitment to providing Islamic education without charging tuition fees. In the Indonesian educational context, private schools generally depend on tuition payments as their principal source of operational funding, particularly for teacher remuneration, instructional materials, and institutional development. In contrast, Madrasah Al Islah has maintained a different institutional philosophy in which educational services are regarded primarily as a form of religious devotion and social responsibility. The tuition-free policy reflects a long-standing organizational commitment to ensuring that financial limitations do not restrict access to Islamic education (Davidson et al., 2020). Consequently, educational accessibility becomes an integral component of the institution's governance philosophy rather than merely a financial decision.

The implementation of the tuition-free policy has contributed significantly to the institution's public legitimacy. The analysis indicates that the absence of tuition fees has strengthened the perception of Madrasah Al Islah as a community-oriented educational institution committed to serving society rather than pursuing economic objectives. This perception has gradually fostered a high level of public confidence, particularly among families seeking affordable religious education without compromising educational values. Community trust, therefore, extends beyond appreciation of the tuition-free policy itself and reflects broader recognition of the institution's consistency, integrity, and long-term commitment to Islamic education (Abuzar et al., 2024).

The findings further demonstrate that community trust has been accumulated through sustained organizational performance over several decades. Rather than emerging from promotional activities or institutional branding, trust has developed through repeated interactions between the *madrasah* and the surrounding community. Generations of parents have continued to enroll their children in the institution because of their confidence in its educational values, religious orientation, and organizational consistency (Abdullah et al., 2025). This continuity suggests that institutional reputation is constructed gradually through the alignment between organizational values and community expectations. Such a process strengthens social legitimacy, which constitutes an essential resource for organizational sustainability within faith-based educational institutions.

Another important finding concerns the reciprocal relationship between community trust and institutional commitment. The tuition-free policy encourages public confidence, while sustained community trust simultaneously reinforces institutional resilience. As public confidence increases, community members become more willing to support the institution through various forms of participation, including voluntary assistance, social networks, moral encouragement, and the preservation of the institution's reputation. Although these forms of support may not always be expressed through direct financial contributions, they represent valuable social capital that enhances the institution's capacity to sustain its educational activities over time (Amin et al., 2021).

The findings also indicate that the tuition-free educational model contributes to educational equity by reducing economic barriers for families seeking Islamic education. Within many educational systems, tuition costs remain one of the principal obstacles limiting educational participation among economically disadvantaged households (Anshori, 2017). Madrasah Al Islah addresses this challenge by positioning accessibility as a fundamental organizational principle. As a result, the institution not only fulfills an educational function but also contributes to broader social inclusion by expanding opportunities for religious learning regardless of economic status. This finding illustrates that educational sustainability can be pursued simultaneously with social justice objectives, thereby strengthening the institution's legitimacy within the community (Anisah, 2023).

Institutional sustainability is further reinforced by the consistency between organizational values and everyday educational practice. The tuition-free policy is not implemented as an isolated program but is integrated into the broader governance philosophy emphasizing service, responsibility, sincerity, and collective commitment. Such consistency enhances organizational credibility because stakeholders perceive alignment between institutional principles and actual managerial practices (Fadillah & Miftahussurur, 2025). This coherence contributes to long-term trust formation, reducing uncertainty among parents regarding the institution's educational commitment and organizational stability.

The analysis suggests that community trust functions as an intangible organizational asset supporting institutional resilience. Unlike financial resources, which may fluctuate according to economic conditions, trust develops gradually through sustained organizational behavior and consistent educational performance. High levels of public confidence strengthen the institution's social legitimacy, facilitate community cooperation, and reinforce organizational stability during periods of external uncertainty (Adawiyah et al., 2024). Consequently, trust should be understood as a strategic organizational resource that complements material resources in supporting institutional continuity.

The interaction between tuition-free education and community trust demonstrates that sustainability within Islamic educational institutions cannot be explained exclusively through economic indicators. Instead, sustainability emerges through the integration of ethical commitment, social legitimacy, organizational consistency, and educational accessibility. These interconnected dimensions establish a governance model in which public trust becomes both an outcome and a supporting mechanism of institutional sustainability. The findings therefore suggest that educational institutions grounded in strong moral values may develop sustainable organizational systems despite operating with limited financial resources.

Overall, the findings demonstrate that the sustainability of Madrasah Al Islah is strengthened by the mutually reinforcing relationship between tuition-free educational management and community trust. The institution's long-standing commitment to accessible Islamic education has enhanced its public legitimacy, while sustained community confidence has provided an important foundation for institutional continuity. Rather than viewing tuition-free education as a financial constraint, Madrasah Al Islah has transformed it into a strategic organizational principle that strengthens stakeholder trust, reinforces educational inclusion, and supports long-term sustainability. These findings indicate that educational accessibility and social legitimacy should be recognized as central dimensions of sustainable governance within Islamic educational institutions.

Table 1. Tuition-Free Educational Management and Community Trust as Drivers of Sustainability

Dimension	Institutional Practice	Contribution to Sustainability
Tuition-free education	No tuition fees are charged to students	Expands educational access and reinforces the institution's social mission
Educational accessibility	Equal learning opportunities regardless of economic background	Promotes educational inclusion and long-term community engagement
Community trust	Strong public confidence built through organizational consistency	Strengthens institutional legitimacy and stakeholder loyalty
Social legitimacy	Alignment between institutional values and educational practices	Enhances organizational reputation and long-term acceptance
Community participation	Ongoing moral and social support from the surrounding community	Reinforces organizational resilience and sustainability
Ethical educational commitment	Education is framed as religious service and social responsibility	Sustains institutional identity and strengthens public confidence

Table 1 illustrates that the sustainability of Madrasah Al Islah is supported not only by internal governance mechanisms but also by external social relationships. The interaction between educational accessibility, organizational consistency, ethical commitment, and community trust creates a reinforcing cycle in which institutional legitimacy contributes to sustainability, while sustained educational performance further strengthens public trust. This integrated relationship demonstrates that tuition-free education is not merely a financial policy but a strategic governance approach that enables Islamic educational institutions to preserve their mission, maintain stakeholder confidence, and achieve long-term organizational sustainability.

Discussion

The findings of this study demonstrate that the sustainability of Madrasah Al Islah cannot be adequately explained through conventional educational management perspectives that primarily emphasize financial capacity, organizational efficiency, or administrative performance. Instead, the institution's continuity across three generations reflects the interaction of family governance, Islamic ethical values, tuition-free educational management, and community trust, forming a distinctive governance ecosystem that supports long-term institutional sustainability (Akhyar, 2024). These findings extend the current literature on Islamic educational management by illustrating that organizational sustainability within faith-based educational institutions may emerge from relational, ethical, and cultural resources in addition to material resources (A'la & Makhshun, 2022).

One of the principal contributions of this study lies in demonstrating that family governance functions as an organizational mechanism rather than merely a familial characteristic. Existing studies generally conceptualize family governance within the context of family-owned businesses, emphasizing succession planning, ownership structures, and long-term strategic orientation (Apiyani, 2024). The present findings suggest that these principles can also explain the sustainability of Islamic educational institutions. At Madrasah Al Islah, family governance is embedded within institutional leadership, value transmission, teacher commitment, and organizational decision-making. Consequently, governance is sustained not only through formal managerial systems but also through the preservation of collective identity and shared educational responsibility across generations.

This finding contributes to the growing discussion concerning governance in faith-based educational institutions. Previous studies have highlighted the importance of leadership, organizational culture, and stakeholder participation in improving school effectiveness (Arif, 2019). However, relatively few studies have examined how kinship structures influence institutional continuity in Islamic education. The present study indicates that family governance strengthens organizational cohesion because educational responsibilities are perceived as collective obligations rooted in shared religious values rather than contractual employment relationships. Such an arrangement encourages institutional loyalty, minimizes leadership discontinuity, and strengthens organizational resilience over extended periods (Eferi, 2016).

The findings also provide empirical support for Stewardship Theory (Davis et al., 1997; Davis & Moore, 1997). Stewardship Theory argues that organizational actors frequently prioritize collective organizational interests above personal gain when they perceive leadership as a responsibility rather than an instrument of control. The governance practices observed in Madrasah Al Islah reflect this perspective. Leadership is exercised through stewardship characterized by trustworthiness (*amanah*), sincerity (*ikhlas*), consultation (*musyawarah*), and service (*khidmah*) (Elihami et al., 2025). These principles guide organizational decision-making and encourage leaders to preserve the institution for future generations instead of pursuing short-term organizational or financial objectives. This stewardship orientation strengthens institutional continuity because governance is grounded in moral commitment rather than economic incentives alone (Arar et al., 2021).

An equally important finding concerns the relationship between family governance and value transmission. Organizational sustainability is maintained not only through leadership succession but also through the continuous internalization of institutional values among younger family members. This process corresponds with organizational culture theories suggesting that institutions survive because they successfully reproduce shared assumptions, beliefs, and norms across generations (Fahrudin & Anwar, 2022; Guna et al., 2024). Within Madrasah Al Islah, governance continuity is supported by systematic socialization into the institution's educational philosophy, religious mission, and organizational traditions. Consequently, leadership succession represents the continuation of institutional identity rather than merely replacing organizational leaders.

The tuition-free educational policy represents another significant contribution to the discussion of sustainable educational management. Previous literature generally associates institutional sustainability with diversified financial resources, effective budgeting, and strategic financial planning (Bush, 2020). Although these factors remain important, the present findings indicate that sustainability may also be achieved through governance systems emphasizing collective commitment and social legitimacy. The absence of tuition fees has not weakened the institution's sustainability; instead, it has strengthened public trust and reinforced the institution's social mission. This finding suggests that financial sustainability should not be understood exclusively through revenue generation but also through the institution's capacity to mobilize social commitment and maintain stakeholder confidence.

The relationship between tuition-free education and community trust further expands discussions concerning social capital within educational organizations. Social capital refers to networks, trust, and reciprocal relationships that facilitate collective action and organizational effectiveness (Davidson et al., 2020; Putnam, 2000). In the present study, community trust emerges as an intangible organizational asset accumulated through decades of consistent educational service. Parents continue to entrust their children to Madrasah Al Islah because the institution demonstrates continuity in educational values, leadership, and social commitment. Such trust enhances institutional legitimacy and contributes to organizational resilience, particularly within resource-constrained educational settings. Therefore, community trust should be recognized as an essential component of sustainable governance in Islamic educational institutions (Wijaya & Nurhaliza, 2021).

The findings also reinforce Institutional Theory, which argues that organizational survival depends not only on efficiency but also on legitimacy within the surrounding social environment (Scott et al., 1999). Madrasah Al Islah has maintained its legitimacy through consistent adherence to its founding mission, ethical governance, and educational accessibility. Rather than adapting exclusively to market demands, the institution preserves community confidence by demonstrating coherence between organizational values and educational practice. This consistency strengthens institutional acceptance and enables the *madrasah* to sustain its educational activities despite financial limitations and changing educational contexts (Brammer et al., 2012).

From the perspective of Islamic educational management, this study highlights the strategic role of Islamic ethical principles in strengthening organizational sustainability. Concepts such as *amanah*, *ikhlas*, *musyawarah*, and *khidmah* should not be viewed merely as religious ideals but as operational governance principles influencing leadership behavior, organizational culture, and institutional decision-making (Zahara et al., 2025). These principles create governance patterns characterized by trust, collaboration, accountability, and long-term commitment. Consequently, Islamic educational management extends beyond administrative efficiency by integrating managerial effectiveness with ethical and spiritual responsibility (Yakin et al., 2025).

The findings further suggest the need to reconceptualize sustainability within Islamic educational institutions. Existing educational management literature frequently evaluates sustainability through measurable indicators such as financial performance, enrollment growth, or organizational expansion. While these indicators remain relevant, the present study demonstrates that sustainability also depends upon intangible organizational resources, including shared identity, family commitment, ethical leadership, organizational culture, and community legitimacy (Davidson et al., 2020). These dimensions interact dynamically, producing organizational resilience that cannot be fully explained through economic variables alone. Therefore, future research should adopt broader conceptualizations of sustainability that integrate financial, social, cultural, and ethical dimensions.

Based on these findings, this study proposes the concept of Family Governance for Sustainable Islamic Education (FGSIE) as a conceptual framework for understanding the sustainability of Islamic educational institutions. The framework consists of six mutually reinforcing dimensions: intergenerational leadership, family commitment, Islamic ethical values, tuition-free educational management, community trust, and organizational sustainability. Intergenerational leadership ensures continuity of institutional vision, while family commitment strengthens organizational ownership and long-term dedication (Aderibigbe et al., 2023). Islamic ethical values provide normative guidance for governance practices, whereas tuition-free educational management reinforces the institution's social mission and educational accessibility (Hidayat et al., 2025). Community trust functions as a source of legitimacy and social capital, ultimately strengthening organizational sustainability. Rather than functioning independently, these dimensions interact continuously to produce a governance ecosystem capable of sustaining educational institutions across generations.

Despite its contributions, this study should be interpreted within its contextual boundaries. As a single-case study, the findings provide analytical rather than statistical generalization (Yin, 2011). The governance practices identified at Madrasah Al Islah may differ from those of other Islamic educational institutions operating under different historical, cultural, or organizational conditions. Nevertheless, the conceptual insights generated by this study offer a valuable theoretical foundation for future comparative research examining family governance in other faith-based educational settings. Further investigations involving multiple institutions and diverse organizational contexts would contribute to refining the proposed conceptual framework and expanding understanding of sustainable governance within Islamic education.

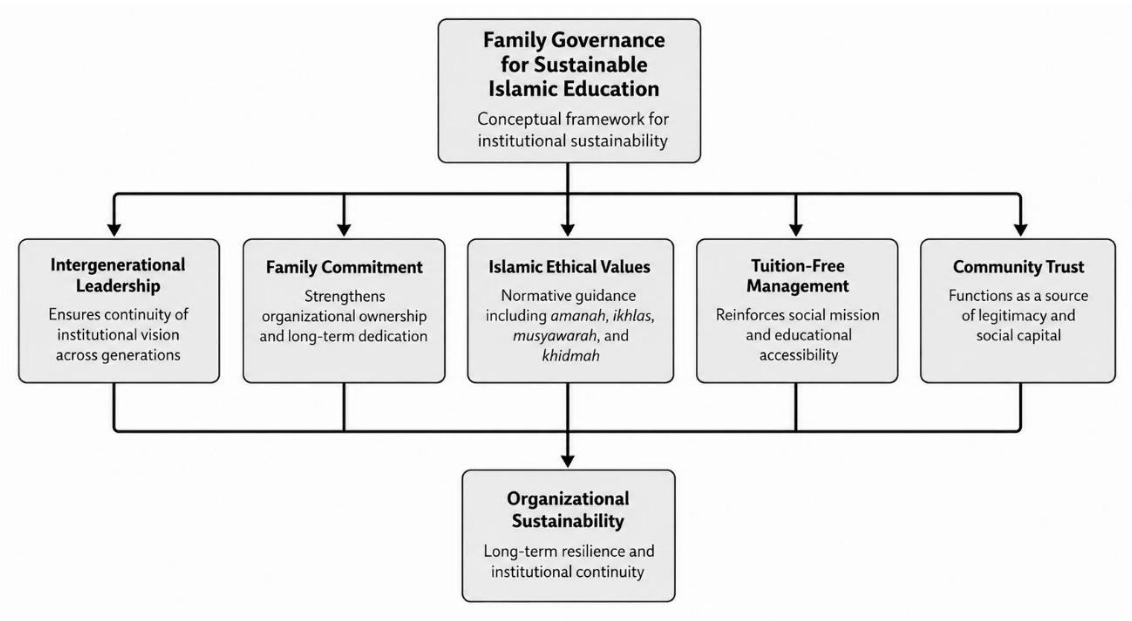

Figure 1. Governance for Sustainable Islamic Education (FGSIE) Framework

Despite its contributions, this study should be interpreted within its contextual boundaries. As a single-case study, the findings provide analytical rather than statistical generalization (Yin, 2011). The governance practices identified at Madrasah Al Islah may differ from those of other Islamic educational institutions operating under different

historical, cultural, or organizational conditions. Nevertheless, the conceptual insights generated by this study offer a valuable theoretical foundation for future comparative research examining family governance in other faith-based educational settings. Further investigations involving multiple institutions and diverse organizational contexts would contribute to refining the proposed conceptual framework and expanding understanding of sustainable governance within Islamic education.

CONCLUSION

This study examined how family governance sustains Madrasah Al Islah, a tuition-free Islamic institution that has operated across three generations in Bondowoso, Indonesia. The findings show that its survival owes little to financial capacity or formal management systems. What holds the institution together is the interaction of five things: leadership passed down through generations, family commitment, Islamic ethical values, tuition-free educational management, and community trust. These elements work as a single governance ecosystem, one that preserves the institution's educational mission, its identity, and its standing in the eyes of the community even without tuition income. Based on this pattern, the study develops the Family Governance for Sustainable Islamic Education (FGSIE) framework, which treats sustainability as a construct built from managerial, ethical, social, and cultural resources rather than money alone. The study carries clear limitations. Because it rests on a single case, its findings support analytical rather than statistical generalization and cannot speak for all Islamic institutions, and confinement to one setting rules out comparison across governance models. Future work should therefore compare several *madrasahs*, *pesantren*, or other faith-based schools across different regions, and use mixed-methods or quantitative designs to test and refine the FGSIE framework on a wider scale.

ACKNOWLEDGMENT

The author would like to express sincere gratitude to the headmaster, teachers, and parents of Madrasah Al Islah in Bondowoso for their willingness to participate in this study and for generously sharing their time, experiences, and insights throughout the data collection process. Appreciation is also extended to the institution's leadership for granting access to the research setting and to the relevant archival and administrative documents that enriched this study. The author is grateful to colleagues at IAI At-Taqwa Bondowoso for their valuable feedback and encouragement during the preparation of this manuscript. Finally, the author wishes to thank the editors and anonymous reviewers of JUMPA: Jurnal Manajemen Pendidikan for their constructive comments and suggestions, which substantially improved the quality of this article.

REFERENCES

Abas Hidayat, Siti Fatimah, & Didin Nurul Rosidin. (2021). Challenges and Prospects of Islamic Education Institutions and Sustainability in the Digital Era. *Nazhruna: Jurnal Pendidikan Islam*, *5*(2), 351-366. https://doi.org/10.31538/nzh.v5i2.2106

Abdullah, A. H., Munawir, M., & Susanti, R. (2025). Continuing Professional Development (CPD) Models for Islamic Education Teachers in Malaysia and Indonesia. *Ar-Fachruddin: Journal of Islamic Education*, *2*(1), 44-57. https://doi.org/10.7401/awyn7j56

Abuzar, M., Mahmudulhassan, & Khondoker, S. U. A. (2024). Ethical Curriculum Development: Insights From Islamic Epistemology Towards Sustainable Development Goals (SDGs). *Profetika: Jurnal Studi Islam*, *25*(02), 273-286. https://doi.org/10.23917/profetika.v25i02.7306

Adawiyah, R., Zahruddin, Z., & Maftuhah, M. (2024). Manajemen Pendidikan Pesantren dalam Konteks Kebijakan Pendidikan Nasional: Analisis dan Rekomendasi. *Tarbiatuna: Journal of Islamic Education Studies*, *4*(2), 764-771. https://doi.org/10.47467/tarbiatuna.v4i2.7187

Aderibigbe, S. A., Idriz, M., Alzouebi, K., AlOthman, H., Hamdi, W. B., & Companioni, A. A. (2023). Fostering Tolerance and Respect for Diversity Through the Fundamentals of Islamic Education. *Religions*, *14*(2), 212. https://doi.org/10.3390/rel14020212

Adiyono, A., Fadhilatunnisa, A., Rahmat, N. A., & Munawarroh, N. (2022). Skills of Islamic Religious Education Teachers in Class Management. *Al-Hayat: Journal of Islamic Education*, *6*(1), 104-115. https://doi.org/10.35723/ajie.v6i1.229

Akhyar, Y. (2024). Public Accountability in Financial Management Practice at Islamic Education Institutions: A Survey Research. *AL-ISHLAH: Jurnal Pendidikan*, *16*(3), 4127-4142. https://doi.org/10.35445/alishlah.v16i3.4372

Al-Hawary, S. I. S., Kumar, T., Pallathadka, H., Alshahrani, S. H., Al-Tamimi, H. A. N. M., Muda, I., & Singer, N. (2023). The Education of Children in an Islamic Family Based on the Holy Qur'an. *HTS: Theological Studies*, *79*(2), 8273. https://doi.org/10.4102/hts.v79i2.8273

A'la, B. A., & Makhshun, T. (2022). Transformasi Pendidikan: Mentradisikan Digitalisasi Pendidikan Islam. *JOIES (Journal of Islamic Education Studies)*, *7*(2), 159-170. https://doi.org/10.15642/joies.2022.7.2.159-170

Ali, M., Aini, M. A., & Alam, S. N. (2024). Integrating Technology in Learning in Madrasah: Towards the Digital Age. *Indonesian Journal of Education (INJOE)*, *4*(1), 290-304.

Amin, H., Sinulingga, G., Desy, D., Abas, E., & Sukarno, S. (2021). Issues and Management of Islamic Education in a Global Context. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, *6*(3), 608-620. https://doi.org/10.31538/ndh.v6i3.1808

Amini, A. (2022). Analysis of Islamic Education Institutional Management. *Edukasi Islami: Jurnal Pendidikan Islam*, *11*(01). https://doi.org/10.30868/ei.v11i01.2858

Anisah, A. (2023). Implementation Strengthening Education Character Student School Al-Anwar's Foundations Through School Culture. *Assyfa Journal of Islamic Studies*, *1*(2), 121-129. https://doi.org/10.61650/ajis.v1i2.296

Anshori, I. (2017). Penguatan Pendidikan Karakter di Madrasah: Strengthening Character Education in Madrasah. *Halaqa: Islamic Education Journal*, *1*(2), 63-74. https://doi.org/10.21070/halaqa.v1i2.1243

Apiyani, A. (2024). Concept and Function of Educational Management in Islamic Perspective. *International Journal of Islamic Educational Research*, *1*(3), 42-51. https://doi.org/10.61132/ijier.v1i3.51

Apriyanti, I., Leginem, & Rahayu, S. (2024). Efforts to Improve Student Learning Outcomes Through the Problem Based Learning Model in Islamic Education Learning at SD Negeri 104325 Kampung Manggis. *Journal of Indonesian Primary School*, *1*(2), 61-68. https://doi.org/10.62945/jips.v1i2.346

Arar, K., Sawalhi, R., & Yilmaz, M. (2021). The Research on Islamic-Based Educational Leadership Since 1990: An International Review of Empirical Evidence and a Future Research Agenda. *Religions*, *13*(1). https://doi.org/10.3390/rel13010042

Arif, M. Z. (2019). Design of the Model of Internalizing Islamic Values in General Subjects. *Al-Hayat: Journal of Islamic Education*, *3*(2), 168-177. https://doi.org/10.35723/ajie.v3i2.82

Arifin, Y., & Priyana, I. (2025). *Green Leadership*. Deepublish.

Asfiyak, K., Jannah, S., Muslim, M., & Lestari, N. A. (2025). Strategy to Strengthen the Sakinah Family Through Fiqh Education on Gender Equality for Students of the Islamic Science University Malaysia (USIM): Strategi Penguatan Keluarga Sakinah melalui Edukasi Fiqih Kesetaraan Gender bagi Mahasiswa University Sains Islam

Malaysia (USIM). *Dinamisia: Jurnal Pengabdian Kepada Masyarakat*, *9*(1), 201-210. https://doi.org/10.31849/dinamisia.v9i1.21824

Auda, J. (2025). Maqasid for Re-Envisioning Islamic Higher Education for Sustainability and Socio-Economic Development. In *Islamic Finance and Sustainable Development*. Routledge. https://doi.org/10.4324/9781003505570-2

Brammer, S., Jackson, G., & Matten, D. (2012). Corporate Social Responsibility and Institutional Theory: New Perspectives on Private Governance. *Socio-Economic Review*, *10*(1), 3-28. https://doi.org/10.1093/ser/mwr030

Bush, T. (2020). *Theories of Educational Leadership and Management*. 1-208.

Creswell, J. W., & Creswell, J. D. (2017). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications.

Davidson, C. T., Ashby-King, D. T., & Sciulli, L. J. (2020). The Higher Education Funding Revolution: An Exploration of Statewide Community College "Free Tuition" Programs. *Community College Journal of Research and Practice*, *44*(2), 117-132. https://doi.org/10.1080/10668926.2018.1558135

Davis, D. R., & Moore, W. H. (1997). Ethnicity Matters: Transnational Ethnic Alliances and Foreign Policy Behavior. *International Studies Quarterly*, *41*(1), 171-184. https://doi.org/10.1111/0020-8833.00037

Eferi, A. (2016). Urgensi Penilaian Lingkungan Internal dan Eksternal dalam Penerapan Total Quality Management (TQM) di Lembaga Pendidikan Islam. *ATTARBIYAH: Journal of Islamic Culture and Education*, *1*(1), 149-178. https://doi.org/10.18326/attarbiyah.v1i1.149-178

Elihami, E., Lin, M., & Biqing, C. (2025). Enhancing Islamic Education Pedagogy Within the Full Day School System Through Interactive Learning: A Quality Improvement Approach. *Tafkir: Interdisciplinary Journal of Islamic Education*, *6*(3), Article 3. https://doi.org/10.31538/tijie.v6i3.747

Fadillah, M. K., & Miftahussurur, W. (2025). Kitab Kuning, Literasi, dan Pembentukan Daya Nalar Santri: Evaluasi Pendidikan di Pondok Salaf Modern [Kitab Kuning, Literacy, and the Formation of Students' Reasoning Powers: An Evaluation of Education at a Modern Salaf Boarding School]. *Al-Ihtiram: Multidisciplinary Journal of Counseling and Social Research*, *4*(2), 709-726.

Fahrudin, F., & Anwar, S. (2022). Lecturers' Perceptions About Learning Tolerance in Islamic Religious Lectures at Indonesia University of Education. *Religio Education*, *2*(1), 55-70. https://doi.org/10.17509/re.v2i1.46770

Fauzi, I. (2017). *Etika Peserta Didik dalam Pendidikan Islam: Telaah terhadap Kitab al-'Ilm Karya Muhammad Salih al-'Usaimin* [Masters thesis, IAIN Padangsidimpuan]. https://etd.uinsyahada.ac.id/1837/

Fullan, M. (2007). *Leading in a Culture of Change*. John Wiley & Sons.

Guna, B. W. K., Yuwantiningrum, S. E., Firmansyah, S. M. D. A., & Aslan. (2024). Building Morality and Ethics Through Islamic Religious Education in Schools. *IJGIE (International Journal of Graduate of Islamic Education)*, *5*(1), 14-24. https://doi.org/10.37567/ijgie.v5i1.2685

Hallinger, P. (2018). Bringing Context Out of the Shadows of Leadership. *Educational Management Administration & Leadership*, *46*(1), 5-24. https://doi.org/10.1177/1741143216670652

Hidayat, H., Zuhriyah, I. A., Karimah, A. N., Astuti, R., & Prihadi, K. D. (2025). Family-School Partnership Counselling for Student Educational Resilience: Islamic Perspectives and the Sustainable Development Goals. *AL-ISHLAH: Jurnal Pendidikan*, *17*(4), 6046-6062. https://doi.org/10.35445/alishlah.v17i4.7775

Ison, M. P. (2022). The Viability of Tuition-Free Community College. *Educational Policy*, *36*(5), 1054-1077. https://doi.org/10.1177/0895904820951119

Leithwood, K., & Seashore-Louis, K. (2011). *Linking Leadership to Student Learning*. John Wiley & Sons.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. SAGE. https://doi.org/10.1016/0147-1767(85)90062-8

Miftahussurur, W., Goffar, A., & As, A. H. (2025). Maqasid Syariah and the Ethical Turn in Islamic Educational Management. *ALMUSTOFA: Journal of Islamic Studies and Research*, *2*(2), 268-285. https://doi.org/10.62509/hjis.v2i2.311

Miles, B. M., & Huberman, A. M. (2014). An Analytic Approach for Discovery.

Miller, D., & Breton-Miller, I. L. (2005). *Managing for the Long Run: Lessons in Competitive Advantage from Great Family Businesses*. Harvard Business Press.

Mulyasa, P. D. H. E. M. (2022). *Manajemen dan Kepemimpinan Kepala Sekolah*. Bumi Aksara.

Putnam, R. D. (2000). *Bowling Alone: The Collapse and Revival of American Community*. Simon and Schuster. https://doi.org/10.1145/358916.361990

Scott, C., Wolfe, P., & Erwin, M. (1999). *Virtual Private Networks*. O'Reilly Media, Inc.

Shaturaev, J. (2021). Financing and Management of Islamic (Madrasah) Education in Indonesia. *Zeszyty Naukowe Politechniki Częstochowskiej. Zarządzanie*, (42), 57-65. https://doi.org/10.17512/znpcz.2021.2.05

Wijaya, A., & Nurhaliza, S. (2021). Critical Analysis of Children's Legal Skills in the Hanafi Mazhab. *Indonesian Journal of Islamic Law*, *4*(1), Article 1. https://doi.org/10.35719/ijil.v4i1.2003

Yakin, A., Hefniy, Agus, A. H., Baharun, H., & Mundiri, A. (2025). Transforming Organizational Culture in Islamic Educational Institutions: Cultivating a Quality-Oriented Learning Environment for Academic Excellence. *Journal of Educational Management Research*, *4*(4), 1711-1731. https://doi.org/10.61987/jemr.v4i4.1358

Yin, R. K. (2011). *Applications of Case Study Research*. SAGE Publications.

Zahara, S., Oktavia, L. F., Yovica, A., Refnawati, R., & Yuliani, T. (2025). Teachers' Problems in the Perspective of Islamic Education Human Resource Management: Challenges and Solutions. *COGNITIVISM: Journal of Educational Research and Development*, *1*(1), 53-64.

Zaman, M. Q., & Hefner, R. W. (2010). *Schooling Islam: The Culture and Politics of Modern Muslim Education*. 1-296.