

INSTITUTIONALIZING ISLAMIC VALUES THROUGH STRATEGIC EDUCATIONAL MANAGEMENT: TOWARD HOLISTIC QUALITY IN INTEGRATED ISLAMIC SCHOOLS

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ABSTRACT

Integrated Islamic Schools seek to combine educational quality with the systematic institutionalization of Islamic values. However, existing research has largely treated strategic management and value internalization as separate domains, leaving limited understanding of how organizational governance translates Islamic educational purposes into institutional practice. This study examines how strategic management and the institutionalization of Islamic values interact to shape holistic educational quality at an Integrated Islamic Elementary School in Indonesia. Using a qualitative instrumental case study, data were collected through interviews with school leaders, teachers, and parents, observations, and document analysis. They were analyzed using an interactive qualitative model supported by NVivo. Source and method triangulation, along with member checking, enhanced trustworthiness. Findings reveal a multi-level process in which Islamic educational values informed strategic planning, were embedded in school culture through religious routines and habituation, enacted through curricular and pedagogical practices, and reinforced through school-family partnerships. Participants associated these interconnected processes with academic engagement, moral and spiritual development, and institutional trust. Theoretically, the study advances an integrated model of Islamic value-based strategic educational management, conceptualizing strategic management as a value-institutionalizing mechanism that translates Islamic educational philosophy into organizational, cultural, pedagogical, and relational practices shaping holistic educational quality.

Keywords: Educational Quality, Integrated Islamic Schools, Islamic Educational Management, Islamic Values, School Culture, Strategic Management

INTRODUCTION

Improving educational quality while preparing learners for increasingly complex social, moral, and global challenges has become a central concern of contemporary education (Limbu, 2026). Consequently, educational quality is understood not only in terms of academic achievement but also in terms of learners' character, ethical development, social responsibility, and capacity to navigate changing societal demands (Brown et al., 2023; Jeynes, 2019). This broader orientation has, in turn, renewed scholarly interest in educational models that integrate intellectual development with moral and spiritual formation. Within Islamic education, such integration holds particular significance because education is conceived as a holistic process in which intellectual, spiritual, moral, and social development constitute interconnected dimensions of human formation (Hamami & Nuryana, 2022; Sijamhodžić-Nadarević, 2024). Islamic educational institutions therefore face a dual imperative: maintaining organizational and academic effectiveness while ensuring that Islamic values meaningfully shape educational experiences (Walidin et al., 2026). This challenge underscores the importance of the relationship

among educational management, institutional culture, and value formation in understanding how contemporary Islamic schools pursue holistic educational quality (Calaguas, 2025).

Integrated Islamic Schools represent an important institutional response to this challenge in Indonesia by combining national educational requirements with Islamic educational orientations (Shalihin et al., 2026). At the elementary level, SDIT (*Sekolah Dasar Islam Terpadu*/Integrated Islamic Elementary Schools) seek to integrate Islamic values across curriculum, Qur'anic learning, worship practices, character formation, teacher–student interaction, and everyday school culture rather than confining religion to Islamic studies subjects (Damayanti, 2024; Nurfaizal et al., 2024; Tsani et al., 2024). The development of these institutions also reflects changing parental expectations regarding schools capable of combining academic quality with religious and moral formation; in the Indonesian context, for example, the expansion of Integrated Islamic Schools has developed within broader transformations in Islamic schooling and educational choice (Zuhri et al., 2026; Marwazi & Abid, 2021). Achieving such integration, however, requires more than the provision of religious programs. It also demands institutional arrangements capable of translating educational ideals into strategic priorities, curricular practices, organizational routines, and sustained patterns of interaction. Therefore, strategic management becomes potentially important because it connects institutional vision with planning, implementation, evaluation, and continuous quality improvement (Hughes & Davis, 2025; Sallis, 2002; Wheelen et al., 2020). Moreover, school culture plays a crucial role, as it provides the organizational environment through which institutional values are embedded in shared norms, routines, relationships, and practices (Cucchiara et al., 2025). In essence, both elements work together to foster a cohesive and effective integration process.

Existing scholarship has nevertheless tended to examine these dimensions in parallel rather than explain their interconnection. Research on Islamic educational management has demonstrated the importance of adapting strategic management to the normative and organizational characteristics of Islamic institutions (Fanani et al., 2024), while studies in pesantren-based higher education have shown how Islamic principles can inform strategic planning and institutional quality improvement (Purnomo et al., 2024). At the school level, research has highlighted curriculum management as a mechanism for balancing national educational requirements with Islamic institutional priorities (Nurfaizal et al., 2024). A related body of scholarship has focused on Islamic value internalization, demonstrating the importance of habituation, teacher role modeling, curricular integration, and school culture in developing students' religious and moral dispositions (Damayanti, 2024; Mahariah, 2023; Suyatno et al., 2023; Wardi et al., 2025; Wasehudin et al., 2024). These studies collectively show that both strategic management and the internalization of values are important to the quality of Islamic education. However, management research mainly focuses on institutional processes and effectiveness, while research on value internalization tends to concentrate on pedagogical, cultural, or character-building practices. Because of this, little attention has been paid to how strategic management can shape the institutional environment that turns Islamic values from mere norms into part of the school's culture and daily teaching practices.

Addressing this conceptual gap, the present study examines strategic management and Islamic value internalization as interconnected components of value-based educational governance, focusing on how managerial, cultural, and pedagogical processes translate Islamic educational ideals into institutional practices and contribute to holistic educational quality. To explain these relationships, the study integrates Strategic Management Theory, holistic-integrative Islamic educational philosophy, and School Culture Theory: strategic management explains how institutional goals are translated through planning, implementation, evaluation, and continuous improvement (Sallis, 2002; Wheelen et al., 2020); Islamic educational philosophy provides the normative orientation by positioning intellectual, spiritual, moral, and social

development as interconnected educational aims (Hamami & Nuryana, 2022; Sijamhodžić-Nadarević, 2024); and school culture explains how these values become embedded in shared norms, routines, relationships, role modeling, and everyday educational practices (Cucchiara et al., 2025), as further demonstrated in Islamic primary education through habituation, curricular integration, and teacher exemplification (Suyatno et al., 2023; Tsani et al., 2024; Wasehudin et al., 2024). Accordingly, the study conceptualizes strategic management as the institutional mechanism, Islamic educational philosophy as the normative orientation, and school culture as the social-pedagogical mechanism of value institutionalization, thereby advancing an integrated explanation of how Islamic schools pursue holistic educational quality.

METHOD

This study employed a qualitative instrumental case study to examine strategic management and the internalization of Islamic values as interconnected processes within an Integrated Islamic Elementary School (SDIT) (Creswell & Creswell, 2018; Yazan, 2015). The study was conducted during the 2024/2025 academic year at SDIT M (pseudonym) in Jambi City, Indonesia. This is an urban school with 21 study groups and 606 students, which was purposively selected as an information-rich setting that integrates both national and Islamic educational programs. Participants comprised the principal, vice principal, teachers, and parent representatives, who were selected for their involvement in strategic planning, program implementation, evaluation, and Islamic character development (Gill, 2020; Nyimbili & Nyimbili, 2024). Data collection involved in-depth interviews, participant observations, and document analysis (Braun et al., 2017; Muthiah et al., 2020). These methods covered various aspects, including strategic management, classroom practices, religious programs, school culture, and educational quality. The inquiry was guided by an integrated framework that combined strategic management, which focused attention on planning, implementation, and overall school development. The inquiry was guided by an integrated framework combining strategic management, which focused attention on planning, implementation, evaluation, and improvement (Sallis, 2002; Wheelen et al., 2020); holistic-integrative Islamic educational philosophy, which addressed intellectual, spiritual, moral, and social formation (Hamami & Nuryana, 2022; Sijamhodžić-Nadarević, 2024); and school culture, which examined the embedding of Islamic values in norms, routines, relationships, and everyday practices (Cucchiara et al., 2025).

Furthermore, the data analysis followed Miles and Huberman's interactive processes of data condensation, data display, and conclusion drawing/verification, supported by NVivo for organizing, coding, and comparing data across sources (Mezmir, 2020; Paulus, 2023). Interview transcripts, observation notes, and institutional documents were read iteratively and initially coded for emerging patterns; the integrated framework served as a sensitizing analytical lens rather than a predetermined coding structure. Codes were examined across various data sources and then refined into themes related to strategic governance, Islamic school culture, pedagogical value integration, school-family partnership, and overall educational quality. This comprehensive process involved detailed analysis of diverse datasets, ensuring that the identified themes accurately reflected the multifaceted aspects of the educational environment. The trustworthiness of the findings was enhanced through multiple validation techniques, including source triangulation involving school leaders, teachers, and parents to ensure diverse perspectives; methodological triangulation with interviews, observations, and document analysis to cross-verify data sources; member checks, which involved participants reviewing the findings for accuracy; and peer review of key coding decisions to maintain objectivity and rigor (Ahmed, 2024). This thorough analytical approach allowed for an interpretation grounded in theory while remaining responsive to emerging patterns from the empirical data, thus ensuring that the conclusions drawn were both credible and insightful.

RESULTS AND DISCUSSION

Strategic Management as Value-Based Educational Governance

Strategic planning at SDIT M began with the formulation of the school's vision, mission, and institutional objectives. The principal reported that this process involved the foundation, principal, teachers, and school committee through collective deliberation, with noble character, love of the Qur'an, and commitment to learning incorporated into the school's strategic direction (principal, personal communication, September 2024). Documentary analysis confirmed that the school's vision was *"to cultivate a generation of Muslims characterized by noble conduct and equipped with both intellectual and emotional intelligence."* The strategic documents consequently included academic development, Islamic character formation, and Qur'anic orientation as institutional priorities.

Interview and observational data also documented *shura* in the school's decision-making processes. School leaders described deliberation and stakeholder participation as part of strategic planning, and observations of school coordination activities recorded collective discussion before decisions concerning educational programs were implemented. Moreover, these practices corresponded to the participation of the foundation, school leadership, teachers, and the school committee, as documented during the formulation and implementation of institutional priorities.

In addition, the implementation stage translated the school's strategic priorities into curriculum and student-development programs. The vice principal reported that the school combined the Independent Curriculum with the foundation curriculum to maintain academic requirements while also retaining Islamic educational content, including Qur'anic memorization, moral education, and structured Islamic activities (vice principal, personal communication, September 2024). Furthermore, curriculum and program documents recorded the integration of national curricular requirements with school-based Islamic programs. Meanwhile, observations documented the implementation of congregational prayer, Qur'anic memorization, Qur'anic learning, and structured religious activities during the school day, demonstrating how these elements were incorporated into daily routines.

The implementation data further showed that Qur'anic learning and character development were incorporated into recurring school programs. Specifically, Tahfidz was conducted daily, with students reviewing and submitting memorization to teachers. Meanwhile, Qur'anic literacy was organized systematically from the early grades. A teacher reported that tahfidz activities included expectations concerning discipline, respect for the Qur'an, and appropriate conduct (teacher, personal communication, September 2024). Furthermore, observations of daily activities documented religious routines alongside academic learning, and program records confirmed that these activities formed part of the school's scheduled educational provision.

Evaluation of these activities was conducted through various methods including supervision, classroom observation, reflection, and scheduled meetings. The vice principal reported that instructional supervision and classroom observations were accompanied by weekly reflection activities. In addition to these, monthly meetings were held to review program implementation and determine follow-up actions (vice principal, personal communication, September 2024). School evaluation records documented consistent monitoring of instructional programs and student development. Furthermore, observations recorded regular coordination and reflection activities involving school personnel, thereby ensuring continuous improvement and alignment with educational goals.

Parent communication also formed part of the monitoring process. Parents reported receiving information about their children's learning progress and having opportunities to communicate directly with teachers (parent, personal communication, September 2024).

Interview data from school leaders similarly recorded parental communication as part of program monitoring, while school practices included channels for exchanging information about students' academic and character development. Across the three stages, the data documented a recurring sequence of strategic planning, program implementation, evaluation, and follow-up adjustment at SDIT M.

Islamic School Culture as a Mechanism of Value Institutionalization

Islamic values were incorporated into the daily routines of SDIT M through scheduled religious activities and expectations for student conduct. Specifically, the vice principal reported that students routinely participated in Dhuha prayer, morning Qur'anic recitation, congregational Dhuhur prayer, Qur'anic memorization, and practices related to appropriate speech and dress (vice principal, personal communication, September 2024). Observation data documented these religious activities as recurring components of the school day; meanwhile, program records included Qur'anic learning, worship activities, and character development within the school schedule. Together, the interview, observational, and documentary data demonstrated that religious practices were integrated into students' regular school activities, rather than confined solely to formal Islamic education lessons.

Qur'anic learning constituted a particularly prominent component of these routines. The tahfidz program was conducted daily through memorization, review, and submission of students' memorization progress to teachers. Moreover, a teacher reported that the program also emphasized discipline, respect for the Qur'an, and appropriate manners alongside memorization, highlighting the holistic approach. Qur'anic literacy was also provided through a structured BTQ program that utilized the Ummi method from the early grades. Program documentation recorded these activities as recurring components of the school's Qur'anic learning provision, which was further supported by observations documenting students' participation in scheduled Qur'anic activities during the school day. These educational strategies collectively aimed to reinforce both rote memorization and understanding.

Interview data indicated that habituation and teacher role modeling were employed alongside formal religious instruction. As the vice principal described, the school's approach involved repeated worship practices, Qur'anic activities, and clear expectations concerning students' speech, dress, and manners. Furthermore, teachers were also expected to exemplify Islamic values in their interactions and daily conduct, which underscored the importance of consistent role modeling. The available observational data confirmed the regularity of religious routines and highlighted teacher supervision of these activities. However, it is important to note that the original data did not provide sufficiently detailed observational evidence to characterize specific forms of teacher role modeling beyond these reported expectations and practices.

Subsequently, the repeated routines were accompanied by behavioral expectations related to discipline and responsibility. In the tahfidz program, for example, students were required to review memorized passages regularly and submit their progress to teachers. A teacher reported that these activities required students to maintain discipline and appropriate conduct toward the Qur'an (teacher, personal communication, September 2024). School routines similarly required students to follow scheduled worship activities and standards concerning communication, dress, and everyday conduct.

Likewise, behavioral patterns reported by school leaders, teachers, and parents included discipline, politeness, responsibility, respect for others, cleanliness, helping peers, and regular worship. The principal reported that students were accustomed to congregational prayer, Qur'anic reading, and polite interaction with teachers and peers, and he described observable changes in their discipline and responsibility (principal, personal communication, September 2024). Similarly, a teacher reported that students routinely greeted others upon entering the

classroom, assisted peers without being instructed, and independently maintained classroom cleanliness (teacher, personal communication, September 2024). These observations suggest a consistent pattern of positive behavioral development, further reinforcing the overall progress within the school community.

Additionally, parent accounts provided evidence of similar behaviors beyond the school setting. One parent reported that their child had become more accustomed to greeting family members and performing the five daily prayers without being reminded (parent, personal communication, September 2024). These parent reports corresponded with school-based accounts concerning politeness, worship habits, and responsibility. Across participant groups, therefore, the reported behavioral patterns associated with the school's recurring religious and character-building activities included regular worship, disciplined conduct, respectful interaction, responsibility, peer assistance, and cleanliness.

Integrating Islamic Values into Curriculum and Pedagogical Practices

Curriculum integration at SDIT M involved combining the national curriculum with the foundation/JSIT curriculum. The vice principal reported that the school combined the Independent Curriculum with the foundation curriculum in order to maintain national academic requirements, while also retaining distinctive Islamic content. This included Qur'anic memorization, moral education, and structured Islamic activities (vice principal, personal communication, September 2024). Similarly, the principal reported that Islamic values were expected to be integrated across subjects, rather than being restricted solely to Islamic education classes (principal, personal communication, September 2024). Additionally, curriculum and program documents confirmed the inclusion of national curricular requirements, alongside school-based Islamic learning programs, thereby reflecting an integrated approach to education.

Islamic educational objectives were also incorporated into lesson planning. The principal reported that teachers were directed to connect subject content with relevant Qur'anic verses or hadiths where applicable, emphasizing this connection as a key instructional strategy (principal, personal communication, September 2024). Moreover, teacher accounts further indicated that lesson plans were expected to include Islamic character values within learning objectives, instructional activities, and evaluation components, thereby ensuring alignment with Islamic principles (teacher, personal communication, September 2024). Additionally, these expectations were also reflected in the curricular and lesson-planning documents reviewed during data collection, confirming the consistency of the instructional approach across various sources.

At the classroom level, interview data indicated that teachers incorporated Islamic values through lesson objectives, learning activities, religious references, and expectations for student conduct. Teachers reported connecting instructional content with relevant Qur'anic verses or hadiths and incorporating character-related objectives into classroom activities (teacher, personal communication, September 2024). Lesson-plan documents correspondingly included Islamic character components within learning objectives, activities, and evaluation. Classroom observations also documented value-oriented interactions and religious references in instructional activities. However, the available observational data did not provide sufficient detail to determine how consistently these practices occurred across subjects or teachers.

Across the three data sources, curriculum documents established formal expectations for integrating Islamic values, participant accounts described how teachers were expected to implement these requirements, and classroom observations documented their presence in instructional activities. Interview data additionally identified teacher role modeling, habituation, and contextual learning as practices used alongside formal subject instruction (teacher, personal communication, September 2024). The available evidence therefore documented Islamic values

at three levels of curriculum enactment: formal curricular expectations, lesson planning, and classroom practices. However, the original data did not provide sufficiently detailed comparative evidence to report variations in the quality or consistency of integration among individual teachers or across different subjects.

School–Family Partnership in Sustaining Islamic Values

School–family partnership at SDIT M was maintained through communication between teachers and parents, as well as through parenting activities and parental participation in school programs. The principal reported that the school regularly communicated with parents regarding students’ educational and character development, and additionally involved families in parenting and religious activities (principal, personal communication, September 2024). Similarly, parent accounts documented participation in school activities and communication with teachers concerning their children’s learning and development (parent, personal communication, September 2024). Furthermore, school program documents recorded parenting and family-oriented activities. Moreover, communication practices observed during the study provided additional evidence of interaction between the school and families concerning students’ educational progress.

Parental participation also extended to religious and community-oriented activities organized or supported by the school. A parent reported participating in school religious activities, engaging in community service programs, and maintaining communication with teachers regarding the child’s development (Parent, personal communication, September 2024). Additionally, the principal reported that parental involvement was encouraged to maintain continuity between school programs and students’ experiences outside school (Principal, personal communication, September 2024). Across interview and documentary data, parent participation encompassed communication concerning student progress, parenting activities, religious programs, and other school-related endeavors.

Similarly important, parent interviews documented the continuation of religious and character-related practices within the home environment. Parents reported reviewing religious learning with their children, encouraging worship practices, and reinforcing behavioral expectations introduced at school (parent, personal communication, September 2024). Moreover, the principal similarly reported that parents were encouraged to continue character education at home rather than relying exclusively on school-based activities (principal, personal communication, September 2024). These accounts, therefore, documented continuity in the reinforcement of religious learning, worship habits, discipline, and Islamic manners across both school and home settings.

According to parent accounts, there have been notable changes in students’ daily routines outside of school. One parent noted that their child now routinely greets family members and performs the five daily prayers without needing repeated reminders (parent, personal communication, September 2024). These reports corresponded with teacher and school-leader accounts of students’ discipline, politeness, responsibility, and worship habits within the school environment. Thus, evidence from school personnel and parents documented similar behavioral practices at school and at home, particularly regarding worship, manners, discipline, and responsibility.

Holistic Educational Quality as a Multidimensional Outcome

Participants described students’ academic development in terms of motivation to learn, diligence, discipline, responsibility, independence, and academic performance. The principal reported that students demonstrated stronger enthusiasm for learning and greater independence in completing academic tasks (principal, personal communication in September 2024). Similarly,

a teacher reported that students showed greater diligence, discipline, and responsibility in classroom activities and assignments, also during a personal communication in September 2024. Furthermore, parents described changes in learning habits at home, including a greater willingness to study and complete schoolwork independently. Across these accounts, participants consistently associated students' learning development with key qualities such as discipline, responsibility, motivation, and engagement in academic activities, illustrating a comprehensive view of their progress.

Documentary data provided additional information on students' academic performance. School evaluation records documented an upward trend in examination results, as well as increased student participation and achievement in academic competitions during the period covered by the records. These documentary indicators were consistent with participant accounts of students' academic engagement and learning development, thereby reinforcing the observed patterns. However, it is important to note that these available data primarily documented patterns of academic development and participant perceptions rather than establishing a causal relationship between Islamic value internalization and academic achievement.

In addition, Islamic character and moral-spiritual development were reported through various indicators such as students' worship habits, discipline, politeness, responsibility, respect for others, cleanliness, and social behavior. The principal reported that, over time, students had become accustomed to congregational prayer, Qur'anic reading, and polite interaction with teachers and peers. Furthermore, the principal described a noticeable improvement in discipline and responsibility in daily school activities (principal, personal communication, September 2024). Similarly, teacher accounts identified numerous behaviors that exemplify these developments, including greeting others when entering the classroom, assisting peers without being instructed, maintaining classroom cleanliness, and following established school routines (teacher, personal communication, September 2024).

Observation data documented students' participation in scheduled worship and Qur'anic activities, as well as their adherence to routines regarding conduct and cleanliness. Additionally, parent accounts provided complementary evidence from the home setting. For instance, one parent reported that their child had become accustomed to greeting family members and performing the five daily prayers without repeated reminders (parent, personal communication, September 2024). Furthermore, another parent described greater responsibility and discipline in everyday activities (parent, personal communication, September 2024). Overall, across principal, teacher, parent, and observational data, recurring behaviors included regular worship, politeness, discipline, responsibility, respect, peer assistance, and cleanliness.

Meanwhile, parent interviews indicated positive perceptions of the school's educational provision, particularly its combination of academic learning, Qur'anic education, religious routines, and character development. Additionally, parents reported confidence in the school's educational approach and identified the integration of academic and Islamic education as an important consideration in their assessment of school quality (parent, personal communication, September 2024). Furthermore, school leaders likewise reported continued community interest in enrollment and positive responses from families regarding the school's educational programs (principal, personal communication, September 2024).

Not only that, institutional records provided additional evidence concerning demand for admission to SDIT M. Furthermore, enrollment and applicant records documented an increase in the number of prospective students during the period reported by the school. These records were also consistent with school-leader and parent accounts concerning community interest and confidence in the institution. In this study, applicant demand and parental perceptions were recorded as indicators of institutional trust and school reputation. However, they were not considered as direct measures of educational effectiveness.

Integrative Finding: From Value-Based Strategic Governance to Holistic Educational Quality

Across the five themes, the interview, observation, and documentary data showed an interconnected sequence linking the school's Islamic educational orientation with its governance, cultural, pedagogical, and family-related practices. Moreover, the school's vision and Islamic values were incorporated into strategic planning, which was then translated into curricular and religious programs. This process was further monitored through supervision, reflection, and evaluation. These institutional arrangements were also reflected in recurring school practices, including worship habituation, Qur'anic learning, tahfidz, behavioral expectations, and teacher involvement in students' religious and character-related activities. Additionally, curriculum and lesson-planning documents, participant accounts, and classroom observations consistently documented the incorporation of Islamic values into learning objectives and instructional activities, demonstrating a cohesive integration throughout the school's operations.

The data further showed that these school-based practices extended to family involvement through parent–teacher communication, parenting activities, religious programs, and reinforcement of worship and behavioral routines at home. Moreover, across school leaders, teachers, and parents, recurring reported outcomes included learning discipline and engagement, regular worship, politeness, responsibility, respect for others, peer assistance, and cleanliness. In addition, school records documented academic-development indicators and increasing applicant demand. Simultaneously, parent accounts indicated confidence in the school's effective combination of academic and Islamic education. Taken together, the empirical findings documented a recurring sequence of Islamic educational vision and values → value-based strategic governance → Islamic school culture and pedagogical value integration → school–family reinforcement → multidimensional educational quality, represented in academic engagement, moral–spiritual development, and institutional trust.

The findings demonstrate that strategic management, Islamic educational philosophy, and school culture operate as interconnected dimensions of educational practice at SDIT M. Empirically, Islamic educational values were reflected in strategic planning and governance, which are embedded in everyday school routines and religious practices. These values are translated into curricular and pedagogical activities and are further reinforced through school–family partnerships. Additionally, they are associated with academic engagement, moral and spiritual development, and institutional trust. To interpret these interconnected findings comprehensively, this study employs an integrated framework in which strategic management serves as the institutional mechanism for formulating, implementing, evaluating, and continuously improving educational priorities (Sallis, 2002; Wheelen et al., 2020). Moreover, holistic-integrative Islamic educational philosophy offers the normative orientation by positioning intellectual, spiritual, moral, and social development as interconnected educational purposes (Hamami & Nuryana, 2022; Sijamhodžić-Nadarević, 2024). Finally, school culture serves as the social-pedagogical mechanism by which institutional values are embedded in routines, relationships, behavioral expectations, and everyday educational practices (Cucchiara et al., 2025).

Viewed through this integrated framework, the findings suggest that Islamic value institutionalization occurs through the interaction of organizational, cultural, pedagogical, and relational processes rather than through religious programs or classroom instruction alone. Strategic governance translates Islamic educational purposes into institutional priorities; school culture embeds these priorities in shared routines and behavioral norms; curricular and pedagogical practices enact them in learning; and school–family relationships reinforce them across educational contexts. This interconnected process provides a basis for understanding

holistic educational quality as encompassing academic, moral–spiritual, and institutional dimensions. Accordingly, strategic management in Islamic education can be conceptualized not merely as a mechanism for coordinating institutional performance but as a value-institutionalizing mechanism through which the normative purposes of Islamic education are translated into organizational culture, pedagogical practice, and broader educational experience.

The findings concerning strategic planning, program implementation, evaluation, and continuous improvement broadly correspond to the strategic management cycle, in which institutional direction is translated into coordinated action and subsequently evaluated to support organizational effectiveness (Wheelen et al., 2020). Similarly, Sallis (2002) emphasizes that educational quality depends on systematic planning, organizational commitment, evaluation, and continuous improvement rather than isolated interventions. The findings show that SDIT M's strategic processes were explicitly aimed at Islamic educational goals. *Shura* guided participatory decision-making, and Qur'anic literacy, worship, character, and morality were integrated into priorities, curriculum, routines, supervision, and evaluation. Islamic purpose influenced both the goals and their organizational implementation.

This pattern is consistent with studies showing that strategic management in Islamic educational institutions acquires distinctive characteristics when managerial processes are connected with religious values and educational purposes (Fanani et al., 2024; Purnomo et al., 2024). It also provides evidence that systematic strategic and quality management practices can strengthen institutional coordination and educational quality (Díez et al., 2020; Iskandar et al., 2022). The present study, however, offers a more specific conceptual explanation by showing that Islamic values are not merely supplementary objectives appended to conventional strategic planning. Instead, they function as normative criteria that orient strategic priorities, program implementation, and evaluation. Whereas conventional strategic-management logic can be represented as organizational objectives → implementation → institutional effectiveness, the findings suggest a value-based pathway in Islamic education: Islamic educational purposes → strategic priorities → institutional practices → value formation and holistic educational quality. This reframing positions value-based educational governance as an important intersection between strategic management and Islamic educational philosophy.

The findings indicate that Islamic school culture served as a key mechanism through which formally articulated Islamic values were translated into everyday educational practices. From the perspective of School Culture Theory, institutional values become meaningful when embedded in shared routines, norms, relationships, and behavioral expectations that shape everyday school life (Cucchiara et al., 2025). At SDIT M, recurring practices such as *Dhuha* and congregational prayers, Qur'anic recitation, *tahfidz*, Qur'anic literacy, Islamic manners, discipline, responsibility, respect, and cleanliness were not merely discrete religious activities but collectively constituted a cultural environment in which Islamic values were repeatedly enacted and normalized. This finding is in line with Arifin et al. (2018), who demonstrate the role of school leadership in strengthening Islamic organizational culture, and with Koç et al. (2024), who highlight the relationship between school culture and the acquisition of values through social and relational educational processes. The prominence of *tahfidz* and Qur'anic habituation also corresponds with Kosim et al. (2019), who show how Qur'anic memorization can contribute to character formation when embedded within the Islamic education curriculum. These findings complement earlier studies emphasizing habituation, role modeling, and organizational culture in Islamic character formation (Lisnawati, 2016; Mahariah, 2023; Suyatno et al., 2023; Wardi et al., 2025). The empirical pattern can therefore be understood as formal Islamic values → repeated practices → habituation → shared expectations → everyday behavioral norms → Islamic school culture. Theoretically, this pattern positions school culture as the mediating mechanism between strategic intention and lived educational practice: strategic

management establishes value-oriented institutional priorities, while school culture embeds those priorities in students' everyday experiences through sustained routines, relationships, and behavioral norms.

The findings show that the integration of Islamic values influenced curriculum, lesson planning, and classroom practices, aligning national academic standards with the unique educational focus of Islamic schooling. From a holistic Islamic education perspective, this integration is vital, as it links intellectual, spiritual, moral, and social development into interconnected aims rather than separate learning areas (Hamami & Nuryana, 2022; Sijamhodžić-Nadarević, 2024). School Culture Theory explains how these values become ingrained in routine teaching and classroom activities (Cucchiara et al., 2025). The combination of the Independent Curriculum with the school's Islamic curricular orientation is consistent with Ainissyifa et al. (2024), who emphasize educational autonomy in implementing *Kurikulum Merdeka* within madrasah contexts, while the integration of Islamic values into subject learning corresponds with evidence that connecting science learning and Islamic values can support educational outcomes in Islamic schools (Purwati et al., 2018). Similarly, the incorporation of Qur'anic learning and *tahfidz* within the wider curriculum reflects the character-oriented curricular approach identified by Kosim et al. (2019), alongside previous research emphasizing Islamic value integration through curriculum management and everyday educational practices (Nurfaisal et al., 2024; Suyatno et al., 2023; Tsani et al., 2024). Pedagogical integration should extend beyond simply inserting Qur'anic verses or hadiths into lessons, aiming for meaningful links among knowledge, ethics, spiritual growth, and student development. Since current data do not show variation in how teachers and subjects implement this, formal curricular integration is not automatically meaningful. Future research should explore how teachers interpret Islamic values across subjects and what skills help turn curricular commitments into impactful learning experiences.

The study reveals that the integration of Islamic values is not confined to the classroom; it also involves active engagement with parents and the reinforcement of religious and behavioral habits at home. This suggests that internalizing these values is a relational process that spans various educational contexts, rather than being solely an initiative within schools. This pattern is consistent with research emphasizing the importance of school–family partnerships in sustaining educational practices and extending shared educational responsibilities beyond formal classroom settings (Syarifuddin et al., 2024). In the present study, parents reinforced school expectations concerning worship, Islamic manners, discipline, responsibility, and learning habits, suggesting a reciprocal relationship between school culture ↔ family practices rather than a unidirectional relationship in which families merely receive school expectations. In Islamic education, this continuity emphasizes a shared responsibility for students' intellectual, moral, and spiritual growth, reinforcing Islamic values at school and home. However, since the data mainly involve families in school programs, these results don't necessarily reflect overall parental involvement. The various types and levels of family engagement need further study.

Subsequently, the findings broaden the meaning of educational quality beyond a predominantly academic conception by demonstrating its interconnected academic, moral, spiritual, and relational-institutional dimensions. From a holistic-integrative Islamic educational perspective, intellectual development cannot be separated from moral and spiritual formation, as these dimensions collectively constitute the purposes of Islamic education (Hamami & Nuryana, 2022; Sijamhodžić-Nadarević, 2024), and Sallis (2002) similarly emphasizes educational quality as a multidimensional institutional concern. At SDIT M, participants associated value-oriented educational practices with motivation to learn, discipline, responsibility, academic engagement, worship habits, politeness, and positive social conduct.

These findings align with Kosim et al. (2019), who show *Tabfīd al-Qur'an* contributes to character development, and Purwati et al. (2018), who report positive outcomes from integrating science with Islamic values. The relational-institutional aspect is also seen in parental confidence and community interest, aligning with Baharun et al. (2022), who highlight adaptive curriculum as key to public trust in Islamic schools. The results support a multidimensional view of educational quality involving academic engagement, moral development, and institutional trust, not just academic performance. However, while trends match perceptions, they do not prove that Islamic values directly improved achievement.

The integration of the findings addresses the conceptual separation in previous scholarship between strategic management and Islamic value internalization by demonstrating how these domains can operate as components of a connected institutional process. The resulting model can be represented as Islamic educational philosophy as the normative orientation → value-based strategic management as the institutional mechanism → Islamic school culture as the cultural institutionalization mechanism → curricular and pedagogical practices as educational enactment → school–family reinforcement as continuity across educational contexts → holistic educational quality encompassing academic, moral–spiritual, and institutional dimensions. Strategic management acts as a value-institutionalizing tool, translating Islamic education’s goals into organizational priorities, culture, teaching, and relationships that influence educational quality. It links effectiveness to implementing values, not just performance. A model from an Indonesian Islamic elementary school shows how this can apply across Islamic contexts, promoting transferability and comparative research. Figure 1 portrays an integrated model of Islamic value-based strategic educational management.



Figure 1. Integrated Model of Islamic Value-Based Strategic Educational Management

As illustrated in Figure 1, the model positions strategic management as more than an organizational mechanism for achieving institutional objectives. Instead, it functions as a value-institutionalizing mechanism through which the normative purposes of Islamic education are translated into organizational priorities, cultural practices, pedagogical processes, and school–family relationships. In this sense, the model extends conventional strategic management perspectives by incorporating value formation into the assessment of institutional effectiveness.

Moreover, it extends Islamic value-internalization scholarship by locating internalization within organizational governance, as well as pedagogical and cultural processes.

The findings have both theoretical and practical implications for understanding educational management in Islamic institutions. Theoretically, Islamic educational management should be conceptualized as a value-bearing organizational process rather than merely a religiously contextualized application of generic management. This is because institutional governance can shape how Islamic educational purposes are translated into school culture, pedagogical practices, and student development. In practice, this perspective suggests that school leaders should establish coherent alignment among the Islamic educational vision, strategic planning, curriculum, school culture, teacher practices, evaluation, and family engagement. It is important to note that the presence of religious programs alone does not necessarily demonstrate the institutionalization of Islamic values unless those values are embedded across organizational and pedagogical processes. Furthermore, these implications should be considered within the study's boundary conditions. The evidence primarily comes from a single SDIT and relies heavily on participants' accounts, with minimal comparative data on differences among teachers, levels of parental involvement, and the extent to which Islamic values are integrated into subjects and classroom activities. Future research should aim to test, refine, and expand this Islamic value-based strategic educational management model across a variety of Islamic institutions, such as madrasahs, pesantren, Islamic schools, and higher education facilities, in different regional and national contexts. This will help to understand how institutional traits and sociocultural factors influence its relevance and application, leading to a more thorough understanding of how to implement it effectively.

CONCLUSION

This study demonstrates that strategic management and the internalization of Islamic values are interconnected processes through which Islamic schools pursue holistic educational quality. The findings show that Islamic educational purposes were translated into strategic priorities, which were then implemented through curriculum and educational programs. These are embedded within school culture through habituation and shared behavioral norms, and are enacted through pedagogical practices. Additionally, these initiatives are reinforced through school–family partnerships. As a result, educational quality was reflected not only in academic engagement and learning development but also significantly in students' moral–spiritual formation and institutional trust. Theoretically, the study advances an integrated model of Islamic value-based strategic educational management. It conceptualizes Islamic educational philosophy as the normative orientation, strategic management as the institutional mechanism, school culture as the mechanism of value institutionalization, pedagogical practices as educational enactment, and the school–family partnership as reinforcement across various contexts. This model, therefore, extends strategic-management scholarship by positioning value institutionalization as part of educational governance. Simultaneously, it broadens Islamic education scholarship by locating value internalization beyond merely religious instruction and character programs, incorporating it within broader organizational processes. Given the study's focus on a single school and the limited evidence concerning variations across teachers, subjects, and families, future comparative research should aim to examine and refine this model further across different types of educational institutions such as madrasahs, pesantren, Islamic schools, higher education institutions, and Muslim educational settings in diverse sociocultural and national contexts.

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