



## TADBIR: Jurnal Manajemen Pendidikan Islam

P-ISSN: 2338:6673; E-ISSN 2442:8280

Vol. 13. No. 02. Juni, 2025, Hal: 458-471

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### VALUE-BASED STRATEGIC MANAGEMENT: INTEGRATING ISLAMIC ETHICS IN EDUCATIONAL STRATEGIC PLANNING

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#### ABSTRAK

Penelitian ini bertujuan untuk mengkaji integrasi etika Islam dalam manajemen strategik berbasis nilai sebagai pendekatan holistik dalam perencanaan strategis pendidikan. Masalah utama yang diangkat adalah kurangnya penerapan nilai-nilai Islam dalam manajemen pendidikan, yang berdampak pada kurang optimalnya pencapaian tujuan pendidikan Islam. Penelitian ini menggunakan metode studi pustaka dengan menganalisis literatur, teori, dan konsep yang relevan. Hasil penelitian menunjukkan bahwa integrasi nilai-nilai Islam, seperti amanah, keadilan, ihsan, dan musyawarah, memberikan kerangka kerja yang efektif untuk meningkatkan efisiensi, akuntabilitas, dan keberlanjutan dalam pengelolaan pendidikan. Pendekatan ini tidak hanya menjawab tantangan modernisasi, tetapi juga mempertahankan identitas spiritual lembaga pendidikan Islam. Temuan ini diharapkan dapat menjadi panduan praktis bagi lembaga pendidikan, peneliti, dan pembuat kebijakan dalam mengelola pendidikan berbasis nilai.

**Kata Kunci:** Manajemen strategik, etika Islam, perencanaan strategis, pendidikan Islam, nilai berbasis spiritual.

#### ABSTRACT

*This research aims to examine the integration of Islamic ethics in value-based strategic management as a holistic approach in educational strategic planning. The main problem raised is the lack of application of Islamic values in education management, which has an impact on the less than optimal achievement of Islamic education goals. This research uses the literature study method by analysing relevant literature, theories and concepts. The results show that the integration of Islamic values, such as trustworthiness, justice, ihsan and deliberation, provides an effective framework to improve efficiency, accountability and sustainability in education management. This approach not only addresses the challenges of*



# TADBIR: Jurnal Manajemen Pendidikan Islam

P-ISSN: 2338:6673; E-ISSN 2442:8280

Vol. 13. No. 02. Juni, 2025, Hal: 458-471

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*modernization, but also maintains the spiritual identity of Islamic educational institutions. The findings are expected to serve as a practical guide for educational institutions, researchers, and policy makers in managing value-based education.*

**Keywords:** *Strategic management, Islamic ethics, strategic planning, Islamic education, spiritual-based values*

## INTRODUCTION

Education plays an important role in shaping the character, personality and competence of future generations. However, various challenges in education, such as weak integration of moral values, gaps between theory and practice, and inequality in achieving educational goals, are still a major problem. This phenomenon does not only occur in general education, but also in Islamic educational institutions. Islamic educational institutions, although based on religious values, sometimes have difficulty in integrating these values into in-depth strategic planning. This phenomenon is becoming an increasingly important issue to research, given the enormous challenges in creating an education that is not only academically effective, but also ethical and moral.

Practically speaking, Islamic education must face the demand to produce human resources that are not only competent, but also have good morals <sup>1</sup>. Unfortunately, in some cases, Islamic education management tends to focus on academic or financial aspects, while the Islamic ethical and moral values that underpin education are often less systematically applied in the managerial process. Therefore, it is important to develop value-based strategic management, which can integrate Islamic ethical principles in every stage of education strategic planning.

Value-based strategic management is an approach that prioritises core values in every strategic planning and implementation process. According to <sup>2</sup>, The Balanced Scorecard (BSC) is one tool that can be used to ensure that an organisation's vision and mission are reflected in strategic actions that combine financial, social and ethical goals. In the context of Islamic education, BSC can be adapted to balance academic goals with moral and spiritual values. This approach aims to ensure that every decision taken not only provides material benefits, but also social and spiritual benefits for the people.

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<sup>1</sup> Jeje Zenal Arifin and Ujang Miftahudin, *Pendidikan Karakter Studi Pemikiran Syekh Umar Bin Ahmad Baradja*, ed. by Dasep Bayu Akhyar (PT. Mafy Media Literasi Indonesia, 2024).

<sup>2</sup> Kaplan & Norton (1992)



## TADBIR: Jurnal Manajemen Pendidikan Islam

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Vol. 13. No. 02. Juni, 2025, Hal: 458-471

---

Triple Bottom Line Approach <sup>3</sup> is also relevant in this context, which emphasises three main aspects: profit, people and planet. In Islamic education, 'people' refers to the formation of noble character of students, while 'planet' relates to the sustainability of fair and environmentally friendly resource management. This approach encourages educational institutions to create strategies that focus not only on economic aspects, but also social and spiritual sustainability.

Furthermore, in the perspective of Maqashid Sharia, proposed by <sup>4</sup>, The primary purpose of Islamic education is to safeguard the five essential aspects of life: religion, soul, mind, offspring and property. This concept provides the theoretical basis for value-based strategic management, emphasising the importance of education that maintains a balance between worldly and heavenly goals.

In addition, <sup>5</sup> research on the implementation of ethics in educational management highlights the importance of integrating ethical values in the planning and implementation of educational strategies. In the context of Islamic education, the integration of ethical values is very important to create an education that not only produces competent graduates, but also has integrity and noble character.

National Education Regulations and Policies also reinforce the importance of value integration in education. Law No. 20/2003 on the National Education System states that education should be based on moral and ethical values that lead to the formation of noble character of learners. This becomes the foundation for Islamic educational institutions to design and implement strategic management based on the principles of religion and morality.

Thus, this research aims to develop a value-based strategic management model that integrates Islamic ethics in educational strategic planning. This research is important to create educational institutions that are not only qualified in terms of academics, but also able to produce generations with integrity, noble character, and provide benefits to society.

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<sup>3</sup> John Elkington, *Cannibals with Forks: The Triple Bottom Line of 21st Century Business*, First (Capstone Publishing Limited, 1997).

<sup>4</sup> Algifari & Andrini (2024)

<sup>5</sup> Rizvi's (1995)



# TADBIR: Jurnal Manajemen Pendidikan Islam

P-ISSN: 2338:6673; E-ISSN 2442:8280

Vol. 13. No. 02. Juni, 2025, Hal: 458-471

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## RESEARCH METHODS

This research uses a descriptive-qualitative approach with a library research method. This approach aims to explore in-depth information related to the concept of value-based strategic management, especially in integrating Islamic ethics into educational strategic planning. The library study was chosen for its relevance in exploring the theories underlying this research issue through in-depth analysis of literature from various primary and secondary sources <sup>6</sup>.

## RESULTS AND DISCUSSION

### Theoretical Review

This theoretical review aims to provide a basis for understanding various concepts related to this research, which focuses on value-based strategic management in the context of Islamic education, as well as how Islamic ethics can be integrated in educational strategic planning. The theories described below provide important perspectives for building education management that is not only operationally effective but also holistic and sustainable within the framework of Islamic teachings.

#### 1. Strategic Management

Strategic management is a discipline that focuses on making long-term decisions to achieve organisational goals. In the context of Islamic education, strategic management plays an important role in ensuring that educational institutions such as pesantren or madrasah can develop with a clear vision and mission and are able to overcome the challenges of the times.

##### a. Environmental Analysis

Environmental analysis involves identifying internal and external factors that affect the organization <sup>7</sup>. Internal factors include the quality of human resources (HR), institutional culture, and infrastructure, while external factors include educational policies, social changes, and technological developments. This analysis is important for formulating strategies that are realistic and relevant to the current situation <sup>8</sup>.

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<sup>6</sup> John W Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2017).

<sup>7</sup> Ani Herniawati and others, 'The Implementation of Internal and External Quality Assurance Systems at the Private Islamic Higher Education (A Case Study at STAI Al Badar Cipulus Purwakarta)', *Journal Corner of Education, Linguistics, and Literature*, 4.1 (2024), pp. 329–337.

<sup>8</sup> Fred R. David, *Strategic Management: Concepts and Cases*, 13th ed (Prentice Hall, 2011).



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Vol. 13. No. 02. Juni, 2025, Hal: 458-471

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## b. Strategy Formulation

Strategy formulation is the first step in developing a long-term plan that involves developing the vision and mission of the educational institution. A clear vision and a mission aligned with Islamic values should guide the determination of objectives and strategies. In Islamic education, for example, the vision may include the goal of educating a generation with noble character and knowledge <sup>9</sup>.

## c. Strategy Implementation

Strategy implementation requires proper resource allocation and efficient human resource management. This includes structuring the curriculum, developing facilities, and training teaching staff to achieve the set goals <sup>10</sup>.

## d. Strategy Evaluation

Strategy evaluation is the process of assessing the extent to which goals and outcomes are achieved as expected. This evaluation can be done periodically through feedback from various stakeholders, such as learners, parents, and the community <sup>11</sup>.

## 2. Value-based Management

Value-based management is an approach that focuses on long-term value creation in line with the moral and ethical principles prevailing in the organisation. In the context of Islamic education, Islamic values should be the basis for every decision and policy taken by educational institutions.

### a. Werte in Organisationen

The values applied in value-based management are the foundation for the establishment of a solid organisational culture. In Islamic education, values such as justice, trustworthiness, ihsan, and deliberation are very relevant to creating an atmosphere that supports the overall character development of learners <sup>12</sup>.

### b. Triple Bottom Line

The Triple Bottom Line approach includes three main dimensions: profit, people, and planet. In Islamic education, this concept can be translated as the importance of balance between the achievement of material and non-material goals, including social awareness, the environment, and the sustainability of education that benefits society <sup>13</sup>.

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<sup>9</sup> John P. Kotter, 'Leading Change: Why Transformation Efforts Fail', *Harvard Business Review*, January (2007), pp. 1–10.

<sup>10</sup> John M. Bryson and Bert George, *Strategic Planning for Public and Nonprofit Organizations: A Guide to Strengthening and Sustaining Organizational Achievement*, 6th edn (Wiley, 2024).

<sup>11</sup> Kaplan and Norton, 'The Balanced Scorecard: Measures That Drive Performance'.

<sup>12</sup> Melissa Schilling, *Strategic Management of Technological Innovation*, 7th Editio (McGraw-Hill Education, 2023).

<sup>13</sup> Elkington, *Cannibals with Forks: The Triple Bottom Line of 21st Century Business*.



## TADBIR: Jurnal Manajemen Pendidikan Islam

P-ISSN: 2338:6673; E-ISSN 2442:8280

Vol. 13. No. 02. Juni, 2025, Hal: 458-471

---

### 3. Islamic Ethics

Islamic ethics provide clear guidelines for individuals and organisations to interact and make fair and appropriate decisions. In Islamic education management, these ethics form the basis for management in accordance with religious teachings <sup>14</sup>.

#### a. Principles of Islamic Ethics

- 1) Trust: Every decision taken by an educational institution must be based on a sense of responsibility towards society and learners.
- 2) Justice (al-'adl): This principle requires educational institutions to provide equal rights for each individual, be it in terms of education, resources, or treatment.
- 3) Ihsan: In Islamic education, Ihsan includes the endeavour to provide the best in every aspect of education, whether in teaching, resource management, or service to learners.
- 4) Deliberation: Decision-making in Islamic education should be done by deliberation and involve all parties involved, in accordance with the principle of shura in Islam.

#### b. Maqashid Syariah

Maqashid Syariah encompasses five main objectives of Shariah that educational institutions must protect and defend. In education strategic planning, this principle can be used as a basic framework to ensure that education does not only focus on intellectual aspects but also on broader social and moral values <sup>15</sup>.

### 4. Strategic Planning in Education

Educational strategic planning is the process of designing the directions and steps to be taken to achieve the long-term goals of educational institutions. In the context of Islamic education, this strategic planning needs to integrate Islamic values so that educational institutions can have a broad positive impact on society.

#### a. Preparation of Vision and Mission

The vision and mission of Islamic educational institutions must describe the lofty goals of education that include the intellectual and character development of students. This vision and mission should guide every strategic step taken by the institution <sup>16</sup>.

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<sup>14</sup> Abu Hamid Al-Ghazali, *Ihya Ulumuddin* (Dar al-Kutub al-Ilmiyyah, 1981).

<sup>15</sup> *Planning Ethics: A Reader in Planning Theory, Practice and Education*, ed. by Sue Hendler (Routledge, 2017).

<sup>16</sup> Ervin Aulia Rachman and others, 'Kepemimpinan Visioner Dalam Pendidikan Karakter', *Jurnal Educatio FKIP UNMA*, 9.2 (2023), pp. 1024–33, doi:10.31949/educatio.v9i2.5053.



## TADBIR: Jurnal Manajemen Pendidikan Islam

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Vol. 13. No. 02. Juni, 2025, Hal: 458-471

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### b. Sustainable Education Strategy

Islamic value-based education strategies should pay attention to sustainability in various aspects, including teaching quality, curriculum relevance, and resource management. This aims to produce an education that is not only beneficial for learners but also for society as a whole <sup>17</sup>.

### Theory Subchapter

#### 1. Strategic Management in Islamic Education

Strategic management in the context of Islamic education includes planning and managing educational institutions by integrating strategic management principles such as environmental analysis, strategy formulation, implementation, and evaluation, and by taking into account religious values in every decision taken <sup>18</sup>.

#### 2. Value-based Management in Islamic Education

Value-based management in Islamic education requires educational institutions to not only pursue material goals but also to prioritise moral and spiritual values in accordance with Islamic teachings <sup>19</sup>. It aims to create an educational environment that is not only intellectually intelligent but also noble in its morals.

#### 3. Islamic Ethics in Education Strategic Planning

Islamic ethics provides clear guidelines for strategic decision-making, which involves consideration of moral, social, and spiritual aspects <sup>20</sup>. In Islamic education, the management of educational institutions should be based on the principles of trust, justice, ihsan, and deliberation, all of which are integrated in strategic planning to achieve beneficial educational goals.

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<sup>17</sup> Alvizar, 'Pola Modern Organisasi Kurikulum Pendidikan Agama Islam', *Idarah Tarbawiyah: Journal of Management in Islamic Education*, 4.2 (2023), pp. 115–30, doi:10.32832/idadrah.v4i2.14793.

<sup>18</sup> Miftahur Rohman, 'Manajemen Strategi Implementasi Nilai-Nilai Pendidikan Multikultural Di Madrasah Aliyah Dan Sekolah Menengah Atas Lampung Tengah' (UIN Raden Intan Lampung, 2022).

<sup>19</sup> Husnul Amin, 'Value-Based Frameworks and Peace Education in Faith-Neutral, Faith-Based and Faith-Inspired Schools in Islamabad: A Comparative Analysis', *Journal of Peace Education*, 21.1 (2024), pp. 54–81, doi:<https://doi.org/10.1080/17400201.2023.2289655>.

<sup>20</sup> Rahizah Sulaiman and others, 'The Role of Religiosity in Ethical Decision-Making: A Study on Islam and the Malaysian Workplace', *Journal of Business Ethics*, 179 (2022), pp. 297–313, doi:<https://doi.org/10.1007/s10551-021-04836-x>.





# TADBIR: Jurnal Manajemen Pendidikan Islam

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Vol. 13. No. 02. Juni, 2025, Hal: 458-471

## 4. Maqashid Sharia as a Strategic Framework in Islamic Education

Maqashid sharia provides clear guidance on what should be safeguarded and protected in Islamic educational institutions <sup>21</sup>. Through maqashid sharia, educational institutions can design strategies that not only focus on achieving worldly goals but also on spiritual and social goals, in accordance with Islamic principles.

### Results

The results of this study illustrate the integration of Islamic ethics in value-based strategic management for educational strategic planning. The main findings are based on analyses of relevant theories, concepts, and literature, with an emphasis on the importance of applying Islamic values in every stage of strategic planning.

#### 1. The Concept of Value-Based Strategic Management in Islamic Education

Value-based strategic management combines modern management principles with Islamic moral and spiritual values. Values such as trustworthiness, justice, ihsan, and deliberation serve as the main foundation in every strategic decision-making.

Table 1: Islamic Value Principles in Strategic Management

Principle	Definition	Application in Education Planning
Amanah	Responsibility towards God, people, and the environment.	Transparency in education resource management <sup>22</sup> .
Justice	Give equal rights to every individual.	Ensuring equitable access to education services <sup>23</sup> .
Ihsan	Do your best in everything.	Developing a flagship programme to improve education quality <sup>24</sup> .
Deliberation	Collective decision-making.	Involvement of all stakeholders in planning <sup>25</sup> .

<sup>21</sup> Hilman Rasyid, Fadhilah Anggraini Pane, and Badrudin, 'The Principle of Maqashid Sharia in the Recruitment, Selection, and Placement Processes of Educator at Pesantren', in *Proceeding of International Conference on Education, Society and Humanity*, ed. by Akmal Mundiri (Probolinggo, 2024), pp. 470–82.

<sup>22</sup> A. Mutawally, *Manajemen Pendidikan Islam* (RajaGrafindo Persada., 2019).

<sup>23</sup> M. B. As-Sadr, *Our Philosophy* (Islamic Publishing House, 1980).

<sup>24</sup> Y. Qardhawi, *Ethics of Islam* (Dar Al-Shorouk, 1997).

<sup>25</sup> Isma'īl Rājī al Fārūqī, *Al Tawhīd : Its Implications for Thought and Life*, 2nd ed (International Institute of Islamic Thought, 1992).





## TADBIR: Jurnal Manajemen Pendidikan Islam

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Vol. 13. No. 02. Juni, 2025, Hal: 458-471

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### 2. Stages of Strategic Management with an Islamic Approach

Each stage in strategic management (analysis, formulation, implementation, and evaluation) can be adapted to Islamic values:

- Environmental Analysis: Using maqashid sharia as a framework for analysing education needs and priorities <sup>26</sup>.
- Strategy Formulation: The vision and mission of the institution are based on the noble goals of Islamic education, such as producing human beings (insan kamil) <sup>27</sup>.
- Strategy Implementation: Strategy implementation prioritises efficiency while remaining aligned with Islamic morals and ethics <sup>28</sup>.
- Strategy Evaluation: Using a blessing and social benefit-based evaluation approach, in addition to the usual quantitative indicators <sup>29</sup>.

### 3. Integration of Islamic Values in Education Strategic Planning

Strategic planning that integrates Islamic values is not only orientated towards worldly goals but also includes ukhrawi goals. The findings show that education based on Islamic ethics is able to create a generation that is not only intellectually intelligent but also noble.

### 4. Practical Implications

The results of this study show that a value-based approach can provide a more holistic and sustainable solution for Islamic education institutions. This approach allows institutions to:

- Develop strategic policies that are more relevant to the needs of the community.
- Increase public trust in Islamic education institutions.
- Instill moral values in students through every aspect of education management.

## Discussion

The results of this study show that the integration of Islamic values in value-based strategic management provides a new perspective in education management, especially in strategic planning. This research successfully

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<sup>26</sup> M. Umer Chapra, *The Future of Economics: An Islamic Perspective* (Kube Publishing Ltd, 2016).

<sup>27</sup> Rosnani binti Hashim, 'Educational Dualism in Malaysia: Implications for Theory and Practice' (University of Florida, 1994).

<sup>28</sup> Seyyed Hossein Nasr, *Science and Civilization in Islam* (ABC International Group, Inc., 2001).

<sup>29</sup> Driss El Kadiri Boutchich, 'Model for Promoting Corporate Social Performance Measurement and Social Change: Elaboration from Causal Analysis Between the Both', *Social Indicators Research*, 169 (2023), pp. 209–34, doi:<https://doi.org/10.1007/s11205-023-03158-x>.



# TADBIR: Jurnal Manajemen Pendidikan Islam

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Vol. 13. No. 02. Juni, 2025, Hal: 458-471

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combines modern management theories with Islamic ethical principles that provide a holistic framework for realising the goals of Islamic education.

## 1. Analysis and Interpretation of Findings

The findings of this study support the idea that Islamic values, such as trustworthiness, justice, ihsan, and deliberation, are not only relevant but also provide an edge in the strategic management process of education. The principle of amanah, for example, reinforces the importance of transparency and accountability in the management of educational resources, as outlined by <sup>30</sup>.

In addition, justice, which is at the core of maqashid sharia, supports inclusive and equitable distribution of education services <sup>31</sup>. Ihsan requires every institution to continue to improve the quality of education services, in line with the view of <sup>32</sup> which emphasises the importance of ihsan in social life.

Musyawah as a principle of collective decision-making provides a strong basis for stakeholder engagement in strategic planning. This finding is consistent with research <sup>33</sup> which highlights the importance of the principle of collectivity in decision-making within Islamic organisations.

## 2. Comparison with Previous Research

The findings of this study are in line with the views of <sup>34</sup> This research is based on the idea that Islamic education should integrate moral and spiritual values in all aspects of its management. However, this research extends this idea by providing a systematic framework that links maqashid sharia with each stage of strategic management.

<sup>35</sup> in his study of Islamic economics also emphasises the relevance of maqashid sharia in organisational management but focuses more on the economic sector. This research contributes by adapting the maqashid sharia framework to the context of education, particularly in strategic planning.

Research <sup>36</sup> on science in Islam emphasises the importance of harmony between Islamic values and modern management practices. The findings of this study emphasise Nasr's view by showing how Islamic values can be practically applied in the management of educational institutions.

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<sup>30</sup> Mutawally (2019)

<sup>31</sup> As-Sadr, *Our Philosophy*.

<sup>32</sup> Qardhawi (1997)

<sup>33</sup> Fārūqī (1992)

<sup>34</sup> Hashim (1994)

<sup>35</sup> Chapra (2016)

<sup>36</sup> Nasr, (2001)



## TADBIR: Jurnal Manajemen Pendidikan Islam

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Vol. 13. No. 02. Juni, 2025, Hal: 458-471

---

<sup>37</sup> in his research on Islamic education highlights the need for reform in management approaches to address the challenges of modernisation. This research addresses these challenges by offering an Islamic value-based strategic planning model that is relevant for the era of globalisation.

### 3. Research Weaknesses

Although this study makes a significant theoretical contribution, there are some limitations:

- a. This research focuses on theoretical approaches and literature, so it lacks direct empirical evidence of the application of this model in educational institutions.
- b. The limited number of case studies or implementation examples may limit the generalisability of the findings.
- c. The primary focus on Islamic education means the model may require adaptation if applied in more diverse educational institutions.

### 4. Suggestions for Future Research

- a. Further research can be conducted with a case study approach to explore how Islamic values are applied in strategic planning in different types of educational institutions.
- b. Development of measurement instruments to assess the extent to which Islamic values have been integrated in the strategic management of education can also be conducted.
- c. Further research could extend the application of this model to a global context, taking into account the challenges and opportunities in a multicultural education environment.

## CONCLUSION

This study concludes that value-based strategic management with the integration of Islamic ethics in education strategic planning provides a holistic approach to realising the goals of Islamic education. This approach places Islamic values, such as trustworthiness, justice, ihsan, and deliberation, as the main foundation in every stage of strategic management, from environmental analysis, strategy formulation, implementation, to evaluation.

Islamic principles are not only relevant to ensure management efficiency and effectiveness but also provide moral and spiritual guidance that creates harmony between worldly and ukhrawi goals. The integration of these values is able to answer the challenges of modernisation in Islamic education by creating a generation with strong character, noble character, and global competence.

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<sup>37</sup> Azra (2012)



## TADBIR: Jurnal Manajemen Pendidikan Islam

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Vol. 13. No. 02. Juni, 2025, Hal: 458-471

---

The research findings also show that this value-based strategic management model can be a significant alternative to improve the quality of Islamic education in the midst of global competition. With proper implementation, this approach has the potential to increase the competitiveness of Islamic education institutions while maintaining their identity as spiritual value-based institutions.

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## TADBIR: Jurnal Manajemen Pendidikan Islam

P-ISSN: 2338:6673; E-ISSN 2442:8280

Vol. 13. No. 02. Juni, 2025, Hal: 458-471

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