



ISLAMIC VALUES BASED STRATEGIC MANAGEMENT IN THE DEVELOPMENT OF EDUCATIONAL INSTITUTIONS

Fara Fariha Rodliyana¹, Agus Zaenul Fitri², Sulistyorini³

¹ UIN Sayyid Ali Rahmatullah Tulungagung, Indonesia

² UIN Sayyid Ali Rahmatullah Tulungagung, Indonesia

³ UIN Sayyid Ali Rahmatullah Tulungagung, Indonesia

Email : faraajaib@gmail.com¹, guszain@uinsatu.ac.id², sulistyorini@uinsatu.ac.id³

E-ISSN : 3109-9777

Received: November 2025

Accepted: November 2025

Published: Desember 2025

Abstract :

The dynamics of globalization, digitalization, and increasing quality competition require educational institutions to adopt strategic management that is adaptive and sustainable. However, in the context of Islamic educational institutions, strategic orientations that merely emphasize performance outcomes are often not fully aligned with Islamic values as the normative foundation of the institution. This study aims to examine the concept and urgency of Islamic values-based strategic management in the development of Islamic educational institutions. The focus of the study is directed toward the integration of Islamic values into the processes of strategy formulation, implementation, and evaluation. This research employs a qualitative library research method through critical analysis of scholarly literature, books, and relevant research findings on strategic management and Islamic values in education. The findings indicate that the implementation of Islamic values-based strategic management contributes to strengthening institutional identity, improving academic and non-academic quality, and supporting the sustainability of educational institutions. The integration of values such as amanah (trustworthiness), justice, musyawarah (consultation), and ihsan (excellence) is shown to be highly relevant as a foundation for strategic decision-making. Therefore, Islamic values-based strategic management can serve as a contextual and applicable alternative approach for the development of Islamic educational institutions amid global challenges.

Keywords : Strategic management; Islamic values; Islamic educational institutions; institutional development; educational quality.

INTRODUCTION

The development of globalization and digitalization has brought about fundamental changes in the governance of educational institutions across the world. Advances in information technology, the openness of knowledge flows, and the increasing mobility of human resources require educational institutions to adapt rapidly and strategically. In this context, competition among educational institutions has become increasingly intense, not only in academic aspects but also in service quality, institutional innovation, and institutional reputation (Porter, 2008; Altbach, Reisberg, & Rumbley, 2019). Educational institutions that fail to respond to these dynamics risk stagnation and even a decline in competitiveness.

From a social perspective, these global challenges have a significant impact on Islamic educational institutions. On the one hand, Islamic educational institutions are required to meet global and national quality standards; on the other hand, they are expected to maintain their Islamic identity as a distinctive



value. The tension between the demands of modernization and the preservation of values often gives rise to managerial problems, such as an excessive orientation toward quantitative performance indicators that neglect the ethical, spiritual, and social dimensions of education (Raihani, 2014). This condition indicates that the management challenges faced by Islamic educational institutions are not merely technical-administrative in nature, but also normative and ideological.

From a theoretical perspective, strategic management has largely been developed within a rational-instrumental framework that emphasizes efficiency, effectiveness, and competitive advantage (David & David, 2017). While this approach is relevant to business organizations and modern educational institutions, it tends to be value-neutral. In contrast, educational institutions – particularly Islamic education – pursue a broader mission than mere organizational performance, namely the formation of individuals who are morally grounded, knowledgeable, and socially and spiritually responsible (Al-Attas, 1993). Therefore, a strategic management framework is needed that is not only outcome-oriented but also value-based.

The integration of Islamic values into strategic management has thus become an urgent necessity for Islamic educational institutions. Values such as *amanah* (trustworthiness), justice, *ihsan* (excellence), *shura* (consultation), and social responsibility are fundamental principles in Islamic teachings that are highly relevant as foundations for strategic decision-making (Beekun & Badawi, 2005). When these values are internalized within the vision, mission, strategy formulation, and policy implementation, institutional management functions not merely as a tool for achieving organizational goals, but also as a means of worship and social service. Accordingly, Islamic values-based strategic management holds the potential to create a balance between the demands of modern professionalism and Islamic moral idealism.

Nevertheless, empirical and conceptual studies on Islamic values-based strategic management in the development of educational institutions remain relatively limited, particularly those that systematically link strategic dimensions with Islamic normative values. Many studies still position Islamic values as cultural or symbolic elements rather than as operational frameworks in the processes of strategic planning, implementation, and evaluation (Azra, 2017). This gap highlights the need for more robust studies that are capable of comprehensively integrating modern strategic management theory with Islamic principles.

Based on the foregoing discussion, the objective of this article is to conceptually analyze the urgency and relevance of Islamic values-based strategic management in the development of Islamic educational institutions. This article seeks to explain how Islamic values can serve as a foundation for strategy formulation, quality improvement, and institutional sustainability amid global challenges. The preliminary argument advanced in this study is that the integration of Islamic values into strategic management not only strengthens the identity and social legitimacy of Islamic educational institutions, but also

contributes positively to institutional performance, competitiveness, and long-term sustainability. Therefore, Islamic values-based strategic management can be positioned as a relevant and contextual alternative approach to the governance of Islamic educational institutions in the era of globalization.

RESEARCH METHOD

This study employs a literature review (library research) approach with a descriptive-analytical qualitative design, aiming to examine in depth the concepts and practices of Islamic values-based strategic management in the development, quality enhancement, competitiveness, and sustainability of Islamic educational institutions. The study is not intended to empirically test hypotheses; rather, it seeks to construct a comprehensive conceptual understanding through critical analysis and theoretical synthesis of relevant scholarly sources, enabling the phenomenon under investigation to be understood holistically (Creswell, 2018).

Data were collected through a documentation study technique by reviewing academic books, reputable national and international journal articles, conference proceedings, as well as policy documents and regulations related to the management, quality assurance, and governance of Islamic educational institutions. The data collection process was conducted systematically by determining the research focus and keywords, searching scientific databases such as Google Scholar, Garuda, and ResearchGate, selecting literature based on relevance and source credibility, and organizing the data into major themes aligned with the analytical framework of the study (Sugiyono, 2019).

The collected data were analyzed using content analysis, which involved stages of data reduction, thematic classification, interpretation, and theoretical synthesis to identify patterns of conceptual relationships between Islamic values and strategic management in education (Miles & Huberman, 1994). To ensure the validity and objectivity of the findings, literature triangulation was employed by comparing diverse perspectives and results from previous studies. Accordingly, the findings of this review are expected to provide a valid and systematic theoretical contribution to strengthening Islamic values-based strategic management in Islamic educational institutions (Beekun, 2006; Antonio, 2014).

FINDINGS AND DISCUSSION

Islamic Values Based Strategy Formulation

Strategy formulation constitutes a fundamental stage in strategic management that determines the long-term direction of educational institutions. From an Islamic perspective, strategy formulation is not solely oriented toward achieving competitive advantage, but is also directed toward the realization of transcendental values derived from Islamic teachings. Accordingly, the strategies developed should be capable of integrating organizational objectives with Islamic principles such as justice, *amanah* (trustworthiness), *maslahah* (public interest), and moral responsibility (Taufiq, 2019; Beekun, 2006).

An Islamic values-based strategic approach positions educational

institutions as instruments of *da'wah* and character formation, rather than merely as administrative or economic entities. Therefore, every strategic decision needs to take into account ethical and spiritual implications, in addition to considerations of organizational efficiency and effectiveness (Antonio, 2014). The formulation can be outlined as follows:

1. Vision, Mission, and Institutional Objectives Grounded in Islamic Values.

The vision of an Islamic-based educational institution represents an idealized image of the organization's future that reflects noble aspirations in accordance with the values of Islamic teachings. Such a vision not only emphasizes academic excellence and professionalism, but also moral integrity, the strengthening of ethical character (*akhlaq*), and social contribution. In this context, the vision functions as a strategic compass that guides all institutional activities to remain aligned with the objective of human creation as *khalifah* (vicegerent) on earth (Mulyadi, 2018).

The institutional mission is subsequently formulated as an operational elaboration of the vision, articulating the institution's commitment to delivering education grounded in the value of *tawhid* (the oneness of God), the development of knowledge, and the formation of Islamic character. A mission grounded in Islamic values affirms that the educational process is not merely oriented toward the transmission of knowledge, but also toward the internalization of spiritual and ethical values across all academic and managerial activities (Azra, 2012).

Meanwhile, the objectives of Islamic educational institutions are formulated in a measurable and realistic manner while remaining anchored in the principles of *maqāṣid al-sharī'ah*, namely the preservation of religion, life, intellect, lineage, and wealth. Such strategic objectives encourage institutions to achieve sustainable organizational performance while simultaneously providing broad benefits to society (Raharjo, 2016; Beekun & Badawi, 2005).

2. Value-Based Internal and External Environmental Analysis

Internal and external environmental analysis constitutes a crucial component of strategy formulation, as it provides a comprehensive overview of an institution's position and capacity. Within an Islamic values framework, such analysis not only assesses strengths and weaknesses in terms of structural aspects and resources, but also considers moral quality, organizational culture, and the spiritual commitment of the academic community (*civitas academica*) (Wheelen & Hunger, 2018).

The internal environment is analyzed by examining the extent to which Islamic values have been internalized within the work culture, leadership, management systems, and individual behavior throughout the organization. Values such as *amanah* (trustworthiness), honesty, discipline, and responsibility serve as key indicators in assessing the internal strengths of Islamic educational institutions. When these values are implemented consistently, institutions are able to develop strong social and spiritual capital to navigate the dynamics of change effectively (Fattah, 2019).

External environmental analysis, meanwhile, focuses on identifying opportunities and challenges arising from social, cultural, economic, educational policy, and global developments. An Islamic values-based approach encourages institutions to remain adaptive without losing their Islamic identity. Globalization, for instance, is viewed not merely as a threat, but also as an opportunity to expand the role of Islamic education in contributing to the development of a just and ethical civilization (Porter, 2008; Tilaar, 2015).

Accordingly, value-based environmental analysis enables Islamic educational institutions to formulate strategies that are contextual, competitive, and consistent with the principles of Islamic teachings. The resulting strategies are expected not only to be responsive to external changes, but also to sustain the continuity of Islamic values and educational objectives over the long term.

Implementation Of Islamic Strategic Management

The implementation of Islamic strategic management constitutes a crucial stage in translating formulated strategies into the actual practices of educational organizations. At this stage, Islamic values articulated in the institution's vision, mission, and objectives are systematically transformed into policies, programs, and organizational behaviors. Effective implementation requires consistency across structural, cultural, and individual dimensions so that strategies do not remain merely normative, but instead genuinely shape the character and performance of Islamic educational institutions in a sustainable manner (Wheelen & Hunger, 2018; Antonio, 2014).

From an Islamic perspective, strategy implementation is not solely oriented toward the achievement of performance targets, but also toward the internalization of moral values and spirituality as the foundation of institutional governance. Accordingly, human resource development, the cultivation of organizational culture, and decision-making mechanisms serve as the primary instruments in the implementation of Islamic strategic management.

1. Islamic Character Based Human Resource Development.

Human resource development within Islamic strategic management is directed toward the formation of professional individuals who possess moral integrity and spiritual awareness. Human resources are not merely positioned as organizational assets, but also as moral subjects who bear educational trust (*amanah*) and social responsibility. Therefore, human resource development programs need to integrate the enhancement of technical competencies with the cultivation of ethical conduct (*akhlaq*) and Islamic values (Beekun, 2006).

In the context of Islamic educational institutions, Islamic character-based human resource development encompasses recruitment, training, performance evaluation, and career development processes that are grounded in the principles of justice, *amanah* (trustworthiness), and *ihsan* (excellence). Agus Zaenul Fitri emphasizes that Islamic character education should place religious values at the core of shaping the personalities of

educators and educational staff, thereby creating harmony between knowledge, attitudes, and behavior (Fitri, 2012).

Furthermore, strengthening the Islamic character of human resources also serves as a strategic asset for institutions in responding to environmental changes. Human resources who possess strong spiritual values tend to be more adaptive, responsible, and committed to the institution's long-term objectives (Fattah, 2019; Fitri, 2018). Accordingly, Islamic human resource development becomes a key element in the successful implementation of strategy.

2. Moral and Spirituality Based Organizational Culture

Organizational culture represents the shared values, beliefs, and norms embraced by all members of an organization. Within Islamic strategic management, organizational culture is constructed upon the principles of noble character (*akhlaq al-karimah*) and Islamic spirituality, enabling the creation of an ethical, harmonious, and productive work climate. Such a culture not only strengthens the identity of Islamic educational institutions but also functions as an effective mechanism of social control (Schein, 2017).

A morality-based organizational culture is reflected in behaviors such as honesty, discipline, mutual respect, and collective responsibility. Meanwhile, the dimension of spirituality is manifested through the awareness that every organizational activity carries the value of worship (*ibadah*) and moral consequences. Agus Zaenul Fitri emphasizes that the internalization of moral and religious values within the organizational culture of educational institutions strengthens institutional character while simultaneously enhancing the quality of educational services (Fitri, 2012).

The implementation of an Islamic organizational culture also requires exemplary leadership as a role model for values and behavior. Leadership grounded in morality and spirituality accelerates the internalization of values across all levels of the organization and ensures that strategies are implemented consistently and with integrity (Antonio, 2014; Fitri, 2018).

3. Decision Making Through the Principle of *Shura*

Pengambilan keputusan merupakan aspek strategis yang menentukan arah dan keberlanjutan lembaga pendidikan. Dalam manajemen strategik Islami, proses pengambilan keputusan didasarkan pada prinsip musyawarah (*shūrā*), sebagaimana diajarkan dalam Al-Qur'an dan Sunnah. Prinsip ini menekankan partisipasi, keterbukaan, dan penghargaan terhadap pendapat berbagai pihak dalam rangka mencapai keputusan yang adil dan maslahat.

Musyawarah dalam konteks organisasi pendidikan tidak hanya berfungsi sebagai mekanisme demokratis, tetapi juga sebagai sarana penguatan komitmen kolektif terhadap keputusan yang diambil. Keputusan yang dihasilkan melalui musyawarah cenderung lebih mudah diterima dan diimplementasikan karena melibatkan aspek rasional, etis, dan spiritual secara bersamaan (Beekun & Badawi, 2005).

Agus Zaenul Fitri memandang musyawarah sebagai bagian integral dari pendidikan karakter dan budaya organisasi Islami, karena proses ini melatih sikap saling menghargai, tanggung jawab, dan kedewasaan moral dalam pengambilan kebijakan (Fitri, 2012). Dengan demikian, penerapan prinsip musyawarah dalam pengambilan keputusan strategis tidak hanya meningkatkan kualitas kebijakan, tetapi juga memperkuat nilai kebersamaan dan ukhuwah dalam organisasi pendidikan Islam.

Evaluasi Dan Pengendalian Strategi

Decision making constitutes a strategic aspect that determines the direction and sustainability of educational institutions. Within Islamic strategic management, the decision-making process is grounded in the principle of *shura* (consultation), as taught in the Qur'an and the Sunnah. This principle emphasizes participation, openness, and respect for diverse viewpoints in order to achieve decisions that are just and oriented toward the common good (*maslahah*).

In the context of educational organizations, *shura* functions not only as a democratic mechanism, but also as a means of strengthening collective commitment to the decisions made. Decisions reached through consultative processes tend to be more readily accepted and effectively implemented, as they simultaneously integrate rational, ethical, and spiritual considerations (Beekun & Badawi, 2005).

Agus Zaenul Fitri views *shura* as an integral component of Islamic character education and organizational culture, as this process cultivates mutual respect, responsibility, and moral maturity in policy decision-making (Fitri, 2012). Accordingly, the application of the principle of *shura* in strategic decision-making not only enhances the quality of policy outcomes, but also reinforces values of togetherness and *ukhuwah* (brotherhood) within Islamic educational organizations.

1. Performance Evaluation Based on Quality Outcomes and Values

Performance evaluation within Islamic strategic management requires the integration of academic quality outcomes with the internalization of Islamic values. Educational quality is commonly assessed through performance indicators such as graduate quality, instructional effectiveness, research productivity, and institutional services. However, from an Islamic perspective, these indicators need to be complemented by assessments of moral conduct (*akhlaq*), work ethic, and the spiritual culture that develops within the institutional environment (Fattah, 2019).

Value-based evaluation emphasizes that high performance must be achieved through ethical and dignified means. The principle of *ihsan* encourages educational institutions to continuously pursue improvement not only for the sake of organizational efficiency, but also to attain broader *maslahah* (public benefit). Accordingly, performance evaluation functions as an instrument of moral reflection that helps institutions assess the extent to which strategic activities align with the established Islamic vision (Beekun, 2006).

Furthermore, evaluation that integrates quality and values serves as a foundation for corrective decision-making. Evaluation findings are utilized to adjust strategies, improve policies, and strengthen the commitment of the academic community to Islamic values as the foundation of educational governance (Mulyadi, 2018).

2. Accountability and Transparency as Expressions of *Amanah*

Accountability and transparency constitute key pillars of strategic control, particularly in educational institutions that carry a public trust (*amanah*). From an Islamic perspective, accountability is understood as responsibility not only to stakeholders, but also to Allah SWT as the ultimate source of values. Accordingly, every policy and the use of resources must be morally and professionally accountable (Qur'an, An-Nisa: 58) (Antonio, 2014).

Transparency functions as a mechanism to ensure openness of information in the planning, implementation, and evaluation of strategies. Transparent practices strengthen stakeholders' trust and prevent misconduct in institutional management. Within the framework of Islamic strategic management, transparency is not viewed merely as an administrative requirement, but as a manifestation of the values of honesty and justice (Beekun & Badawi, 2005).

Strategic control grounded in accountability and transparency enables educational institutions to conduct objective and continuous performance monitoring. This mechanism also fosters an organizational culture characterized by responsibility and integrity, ensuring that implemented strategies are not only managerially effective, but also ethically and spiritually sound (Schein, 2017).

Accordingly, evaluation and strategic control based on Islamic values function as both quality assurance instruments and safeguards of the moral consistency of educational institutions. Through performance evaluation oriented toward quality and values, as well as the strengthening of accountability and transparency as expressions of *amanah*, Islamic educational institutions are expected to achieve strategic sustainability that is competitive and ethically grounded.

The Impact Of Islamic Values Based Strategic Management

The implementation of Islamic values-based strategic management has significant implications for the performance and sustainability of educational institutions. This approach not only emphasizes the efficient achievement of organizational objectives, but also ensures that all institutional management processes are aligned with Islamic ethical, moral, and spiritual principles. By integrating Islamic values into all stages of strategic management, educational institutions are able to develop holistic management systems that are competitive and oriented toward long-term *maslahah* (public benefit) (Antonio, 2014; Beekun, 2006).

1. Enhancement of Academic and Non Academic Quality.

Islamic values-based strategic management contributes directly to the enhancement of both academic and non-academic quality within educational institutions. From an academic perspective, the implementation of well-planned, value-driven strategies promotes improvements in the quality of teaching and learning, research, and community engagement. Values such as *ihsan* (excellence) and *itqan* (professionalism and precision) serve as guiding principles for the academic community to consistently strive for optimal performance in a professional and responsible manner (Fattah, 2019).

Moreover, non-academic quality is strengthened through the cultivation of character, work ethic, and discipline grounded in Islamic values. Student activities, administrative services, and social interactions within the campus environment are directed to reflect noble character (*akhlaq al-karimah*) and Islamic spirituality. The integration of academic and non-academic quality ultimately produces graduates who are not only intellectually competent, but also possess strong moral integrity and social sensitivity (Azra, 2012).

2. Strengthening Institutional Identity and Competitiveness.

Islamic values-based strategic management plays a significant role in strengthening institutional identity. Islamic values internalized within the vision, mission, organizational culture, and managerial practices function as a distinguishing feature (distinctive advantage) that clarifies an institution's position amid increasingly intense educational competition. A strong identity provides consistent direction for institutional development and enhances stakeholders' trust (Porter, 2008).

Furthermore, an Islamic identity that is strategically managed can enhance institutional competitiveness at both national and global levels. Educational institutions that successfully integrate modern professionalism with spiritual values possess a distinctive appeal to society. This advantage enables institutions to respond to the demands of globalization without losing their core identity, thereby creating a balance between adaptation and the continuity of values (Wheelen & Hunger, 2018; Beekun & Badawi, 2005).

3. Institutional Sustainability of Educational Institutions

The sustainability of educational institutions is a key indicator of the success of long-term strategic management. Islamic values-based strategic management provides a strong ethical and moral foundation for organizational sustainability. Values such as *amanah* (trustworthiness), justice, and responsibility encourage the efficient, transparent, and future-oriented management of resources, with due consideration for the interests of future generations (Antonio, 2014).

A value-based approach also strengthens institutional resilience in responding to external environmental changes, including shifts in educational policy, global competition, and technological advancement. Institutions grounded in strong values and a clear vision tend to be more adaptive and resilient, as their strategic decisions are guided by long-term principles rather than short-term interests (Schein, 2017).

Accordingly, Islamic values-based strategic management not only produces short-term performance improvements but also ensures the comprehensive sustainability of educational institutions. This sustainability encompasses academic, institutional, social, and spiritual dimensions, enabling Islamic educational institutions to continue contributing to the advancement of knowledge and the development of a just civilization.

CONCLUSION

Islamic values-based strategic management constitutes a relevant approach for the development of Islamic educational institutions amid the challenges of globalization and increasing quality competition. Strategies formulated through the integration of Islamic values are directed not only toward achieving organizational performance, but also toward fulfilling educational objectives that encompass moral, social, and spiritual dimensions. Values such as *amanah* (trustworthiness), justice, *ihsan* (excellence), *maslahah* (public benefit), and *shura* (consultation) function as normative foundations that safeguard the integrity and strategic direction of institutional governance. The formulation of the vision, mission, and objectives of Islamic educational institutions grounded in Islamic values serves as a strategic guide for all institutional activities. Value-based internal and external environmental analysis enables institutions to remain adaptive to change without losing their Islamic identity. This approach positions moral and spiritual values as strategic strengths that support institutional competitiveness and sustainability.

At the implementation stage, Islamic strategic management is realized through the development of human resources with Islamic character, the establishment of an organizational culture grounded in morality and spirituality, and the application of the principle of *shura* in decision-making processes. The integration of these values promotes the creation of institutional governance that is ethical, participatory, and accountable. Evaluation and strategic control based on Islamic values broaden the indicators of institutional success. Performance is assessed not only through quantitative outcomes, but also through the quality of processes, the integrity of implementers, and social and moral impacts. The principles of accountability and transparency as expressions of *amanah* strengthen stakeholders' trust and support institutional sustainability. Accordingly, Islamic values-based strategic management can serve as a holistic and practical governance model for Islamic educational institutions in achieving long-term quality and sustainability.

REFERENCES

- Al-Attas, S. M. N. (1993). *Islam and secularism*. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC).
- Altbach, P. G., Reisberg, L., & Rumbley, L. E. (2019). *Trends in global higher education: Tracking an academic revolution*. Rotterdam: Sense Publishers.
- Antonio, M. S. (2014). *Manajemen strategik perspektif Islam*. Jakarta: Tazkia Publishing.

- Antonio, M. S. (2014). *Manajemen strategik syariah*. Jakarta, Indonesia: Tazkia Publishing.
- Azra, A. (2012). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III*. Jakarta: Kencana Prenada Media Group.
- Azra, A. (2017). Pendidikan Islam dan tantangan globalisasi. *Jurnal Pendidikan Islam*, 6(2), 213–226.
- Beekun, R. I. (2006). *Islamic business ethics*. Herndon, VA: International Institute of Islamic Thought.
- Beekun, R. I. (2006). *Strategic planning and implementation for Islamic organizations*. Herndon, VA: International Institute of Islamic Thought (IIIT).
- Beekun, R. I., & Badawi, J. A. (2005). *Leadership: An Islamic perspective*. Beltsville, MD: Amana Publications.
- Creswell, J. W. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Thousand Oaks, CA: Sage Publications.
- David, F. R., & David, F. R. (2017). *Strategic management: A competitive advantage approach, concepts and cases* (16th ed.). Boston: Pearson Education.
- Fattah, N. (2019). *Landasan manajemen pendidikan*. Bandung: Remaja Rosdakarya.
- Fitri, A. Z. (2012). *Pendidikan karakter berbasis nilai dan etika di sekolah*. Yogyakarta: Ar-Ruzz Media.
- Fitri, A. Z. (2018). Manajemen pendidikan berbasis karakter dan budaya organisasi. *Jurnal Manajemen Pendidikan*, 9(1), 45–58.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). Thousand Oaks, CA: Sage Publications.
- Mulyadi. (2018). *Manajemen strategik pendidikan*. Bandung: Alfabeta.
- Porter, M. E. (2008). *Competitive strategy: Techniques for analyzing industries and competitors*. New York: Free Press.
- Raharjo, S. (2016). Maqāṣid al-syarī'ah dan relevansinya dalam pendidikan Islam. *Jurnal Pendidikan Islam*, 5(1), 23–38.
- Raihani. (2014). *Creating a culture of achievement in Islamic schools*. Jakarta: Ministry of Religious Affairs.
- Schein, E. H. (2017). *Organizational culture and leadership* (5th ed.). Hoboken, NJ: John Wiley & Sons.
- Sugiyono. (2019). *Metode penelitian kualitatif*. Bandung, Indonesia: Alfabeta.
- Taufiq, A. (2019). Nilai-nilai Islam dalam manajemen pendidikan. *Jurnal Studi Manajemen Pendidikan*, 3(2), 89–102.
- Tilaar, H. A. R. (2015). *Kaleidoskop pendidikan nasional*. Jakarta: Kompas.
- Wheelen, T. L., & Hunger, J. D. (2018). *Strategic management and business policy: Globalization, innovation, and sustainability* (15th ed.). Boston: Pearson Education.