STRATEGIC MANAGEMENT MODEL BASED ON ISLAMIC VALUES IN ISLAMIC BOARDING SCHOOL EDUCATION

Rahmatullah*[1], Maisyarah[2]
[1]STAIMA Al-Hikam Malang, Indonesia. [2]UIN Maulana Malik Ibrahim Malang, Indonesia

Corresponding author: rahmat281086@gmail.com

Abstract

This study aims to design a strategic management model integrated with Islamic values in the context of Islamic boarding school education. The literature review method is used to analyze principles such as amanah, shiddiq, ihsan, musyawarah, tawazun, and hikmah which are the philosophical foundations of institutional management. The results of the study indicate that the vision and mission of Islamic boarding schools rooted in the value of tauhid are able to guide strategic planning, implementation, and evaluation consistently. This model emphasizes an adaptive organizational structure based on syura, human resource development through Islamic managerial training, and curriculum integration that balances religious and general knowledge. Information technology is also optimized for monitoring and evaluation, while external collaboration (taawun) strengthens resource support. The implementation of Islamic values in budget policies and the leadership of visionary kiai are key factors in the effectiveness and sustainability of the institution. This finding is expected to be an applicable blueprint for Islamic boarding schools in improving the quality of education and competitiveness without sacrificing Islamic values.
Keywords: Strategic Management; Islamic Values; Islamic Boarding Schools; Islamic Education; Institutional Management

Abstrak

Penelitian ini bertujuan merancang model manajemen strategis yang terintegrasi dengan nilai-nilai Islam dalam konteks pendidikan pesantren. Metode kajian pustaka digunakan untuk menganalisis prinsip-prinsip seperti amanah, shiddiq, ihsan, musyawarah, tawazun, dan hikmah yang menjadi landasan filosofi pengelolaan lembaga. Hasil kajian menunjukkan bahwa visi-misi pesantren yang

berakar pada nilai tauhid mampu memandu perencanaan, pelaksanaan, dan evaluasi strategis secara konsisten. Model ini menekankan struktur organisasi adaptif berbasis syura, pengembangan sumber daya manusia melalui pelatihan manajerial Islami, serta integrasi kurikulum yang menyeimbangkan ilmu agama dan umum. Teknologi informasi juga dioptimalkan untuk monitoring-evaluasi, sementara kolaborasi eksternal (taawun) memperkuat dukungan sumber daya. Implementasi nilai-nilai Islam dalam kebijakan anggaran dan kepemimpinan kiai yang visioner menjadi faktor kunci efektivitas dan keberlanjutan lembaga. Temuan ini diharapkan menjadi blueprint aplikatif bagi pesantren dalam meningkatkan kualitas pendidikan dan daya saing tanpa mengorbankan nilai keislaman.
Kata Kunci: Manajemen Strategis; Nilai-Nilai Islam; Pesantren; Pendidikan Islam; Pengelolaan Lembaga

A. INTRODUCTION

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia that play an important role in shaping the character and morals of the younger generation (Mansyuri, A. H., et al., 2023). As educational institutions based on Islamic values, Islamic boarding schools not only emphasize cognitive aspects but also spiritual and affective aspects of students. In the context of modernization, the role of Islamic boarding schools is increasingly prominent because they are able to answer social and moral challenges that arise in society. However, to maintain relevance and sustainability, Islamic boarding schools need to adopt a systematic and planned managerial approach (Abdul Jabbar et al., 2024). Thus, the study of strategic management based on Islamic values in Islamic boarding school education is important so that this institution can continue to develop without sacrificing its Islamic identity.

Strategic management is the process of formulating, implementing, and evaluating cross-functional decisions that enable an organization to achieve its goals. In the context of Islamic boarding schools, strategic management must be designed by integrating Islamic values as a philosophical and operational foundation. Values such as amanah, shiddiq, and ihsan are the basic principles in determining the vision, mission, and goals of Islamic boarding schools. This integration ensures that every policy and program implemented is not only managerially effective but also in accordance with Islamic teachings (Widayato et al., 2025). Therefore, a deep understanding of Islamic values is essential in every stage of strategic management of Islamic boarding schools. The epistemology of Islamic boarding school management has its own characteristics because it prioritizes exemplary behavior (uswah hasanah) and deliberation (shura) in decision-making. The kiai and Islamic boarding school administrators often use an approach such as collective deliberation to determine the direction of institutional development. This method is different from conventional management which tends to be top-down, because in Islamic boarding schools Islamic values color every communicative process and decision-making. The integration between the

principles of deliberation and spiritual exemplary behavior is the basic capital in formulating strategies that are in accordance with the character of Islamic boarding schools (Manzil, K. L., & Muttaqin, M. I. 2024). Thus, the strategic management approach in Islamic boarding schools is not merely imitating the corporate model, but needs to be enriched with Islamic values to be effective and sustainable.

In daily practice, many Islamic boarding schools still implement a traditional management system that is not formally structured. Strategic decisions are often determined based on the experience of leaders or hereditary habits without conducting a comprehensive environmental analysis (Yuliani, L., Karwati, L., & Hamdan, A. 2022). This has the potential to hinder the ability of Islamic boarding schools to face modern challenges such as curriculum changes, financial management, and alumni empowerment. Therefore, Islamic boarding schools need to develop a more systematic strategic management model but still based on Islamic values. With a clear management structure, Islamic boarding schools can be more adaptive in facing educational and social dynamics.

The era of globalization requires Islamic boarding schools to be competitive in the world of Islamic education. For this reason, Islamic boarding schools must be able to determine strategies that support competitive advantages, for example through curriculum innovation, improving the quality of teachers, and utilizing information technology. The designed strategy must consider the internal strengths of the Islamic boarding school such as human resources, Islamic values, and alumni networks. On the other hand, Islamic boarding schools must also be sensitive to external threats such as the flow of digitalization and changes in national education policies (Azizah, R. N. N. 2024).

Thus, the integration of Islamic values in each strategy will help Islamic boarding schools maintain their identity while increasing their competitiveness in the education arena. Transformational leadership based on religious values greatly determines the success of strategic management in Islamic boarding schools (Al Mansur & Sutarno, 2024). The leader of the Islamic boarding school, usually a kiai or nyai, acts as a visionary who is able to motivate students and staff to achieve the goals of the institution. The character of leadership based on spirituality allows Islamic boarding schools to maintain the values of honesty, exemplary behavior, and sincerity in every organizational activity. This leadership style also encourages the creation of a conducive and synergistic learning climate between teachers, students, and the community. Therefore, leadership based on Islamic values is a key factor in formulating and implementing Islamic boarding school strategies (Al Farisi, Y., Zubaidi, A., & Alianroo, B. 2024)

Strategic evaluation in the context of Islamic boarding schools not only measures quantitative performance indicators, but also aspects of the spiritual and moral quality of students. The evaluation methods applied must reflect the values of sincerity, trustworthiness, and responsibility, so that the assessment process is not merely competitive but more reconstructive. Strategic control is

carried out by conducting routine monitoring of the implementation of religious programs, curriculum, and extracurricular activities based on Islamic boarding schools. In addition, feedback from students, ustadz, and parents is an important material for perfecting the strategies that have been implemented. Thus, the evaluation and control process based on Islamic values functions as a corrective and preventive mechanism so that Islamic boarding schools remain consistent with spiritual and educational goals (Saifullah, S., & Sofa, A. R., 2025). Empowerment of human resources (HR) is an important component in strategic management based on Islamic values. Recruitment, training, and development of ustadz, kiai, and education personnel need to consider aspects of professional competence and spiritual depth. Ideally, Islamic boarding schools have training programs that combine managerial skills with strengthening Islamic values such as honesty, trustworthiness, and patience. Human resources who excel spiritually and intellectually will be the main pillars in implementing Islamic boarding school strategies (Anwar, F., Su'aidi, S. A., et al, 2025).

Therefore, investment in human resource development is a priority that cannot be ignored by Islamic boarding school administrators. The role of the curriculum in Islamic boarding school education strategies is very central because it is a pillar in forming the character and competence of students (Anwar et al., 2024). The ideal curriculum integrates Islamic knowledge (naql) and general knowledge (aqli), so that students not only master yellow books but also 21st century skills. A multidimensional approach to the curriculum allows Islamic boarding schools to develop spiritual, social, and academic aspects simultaneously. The process of formulating a strategic curriculum must involve various parties, including kiai, ustadz, Islamic boarding school committees, and even representatives of students so that the programs designed are in accordance with real needs.

Thus, the curriculum becomes a strategic instrument to realize the vision of Islamic boarding schools that includes academic excellence and moral depth. Government policies that encourage the strengthening of character education are very relevant to the implementation of strategic management based on Islamic values in Islamic boarding schools. The Independent Curriculum Regulation, for example, provides space for Islamic educational institutions to develop local content based on religious values. Islamic boarding schools can utilize this policy to emphasize the identity of the institution through the development of contextual Islamic character modules (Fitria Zulfa, 2023). In addition, the support of Islamic Boarding School Operational Assistance (BOP) funds provides opportunities for Islamic boarding schools to improve infrastructure and resources. By utilizing existing policies and regulations, Islamic boarding schools can more easily implement an Islamic value-based education strategy comprehensively.

Although various Islamic value-based management practices have been implemented in several Islamic boarding schools, systematic and structured

academic studies are still limited. Many studies focus on aspects of curriculum or leadership without reviewing all components of strategic management holistically. This study attempts to fill this gap by compiling a conceptual framework for strategic management rooted in Islamic values and best practices of Islamic boarding schools. A comprehensive academic approach is expected to produce an applicable model that can be adopted by various Islamic boarding schools in Indonesia. Thus, the results of this study not only provide theoretical contributions but also practical solutions for the development of Islamic boarding schools. Utilization of information technology in Islamic boarding school management can increase the effectiveness, transparency, and accountability of institutions. Digitalization of student administration, internal communication systems, and financial reporting are part of a modern strategy that must still be framed in Islamic ethics. Online learning management applications (e-learning) also allow students to access religious and general materials at any time, thus supporting learning flexibility. However, the use of technology should not shift Islamic values, but rather strengthen the spirit of collaboration, trustworthiness, and discipline among Islamic boarding school residents. Therefore, the integration of technology and Islamic values is a challenge as well as a strategic opportunity for Islamic boarding schools in the digital era (Saini, M., 2024).

Collaboration between Islamic boarding school leaders, teachers, students, and the community is a key factor in the smooth implementation of strategic management based on Islamic values. Internal deliberations involve various components of the institution to formulate an inclusive vision, mission, and strategic plan. Active participation of students in institutional development activities, for example through student organizations, also helps strengthen cohesion and a sense of ownership of the Islamic boarding school. In addition, the involvement of the surrounding community, alumni, and donors is an important resource in supporting the sustainability and innovation of Islamic boarding schools. Thus, a participatory management strategy based on Islamic values can create synergy between Islamic boarding school stakeholders (Bustomi, A. A., 2024).

Although several Islamic boarding schools have integrated Islamic principles into management practices, systematic and comprehensive integration is still rare. Many institutions take some elements of Islamic values - for example only in aspects of worship or leadership - without designing a comprehensive managerial framework. This condition shows the need for a strategic management framework that binds all components of Islamic boarding schools with Islamic values as the main foundation. This study aims to present a complete conceptual framework to fill this gap. Based on the description above, research on strategic management based on Islamic values in Islamic boarding school education is very relevant and urgent to be developed. This study is expected to produce a managerial model that is applicable to Islamic boarding schools in Indonesia. With an approach that integrates values such as amanah, shiddiq, ihsan, and

musyawarah, Islamic boarding schools can continue to innovate while maintaining their Islamic identity. The results of the study are also expected to contribute to policy makers, education practitioners, and academics to jointly build professional, transparent, and character-based Islamic boarding school institutions. More broadly, this strategic management model can strengthen the role of Islamic boarding schools as pillars of national character education in the global era.

B. RESEARCH METHOD

. Furthermore, the collected literature is sorted based on the relevance of the content and its contribution to the theoretical framework of Islamic strategic management in the context of Islamic boarding schools (Machi & McEvoy, 2016; Okoli & Schabram, 2010).

Data analysis was conducted using thematic content analysis techniques, where each document was reviewed to identify key elements of strategic management and Islamic values underlying the practice of managing Islamic boarding schools. The analysis steps included: (1) in-depth reading of each manuscript to understand the context and main concepts, (2) categorization of initial codes based on strategic management themes (planning, implementation, evaluation) and Islamic values themes (amanah, shiddiq, ihsan, musyawarah), (3) preparation of a matrix to map the relationship between managerial concepts and Islamic values, and (4) synthesis of findings in the form of a comprehensive conceptual narrative (Miles, Huberman, & Saldana, 2014; Ridho, 2018). The validity of the findings was maintained through source triangulation, namely comparing the results of literature reviews from various authors and types of documents (Creswell, 2014). Thus, the resulting Islamic values-based strategic management model is based on a systematic and structured literature synthesis, and is relevant to the development of Islamic boarding school management theory and practice.

C. RESULTS AND DISCUSSION
1. Identification of Islamic Values That Are the Philosophical Basis for Strategic Management of Islamic Boarding Schools,

The results of the literature review show that the value of amanah (trust and responsibility) is the main philosophical basis for strategic management of Islamic boarding schools. Amanah requires every decision maker in Islamic boarding schools—including kiai, ustadz, and administrators—to carry out the mandate with integrity and honesty, so that all strategic policies are based on high moral trust. In practice, the value of amanah is translated into budget preparation, management of Islamic boarding school assets, and transparency of financial reports, so that stakeholders can feel confident that resources are managed according to Islamic principles. Critically, although many Islamic boarding schools have claimed to implement amanah, detailed documentation of accountability

mechanisms is not yet evenly distributed, which indicates an expansion of value-based managerial literacy (Sanusi, H. P. 2020). Finally, reflection on this amanah value shows that without a foundation of trust, strategic management of Islamic boarding schools is prone to losing direction and moral legitimacy. The value of shiddiq (honesty and sincerity) is also identified as an important philosophical pillar in the strategic decision-making of Islamic boarding schools. Shiddiq demands openness not only in reporting, but also in internal and external communication, so that all parties in the Islamic boarding school environment understand the reasons behind each strategic step. In a strategic context, the practice of shiddiq encourages Islamic boarding school leaders to convey their vision and mission clearly without misleading rhetoric, so that students and staff can assess the consistency between words and actions. However, challenges arise when external interests—such as pressure from donors or the government—erode the courage to be frank, which has the potential to obscure the strategic vision of the Islamic boarding school.

Critical reflection on this phenomenon shows the need for a value audit mechanism that ensures that the principle of shiddiq is not just jargon, but truly shapes the organizational culture of the Islamic boarding school (Ramadhan, A. R, et al., 2024). The value of ihsan (doing one's best with divine awareness) is positioned as an ethical foundation that guides the quality of Islamic boarding school education services (Syamsuri, S., Labolo, S. N. S. D., & Firdaus, I. M. 2023). Within the framework of strategic management, ihsan requires leaders and teachers to continuously improve the quality of teaching of yellow books and general knowledge with sincerity, oriented towards the benefits of students both in this world and the hereafter.

Descriptive data from several studies show that Islamic boarding schools that consistently uphold ihsan tend to have higher graduation rates and student achievements in national exams and religious competitions. However, critically reflecting, there is a tendency to make ihsan a mere individual obligation, not yet a collective responsibility of the institution, so that quality evaluation practices are still fragmented. Thus, ihsan needs to be internalized into the management SOP (Standard Operating Procedures) so that it becomes a common reference in determining the quality standards of Islamic boarding school learning and services.

The concept of deliberation (shura) emphasizes the need for collective participation in the process of formulating pesantren strategies. Philosophically, shura is rooted in QS. Āli ʿImrān [3]: 159 which emphasizes the importance of discussion before making decisions. From literature data, pesantren that implement the shura mechanism systematically show a higher level of satisfaction of administrators and students because each strategic decision is considered to represent common interests. However, critical reflection reveals time and resource constraints: shura meetings are often considered to be time-consuming, so that pesantren leaders sometimes eliminate shura for the sake of speed of decision making. Therefore, it is necessary to prepare a more efficient shura

meeting format and structured documentation of discussion results so that shura is not just a formality, but truly becomes the philosophical basis of strategic management (Rochim, A. N., & Muttaqien, M. I. 2025). The value of tawazun (balance) directs pesantren to balance spiritual and academic efforts within a strategic framework. Based on the study of Sahruddin et al. (2023), Islamic boarding schools that maintain a balance between religious curriculum and 21st century skills tend to be more adaptive to the demands of globalization without losing their Islamic identity. This tawazun approach is the basis for strategic planning, for example the proportion of time allocation between studying yellow books and science subjects, as well as the division of budget for da'wah activities and the development of technological facilities. However, critically there is a tendency for a number of Islamic boarding schools to favor spiritual aspects to the point of ignoring digital literacy, which has the potential to weaken the competitiveness of graduates in the job market. For this reason, managerial reflection shows the urgency of establishing a special unit for integrated curriculum development that facilitates the implementation of tawazun as a philosophical and operational basis for strategy.

The principle of adl (justice) demands justice both in the distribution of resources and educational opportunities among students. Literature reviews show that Islamic boarding schools that uphold adl in scholarship policies, the division of teaching tasks, and the use of facilities tend to have a harmonious organizational climate. However, qualitative data also reveal the inequality of Islamic boarding schools based on kiai families often treating male and female students differently in terms of facilities, so that critical questions arise about the consistency of the implementation of adl. Reflection on this phenomenon underlines the need for internal policies that explicitly affirm the rights of students equally, for example through the same minimum service standards for all dormitories and access to education (Zuchroh, I. 2024). Thus, adl is not just a slogan, but must be measured through indicators of distributive justice in every stage of strategic management of Islamic boarding schools.

The value of ihsan billâh (sincere for Allah) emphasizes that every strategic effort in Islamic boarding schools should be based on a sincere intention to seek Allah's pleasure, not merely prestige or material (Zahro, F. M. 2025). From the literature analysis, Islamic boarding schools that instill ihsan billâh in their organizational culture show a higher level of motivation of teachers and students because they work with deep spiritual values. However, critically reflecting, there is a tendency that the idealization of ihsan is often misinterpreted as surrender without innovation "sincere enough" so that tolerance for less professional managerial practices becomes high. Thus, it is necessary to find a reflective balance between ikhlas as an internal motivation and the concept of excellence as a professional guideline, where both values complement each other rather than conflict. The implementation of critical ihsan billâh places performance evaluation based on religious and academic service standards as the best form of devotion.

The principle of taawun (mutual assistance) plays a role in encouraging a culture of strategic collaboration between Islamic boarding schools and external communities (Iswiyanto, H. A. 2024), such as government institutions, NGOs, and alumni. The literature shows that Islamic boarding schools that actively partner with various parties are able to expand their da'wah networks, increase resources, and facilitate scholarships for underprivileged students. However, it was also critically found that the form of collaboration is often one-off and less structured in long-term strategic plans - for example, annual activity partnerships without a detailed cooperation framework agreement. Reflection on this condition suggests the need for an MoU (Memorandum of Understanding) document and collaboration SOP that contain indicators of joint success, so that the value of taawun is inherent in every strategic initiative of the Islamic boarding school. That way, mutual assistance is not just rhetoric, but becomes the backbone of student empowerment and strengthening the sustainability of the institution. The value of hikmah (wisdom) underlies the strategic decision-making process (Abdurrahim, A. 2023), where the leaders of Islamic boarding schools are expected to be able to balance aspects of scientific tradition and demands for innovation. Islamic boarding schools that prioritize hikmah in shura meetings and program planning tend to have policies that are adaptive to developments in the era without ignoring Islamic principles. However, critical reflection shows that some kiai are still trapped in the paradigm of "forever the same" (status quo), so that managerial innovation is often considered to "pollute tradition".

Therefore, the aspect of hikmah needs to be used as a value filter before a program is considered worthy of adoption, by referring to the rules of ushul fiqh which allow ijtihad as long as it does not conflict with sharia principles. Thus, hikmah becomes a catalyst so that Islamic boarding schools can formulate wise strategies according to the local context and global developments. Overall, Islamic values—including amanah, shiddiq, ihsan, musyawarah, tawazun, adl, ihsan billâh, taawun, and hikmah—provide an integral philosophical foundation for the strategic management of Islamic boarding schools.

Descriptive data from the study by Sahruddin et al. (2023) confirms that the success of Islamic boarding schools in facing the complexity of the modern world of education is highly dependent on the consistency of the application of these values. However, critically, the literature also reveals that the application of Islamic values is often hampered by the unpreparedness of human resources, limited managerial literacy, and minimal documentation of value studies in each strategic policy. In-depth reflection suggests the urgency of compiling integrated guidelines that explain concrete ways to integrate Islamic values into every stage of strategic management, from situation analysis to program evaluation. Thus, the strategic management model based on Islamic values is not only a theoretical framework, but also a practical guide that supports Islamic boarding schools to become responsive, transparent, and Islamic-characterized institutions.

2. Strategic Management Model Integrated with Islamic Values to Improve the Effectiveness and Sustainability of Islamic Boarding School Education.

Based on literature analysis, the strategic management model based on Islamic values in Islamic boarding schools begins with the formulation of a vision and mission rooted in the principle of tauhid (monotheism) as a philosophical foundation (Hamka, M. B., Syam, A. R., & Ikhwan, A. 2022). This strategic vision is designed to reflect the goals of da'wah and education that are in line with Islamic values, for example strengthening the aqidah of ahlu al-sunnah wa al-jama'ah. The components of the grand design of strategic management in Islamic boarding schools describe long-term goals, program scope, and policy directions based on sharia. Descriptively, in Islamic Boarding Schools, the grand design involves the stages of planning, implementing, and evaluating aqidah learning systematically. However, critically, the implementation of the vision and mission is often hampered due to the lack of written documentation and collective understanding among administrators, so that the strategic model often relies on ad hoc leadership policies. Therefore, it is necessary to strengthen the mechanism for formulating the vision and mission through a syura forum involving kiai, ustadz, and representatives of students to ensure the consistency of Islamic values in every policy. The strategic planning component in this model integrates the values of amanah, adl, and ihsan as an operational basis. The study data revealed that Islamic boarding schools that instill the value of amanah carry out budget preparation and allocation of funds transparently, thereby encouraging stakeholder trust. In addition, the principle of adl (justice) is applied in the distribution of resources and educational opportunities, such as scholarships for outstanding students and equal distribution of dormitory facilities. Critically, the main challenge lies in the consistency of implementation - many Islamic boarding schools still mix adl with nepotism from the kiai's family, resulting in inequality in services. Evaluation of the implementation of the value of ihsan shows that Islamic boarding schools that internalize ihsan have higher academic and spiritual achievements, but are still fragmented without written guidelines. Reflection on the importance of compiling SOPs (Standard Operating Procedures) so that these values become a common instrument and not just jargon (Miftahur, R. 2022).

Strategic implementation in the model includes an adaptive organizational structure but still upholds the principle of syura (deliberation). The results of the study show that Islamic boarding schools that implement regular syura meetings at every level of the organization (daily management, teacher council, and student and santri institutions) are more responsive to internal and external dynamics. However, it was critically found that the syura procedure was often carried out ceremonially, without adequate documentation of the results of the decisions, making it difficult to follow up. Descriptive data from several large Islamic boarding schools in East Java revealed that if the syura was carried out in an orderly manner, the effectiveness of coordination between ustadz and kiai increased by up to 30% (Widayato et al., 2025). In-depth reflection states that it is necessary to prepare

standard guidelines for the implementation of syura, including agendas, minutes, and follow-ups based on Islamic values, so that every strategic policy becomes more accountable.

The human resource management (HR) component in this model emphasizes character development based on amanah, shiddiq, and piety. The results of the study indicate that the Islamic boarding school governance training program for ustadz and kiai includes modules on sharia financial management, Islamic leadership, and value-based teaching methods. Descriptively, Islamic boarding schools that combine academic and spiritual training, which then results in an increase in HR performance of up to 25%. However, critically in many Islamic boarding schools, the provision of training still depends on external donors and is not sustainable, so that after training, the implementation of Islamic values in management weakens. This reflection emphasizes the urgency of developing internal training units funded by the Islamic boarding school budget, so that HR is continuously honed according to the principles of ihsan and tawazun (Aripin, J., & Nugraha, M. S. 2025).

In this strategic management model, curriculum development emphasizes the principle of tawazun (balance) between naqli (authoritative) knowledge and aqli (rational) knowledge. Descriptive data from modern Islamic boarding schools show that learning patterns that balance the teaching of yellow books and general subjects (science, social studies, language) produce graduates who are more adaptive in the job market while also having strong aqidah. However, critically, some traditional Islamic boarding schools still emphasize entirely on naqli knowledge, so that graduates lack the life skills needed in today's era. Reflection on this shows the need for synergy between gurar fikri (development of mindset) and gurar ma'na (development of spiritual meaning), so that students do not only become memorizers of texts, but also problem solvers who are conscientious (Sahruddin et al., 2023). Therefore, this model proposes a curriculum integration framework that contains a minimum proportion of 30% general knowledge and 70% religious knowledge, combined with vocational extracurricular programs.

The management of facilities and infrastructure in a strategic model based on Islamic values prioritizes the principles of amanah and adl. Case study data at Islamic Boarding Schools show that Islamic boarding schools that are transparent in the use of BOP (Islamic Boarding School Operational Assistance) and waqf funding show an efficiency of use that reaches 85% according to the RAB (Cost Budget Plan). However, critically, in several Islamic boarding schools, more funds were allocated for physical development than for developing the quality of human resources, which is contrary to the principle of ihsan. This reflection shows that a balanced priority is needed between infrastructure investment and human training, in accordance with the principle of tawazun so that there is no inequality. This model recommends that a minimum of 40% of the budget be allocated for human capital empowerment programs (training, workshops, curriculum development) while the rest is for infrastructure.

The monitoring and evaluation components in this model are carried out with quantitative and qualitative indicators that reflect Islamic values, such as the level of congregational prayer attendance, da'wah activities, academic achievement, and student satisfaction. Based on literature data, Islamic boarding schools that implement integrated dashboard-based monitoring (digital) are able to conduct quarterly and annual evaluations more accurately and quickly. However, critically, many Islamic boarding schools still rely on manual reports, so that data is collected late and analysis is less in-depth. Reflection on the importance of system digitalization encourages the preparation of IT training modules for administrators, so that monitoring covers spiritual and academic aspects with high transparency. Thus, strategic evaluation does not only stop at reporting numbers, but also mapping the spiritual quality and character of students (Widayato et al., 2025).

The external collaboration (taawun) aspect is the foundation for the sustainability of the strategic model, where Islamic boarding schools collaborate with government institutions, foundations, and private partners to expand access to resources. Descriptive data shows that Islamic boarding schools that partner with the Ministry of Religion and NGOs receive scholarship funds and special training facilities, which accelerate the smooth running of strategic programs by up to 60%. However, critically, the form of collaboration is often short-term without a structured Cooperation Agreement (PKS), so that when the donor changes, the program restarts or stops. Reflection indicates the need to prepare PKS guidelines based on Islamic values (for example, amanah and adl clauses) so that each partner understands the goals of the Islamic boarding school and is committed to the long term. This model recommends the formation of an external relations unit that professionally manages all collaborations and ensures the alignment of Islamic values in each MoU (Febriani, D., et al., 2024).

The leadership factor of the kiai as a "driving force" is crucial in ensuring that this model runs effectively and sustainably. The literature notes that kiai who combine spiritual charisma with managerial competence are able to increase the loyalty of students and staff by up to 70%. However, critically, not all kiai have adequate managerial capacity, many are spiritually superior but lack understanding of the technical aspects of strategy, so that the program is difficult to adopt consistently. This reflection emphasizes the need for a pesantren leadership cadre program that produces a generation of kiai with strategic management insight as well as depth of Islamic values. The model recommends the preparation of a special training package for prospective pesantren administrators that includes leadership training, sharia financial management, and a study of the interpretation of Islamic values in an organizational context. Overall, the strategic management model based on Islamic values in pesantren synergizes elements of vision-mission, planning, implementation, human resource development, curriculum management, monitoring-evaluation, external collaboration, and kiai leadership with the values of amanah, adl, ihsan, tawazun,

syura, taawun, and hikmah. However, critically, obstacles to implementation often come from limited managerial literacy among administrators, minimal documentation systems, and cultural resistance to innovation. The reflection suggests the need for ongoing assistance from higher education institutions and the government to build the capacity of pesantren management systematically. Thus, this model is not only a theoretical concept, but is expected to be a practical blueprint that can be adapted and developed by Islamic boarding schools in Indonesia in order to produce a generation of students who excel academically, have strong faith, and are resilient in facing the challenges of the times.
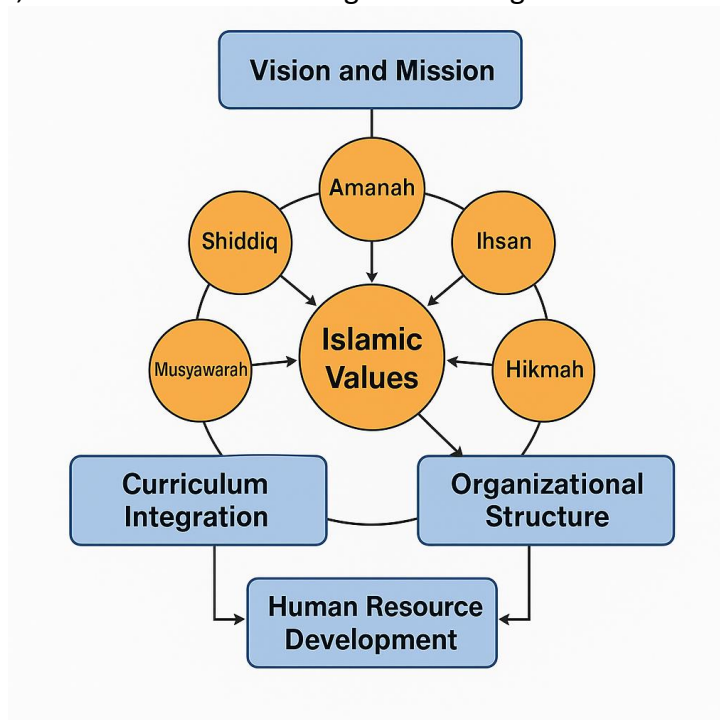

Image 1: Strategic Management Model Based on Islamic Values In Islamic Boarding School Education

D. Conclusion

Strategic management based on Islamic values in Islamic boarding school education emphasizes that every stage of planning, implementation, and evaluation must be rooted in principles such as amanah, shiddiq, ihsan, musyawarah, tawazun, adl, taawun, and hikmah. By formulating a vision and mission that is in line with the values of tauhid and Islamic principles, Islamic boarding schools can maintain the consistency of policy direction, while strengthening the character of students both spiritually and intellectually. This model also emphasizes the importance of an adaptive organizational structure that implements the shura mechanism and SOPs that internalize Islamic values in every managerial process. Human resource management is directed at fostering professional competence and spiritual depth, so that ustadz, kiai, and education personnel can play a maximum role as drivers of the transformation of Islamic

boarding school education. In addition, the integration of the tawazun-based curriculum ensures a balance between religious knowledge and general knowledge, so that graduates of Islamic boarding schools are able to contribute to society competently without ignoring the faith.

This strategic management model encourages Islamic boarding schools to optimize the use of information technology in monitoring and evaluation, strengthen external collaboration networks through taawun values, and establish a balanced budget allocation policy between infrastructure development and HR quality. The leadership of the kiai who combines spiritual charisma with managerial insight is the key to all elements of the organization being actively involved in the process of change and innovation. Although there are challenges such as limited managerial literacy, minimal documentation, and cultural resistance to innovation, this model offers an applicable blueprint that can be adapted gradually and sustainably. With the right assistance—for example internal training, external assistance, and value audit mechanisms—Islamic boarding schools are able to increase the effectiveness of education to achieve institutional sustainability. Ultimately, strategic management based on Islamic values not only maintains the authenticity of Islamic boarding schools as religious institutions, but also strengthens their competitiveness and contribution to building national character.

REFERENCES

Abdul Jabbar, M. R. A., Chusnul Chotimah, & Sulistyorini. (2024). Integrasi Nilai Keislaman dalam Manajemen Strategik untuk Membangun Keunggulan Kompetitif Lembaga Pendidikan Islam di Era Globalisasi Digital. Cendekia: Jurnal Ilmu Pengetahuan, 5(1). https://doi.org/10.51878/cendekia.v5i1.4153

Abdurrahim, A. (2023). *Prinsip Permusyawaratan Dalam Islam Dikaitkan Dengan Hikmat Kebijaksanaan Dalam Permusyawaratan Perwakilan* (Doctoral dissertation, Universitas Hasanuddin).

Farisi, Y. A. ., Zubaidi, A. ., & Alianroo, B. . (2024). Kepemimpinan Kewirausahaan Berbasis Pesantren; Kelincahan Strategis Lembaga Pendidikan Islam Menuju Kemandirian Finansial. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, *7*(3), 2900-2910. https://doi.org/10.54371/jiip.v7i3.3733

Al Mansur, A. J., & Sutarno. (2024). Manajemen Kepemimpinan Transformasional Berbasis Nilai-Nilai Religius dalam Pembentukan Karakter Siswa. Jurnal Basicedu, 6(3). https://doi.org/10.31004/basicedu.v6i3.2787

Anwar, A. R. A. A., Ansar, A., Shabila, W., Balilallo, V., & Hermawan, N. (2024). Manajemen Pondok Pesantren Berbasis Pendidikan Karakter di Pondok Pesantren Multidimensi Alfakhriyah Putri. Hawari: Jurnal Pendidikan Agama dan Keagamaan Islam, 5(1). https://doi.org/10.35706/hw.v5i1.12738

Anwar, F., Su'aidi, S., Widdah, M., Sari, N., & Aldila, R. (2025). Rekomendasi Kebijakan Pendidikan Islam. *At-Ta'lim : Kajian Pendidikan Agama Islam*, *7*(1), 1 - 19. Retrieved from https://ejournal.an-nadwah.ac.id/index.php/Attalim/article/view/917

Aripin, J., & Nugraha, M. S. (2025). Manajemen Keuangan Berkelanjutan di Pondok Pesantren: Pendekatan Kewirausahaan dan Tantangannya: Manajemen Keuangan Berkelanjutan di Pondok Pesantren: Pendekatan Kewirausahaan dan Tantangannya. *Epistemic: Jurnal Ilmiah Pendidikan*, *4*(1), 143–163. https://doi.org/10.70287/epistemic.v4i1.223 (Original work published May 31, 2024).

Azizah, R. N. N. (2024). Krisis Pembentukan Sumber Daya Manusia Di Pesantren: Mengatasi Kesenjangan Kualitas Di Era Digital Melalui Solusi Adaptif. *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)*, *3*(6), 392-406. https://journal.nabest.id/index.php/annajah/article/view/413

Bustomi, A. A. (2024). Penerapan Model Komunikasi Partisipatif dalam Pengembangan Program Pendidikan Anak Usia Dini Berbasis Pesantren. *Jurnal Penelitian Tindakan Kelas*, *2*(2), 121–138. https://doi.org/10.61650/jptk.v2i2.267

Creswell, J. W. (2014). Research Design: Qualitative, Quantitative, and Mixed Methods Approaches (4th ed.). SAGE Publications.

Febriani, D., Pramono, S. E., Yunanda, R. A., Hendra, G. I., Amalia, P. S., Wijayanti, R., ... & Tarmiati, M. (2024). Pendampingan Penyusunan Laporan Keuangan Pesantren Dengan Aplikasi Santri. *Suluh: Jurnal Abdimas*, *5*(2), 269-285. https://doi.org/10.35814/suluh.v5i2.5434

Fitria Zulfa. (2023). Kepemimpinan Sekolah Berbasis Pesantren dan Profil Manager Pendidikan Islam. Kamaliyah: Jurnal Pendidikan Agama Islam, 1(1). https://doi.org/10.69698/jpai.v1i1.422

Muhammad B. Hamka, Aldo Redho Syam, & Afiful Ikhwan (Editor). (2022). PENDIDIKAN BERBASIS NILAI-NILAI PROFETIK DALAM PEMIKIRAN BUYA HAMKA. *Katalog Buku STAI Muhammadiyah Tulungagung*, 1–91. Retrieved from https://ejournal.staimta.ac.id/index.php/bookcatalog/article/view/328

Iswiyanto, H. A. (2024). STRATEGI KIYAI DALAM MENANAMKAN NILAI-NILAI NASIONALISME DI PONDOK PESANTREN. *Al-Rabwah*, *18*(01), 027–039. https://doi.org/10.55799/jalr.v18i01.319

Machi, L. A., & McEvoy, B. Y. (2016). The Literature Review: Six Steps to Success (3rd ed.). Corwin Press.

Mansyuri, A. H., Patrisia, B. A., Karimah, B., Sari, D. V. F., & Huda, W. N. (2023). Optimalisasi Peran Pesantren dalam Lembaga Pendidikan Islam di Era Modern. *MA'ALIM: Jurnal Pendidikan Islam*, *4*(1), 101-112. https://doi.org/10.21154/maalim.v4i1.6376

Manzil, K. L., & Muttaqin, M. I. (2024). Kepemimpinan Dalam Pendidikan Islam (Pengertian, Karakteristik Kepemimpinan Rasulullah, Karakteristik

Kepemimpinan Pendidikan Islam, dan Keberhasilannya) . *Jurnal Penelitian Multidisiplin Bangsa*, *1*(7), 734–743. https://doi.org/10.59837/jpnmb.v1i7.140

Miftahur, R. (2022). *Manajemen Strategi Implementasi Nilai-Nilai Pendidikan Multikultural di Madrasah Aliyah dan Sekolah Menengah Atas Lampung Tengah* (Doctoral dissertation, UIN RADEN INTAN LAMPUNG). https://repository.radenintan.ac.id/id/eprint/20916

Miles, M. B., Huberman, A. M., & Saldana, J. (2014). Qualitative Data Analysis: A Methods Sourcebook (3rd ed.). SAGE Publications.

Okoli, C., & Schabram, K. (2010). A Guide to Conducting a Systematic Literature Review of Information Systems Research. Communications of the Association for Information Systems, 37(1), 43–56. https://doi.org/10.17705/1CAIS.03743

Ramadhan, A. R., Said, U. M. R., Sauri, S., & Afkar, M. F. (2024). Integrasi Etika Filosofis dan Nilai-Nilai Profetik untuk Mewujudkan Pendidikan Islam yang Humanis, Adil, dan Transformatif. *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan*, *16*(2), 253-267. https://doi.org/10.47435/al-qalam.v16i2.3244

Ridho, M. F. (2018). Metode Analisis Data Kualitatif (Edisi Kedua). Prenadamedia Group.

Amelia Nur Rochim, & M Imamul Muttaqien. (2025). Keadilan, Amanah, dan Musyawarah: Integrasi Nilai Kepemimpinan Islam dalam Manajemen Pendidikan Modern. *Jurnal Visi Manajemen*, *11*(2), 01–12. https://doi.org/10.56910/jvm.v11i2.513

Sahruddin, S., Yaumi, M. ., Malli, R. ., & Sumiati, S. (2023). Moderasi Beragama dalam Pendidikan Islam berwawasan Muhammadiyah: Studi Kasus di Pesantren Ahlus Suffah Kabupaten Bantaeng. *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam*, *12*(2), 128–144. https://doi.org/10.32806/jf.v12i02.7380

Saifullah Saifullah, & Ainur Rofiq Sofa. (2024). Membangun Karakter Santri Melalui Pendekatan Spiritual Berbasis Al-Quran dan Hadits: Studi Empiris di Lingkungan Pesantren Raudlatul Hasaniyah Mojolegi Gading Probolinggo. *Jurnal Budi Pekerti Agama Islam*, *3*(1), 158–179. https://doi.org/10.61132/jbpai.v3i1.874

Saini, M. (2024). Pesantren dalam Era Digital: Antara Tradisi dan Transformasi. *Tasamuh: Jurnal Studi Islam*, *16*(2), 342–356. https://doi.org/10.47945/tasamuh.v16i2.1600

Sanusi, H. P. (2020). *Peningkatan mutu madrasah berbasis manajemen strategik: Penelitian di Madrasah Aliyah Negeri 1 dan Madrasah Aliyah Negeri 2 Kota Bandung* (Doctoral dissertation, UIN Sunan Gunung Djati Bandung). https://digilib.uinsgd.ac.id/id/eprint/36036

Sugiyono. (2017). Metode Penelitian Kuantitatif, Kualitatif, dan R&D (21st ed.). Alfabeta.

Syamsuri, S., Labolo, S. N. S., & Firdaus, I. M. (2023). Implementation of Panca Jangka as a Strategy to Develop the Pesantren Gontor. *Santri: Journal of Pesantren and Fiqh Sosial*, *4*(2), 177-194. https://doi.org/https://doi.org/10.35878/santri.v4i2.960

Widayato, W., Sukarman, S., Mulyani, T., & Susanto, A. (2025). Nilai Islam sebagai Fondasi Manajemen Pendidikan: Studi pada Lembaga Pendidikan Berbasis Pesantren. Seroja: Jurnal Pendidikan, 3(3), 460–474. https://doi.org/10.572349/seroja.v3i3.2735

Yuliani, L., Karwati, L., & Hamdan, A. (2022). Manajemen Pendidikan Nonformal Melalui Pesantren Dalam Memelihara Tradisi Kearifan Lokal (Studi di Pesantren Miftahul Huda Manonjaya Kabupaten Tasikmalaya). *Jurnal Eksistensi Pendidikan Luar Sekolah (E-Plus)*, *7*(1). http://dx.doi.org/10.30870/e-plus.v7i1.15330

Zahro', F. M. (2025). Manajemen Strategis Dalam Pengembangan Lembaga Pendidikan Islam Berbasis Pesantren. *Unisan Jurnal*, *4*(2), 21–30. Retrieved from https://journal.an-nur.ac.id/index.php/unisanjournal/article/view/4078

Zuchroh, I. (2024). Prinsip Keadilan Ekonomi Dalam Prespektif Islam Dan Implementasinya. *Jurnal Education and Development*, *12*(2), 135-139. https://doi.org/10.37081/ed.v12i2.5737