

## Transformational Leadership in Islamic Perspective in Internalizing Madrasah Vision: A Case Study at MI Miftahul Huda Tayu

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Received: 10-07-2026

Revised: 12-08-2026

Accepted: 23-09-2026

### KEYWORDS

*transformational leadership;  
Islamic leadership; vision  
internalization; madrasah.*

### ABSTRACT

*This study examines the role of transformational leadership based on Islamic values in internalizing the vision of the madrasah at MI Miftahul Huda Tayu using a qualitative case study approach. Data were collected through interviews, observations, and documentation, then analyzed interactively through data reduction, data display, and conclusion drawing. The findings show that transformational leadership contributes significantly to bridging the gap between the normative vision and its implementation through exemplary behavior, persuasive communication, and religious habituation embedded in madrasah culture. However, the internalization process has not been fully optimal due to differences in teachers' understanding and several structural constraints. This study highlights the integration of Islamic values such as amanah, ikhlas, and uswah hasanah into transformational leadership as a holistic model for strengthening vision internalization in Islamic educational institutions.*

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### Introduction

The leadership of madrasah principals has a strategic role in determining the direction, culture, and quality of Islamic educational institutions (Fullan, 2001; Leithwood & Jantzi, 2006). One of the primary functions of leadership is to internalize the vision of the madrasah so that it does not merely remain a normative document, but becomes a living value reflected in the behavior of all members of the institution (Sergiovanni, 2005). From the perspective of educational management, vision serves as a direction for institutional change as well as a source of collective motivation that unites organizational members toward common goals (Kotter, 1996; Nanus, 1992). However, in practice, the process of vision internalization often encounters various challenges, particularly at the implementation level within educational institutions (Fullan, 2001).

The gap between ideal vision and empirical reality can be observed in the educational practices at MI Miftahul Huda Tayu. The madrasah vision, which emphasizes religious values, intelligence, morality, and environmental awareness, has not yet been fully internalized in the daily behavior of madrasah members. Religious programs such as tadarus, dhuha prayer, and moral habituation are routinely implemented; however, in several aspects these activities remain ceremonial and have not fully reflected substantive value internalization (Muhaimin, 2006). In addition, differences in teachers' understanding of the institutional vision contribute to the suboptimal integration of vision values into learning activities and work culture (Sergiovanni, 2005; Fullan, 2001). This condition indicates a discrepancy between the ideal expectation of vision as a living culture and the reality of vision as merely an administrative formality.

Theoretically, transformational leadership provides a relevant framework for addressing these challenges (Burns, 1978; Bass & Avolio, 1994). Burns (1978) argues that transformational leadership is oriented toward transforming followers' values, awareness, and commitment rather than merely achieving organizational targets. Bass and Avolio (1994) further developed this theory through four dimensions of transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. These dimensions emphasize exemplary leadership, inspirational vision, intellectual development, and individual concern. In educational settings, transformational leadership significantly contributes to the development of school culture and teacher commitment (Leithwood & Jantzi, 2006; Fullan, 2001).

From an Islamic perspective, leadership is not merely understood as a managerial process but also as a moral and spiritual responsibility (Langgung, 1989; Muhaimin, 2006). Values such as amanah (trustworthiness), uswah hasanah (exemplary conduct), deliberation, and responsibility constitute fundamental principles of Islamic leadership (Beekun & Badawi, 1999). Therefore, the integration of transformational leadership and Islamic values represents a strategic approach to strengthening the internalization of madrasah vision because it is capable of addressing cognitive, affective, and spiritual dimensions simultaneously.

Previous studies have shown that transformational leadership contributes to improving teacher commitment, strengthening organizational culture, and enhancing institutional effectiveness (Leithwood & Jantzi, 2006; Fullan, 2001). However, most previous studies have focused on general aspects of school leadership and organizational culture and have not specifically examined the internalization of madrasah vision as a systemic cultural process within Islamic educational institutions. Therefore, there remains a research gap regarding how transformational leadership grounded in Islamic values contributes effectively to the internalization of madrasah vision.

Based on this background, this study offers a conceptual contribution through the integration of transformational leadership theory and Islamic leadership values in the context of madrasah vision internalization. This study not only describes leadership practices but also analyzes the strategies and dynamics of vision internalization as a process of cultural transformation within Islamic educational institutions.

The objectives of this study are: (1) to describe the form of transformational leadership from an Islamic perspective in the internalization of madrasah vision; (2) to analyze the strategies used in the process of vision internalization; and (3) to identify supporting and inhibiting factors affecting its implementation. Thus, this study is expected to contribute theoretically to the development of Islamic educational leadership studies and practically to strengthening vision-based madrasah management

### **Research Methods**

This study employed a qualitative approach using a case study design conducted at MI Miftahul Huda Tayu (Creswell, 2017; Yin, 2018). The study aimed to explore transformational leadership practices in internalizing the madrasah vision within a natural educational setting.

The participants consisted of the madrasah principal, teachers, and educational staff selected purposively based on their involvement in implementing the madrasah vision and institutional culture (Patton, 2015). Data were collected through semi-structured interviews, participant observation, and documentation (Creswell, 2017; Moleong, 2019). Interviews were conducted to explore leadership practices and vision internalization strategies (Kvale, 2007), while observations focused on religious habituation activities and madrasah culture (Spradley, 1980). Documentation was used to support the data through institutional records, vision documents, and madrasah programs (Bowen, 2009).

The researcher served as the primary research instrument supported by interview guidelines, observation notes, and documentation checklists (Lincoln & Guba, 1985). Data analysis was conducted interactively through data reduction, data display, and conclusion drawing (Miles, Huberman, & Saldaña, 2014). To ensure data trustworthiness, source and

technique triangulation as well as member checking were applied (Denzin, 1978; Lincoln & Guba, 1985).

## Results and Discussion

### 1. Transformational Leadership in Islamic Perspective in Madrasah Context

The findings indicate that leadership practices at MI Miftahul Huda Tayu reflect a form of transformational leadership that is deeply intertwined with Islamic values. The principal does not merely function as an administrative leader but actively embodies the role of a moral and spiritual guide within the institution. This is evident from consistent observational data showing the principal's direct involvement in religious and disciplinary activities conducted in the madrasah.

During field observations, the principal was regularly present in morning religious routines such as Qur'an recitation (*tadarus*) and *dhuha* prayer. His presence was not symbolic but participatory, as he engaged alongside teachers and students. This behavior creates a pattern of leadership by example, which gradually influences the attitudes and discipline of other school members. A teacher described this condition as follows:

"The principal always comes early and joins the morning activities. It feels uncomfortable for us if we are late because he has already set the example."  
(KS)

This finding suggests that leadership influence is constructed through daily interactions and consistent behavior rather than formal authority alone. The principal's role as a model reinforces the internalization of discipline and religious values among teachers.

In addition, interview data reveal that the principal consistently integrates the madrasah vision into communication practices. In formal meetings, he frequently links institutional programs with the broader vision of the madrasah, emphasizing the importance of aligning teaching practices with Islamic values. However, the communication style is not directive but persuasive and motivational. One teacher stated:

"Every meeting always brings up the vision, but the way it is explained makes us reflect, not feel pressured." (KS)

This indicates that leadership communication fosters internal motivation rather than compliance.

Furthermore, the principal demonstrates attentiveness to individual teacher development. Based on interview findings, he provides guidance and encouragement tailored to teachers' capacities, especially in implementing religious values in classroom practices. This reflects a personalized leadership approach that supports gradual change.

**Figure 1 :** Communication of the head of the madrasah to the personal teacher  
(solving problems)



Overall, the findings show that transformational leadership in this madrasah is not limited to organizational management but extends into the moral and spiritual domain. Leadership is exercised through example, communication, and personal engagement, forming a foundation for value internalization within the institution.

## **2. Strategies of Vision Internalization in Madrasah**

The findings reveal that the internalization of the madrasah vision is carried out through a combination of formal strategies and cultural practices embedded in daily school life. While the vision is formally articulated in institutional documents and communicated in meetings, its actual internalization largely depends on routine activities and habituation processes.

From observational data, it is evident that religious habituation plays a central role in translating the vision into practice. Activities such as daily *tadarus*, *dhuha* prayer, and moral guidance sessions are conducted consistently and involve all members of the madrasah. These practices create a structured environment in which values are repeatedly experienced rather than merely understood conceptually.

One teacher explained:

“Students and teachers are already used to starting the day with *tadarus*. It has become a habit, not something that needs to be instructed anymore.”(KS)

This statement reflects a shift from externally imposed activities to internally accepted routines, indicating a level of value internalization.

In addition to habituation, the principal employs continuous socialization of the vision through both formal and informal channels. Formal socialization occurs during meetings, workshops, and program planning sessions, while informal communication takes place in daily interactions between the principal and teachers. However, the findings suggest that socialization alone is not sufficient without being reinforced through consistent practice.

Another important strategy identified is the active involvement of teachers in institutional programs. Teachers are not only implementers but also participants

in planning and executing activities related to the madrasah vision. This involvement fosters a sense of ownership and responsibility toward achieving institutional goals.

**Figure 2** : Planning meeting, preparation of madrasah programs and prayer with teachers



Despite these efforts, the findings indicate that the depth of internalization varies among teachers. While some teachers demonstrate a clear understanding and integration of the vision into their teaching practices, others tend to implement it at a surface level. As expressed by one informant:

“We all understand the vision, but applying it consistently in teaching is still a challenge for some of us.”(KS)

This variation highlights that internalization is an ongoing process that requires continuous reinforcement.

Overall, the findings show that the internalization strategy in this madrasah relies heavily on habituation, participation, and continuous communication. The process moves beyond formal dissemination toward experiential learning, although its effectiveness is not yet evenly distributed among all teachers.

### 3. Supporting and Inhibiting Factors in Vision Internalization

The study identifies several factors that influence the success of vision internalization, both as supporting and inhibiting elements within the madrasah context.

The primary supporting factor is the strong commitment demonstrated by the principal. Interview and observational data consistently show that the principal maintains a high level of consistency in implementing programs aligned with the madrasah vision. This commitment serves as a driving force that sustains institutional activities and motivates teachers to participate actively.

Another significant supporting factor is the existing religious culture within the madrasah. Observations indicate that Islamic values are not only present in formal activities but also reflected in daily interactions, such as greetings,

communication styles, and social behavior among school members. This cultural environment creates a conducive setting for value internalization.

A teacher noted:

“The environment here already supports religious values, so it becomes easier to apply the vision in daily activities.”(KS)

However, the findings also reveal several inhibiting factors that limit the effectiveness of the internalization process. One of the main challenges is the variation in teachers’ understanding of the madrasah vision. While some teachers interpret the vision as a guiding principle for teaching and behavior, others perceive it primarily as a formal requirement.

In addition, limited time for teacher development and reflection is identified as a significant constraint. The dense schedule of school activities reduces opportunities for in-depth discussion and evaluation of vision implementation. This condition is reflected in the following statement:

“There are many activities in the madrasah, so sometimes we don’t have enough time to discuss and reflect on the programs.”( KS)

Another inhibiting factor is the inconsistency in program implementation. Observational data show that some activities are not carried out with the same level of intensity over time, which affects the continuity of the internalization process. These findings indicate that while structural and cultural supports are present, the sustainability of vision internalization depends on consistent implementation and shared understanding among all members of the madrasah.

In summary, the findings demonstrate that the success of vision internalization is influenced by a dynamic interaction between leadership commitment, institutional culture, and individual readiness. While significant progress has been achieved, the process remains gradual and requires ongoing reinforcement to reach a deeper and more comprehensive level of internalization.

#### **4. Summary of Research Findings**

In general, the results of the study show that the process of internalizing the vision of madrasah has run through various structured and cultural activities, but has not fully reached a level of deep internalization in all madrasah residents. The leadership of madrasah heads plays a dominant role in directing the process, although there are variations in the level of acceptance and implementation among teachers

Here is a summary of the key findings:

**Table 1**  
Summary of Research Findings

| Aspects           | Key Findings                               | Indicator Empiris                                   |
|-------------------|--------------------------------------------|-----------------------------------------------------|
| <b>Leadership</b> | Transformational Islamic values            | Example of madrasah heads in worship and discipline |
| <b>Strategy</b>   | Socialization and habituation              | Religious routine activities and coaching           |
| <b>Supporters</b> | Religious commitment and culture           | Conducive madrasah environment                      |
| <b>Inhibitors</b> | Variation in understanding and consistency | Implementation is not even                          |

The findings of this study indicate that the internalization of the madrasah vision is a complex process closely related to leadership practices, organizational culture, and the understanding of institutional values among madrasah members. In this context, transformational leadership grounded in Islamic values serves as an important mechanism for bridging the gap between the normative vision of the madrasah and its practical implementation in everyday educational activities.

From a theoretical perspective, these findings are consistent with the concept of transformational leadership introduced by James MacGregor Burns, who emphasizes the transformation of followers' values and commitments through inspirational leadership (Burns, 1978). This concept was further developed by Bernard M. Bass and Bruce J. Avolio through four dimensions of transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass & Avolio, 1994). The findings of this study demonstrate that these dimensions are reflected in the principal's exemplary conduct, persuasive communication, and direct involvement in religious and institutional activities.

However, this study also shows that transformational leadership in Islamic educational institutions cannot be separated from moral and spiritual dimensions. Leadership is not merely understood as a managerial process but also as a form of moral responsibility grounded in Islamic values such as amanah (trustworthiness), sincerity, and exemplary conduct (Beekun & Badawi, 1999; Muhaimin, 2006). These findings reinforce the argument that leadership effectiveness in Islamic educational institutions is strongly influenced by ethical integrity and value-based leadership practices.

The results of this study support previous findings that transformational leadership contributes positively to organizational culture, teacher commitment, and institutional effectiveness within educational settings (Leithwood & Jantzi,

2006; Fullan, 2001). In the context of madrasah education, the leadership approach implemented by the principal encourages the formation of a religious culture through daily habituation practices and collective participation in institutional activities. This condition reflects what Thomas J. Sergiovanni describes as value-centered school culture, where institutional values are strengthened through everyday interactions and organizational traditions (Sergiovanni, 2005).

Furthermore, the study reveals that the process of vision internalization is largely carried out through habituation strategies embedded within the organizational culture. Religious activities such as tadarus, dhuha prayer, and moral habituation function not only as routine programs but also as cultural instruments for strengthening institutional values. This finding aligns with the theory of educational change proposed by Michael Fullan, which emphasizes that sustainable change in educational institutions depends on continuous interaction, shared commitment, and cultural reinforcement (Fullan, 2001).

Nevertheless, the findings also indicate that the internalization process has not yet been fully implemented evenly among teachers. Differences in teachers' understanding of the madrasah vision influence the consistency of value implementation in teaching practices and work culture. This condition suggests that the process of collective internalization remains incomplete and requires stronger reflective and collaborative practices among educators. Similar conditions are commonly found in educational organizations undergoing cultural transformation, where differences in interpretation and commitment often become obstacles to institutional change (Sergiovanni, 2005; Fullan, 2001).

In addition, several structural constraints, including limited time allocation and inconsistency in program implementation, also influence the effectiveness of vision internalization. These findings confirm that successful educational transformation requires not only visionary leadership but also institutional support, organizational consistency, and continuous professional development opportunities for teachers (Fullan, 2001).

Based on these findings, this study offers a conceptual contribution by emphasizing the integration between transformational leadership and Islamic leadership values within the context of madrasah management. While the transformational leadership framework developed by Bass and Avolio provides a strong analytical foundation, this study demonstrates that its implementation becomes more meaningful when combined with Islamic ethical principles such as amanah, sincerity, and uswah hasanah. Therefore, leadership in Islamic educational institutions should not only focus on managerial effectiveness but also on moral and spiritual exemplarity.

The theoretical implication of this study lies in strengthening the discourse of transformational leadership within Islamic educational contexts by integrating managerial and ethical-spiritual dimensions. Practically, the findings suggest that madrasah leaders need to strengthen role modeling, habituation-based leadership

strategies, and reflective dialogue among teachers in order to deepen the collective understanding of institutional vision. Continuous reinforcement and institutional consistency are essential to ensure that the madrasah vision becomes an internalized culture rather than merely an administrative statement.

**Figure 3.** Conceptual Model of Transformational Leadership Based on Islamic Values in Internalizing Madrasah Vision. The model illustrates the relationship between leadership practices, Islamic values, internalization strategies, and their impact on madrasah culture.

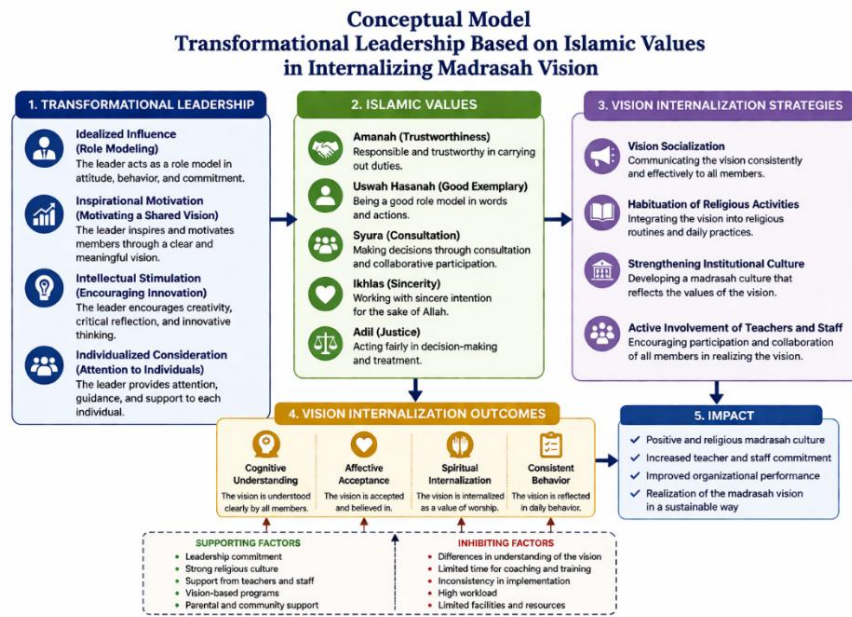


Figure 1. Conceptual Model of Transformational Leadership Based on Islamic Values in Internalizing Madrasah Vision

## Conclusion

This study reveals that the gap between the ideal formulation of the madrasah vision and its implementation in daily educational practices remains a significant challenge in Islamic educational institutions. The findings demonstrate that transformational leadership grounded in Islamic values plays a central role in bridging this gap through exemplary conduct, persuasive communication, and the cultivation of a value-oriented institutional culture. The internalization of vision is not merely achieved through formal dissemination but through continuous habituation embedded in religious activities, institutional traditions, and collective practices within the madrasah environment. These findings indicate that leadership effectiveness in Islamic education is closely related to the ability of leaders to integrate managerial competence with moral and spiritual responsibility. Nevertheless, variations in teachers' understanding and several structural constraints suggest that the process of vision internalization has not yet been fully integrated across all members of the institution.

From a theoretical perspective, this study contributes to the development of transformational leadership discourse by integrating Islamic ethical values into its conceptual framework. The study emphasizes that leadership in Islamic educational institutions should not only be assessed through administrative achievement and organizational performance, but also through the extent to which institutional values are internalized and reflected in everyday behavior. Practically, the findings imply that strengthening vision internalization requires consistent leadership, shared

understanding among educators, and sustainable professional development supported by a participatory institutional culture. Furthermore, this study opens opportunities for future research to explore transformational leadership in broader educational contexts, including comparative studies across madrasahs, the role of digital transformation in value internalization, and the influence of socio-cultural dynamics on leadership effectiveness in Islamic education.

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