Vol. 7, No. 1, 2025, pp. 35-45
DOI: https://doi.org/10.32698/19071708

INDONESIAN INDOVISI INSTITUTE

Contents lists available at Indovisi

Jurnal Indovisi

ISSN 2615-4234 (Print) and ISSN 2615-3254 (Electronic)

Journal homepage: https://journal.dosenindonesia.org/index.php/indovisi



Islamic spiritual entrepreneurship-based management and its influence on madrasah management sustainability

Muhammad Sadri*), Faisar Ananda, Saparuddin Siregar
Universitas Islam Negeri Sumatera Utara, Indonesia

Article Info

Article history:

Received Feb 27th, 2025
Revised Mar 21th, 2025
Accepted Apr 20th, 2025

Keywords:

Management
Madrasa
Islamic values
Spiritual
Entrepreneurship

ABSTRACT

Madrasahs in Langkat Regency continue to face various institutional management challenges that affect their effectiveness and sustainability. The main problems lie in weak managerial functions and the suboptimal integration of spiritual values into madrasah management practices. This study aims to analyze the influence of Islamic Spiritual Entrepreneurship based management on madrasah governance. The research focuses on examining the contributions of Islamic values, the concept of work as worship, orientation toward the blessings of Allah SWT, honest behavior, and gratitude behavior to madrasah management. The study involved 300 madrasah administrators in Langkat Regency, including principals, teachers, and administrative staff. Data were collected through closed-ended questionnaires and limited interviews and were subsequently analyzed using structural modeling to examine the relationships among variables simultaneously. The findings indicate that honest behavior, the concept of work as worship, and orientation toward the blessings of Allah SWT have a positive and significant effect on madrasah management, whereas normative Islamic values and gratitude behavior do not show a significant influence. These results imply the importance of strengthening operational spiritual values that are internalized in managerial practices to support the sustainability of madrasah management.

© 2025 The Authors. Published by IICET.
This is an open access article under the CC BY-NC-SA license
(https://creativecommons.org/licenses/by-nc-sa/4.0)

Corresponding Author:

Muhammad Sadri,
Universitas Islam Negeri Sumatera Utara
Email: sadri063@fmail.com

Introduction

Madrasahs in Langkat Regency continue to face fundamental challenges in institutional management. Their performance has not yet reached an optimal level, particularly in leadership, program planning, implementation of activities, supervision, and financing (Haddade et al., 2024; Hutasuhut et al., 2023). The weakness of these managerial functions has resulted in madrasahs being unable to fully operate as effective and sustainable educational institutions (Badrun, 2024; Haddade et al., 2024; Rosyadi et al., 2023). This condition becomes increasingly critical considering that madrasahs serve not only as formal educational institutions but also as arenas for Islamic character formation, expected to equip learners with strong moral, spiritual, and social values for community life (Khoiroh et al., 2025; Rosyadi et al., 2023; Susanto et al., 2024).

As Islamic educational institutions, madrasahs are required to possess a clear and comprehensive vision that is not solely oriented toward academic achievement but also toward the development of character and holistic

human quality (Ataman et al., 2024; Badrun, 2024; Fawait et al., 2024). Such a vision positions spiritual and transcendental values as the foundation of the entire educational process, enabling learning objectives to be achieved in an integrated manner across cognitive, affective, and psychomotor domains (Aithal, 2025; Alafnan, 2025; Gholami, 2024). Without a holistic vision and a strong management system, madrasahs risk falling behind in responding to rapid social, economic, and technological changes.

Various studies indicate that a spiritual entrepreneurship-based management approach represents a relevant strategy for addressing these challenges (Andi Thamrin et al., 2021; Raimi & Raimi, 2024). This model integrates entrepreneurial principles such as independence, creativity, innovation, and risk-taking with spiritual values as the basis for organizational decision-making and management. In the context of madrasahs, this approach is considered consistent with their historical character as community-based educational institutions that maintain strong social ties and require active participation from multiple stakeholders (Alamsyah et al., 2022; Desfitri et al., 2024). Accordingly, madrasah management is directed not only toward efficiency and institutional sustainability but also toward generating broader benefits for the ummah.

From an Islamic perspective, all managerial activities should ideally be understood as forms of devotion to Allah SWT. Every policy, decision, and organizational action should be grounded in the principle of tawhid and derived from the Qur'an and Hadith, thereby carrying strong moral and spiritual responsibility (Hamdi, 2023; Ruhullah & Ushama, 2024, 2025). This perspective frames work not merely as an administrative or economic activity, but as a trust (amanah) that must be carried out professionally and responsibly (Herijanto, 2022; Mukri & Wakhid, 2024). Within this framework, managerial success is measured not only by material achievement but also by the attainment of blessings and moral value.

Leadership plays a central role in the implementation of spiritual entrepreneurship based madrasah management (Mahmud & Ramli, 2025; Sadri et al., 2021). The exemplary character of the Prophet Muhammad SAW siddiq (truthfulness), amanah (trustworthiness), fathanah (wisdom), and tabligh (communicativeness) is frequently referenced as an ideal model for building leadership that is both integrative and inspiring (Prasojo & Athallah, 2025; Santoso, 2024; Wahib, 2025). Leadership grounded in these values emphasizes example-setting, awareness-building, and organizational mobilization through persuasive and humanistic approaches rather than coercion or domination (Raimi & Raimi, 2024; Rosyadi et al., 2023). Such leadership patterns are considered more effective in fostering commitment and participation among all components of the madrasah.

An entrepreneurial spirit requires adaptability to change, courage in facing challenges, and orientation toward sustainable value creation (Ayandibu & Ayandibu, 2024; Okechukwu et al., 2024; Priyaa et al., 2025). Individuals or leaders with entrepreneurial characteristics tend to possess long-term vision, innovation orientation, and the capacity to build trust and a positive institutional image among stakeholders (Mai et al., 2022; Mohedano-Suanes et al., 2021; Razzaque et al., 2024). In the madrasah context, the integration of spiritual leadership and entrepreneurial orientation is expected to strengthen institutional competitiveness without compromising Islamic values as its core identity (Dwi et al., 2024; Mahmud & Ramli, 2025; Rahman, 2025). Most previous studies have positioned spiritual and Islamic values primarily at the conceptual or normative level. Empirical research that systematically examines the influence of these values on madrasah management practices remains limited, particularly in regional contexts. Few studies have simultaneously examined the roles of Islamic values, the concept of work as worship, orientation toward divine blessings, honest behavior, and gratitude within a single integrated model of madrasah management.

This study aims to analyze the influence of Islamic Spiritual Entrepreneurship–based management on madrasah governance in Langkat Regency. Specifically, it seeks to examine the contributions of Islamic values, the concept of work as worship to Allah SWT, orientation toward divine blessings, honest behavior, and gratitude toward the effectiveness and sustainability of madrasah management. The research hypotheses are formulated based on Islamic educational management theory and spiritual entrepreneurship perspectives, which posit that the integration of spirituality and managerial professionalism has the potential to enhance the performance of educational organizations (Bakhri, 2015; Tobroni, 2012).

The relationship between the hypotheses and the research design is constructed through an explanatory quantitative approach, enabling systematic and measurable empirical testing of the influence of each spiritual construct on madrasah management practices. This study is expected to contribute theoretically to the development of an Islamic values–based madrasah management model and to provide practical implications for improving the quality and sustainability of madrasah governance.

Method

This study employed a quantitative approach with a descriptive explanatory research design. The descriptive component was used to identify and map factors influencing madrasah management based on Islamic Spiritual Entrepreneurship, whereas the explanatory component aimed to elucidate causal relationships among variables through hypothesis testing. In addition to quantitative data collection through questionnaires, the study was supplemented by limited interviews to obtain contextual understanding of the actual conditions of madrasah management and to compare empirical findings with established management standards. This combination was intended to strengthen the interpretation of results without altering the fundamentally quantitative nature of the research (Johnson & Christensen, 2024).

The study population comprised all madrasah administrators in Langkat Regency, including madrasah principals, teaching staff, and administrative personnel. The inclusion criteria were as follows: (1) individuals actively involved in madrasah managerial processes at the planning, implementation, or evaluation levels; and (2) a minimum of one year of involvement in madrasah management. The exclusion criteria included individuals who did not have a direct role in decision-making or in the execution of madrasah management. No restrictions were applied with respect to gender, age, or socioeconomic background, provided that respondents met the managerial role criteria.

Research participants were drawn from madrasahs distributed throughout Langkat Regency. Participant characteristics reflected a diversity of organizational roles, including madrasah leaders, teachers, and administrative staff. All participants were actively engaged in the management of Islamic educational institutions, ensuring direct relevance to the constructs under investigation. These characteristics were considered important because participants' positions and experiences could influence their perceptions and practices related to spiritually based management.

Sampling was conducted using an accidental sampling technique, taking into account accessibility and respondents' willingness to participate. Langkat Regency was selected as the research site because it has a representative number of madrasahs and has received limited scholarly attention in the context of Islamic values based management. Data collection was carried out directly within madrasah settings during the designated research period. Participation was voluntary, and no financial incentives were provided. All participants were informed of the study's objectives and were assured of the confidentiality of the data they provided. The sample size consisted of 300 respondents, determined based on the requirements for analysis using Structural Equation Modeling (SEM) (Hair Jr et al., 2021). This sample size met the adequacy criteria for SEM analysis in terms of parameter estimation stability and structural model accuracy. The number of respondents collected matched the planned sample size and did not decrease during the data collection process.

The study involved eight independent (exogenous) variables and one dependent (endogenous) variable. The independent variables included Islamic values (siddiq, amanah, tabligh, and fathanah), the concept of work as worship, orientation toward divine blessings (barakah), gratitude behavior, and honest behavior. The dependent variable was madrasah management based on Islamic Spiritual Entrepreneurship, encompassing production processes, capital management, marketing, human resource management, and organizational environments aligned with Islamic spiritual entrepreneurial values.

The research instrument consisted of a closed-ended questionnaire developed based on the theoretical indicators of each variable. All items were designed to represent the studied constructs in an operational and contextual manner. Data were collected through the direct distribution of questionnaires to respondents. To ensure measurement quality, researchers provided a brief explanation of the study objectives and instructions for completing the instrument prior to administration. Data collection procedures were applied uniformly to minimize procedural variation. All collected data were reviewed for completeness before analysis.

Table 1. Data Collection Techniques

Type of Data	Technique
Primary data	Closed-ended questionnaire
Supporting data	Limited interviews
Data source	Madrasah administrators
Data collection method	Direct distribution at research sites

Table 1 shows that the study collected primary data through closed-ended questionnaires distributed directly to madrasah administrators in Langkat Regency. To strengthen contextual understanding of madrasah management conditions, the study was also supplemented by limited interviews as supporting data. This study employed a non-experimental design, observing variables as they naturally occurred without manipulation of conditions. Prior to the main analysis, the data were examined to ensure suitability for SEM analysis, including checks for missing data, outlier detection, and evaluation of data distribution. Data handling procedures were conducted in accordance with multivariate statistical analysis principles.

Data analysis was performed using Structural Equation Modeling (SEM) with the assistance of AMOS software. SEM was selected due to its capability to simultaneously test causal relationships among latent variables and to evaluate the fit between the theoretical model and empirical data (Usman & Dachlan, 2014). Hypothesis testing was based on probability values (p-values), with a significance criterion of $p < 0.05$. Model adequacy was evaluated using several goodness-of-fit indices, including Chi-square, RMSEA, GFI, AGFI, CMIN/DF, TLI, and CFI. If the initial model did not meet the goodness-of-fit criteria, theoretical model modifications were conducted based on modification indices.

Table 2. Data Analysis Techniques and Testing Criteria

Analysis Stage	Description
Analysis model	Structural Equation Modeling (SEM)
Purpose of analysis	Testing causal relationships among variables
Significance criterion	$p < 0.05$
Model evaluation	Goodness of Fit
Model modification	Based on modification indices

As presented in Table 2, data analysis was conducted using Structural Equation Modeling to test causal relationships among variables simultaneously. Hypothesis testing relied on statistical significance values, while model adequacy was evaluated through multiple goodness-of-fit indices. Model modifications were applied theoretically when necessary.

Results and Discussion

This study involved 300 respondents drawn from madrasah administrators in Langkat Regency, including madrasah principals, teaching staff, and educational support personnel. All respondents who met the inclusion criteria participated fully and completed the research instruments. No participants were excluded during the data cleaning process; therefore, all collected data were deemed suitable for analysis. Data collection was conducted within a single research period without repeated measurements or follow-up.

The results of the goodness-of-fit testing indicate that the estimated structural model met the criteria for model adequacy. The model fit indices demonstrate that the model falls within the acceptable fit category and is suitable for further analysis. Accordingly, the structural model was deemed appropriate to serve as the basis for hypothesis testing. Hypothesis testing was conducted through regression weight analysis within the structural

model. The results indicate that the effects of the independent variables on madrasah management based on Islamic Spiritual Entrepreneurship were not homogeneous.

Table 3. Goodness of Fit Indices of the SEM Model

Goodness-of-Fit Index	Result Value	Fit Criterion	Model Evaluation
Chi-square (χ^2)	325.472	Expected to be small	Fit
Significance Probability	0.001	≥ 0.05	Fit
RMSEA	1.302	≤ 0.08	Fit
GFI	0.032	≥ 0.90	Fit
AGFI	0.930	≥ 0.90	Fit
CMIN/DF	0.886	≤ 3.00	Fit
TLI	0.985	≥ 0.95	Fit
CFI	0.990	≥ 0.95	Fit

The results presented in Table 3 indicate that the structural model satisfies most goodness-of-fit criteria. The values of CMIN/DF, TLI, and CFI fall within ranges that indicate an excellent model fit. Therefore, the model is considered adequate and suitable for hypothesis testing.

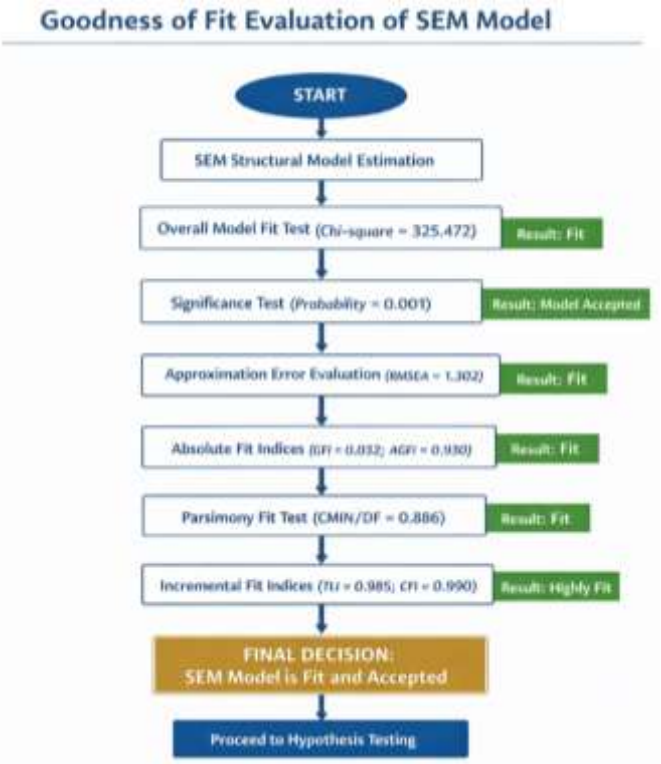


Figure 1. Goodness of Fit Indices of the SEM Model

Figure 1 illustrates the evaluation flow of goodness of fit in the Structural Equation Modeling (SEM) framework. The process begins with structural model estimation, followed by tests of overall model fit, significance, approximation error, absolute fit, parsimony, and incremental fit. All indices indicate a good fit, confirming that the model is appropriate and can be proceeded to hypothesis testing. The honest behavior

variable shows a positive and significant effect on madrasah management (estimate = 0.888; p = 0.006). The concept of work as worship to Allah SWT also exhibits a positive and significant effect (estimate = 1.881; p = 0.018). In addition, the variable representing Allah SWT's blessings demonstrates a positive and significant influence on madrasah management (estimate = 0.739; p = 0.035).

Table 4. Ranking of the Strength of Significant Variable Effects

Rank	Variable	Estimate Value
1	Concept of work as worship	1.881
2	Honest behavior	0.888
3	Blessings of Allah SWT	0.739
4	Gratitude behavior	-2.599

Based on Table 4, the ranking of the strength of effects indicates that the concept of work as worship contributes the most to madrasah management, followed by honest behavior and the blessings of Allah SWT. Gratitude behavior occupies the lowest position, showing a negative direction of influence on the management variable.

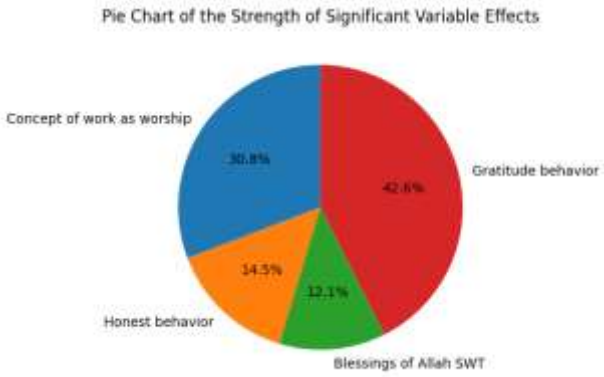


Figure 2. Ranking of the Strength of Significant Variable Effects

Figure 2 shows that the concept of work as worship has the greatest contribution to madrasah management, followed by honest behavior and the blessings of Allah SWT. In contrast, gratitude behavior exhibits a large proportion of influence with a negative direction, emphasizing that operational spiritual dimensions play a more prominent role in management effectiveness. Conversely, the Islamic values variable comprising siddiq, amanah, tabligh, and fathanah shows a negative and non-significant effect on madrasah management (estimate = -0.231; p = 0.101). The gratitude behavior variable demonstrates a negative and significant effect (estimate = −2.599; p = 0.006).

Table 5. Summary of SEM Structural Model Test Results

Independent Variable	Dependent Variable	Estimate	p-value	Direction of Effect	Significance
Gratitude behavior	Madrasah management	-2.599	0.006	Negative	Significant
Honest behavior	Madrasah management	0.888	0.006	Positive	Significant
Islamic values	Madrasah management	-0.231	0.101	Negative	Not significant
Blessings of Allah SWT	Madrasah management	0.739	0.035	Positive	Significant

Independent Variable	Dependent Variable	Estimate	p-value	Direction of Effect	Significance
Concept of work as worship	Madrasah management	1.881	0.018	Positive	Significant

Table 5 presents the estimated relationships between the independent variables and madrasah management. Three variables demonstrate positive and significant effects, one variable shows a negative and significant effect, and one variable does not exhibit a significant effect, as indicated by their respective estimate values and probability levels.

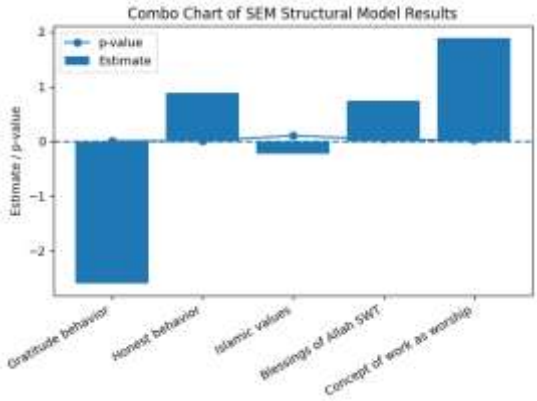


Figure 3. Summary of SEM Structural Model Test Results

Figure 3 illustrates the results of the SEM structural model test by visualizing the estimated values and significance levels of each variable in relation to madrasah management. The bars represent the direction and magnitude of the effects, while the line depicts the p-values. The figure shows that the concept of work as worship, honest behavior, and the blessings of Allah SWT have significant positive effects, whereas gratitude behavior has a significant negative effect and Islamic values are not significant. The analysis results indicate that not all independent variables contribute significantly to madrasah management based on Islamic Spiritual Entrepreneurship. Therefore, the hypothesis stating that all independent variables jointly influence madrasah management is not supported.

The results of hypothesis testing indicate that not all research hypotheses received empirical support. Of the six hypotheses proposed, three were supported by the data, while the remaining three were not supported. Specifically, the hypotheses stating that honest behavior, the concept of work as worship to Allah SWT, and the blessings of Allah SWT have a significant effect on madrasah management based on Islamic Spiritual Entrepreneurship received consistent empirical support. In contrast, the hypotheses concerning the influence of normative Islamic values and gratitude behavior were not supported, either partially or simultaneously.

These findings indicate that not all spiritual constructs contribute directly and uniformly to explaining the effectiveness of madrasah management. Exploratory results also reveal differences in both the direction and strength of influence among variables, suggesting the complexity of the relationship between spiritual dimensions and managerial practices. Thus, although the Islamic Spiritual Entrepreneurship approach is conceptually holistic, empirically only certain dimensions demonstrate strong explanatory power for madrasah management performance. The significant effects of honest behavior, the concept of work as worship, and the blessings of Allah SWT are consistent with various studies that position honesty, worship-oriented work, and the pursuit of blessings as fundamental foundations for the sustainability of organizations grounded in Islamic values (Abitolkha & Alamin, 2025; Ikhwan et al., 2025). These results also align with research emphasizing that spiritual dimensions internalized in work behavior have a direct impact on organizational performance and individual work commitment (Astakoni et al., 2022; Asutay et al., 2022; Djaelani et al., 2021; Sani & Ekowati, 2022).

The non-significant influence of normative Islamic values and gratitude behavior differs from several conceptual studies that regard these values as core pillars of Islamic management (Mahmudulhassan, 2024; Surbakti et al., 2024).This discrepancy suggests a gap between the normative understanding of Islamic values and their practical implementation within educational organizations, particularly at the operational level of madrasah management. The findings demonstrate that operational and action-oriented spiritual dimensions

such as honesty in work and the interpretation of work as an act of worship exert a stronger influence on madrasah management than abstract or reflective spiritual values. Islamic values consisting of siddiq, amanah, tabligh, and fathanah tend to be understood as personal principles but have not yet been fully integrated into managerial systems, policies, and procedures within madrasahs (Faisol et al., 2024; Zahiri & Sahal, 2025).

Gratitude behavior is theologically positive, it shows a significant negative effect. This result may indicate that gratitude not accompanied by structured managerial mechanisms can lead to passivity or acceptance of organizational conditions without encouraging improvement. Furthermore, the subjective nature of measuring gratitude behavior may introduce measurement bias, thereby reducing the consistency of its contribution to organizational management.

The use of SEM with an adequate sample size provides sufficient analytical power to test causal relationships. The large number of spiritual constructs examined simultaneously increases the possibility of conceptual overlap and partially uncontrolled multiple testing effects. The generalizability of these findings is limited. The sample was restricted to madrasah administrators in Langkat Regency, making the results most applicable to madrasahs with similar social, cultural, and institutional characteristics. Local contextual factors such as levels of understanding of sharia-based management, organizational culture, and leadership patterns also influence the external relevance of these findings.

These results may serve as an initial reference for Islamic educational institutions in other regions with comparable organizational structures and managerial challenges, particularly in integrating spiritual values into management practices. This study emphasizes the importance of distinguishing between normative spiritual values and operational spiritual values in the development of Islamic-based management models. The findings enrich the discourse on Islamic Spiritual Entrepreneurship by demonstrating that management effectiveness is more strongly determined by values internalized in concrete work behavior.

The results further imply the need for madrasah management training that emphasizes the internalization of honesty, the understanding of work as worship, and orientation toward blessings across all managerial functions. Human resource development programs, spiritual leadership workshops, and value-based evaluation systems should be systematically designed so that Islamic values extend beyond the personal level and are realized in institutional practice. These findings support the necessity of a holistic approach to madrasah development that not only emphasizes structural and administrative aspects but also prioritizes applied spiritual dimensions oriented toward institutional sustainability.

Conclusion

This study originates from fundamental issues related to the suboptimal management of madrasahs in Langkat Regency, particularly in managerial aspects encompassing leadership, planning, implementation, supervision, and institutional sustainability. The primary issue addressed concerns the extent to which an Islamic Spiritual Entrepreneurship based management approach can explain and enhance the effectiveness of madrasah management through the integration of spiritual values and professional managerial practices. The findings indicate that the influence of spiritual constructs on madrasah management is not uniform. The main results reveal that honest behavior, the concept of work as worship to Allah SWT, and orientation toward the blessings of Allah SWT have a positive and significant effect on madrasah management based on Islamic Spiritual Entrepreneurship. These three variables represent operational spiritual dimensions that are internalized in actual work behavior, thereby fostering more responsible, goal-oriented, and sustainable managerial practices. In contrast, normative Islamic values consisting of siddiq, amanah, tabligh, and fathanah as well as gratitude behavior do not demonstrate a significant positive contribution to madrasah management. These findings indicate a gap between the personal understanding of spiritual values and their implementation within institutional systems and practices.

Several limitations of this study should be acknowledged. First, the sample was limited to madrasah administrators in Langkat Regency, requiring caution in generalizing the findings to other regional contexts. Second, the measurement of certain spiritual constructs, particularly gratitude behavior, was subjective and highly dependent on individual perceptions, which may introduce measurement bias. Third, although the quantitative SEM approach provides adequate analytical strength, the complexity of spiritual constructs allows for potential conceptual overlap that may not have been fully eliminated. Future research is recommended to expand the geographical scope and respondent characteristics to obtain a more comprehensive understanding of the implementation of spiritually based madrasah management. Subsequent studies should also develop measurement instruments that are more sensitive to distinctions between normative spiritual values and operational spiritual values. In addition, mixed-methods approaches with more systematic qualitative inquiry

may be employed to explore the internalization processes of spiritual values in madrasah management practices. Through these efforts, the development of Islamic Spiritual Entrepreneurship models in education is expected to be not only conceptually robust but also practically relevant and applicable in supporting the sustainability of Islamic educational institutions.

References

Abitolkha, A. M., & Alamin, T. (2025). Balanced Engagement: Kiai Ihsan Jampes' Adaptive Zuhud Framework for Spiritual Transformation in the Digital Era. *QIJIS (Qudus International Journal of Islamic Studies)*, *13*(01), 39–80.

Aithal, P. S. (2025). Holistic education redefined: Integrating STEM with arts, environment, Spirituality, and sports through the seven-factor/Saptha-Mukhi student development model. *Poornaprajna International Journal of Management, Education & Social Science (PIJMESS)*, *2*(1), 1–52.

Alafnan, M. A. (2025). Enhancing educational outcomes using AlAfnan taxonomy: integrating cognitive, affective, and psychomotor domains. *International Journal of Evaluation and Research in Education*, *14*(3), 2419–2437.

Alamsyah, I. F., Omar, A., & Sarif, S. M. (2022). Towards conceptualising Islamic community-based enterprise: examination of some underlying principles. *Islamic Research*, *5*(1), 1–17.

Andi Thamrin, A. T., Ridjal, S., Syukur, M., Akib, H., & Syamsiar, S. (2021). Reframing the competitiveness strategy of Bugis traders based on spiritual entrepreneurship after the COVID-19 pandemic in Indonesia. *Linguistics and Culture Review*, *5*(1), 1449–1466.

Astakoni, I. M. P., Sariani, N. L. P., Yulistiyono, A., Sutaguna, I. N. T., Utami, N. M. S., & Denpasar, S. T. I. M. H. (2022). Spiritual Leadership, Workplace Spirituality and Organizational Commitment; Individual Spirituality as Moderating Variable. *Italienisch*, *12*(2), 620–631.

Asutay, M., Buana, G. K., & Avdukic, A. (2022). The impact of Islamic spirituality on job satisfaction and organisational commitment: exploring mediation and moderation impact. *Journal of Business Ethics*, *181*(4), 913–932.

Ataman, A., Baharun, H., Sanjani, M. A. F., & Safitri, S. D. (2024). Exploring complementary leadership styles in madrasahs by aiming at their impact on integrity and character development. *Business and Applied Management Journal*, *1*(2), 118–133.

Ayandibu, A. O., & Ayandibu, E. O. (2024). The role of innovation in sustainable entrepreneurship. In *Sustainable Development in Industry and Society 5.0: Governance, Management, and Financial Implications* (pp. 205–221). IGI Global.

Badrun, B. (2024). Enhancing Islamic education: The role of madrasah-based management in Islamic boarding schools. *Al-Ishlah: Jurnal Pendidikan*, *16*(2), 2772–2780.

Desfitri, E., Hefni, H., Sriwahyuni, Y., Afnita, N., & Wandi, J. I. (2024). Community-Based Education Oriented Towards Socio-Cultural And Religious Values. *Ikhtisar: Jurnal Pengetahuan Islam*, *4*(1), 89–100.

Djaelani, A. K., Sanusi, A., & Trianmanto, B. (2021). Spiritual leadership, job Satisfaction, and its effect on organizational commitment and organizational citizenship behavior. *Management Science Letters*, *11*(3), 3907–3914.

Dwi, M., Maskuri, M., & Ghony, M. J. (2024). The Role of the Entrepreneurial Spirit in Developing Multicultural Islamic Education. *International Journal of Innovation, Creativity and Change*, *18*(1), 90–119.

Faisol, M., Hasanah, R., Munawwaroh, I., Putri, D. F., & Qushwa, F. G. (2024). Internalization of Islamic Teaching Values in Forming Students with Siddiq, Amanah Tablig and Fatonah Characters. *Journal of Social Studies and Education*, *2*(1), 1–14.

Fawait, A., Siyeh, W. F., & Aslan, A. (2024). Islamic education management strategies in improving the quality of learning in madrasas. *Indonesian Journal of Education (INJOE)*, *3*(3), 657–665.

Gholami, A. (2024). The Integration of Spiritual Curriculum into Primary School Physical Education in Relation to Transformational Teaching Approaches. *Physical Activity in Children*, *1*(1), 14–20.

Haddade, H., Nur, A., Achruh, A., Rasyid, M. N. A., & Ibrahim, A. (2024). Madrasah management

strategies through Madrasah Reform program: an evidence from Indonesia. *International Journal of Educational Management*, *38*(5), 1289–1304.

Hair Jr, J. F., Hult, G. T. M., Ringle, C. M., Sarstedt, M., Danks, N. P., & Ray, S. (2021). *Partial least squares structural equation modeling (PLS-SEM) using R: A workbook*. Springer Nature.

Hamdi, L. H. L. (2023). THE Concept Of Tawhid-Based Curriculum In The Perspective Of Islamic Education Philosophy According to Al-Qur'an And Hadith. *Jurnal Al-Murabbi*, *9*(1), 167–182.

Herijanto, H. (2022). Al amanah in al qur'an vs trust: a comparative study. *International Journal of Ethics and Systems*, *38*(4), 549–575.

Hutasuhut, S., Neliwati, N., & Khairuddin, K. (2023). Madrasah Head Management In Improving Teacher Performance At Min 4 Langkat District. *Research and Development Journal of Education*, *9*(2), 628–637.

Ikhwan, A., Rohmad, A., & Zukhrufin, F. K. (2025). Integrating Emotional and Spiritual Quotient (ESQ) with Prophetic Values in Human Resource Development. *Afkar: Jurnal Akidah Dan Pemikiran Islam*, *27*(1), 383–426.

Johnson, R. B., & Christensen, L. B. (2024). *Educational research: Quantitative, qualitative, and mixed approaches*. Sage publications.

Khoiroh, U., Arifin, M., & Iman, D. Z. (2025). Integrasi nilai islam dan total quality management: Model pendekatan mutu berbasis spiritualitas untuk optimalisasi pendidikan islam. *Jurnal Penelitian Dan Evaluasi Pendidikan*, *12*(2), 79–86.

Mahmud, M. E., & Ramli, A. (2025). Islamic Spiritual Leadership Model to Enhance Madrasah Quality Culture and Achieve Sustainable Development Goals. *Al-Hayat: Journal of Islamic Education*, *9*(3), 628–643.

Mahmudulhassan, M. (2024). Exploring the essence, importance, and distinctive attributes of Islamic culture: An in-depth cultural analysis. *Bulletin of Islamic Research*, *2*(2), 311–326.

Mai, N. K., Do, T. T., & Phan, N. A. (2022). The impact of leadership traits and organizational learning on business innovation. *Journal of Innovation & Knowledge*, *7*(3), 100204.

Mohedano-Suanes, A., Revilla-Camacho, M.-Á., & Garzón, D. (2021). Innovation orientation and long-term performance: The mediating role of market perception capability. *International Entrepreneurship and Management Journal*, *17*(2), 741–757.

Mukri, M., & Wakhid, A. A. (2024). Human Resource Ethics and Professionalism: An Islamic Perspective. *KnE Social Sciences*, 73–81.

Okechukwu, N., Agbai, E. P., & PCE, H. (2024). Exploring the role of value orientation in small and medium-sized enterprise (SME) and entrepreneurial development in Nigeria. *Disseminating Scholarly Research Across The Globe*, *5*(1), 1–12.

Prasojo, M. I., & Athallah, N. (2025). Leadership Ethics in Islam. *International Journal of Strategic Studies*, *2*(1), 28–34.

Priyaa, V. C. P., Kiruthika, N., Nivetha, A., Sajimon, P. P., Chandel, P. S., Agrawal, R. K., & Selvakumar, P. (2025). Characteristics of Successful Entrepreneurs. In *Strategic Insights and Case Studies on Navigating an Entrepreneurial Landscape* (pp. 91–110). IGI Global Scientific Publishing.

Rahman, G. (2025). Transforming Islamic Education Through Value-Based Leadership: A Narrative Review. *Sinergi International Journal of Islamic Studies*, *3*(2), 83–95.

Raimi, L., & Raimi, B. O. (2024). Faith-Based Entrepreneurship as Ultra-Religious Entrepreneurship in Africa: Definition, Essence, Strands, Theoretical Underpinning, and Theological Foundation. In *Exploring Entrepreneurship: Unpacking the Mosaic of Entrepreneurship across Africa* (pp. 251–279). Springer.

Razzaque, A., Lee, I., & Mangalaraj, G. (2024). The effect of entrepreneurial leadership traits on corporate sustainable development and firm performance: a resource-based view. *European Business Review*, *36*(2), 177–200.

Rosyadi, I., Aprilianto, A., Rofiq, M. H., & Bisri, A. M. (2023). Development of Islamic Educational Institutions in Increasing Competitiveness in Madrasah Tsanawiyah. *Chalim Journal of Teaching and Learning*, *3*(1), 52–63.

Ruhullah, M. E., & Ushama, T. (2024). Tawhidic Leadership In The Modern World: Bridging Islamic Governance With Universal Values For Peace And Integrity. *Al-Shajarah: Journal of the International Institute of Islamic Thought & Civilization*, *29*(2).

Ruhullah, M. E., & Ushama, T. (2025). Leadership in islam: a spiritual and theological doctrine. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, *18*(1), 54–74.

Sadri, M., Ananda, F., & Siregar, S. (2021). Madrasah management model in Langkat district based on islamic spiritual Eetrepreneurship. *Budapest Int. Res. Critics Inst. Humanit. Soc. Sci*, *4*(1), 336–347.

Sani, A., & Ekowati, V. M. (2022). Spirituality to organizational citizenship behavior from Islamic perspective: mediating role of spirituality at work and organizational commitment. *Journal of Islamic Marketing*, *13*(12), 2672–2694.

Santoso, S. (2024). Islamic leadership: Prophet Muhammad as a role model of charismatic, transformational and servant leader. *Jurnal Syntax Transformation*, *5*(7), 970–977.

Surbakti, S. S. B., Harahap, R., & Hasanah, U. (2024). Future perspectives on the islamic personality model: Integrating spiritual, moral, intellectual, social, personal, and behavioral dimensions for holistic development. *Journal on Islamic Studies*, *1*(1), 17–35.

Susanto, T. T. D., Julia, A. N., & Salsabila, J. F. (2024). Literature review: Tantangan dan implementasi total quality management (TQM) dalam institusi pendidikan. *Didaktika: Jurnal Kependidikan*, *13*(001 Desemb), 1405–1418.

Wahib, A. (2025). Optimizing Spiritual Leadership for the Development of Islamic Education in Madrasah. *Journal of Educational Management Research*, *4*(3), 515–525.

Zahiri, F., & Sahal, A. (2025). Integrating Islamic Sharia Principles into Educational Leadership: A Strategic Management Perspective. *Edu Spectrum: Journal of Multidimensional Education*, *2*(1), 47–58.