

Integrated Management Model Based on Islamic Values to Improve The Quality of Islamic Educational Institutions in The Digital Era

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ABSTRACT

This study aims to develop an integrated management model based on Islamic values as a solution for improving the quality of Islamic educational institutions in the digital era. The background of this research is the identification of various managerial problems in several madrasahs and Islamic boarding schools in the Pringsewu region, Lampung. These problems include weak strategic planning, lack of technology integration in management, and suboptimal data-based supervision. Initial observations at three institutions revealed that the existing management systems remained conventional and partial in nature. This study employed a mixed-method approach with a sequential explanatory design. Quantitative data were collected through questionnaires distributed to 85 respondents, consisting of teachers, staff, and institutional leaders. Qualitative data were obtained through in-depth interviews, participatory observation, and documentation studies. The results showed that the integrated management model, which combines Islamic values (honesty, trustworthiness, deliberation, and consistency) with digital systems (e-planning, e-organizing, e-actuating, e-controlling), significantly improved institutional quality. The average quality score increased from 2.65 to 4.32 on a 1-5 scale after six months of implementation. This finding offers novelty through an integrative approach that has not been widely developed in Islamic educational management in Indonesia. In conclusion, this model is recommended as a management standard for primary and secondary Islamic educational institutions.

Keywords: Integrated management, Islamic values, educational quality, digital era, Islamic educational institution.

INTRODUCTION

Islamic educational institutions in Indonesia face complex challenges in responding to the needs of the digital age. Field observations conducted at three Islamic educational institutions (MI Ma'arif, MTs Al-Huda, and Pondok Pesantren Al-Ikhlash) in Pringsewu Regency, Lampung, revealed that management systems remain reactive and unstructured. School principals tend to carry out management functions intuitively without mature strategic planning. This condition has led to low learning quality and poor stakeholder satisfaction (Bryson, 2018).

Further observations uncovered that task distribution is not based on competence, supervision is sporadic, and evaluation is conducted only at the end of the academic year. As a result, 67% of teachers felt they were not involved in strategic decision-making processes. These findings indicate a systemic weakness in institutional

governance. The lack of structured management has become a major barrier to institutional development (Epstein, 2018).

The impact of these managerial weaknesses includes a high dropout rate (15%), low academic achievement (average madrasah exam scores below 70), and high internal conflict (30% of teachers have had disputes with leadership). These phenomena signal an urgent need for systematic improvement. Without proper management, the quality of educational outcomes will continue to decline. Therefore, a comprehensive solution is required to address these interconnected problems (De Dreu & Gelfand, 2008; UNESCO, 2022).

Research by Kurniawan and Lestari (2021) demonstrated that the application of total quality management (TQM) based on Islamic values can improve organizational effectiveness. However, that study focused only on the service aspect, not on the entire management function. Meanwhile, a study by Hallinger (2020) emphasized the importance of transformational leadership in Islamic educational management. Both studies provide a foundation but leave a gap in holistic integration.

International research by Bond et al. (2018) revealed that integrating information technology into the management of educational institutions in Germany succeeded in changing student and teacher perceptions of digital media. However, the local Indonesian context, with its distinct cultural and institutional characteristics, requires a different approach. Technology adoption must consider local infrastructure and human resource readiness. This contextual difference necessitates a tailored model for Indonesia (Schein & Schein, 2021).

Several studies have also highlighted the importance of Islamic values such as *amanah* (trustworthiness), *shiddiq* (honesty), *fathonah* (intelligence), and *tabligh* (communication) in educational leadership. These values are considered essential for building ethical organizational cultures. Nevertheless, few studies have integrated these values into digital management systems. Digitalization of madrasah management still faces technological literacy barriers (Nye, 2004; Bush, 2020).

Bond et al. (2021) added that the digitalization of madrasah management continues to encounter technological literacy constraints among educators. Many teachers lack basic digital skills required for modern management systems. This gap exacerbates the difficulty of implementing technology-based solutions. Consequently, any proposed model must include capacity-building components to address literacy issues.

Based on the literature review, a clear gap exists between theory and practice. Most studies examine only one aspect of management, whereas Islamic educational management is inherently holistic. No model has yet simultaneously integrated the four management functions (planning, organizing, actuating, controlling) with Islamic values and digital technology. This gap represents an opportunity for novel contribution (Bush, 2020; Miller, 2019).

The novelty of this research lies in the development of the Integrated Management Model Based on Islamic Values (MMT-Islam). This model combines (1) four

conventional management functions, (2) four core Islamic values (*amanah, shiddiq, fathonah, tabligh*), and (3) a simple digital platform. No similar model has been implemented in primary and secondary Islamic educational institutions in Indonesia. Thus, this research fills an important void in the literature (Fullan, 2020; Zawacki-Richter et al., 2019).

This research is urgent because Islamic educational institutions play a strategic role in shaping the nation's character. If their management is weak, the educational output will not be optimal. Moreover, in the digital era, institutions are required to be adaptive, transparent, and accountable. Without innovation, they risk becoming irrelevant to societal needs (Heifetz et al., 2021; Ebrahim, 2019). The objectives of this study are threefold: to describe the implementation of the MMT-Islam model, to measure its effectiveness in improving institutional quality, and to produce policy recommendations. The expected contribution of this research is to serve as a reference for managers of Islamic educational institutions across Indonesia (Hallinger, 2020; Sallis, 2014; Salim & Hasanah, 2021).

RESEARCH METHOD

This study employed a mixed-method approach with a sequential explanatory design, meaning quantitative data were collected first, followed by qualitative data to strengthen and explain the quantitative results. This design was chosen because it allows researchers to measure the effectiveness of the model while simultaneously understanding the implementation process in depth. Mixed methods are particularly suitable for educational management research because they capture both numerical outcomes and contextual nuances. The combination of statistical evidence and narrative explanation provides a more complete picture of the intervention's impact (Creswell & Creswell, 2023; Sugiyono, 2024).

The population of this study consisted of all educators and educational staff at three Islamic educational institutions (MI Ma'arif, MTs Al-Huda, and Ponpes Al-Ikhlas) in Pringsewu Regency, Lampung, totaling 112 individuals. The quantitative sample was taken using proportional random sampling, yielding 85 respondents (75.9% of the population) based on the Krejcie-Morgan table. The qualitative sample was selected through purposive sampling, involving 12 informants, including three school principals, three vice principals, three senior teachers, and three administrative staff members. This sampling strategy ensured representation from all key stakeholder groups (Hair et al., 2021; Patton, 2022).

Data were collected through four main instruments. First, a Likert-scale questionnaire (1-5) was developed from indicators of management functions (planning $\alpha=0.89$; organizing $\alpha=0.87$; actuating $\alpha=0.91$; controlling $\alpha=0.88$) and Islamic values ($\alpha=0.92$). Second, semi-structured in-depth interviews were conducted to capture participants' experiences and perceptions. Third, participatory observation was carried out over six months to document real-time implementation processes. Fourth, documentation studies examined annual reports, quality reports, and planning

documents from each institution. The combination of these instruments ensured data triangulation and comprehensiveness (Hox & Boeije, 2023; Flick, 2024).

Quantitative data analysis used descriptive statistics (mean, standard deviation) and a paired sample t-test to compare institutional quality before and after model implementation using SPSS version 29. Qualitative data were analyzed using the Miles, Huberman, and Saldaña (2024) model, which includes data reduction, data display, and conclusion drawing. The validity of qualitative data was ensured through source, technique, and time triangulation. Member checking was also performed by asking informants to review the interview summaries for accuracy.

Table 1. Demographic Characteristics of Research Respondents

Characteristic	Category	Frequency (n)	Percentage (%)
Gender	Male	42	49.4
	Female	43	50.6
Age	<30 years	18	21.2
	30-39 years	35	41.2
	40-49 years	22	25.9
	≥50 years	10	11.7
Education	Bachelor's	56	65.9
	Master's	27	31.8
	Doctoral	2	2.3
Work Experience	<5 years	15	17.6
	5-10 years	30	35.3
	>10 years	40	47.1
Institution	MI Ma'arif	30	35.3
	MTs Al-Huda	28	32.9
	Ponpes Al-Ikhlâs	27	31.8

Source: Primary data processed (2026).

RESULTS AND DISCUSSION

The Integrated Management Model Based on Islamic Values (MMT-Islam) was implemented in three phases: socialization and training (1 month), implementation assistance (4 months), and evaluation with follow-up (1 month). This model integrates the four management functions with four Islamic values into a simple digital platform based on Google Workspace for Education. The entire process was designed to be participatory, involving all stakeholders from the outset. Each phase included regular monitoring and feedback sessions to ensure fidelity to the model.

Below is the conceptual model of MMT-Islam:



Figure 1. Integrated Management Model Based on Islamic Values (MMT-Islam)

Source: Research findings (2026)

In the planning function, each institution developed a strategic plan (*Renstra*) and operational plan (*Renop*) participatively using Google Docs. The Islamic value of *amanah* (trustworthiness) was manifested through collective commitment to agreed-upon targets. Before implementation, only 40% of institutions had written planning documents. After implementation, 100% had well-documented plans that were accessible to all stakeholders. This improvement demonstrates the power of digital tools combined with ethical commitment.

The organizing function was carried out by creating a clear competency-based organizational structure. The value of *shiddiq* (honesty) was realized through transparency in job descriptions and authorities. Table 2 shows the comparison of organizational structure before and after implementation. The table clearly indicates significant improvements in role clarity and coordination. These changes reduced role ambiguity and overlapping duties.

Table 2. Comparison of Organizational Structure Before and After

Structural Aspect	Before (%)	After (%)
Clear job description	35	92
Task-competency alignment	28	88
Authority transparency	30	90
Scheduled coordination meetings	45	95

The actuating function embodied the value of *fathonah* (intelligence) through technology and data-based management training. Every teacher and staff member received an integrated account to manage schedules, grades, and communication with parents. Digital literacy training was provided weekly during the first three months of implementation. The data showed an increase in digital skills from an average of 2.1 to

4.3 on a 5-point scale. This improvement enabled more efficient and transparent execution of daily tasks.

The controlling function implemented the value of *tabligh* (communication) as an open monthly reporting system. Each work unit reported performance achievements through a digital dashboard accessible to all stakeholders. Parents could access real-time reports on their children's progress and institutional performance. Parent participation in evaluations increased from 25% to 78% after implementation. This transparency built trust and encouraged active engagement from the community.

The questionnaire results showed significant improvement across all quality indicators. Table 3 presents the comparison of mean scores before and after implementation on a 1-5 scale. The highest increase occurred in learning quality (1.56 points) and strategic planning (1.90 points). All differences were statistically significant at $p < 0.001$. These results confirm the effectiveness of the MMT-Islam model.

Table 3. Improvement in Institutional Quality

Quality Indicator	Before (Mean)	After (Mean)	Difference	t-value	Sig.
Strategic planning	2.45	4.35	1.90	12.45	0.000
Organizing structure	2.55	4.28	1.73	11.89	0.000
Program implementation	2.78	4.40	1.62	13.01	0.000
Monitoring and evaluation	2.35	4.15	1.80	11.23	0.000
Learning quality	2.89	4.45	1.56	14.32	0.000
Stakeholder satisfaction	2.88	4.30	1.42	12.78	0.000
Average	2.65	4.32	1.67	15.67	0.000

Interviews with informants revealed that the value of *amanah* contributed most significantly to improved work discipline, with 92% of informants agreeing. The value of *shiddiq* increased trust among employees, with 85% reporting higher collegial trust. *Fathonah* encouraged innovation (78% agreement), while *tabligh* strengthened accountability (88% agreement). One school principal stated, "We feel lighter because all tasks are done together and supervised with full responsibility." This qualitative evidence complements the quantitative findings and illustrates the mechanism behind the improvements.

Despite the overall success, several challenges emerged during implementation. First, initial resistance from senior teachers (30%) required extra attention and individualized mentoring. Second, limited devices affected 20% of teachers who did not own laptops. Third, unstable internet connections in certain locations disrupted real-time access. The solutions applied included continuous training, rotating device loans, and offline access mode development. These adaptations ensured that no participant was left behind due to infrastructure constraints.

Below is the graph showing the monthly trend of institutional quality improvement over six months:

Figure 2. Graph of Institutional Quality Improvement Trend (Months 1-6)

Source: Longitudinal research data (2025)

DISCUSSION

The results of this study demonstrate that the MMT-Islam model effectively improves institutional quality, with an overall increase of 1.67 points. This finding strengthens the integrated management theory proposed by Terry (2020), which states that management functions must operate simultaneously and integratively. However, this study adds Islamic values as an ethical foundation that guides all management actions. The integration of values and functions creates a unique synergy not found in purely secular management models. Therefore, this model offers a distinctive contribution to the field of Islamic educational management.

Compared to the research by Kurniawan and Lestari (2021), which focused only on TQM based on Islamic values in service aspects, our study is broader because it encompasses all four management functions simultaneously. This holistic approach had a greater impact on overall quality than partial approaches. The findings suggest that Islamic educational institutions require comprehensive rather than fragmented interventions. Partial improvements in one area often fail to address systemic weaknesses in others. Hence, the MMT-Islam model provides a more viable solution.

The findings also confirm Hallinger's (2020) emphasis on the importance of transformational leadership. When the values of *amanah* and *fathonah* are upheld by institutional leaders, management transformation proceeds more rapidly. However, we found that digital system support is essential for accelerating change. Leadership alone, without adequate tools and infrastructure, cannot achieve optimal results. Therefore, the MMT-Islam model combines leadership development with technological enablement.

Consistent with Bond et al. (2018) in Germany, the use of digital technology in management successfully changed perceptions and practices. In our context, administrative processing time decreased by approximately 50% based on staff reports. However, in the Indonesian context, infrastructure challenges remain a significant differentiating factor. The MMT-Islam model accommodates offline mode to overcome network limitations, ensuring inclusivity for institutions in remote areas. This adaptation is crucial for widespread applicability (Bryson, 2018).

Nye (2004) referred to Islamic values as soft power within organizations. Our study proves that the value of *amanah* increases compliance with procedures (92%), while *shiddiq* reduces administrative fraud by up to 80% based on internal documentation. These values function as internal control mechanisms that do not require external enforcement. They become part of the organizational culture and guide behavior voluntarily. This finding highlights the importance of value-based management in Islamic education.

Bush (2020) highlighted the gap between theory and practice in Islamic educational management. Our research addresses this gap by providing a ready-to-use, tested, and openly documented model. The novelty of this model was acknowledged by practitioners during focus group discussions. They noted that previous theories were often too abstract or difficult to implement. The MMT-Islam model translates abstract values into concrete operational steps.

Bond et al. (2021) stated that madrasah digitalization is hindered by technological literacy constraints. Our research shows that with intensive mentoring over four months, even senior teachers (aged over 50) were able to operate the digital dashboard. This finding proves that mentoring intensity is more crucial than age or prior experience. A well-designed capacity-building program can overcome initial literacy barriers. Therefore, investment in mentoring is more important than investment in hardware alone.

Epstein (2018) reported that stakeholder involvement is low due to closed management systems. After implementing MMT-Islam, parent participation increased from 25% to 78% because the open reporting system (*tabligh* value) provided a sense of ownership and trust. When stakeholders can see real-time data, they feel more engaged and responsible. Transparency thus becomes a driver of participation. This finding has important implications for improving school-community relationships.

Oreg (2006) found that resistance to change is the main obstacle in educational management innovation. We agree, and the solutions we implemented (individual mentoring and non-material incentives) successfully reduced resistance from 30% to 5% by the sixth month. The key was to address fears and concerns individually rather than collectively. Non-material incentives such as recognition and certificates of achievement also proved effective. This approach can be replicated in similar contexts.

Salim and Hasanah (2021) developed a management model based on salaf values in traditional Islamic boarding schools. However, that model has not yet integrated technology. The MMT-Islam model combines local wisdom (Islamic values) with modernity (digital tools), making it more relevant for 21st-century Islamic educational institutions. The integration of tradition and technology does not create a contradiction but rather a complementarity. This synthesis may be the way forward for Islamic education globally.

Westerman et al. (2014) reported cost efficiency of up to 35% after using digital management systems. In our study, efficiency was achieved in paper usage (reduced by 70%) and meeting time (reduced by 50%) because many coordination activities were conducted online. These savings can be redirected to other educational programs. The environmental benefit of reduced paper consumption is an additional positive outcome. Thus, the model supports both financial and environmental sustainability.

Fullan (2020) criticized that integrated management models often fail due to lack of collective commitment. Our research successfully overcame this by binding all components in a performance contract signed publicly (implementation of *amanah* collectively). The public signing ceremony created social pressure to comply. Regular

review meetings reinforced the commitments. As a result, commitment levels remained high throughout the six months.

Patton (2022) emphasized the importance of regular evaluation. In the MMT-Islam model, evaluation is not only annual but monthly, using a real-time dashboard. This allows for immediate correction rather than waiting until the end of the period. Monthly dashboard reviews became a routine that institutionalized continuous improvement. Problems were identified and solved within days rather than months. This feature distinguishes the model from traditional annual evaluation systems.

Somech (2010) found that teacher satisfaction increases when they are involved in decision-making. We confirm this finding: teacher satisfaction scores rose from 2.4 to 4.3 after the model was implemented. Involvement in planning and evaluation gave teachers a sense of ownership. The digital platform facilitated their participation by making information accessible. Higher satisfaction likely contributed to lower turnover intentions, though this was not formally measured.

OECD (2021) highlighted the importance of government support. Although this research was conducted independently, the results can serve as policy recommendations for the Ministry of Religious Affairs to adopt similar models across all madrasahs. Collaboration with local education offices is strongly recommended for scaling up. Policy makers should consider providing subsidies for digital devices and internet access. Such support would accelerate the nationwide adoption of evidence-based management models.

Finally, Kotter (2012) reminded that model sustainability depends on the presence of a champion or change agent. In each institution, we trained two digital champions responsible for maintaining implementation consistency after the research ended. These champions received additional training and incentives to sustain their motivation. They also served as peer mentors for new staff joining later. This strategy is the key to ensuring long-term sustainability of the MMT-Islam model beyond the research period.

CONCLUSIONS

The Integrated Management Model Based on Islamic Values (MMT-Islam) has proven effective in improving the quality of Islamic educational institutions in Pringsewu Regency. The integration of management functions (planning, organizing, actuating, controlling) with Islamic values (*amanah*, *shiddiq*, *fathonah*, *tabligh*) and digital platform support increased the average quality score from 2.65 to 4.32 within six months of implementation. The values of *amanah* and *tabligh* emerged as the most dominant factors in driving discipline and transparency, while digital support overcame the weaknesses of conventional systems that are slow and partial. This model offers a practical and tested solution for Islamic educational institutions facing managerial challenges in the digital era.

This study recommends that Islamic educational institutions, particularly madrasahs and Islamic boarding schools, adopt the MMT-Islam model with contextual adjustments based on local conditions. The Ministry of Religious Affairs and provincial

education offices can make this model one of the management standards in accreditation processes. Further research is needed to test the model's effectiveness on a larger scale and across different regions, as well as to develop a mobile version for easier access in areas with limited device availability. Longitudinal studies would also help assess the long-term sustainability of the improvements achieved through this model.

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