



Exploring Value-Based Leadership in Fostering a Religious School Culture Through Character-Oriented Educational Practices

Khoirun Nisak*, Abdul Hamid, Hemas Haryas Harja Susetya

Universitas Islam Zainul Hasan Genggong, Indonesia

Email : nisakk458@gmail.com

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ABSTRACT

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*Corresponding Author

This study aimed to analyze the implementation of value-based leadership in fostering a religious school culture, identify the factors that support and hinder its implementation, and examine its implications for developing students' religious character. A qualitative case study approach was employed to obtain an in-depth understanding of leadership practices within an Islamic junior secondary school. Participants included the principal, vice principal, teachers, administrative staff, and students, who were selected through purposive sampling. Data were collected using semi-structured interviews, observations, and document analysis, and were analyzed following the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. The findings revealed that value-based leadership was implemented through exemplary leadership, the habituation of religious practices, the reinforcement of Islamic values, and the integration of religious programs into daily school activities. Its implementation was supported by a conducive Islamic boarding school environment, institutional commitment, and structured religious programs, while differences in students' motivation and limited instructional time emerged as the primary challenges. The study implies that value-based leadership serves as an effective strategy for cultivating a sustainable religious school culture by strengthening character formation, promoting moral responsibility, and fostering the internalization of religious values within educational institutions.

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INTRODUCTION

Education plays a pivotal role in shaping individuals who are not only academically competent but also morally responsible and spiritually grounded. In contemporary society, rapid technological advancement, globalization, and social transformation have intensified concerns regarding the decline of ethical

values among young people. Educational institutions are therefore expected to go beyond knowledge transmission by fostering students' character, integrity, and religious awareness. This expectation is particularly significant in Islamic educational institutions, where academic excellence should be balanced with the internalization of religious values that guide students' daily behavior. Such a balance contributes to producing graduates who are intellectually capable while demonstrating honesty, responsibility, discipline, and social empathy. Consequently, educational leadership has become increasingly important because school leaders are responsible for creating environments that nurture both academic achievement and moral development. Rather than merely managing administrative functions, educational leaders are expected to cultivate institutional values that influence the behavior of teachers, staff, and students. Therefore, value-based leadership has emerged as an essential approach for strengthening religious school culture and ensuring that educational institutions contribute meaningfully to the development of ethical, responsible, and spiritually committed future generations.

Despite the growing emphasis on character education, many Islamic educational institutions continue to encounter difficulties in translating religious values into students' everyday attitudes and behaviors. Although schools frequently implement various religious programs, their effectiveness often depends on the consistency of implementation and the commitment of all school members. In many cases, religious activities become routine ceremonial practices rather than meaningful processes of value internalization. As a result, some students actively participate in religious programs but fail to demonstrate corresponding moral behavior in their daily interactions. This discrepancy indicates that the presence of religious activities alone cannot automatically cultivate a sustainable religious school culture. Previous studies have suggested that successful character formation requires continuous modeling, reinforcement, and institutional commitment rather than isolated instructional practices (Mulyasa, 2016). Similarly, Islamic leadership principles emphasize that educational leaders should embody justice, integrity, trustworthiness (*amanah*), empathy, and service, ensuring that organizational values are consistently reflected in institutional policies and daily practices (Sumawati et al., 2023). Therefore, one of the greatest challenges faced by Islamic schools today is not designing additional religious programs but establishing leadership practices capable of integrating religious values into the organizational culture so that these values become habitual behaviors shared by the entire school community rather than temporary ceremonial activities.

Field observations indicate that many Islamic schools have implemented various religious programs intended to cultivate students' religious character, including congregational prayers, Qur'an recitation, daily supplications, Islamic speech training, and the habituation of courteous behavior through the 5S culture

(Smile, Greeting, Salutation, Politeness, and Courtesy). These programs demonstrate institutional commitment to integrating Islamic values into students' daily lives. Nevertheless, practical implementation often reveals inconsistencies that reduce their effectiveness. As observed in the present study, not all students consistently participate in religious activities or demonstrate religious values in their daily behavior. Likewise, teachers and administrative staff exhibit varying levels of engagement in supporting the implementation of religious programs, resulting in differences in the quality of value internalization across the school community. This condition reflects a gap between planned religious programs and their actual implementation. Such findings reinforce the argument that sustainable religious culture cannot be established merely through formal activities but requires continuous reinforcement through exemplary leadership, institutional commitment, and organizational consistency. In Islamic educational settings, leaders are expected to become moral role models whose actions consistently reflect the values they promote. This expectation aligns with the prophetic tradition emphasizing that individuals should act consistently with their words, highlighting integrity as a fundamental principle of Islamic leadership.

Previous studies have consistently demonstrated that school leadership significantly influences the development of religious culture within Islamic educational institutions. Research conducted by Ainur Rofiq Sofa (2024), Mohammad Ahyar (2022), Nurkholis (2021), and Nuramin (2022) concluded that principals who demonstrate exemplary behavior, establish religious routines, and formulate policies grounded in Islamic values successfully strengthen students' religious character and institutional culture. Their findings emphasize that leadership extends beyond managerial responsibilities by functioning as a mechanism for transmitting organizational values through daily interactions and educational practices. Similarly, studies by Ismatul Izzah (2023), M. Hasan Ubaidillah (2023), and Uswatun Hasanah (2024) examined educational leadership from the perspective of organizational culture and institutional quality improvement. They reported that leadership characterized by integrity, trustworthiness (*amanah*), responsibility, effective communication, and exemplary conduct contributes to creating disciplined, harmonious, and value-oriented educational environments. Collectively, these studies confirm that successful educational institutions depend not only on administrative competence but also on leaders' ability to internalize organizational values among teachers, staff, and students. Their findings provide strong theoretical support for considering leadership as an essential driver of sustainable religious culture within Islamic schools.

Although previous research has substantially contributed to understanding educational leadership in Islamic schools, important gaps remain. Most existing studies primarily investigate principals' leadership styles, religious

programs, or organizational culture as separate constructs, while relatively few explicitly examine value-based leadership as the central mechanism through which religious school culture is systematically developed. Furthermore, prior studies generally emphasize program implementation and leadership characteristics without thoroughly explaining how core values such as sincerity (ikhlas), trustworthiness (amanah), discipline, responsibility, exemplary conduct, and akhlaqul karimah are gradually internalized by all members of the school community. Consequently, the dynamic process connecting leadership practices, value internalization, and the formation of sustainable religious culture remains insufficiently understood. Addressing this gap is particularly important because the success of Islamic education should not merely be evaluated based on the number of religious activities implemented but on the extent to which these activities transform organizational culture and students' moral behavior. Therefore, a more comprehensive investigation of value-based leadership is necessary to explain how leadership practices influence the continuous development of a religious school culture and contribute to character formation within Islamic educational institutions.

RESEARCH METHODS

This study employed a qualitative approach using a case study design to obtain an in-depth understanding of how value-based leadership is implemented in fostering a religious school culture. A qualitative case study was considered the most appropriate design because it enables researchers to explore complex social phenomena within their natural setting and capture participants' experiences, perceptions, and interactions holistically. The study was conducted at an Islamic junior secondary school that has consistently implemented various religious programs as part of its institutional culture. This site was purposively selected because it represents an Islamic educational institution that actively integrates religious values into daily educational practices while simultaneously facing challenges in ensuring the consistent internalization of those values among students and school personnel. Such characteristics provided a rich context for examining leadership practices, supporting and inhibiting factors, and the process through which value-based leadership contributes to the development of a sustainable religious school culture. Participants were selected through purposive sampling based on their direct involvement in implementing religious culture within the school. The study involved eight participants, consisting of the principal, vice principal, two teachers, two administrative staff members, and two students, all of whom possessed relevant knowledge and practical experience regarding the implementation of value-based leadership and religious programs.

Data were collected through three complementary techniques: participant observation, semi-structured interviews, and document analysis. Observation enabled the researchers to directly examine leadership practices, religious activities, and interactions among members of the school community within their natural environment. Semi-structured interviews were conducted face-to-face using an interview protocol designed to explore participants' perceptions of leadership implementation, supporting and inhibiting factors, and the influence of leadership on the formation of a religious school culture. Before each interview, participants were informed about the purpose of the study, provided informed consent, and agreed to audio recording. The interview recordings were subsequently transcribed verbatim and returned to participants for member checking to enhance the credibility and accuracy of the findings. Documentary evidence, including the school profile, institutional policies, religious program guidelines, school regulations, photographs of activities, and other relevant administrative records, was also analyzed to enrich and corroborate the information obtained through observation and interviews.

The collected data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña, consisting of four interconnected stages: data condensation, data display, and conclusion drawing and verification. During the data condensation stage, interview transcripts, observation notes, and documentary evidence were organized, coded, categorized, and simplified to identify meaningful themes relevant to the research objectives. The condensed data were subsequently presented through thematic displays that facilitated the identification of relationships among leadership practices, organizational values, supporting factors, challenges, and the development of a religious school culture. Finally, conclusions were continuously generated and verified throughout the analytical process by comparing emerging interpretations across multiple sources of evidence. To ensure the trustworthiness of the findings, the study employed source triangulation by comparing information obtained from the principal, teachers, administrative staff, and students; methodological triangulation by integrating observations, interviews, and document analysis; and time triangulation by collecting data on different occasions to confirm the consistency and stability of participants' responses.

RESULTS AND DISCUSSION

Results

Implementation of Value-Based Leadership in Fostering a Religious School Culture

The findings demonstrate that value-based leadership was implemented by positioning Islamic values as the primary foundation for every institutional policy, educational program, and daily activity within the madrasah. Rather than functioning merely as an administrative leader, the principal consistently

integrated the values of sincerity (ikhlas), trustworthiness (amanah), discipline, responsibility, exemplary conduct, and akhlaqul karimah into decision-making processes and educational practices. These values were translated into various religious habituation programs, including congregational prayers, collective supplications, Qur'anic recitation, Muhadhoroh (public speaking training), the 5S culture (Smile, Greeting, Salutation, Politeness, and Courtesy), and the Al-Miftah Lil 'Ulum program. Interview data revealed that these activities were not introduced as isolated religious rituals but were systematically designed to become an integral part of students' daily routines. Consequently, leadership was exercised not through authority alone but through the continuous internalization of institutional values that shaped both organizational behavior and students' religious character. The consistency between the principal's vision and daily practices enabled religious values to evolve from formal regulations into shared organizational norms embraced by teachers, staff, and students alike.

Although the implementation of value-based leadership eventually produced a strong religious school culture, the findings indicate that the internalization process did not occur immediately. During the initial stage of leadership, many students participated in religious activities merely because they were compulsory school programs rather than because they genuinely understood their spiritual significance. Several students showed limited enthusiasm toward congregational prayers, Muhadhoroh, and other religious routines, while teachers still needed to provide intensive supervision to ensure participation. Recognizing this challenge, the principal deliberately avoided relying on punitive approaches or strict disciplinary measures. Instead, leadership emphasized exemplary conduct, continuous mentoring, positive reinforcement, and consistent religious habituation. The principal regularly arrived before students, participated in collective prayers, accompanied religious activities, and encouraged teachers to demonstrate the same commitment. Such consistency gradually transformed students' perceptions of religious activities from institutional obligations into meaningful personal practices. As students repeatedly observed authentic examples of religious behavior, they increasingly internalized Islamic values through lived experiences rather than through verbal instruction alone, illustrating that sustainable character formation depends on repeated exposure to credible role models.

The implementation became increasingly effective because it was reinforced by the unique educational environment in which the madrasah operates. Situated within an Islamic boarding school ecosystem, students interacted with the principal and teachers beyond formal classroom hours,

allowing value transmission to occur continuously through academic, social, and religious activities. This prolonged interaction strengthened the institutionalization of religious values by enabling students to observe consistent behavioral models in diverse contexts. The findings support Ahmad D. Marimba's educational perspective, which argues that exemplary conduct represents the most effective method for developing students' character because learners naturally imitate respected role models rather than merely following verbal advice. In the present study, value-based leadership functioned not simply as a leadership style but as an organizational mechanism that transformed Islamic values into a living school culture. The principal's consistency, supported by teachers' collective commitment, created a learning environment in which religious values became embedded in everyday interactions and organizational routines. Therefore, the success of value-based leadership was primarily determined by the continuous institutionalization of values through exemplary leadership, habituation, and shared organizational commitment rather than by the existence of religious programs alone.



Figure 1. Implementation of Muhadhoroh Activities

Figure 1 illustrates the implementation of the Muhadhoroh program as one of the principal strategies employed to cultivate a religious school culture through value-based leadership. The activity serves not only as a platform for developing students' public speaking and communication skills but also as a medium for internalizing Islamic values, including self-confidence, responsibility, discipline, sincerity (ikhlas), and respect for others. During the observations, students actively participated in delivering religious speeches, reciting Qur'anic verses, and practicing leadership roles under the guidance of teachers and school leaders. The consistent organization of Muhadhoroh activities reflects the principal's commitment to integrating character education

into routine educational practices rather than treating it as an additional extracurricular program. Furthermore, the active involvement of teachers and students demonstrates that the program has become an integral component of the school's organizational culture, reinforcing religious values through continuous practice, exemplary guidance, and collaborative participation. Consequently, Muhadhoroh functions as an effective vehicle for translating institutional values into observable behaviors, thereby strengthening both students' religious character and the sustainability of the madrasah's religious culture.

Supporting and Inhibiting Factors of Value-Based Leadership

The findings reveal that the successful implementation of value-based leadership was supported by several interconnected organizational factors that reinforced the development of a sustainable religious school culture. The most influential supporting factor was the Islamic boarding school environment, which provided continuous opportunities for students to experience and practice Islamic values beyond formal classroom instruction. Unlike conventional schools, the integration between the madrasah and the boarding school enabled religious values to be reinforced throughout students' daily activities, including worship, academic learning, social interaction, and extracurricular programs. Furthermore, strong institutional support from the foundation ensured that the principal's leadership vision was aligned with organizational policies and educational objectives. Teachers and administrative staff also demonstrated a high level of commitment by consistently participating in religious activities and modeling desirable behavior for students. Structured religious programs, such as congregational prayers, Qur'anic recitation, Muhadhoroh, the Al-Miftah Lil 'Ulum program, and the implementation of the 5S culture, further strengthened the institutionalization of Islamic values. Collectively, these elements created an organizational ecosystem in which religious values were continuously reinforced through shared practices, enabling value-based leadership to function effectively as both an educational and organizational strategy rather than merely a managerial approach.

These findings indicate that organizational culture plays a decisive role in determining whether leadership values can be successfully translated into collective behavior. From the perspective of Edgar H. Schein's organizational culture theory, institutional culture is established through shared assumptions, values, and behavioral norms that are consistently practiced by organizational members over time. The present findings demonstrate that value-based leadership extends beyond the personal characteristics of the principal by mobilizing teachers, administrative staff, and institutional stakeholders to

embody the same religious values in their daily interactions. Consequently, students encountered consistent behavioral models regardless of whether they were participating in classroom learning, religious programs, or boarding school activities. Such consistency accelerated the internalization of religious values because students repeatedly experienced identical moral expectations across different educational contexts. Therefore, the effectiveness of value-based leadership was not solely attributable to the principal's exemplary conduct but also to the collective commitment of the entire school community to maintaining a coherent organizational culture grounded in Islamic values. This institutional consistency transformed religious principles into shared organizational norms that guided everyday behavior.

Despite these strengths, the implementation of value-based leadership also encountered several challenges. The findings identified differences in students' backgrounds, motivation, learning readiness, and religious understanding as significant barriers to the uniform internalization of religious values. Some students adapted quickly to religious habituation programs, whereas others required intensive mentoring before these practices became meaningful personal habits. Additionally, the demanding combination of academic responsibilities and boarding school activities limited opportunities for more individualized character development. Rather than interpreting these conditions as indicators of leadership failure, the findings suggest that they represent natural challenges in the process of character education, where students possess diverse developmental needs and personal experiences. In response, the principal adopted flexible mentoring strategies by integrating religious values into everyday classroom instruction, interpersonal communication, and routine organizational practices instead of relying exclusively on formal religious activities. This adaptive leadership approach illustrates that the effectiveness of value-based leadership depends not only on implementing religious programs but also on the leader's capacity to respond to organizational complexity, accommodate individual differences, and sustain value internalization through continuous guidance, collaboration, and institutional commitment. Such findings enrich the understanding of value-based leadership by emphasizing its adaptive and developmental dimensions within Islamic educational institutions.

The Impact of Value-Based Leadership on the Development of a Religious School Culture

The findings indicate that the implementation of value-based leadership generated substantial improvements in both students' religious character and the overall organizational culture of the madrasah. Data collected through

interviews, observations, and documentary evidence consistently showed that students became more disciplined in performing congregational prayers, actively participated in Muhadhoroh activities, regularly practiced Qur'anic recitation, and demonstrated greater consistency in applying the 5S culture (Smile, Greeting, Salutation, Politeness, and Courtesy) during their daily interactions. Teachers also reported noticeable improvements in students' respect toward educators, responsibility in completing religious obligations, and willingness to participate in school activities without continuous supervision. These behavioral changes did not occur immediately but developed progressively through continuous religious habituation supported by the principal's exemplary leadership and teachers' active involvement. The triangulation of interview, observation, and documentation data confirmed that religious values had gradually evolved from formal school regulations into internalized habits reflected in students' everyday behavior. Therefore, the success of value-based leadership should be evaluated not merely by the successful implementation of religious programs but by the emergence of sustainable behavioral transformation among members of the school community.

Beyond influencing individual behavior, the findings demonstrate that value-based leadership transformed the organizational culture of the madrasah by embedding Islamic values into institutional identity and daily organizational practices. Relationships among the principal, teachers, administrative staff, and students increasingly reflected values such as mutual respect, honesty, responsibility, discipline, cooperation, and compassion. Consequently, religious principles became the basis for interpersonal communication, policy implementation, and organizational decision-making rather than remaining symbolic institutional ideals. This finding supports Ahmad D. Marimba's educational theory, which emphasizes that exemplary conduct constitutes the most effective educational method because students naturally imitate respected role models through continuous observation and interaction. Likewise, the present findings reinforce previous studies highlighting the importance of exemplary leadership in developing religious school culture. However, this study extends earlier research by demonstrating that value-based leadership operates through a broader organizational mechanism involving the systematic integration of sincerity (*ikhlas*), trustworthiness (*amanah*), discipline, responsibility, and *akhlaqul karimah* into every institutional process. Consequently, the religious school culture developed not only through repetitive religious activities but also through the institutionalization of shared organizational values that guided the collective behavior of the entire school community.

From a theoretical perspective, this study contributes to the development of value-based leadership literature by demonstrating that leadership effectiveness extends beyond the leader's personal moral qualities. Instead, successful leadership depends on the leader's ability to institutionalize organizational values through consistent policies, exemplary behavior, collaborative commitment, and continuous cultural reinforcement. The findings suggest that religious school culture should be understood as a dynamic organizational process resulting from sustained interaction among leadership practices, organizational culture, educational programs, and stakeholder participation. Accordingly, value-based leadership functions simultaneously as a leadership philosophy, a character education strategy, and an organizational transformation mechanism that strengthens institutional identity while promoting sustainable character development. Practically, these findings provide valuable implications for principals, teachers, educational foundations, and policymakers seeking to strengthen character education in Islamic schools. Rather than introducing additional religious programs, educational leaders should prioritize creating organizational environments where religious values are consistently practiced, modeled, and reinforced by every member of the institution. Such an approach enables religious values to become deeply embedded within organizational culture, ensuring that character education is experienced as an integral part of everyday school life rather than as a series of isolated educational activities.

Discussion

The findings of this study demonstrate that value-based leadership plays a fundamental role in fostering a sustainable religious school culture through the continuous internalization of Islamic values into daily educational practices. The implementation of exemplary leadership, religious habituation, and the integration of Islamic principles into institutional policies enabled students to develop positive religious behaviors, including discipline in worship, respect for teachers, responsibility, and adherence to the 5S culture. These findings are consistent with previous studies that emphasize the importance of leadership in shaping organizational culture within Islamic educational institutions. For instance, Ainur Rofiq Sofa (2024), Mohammad Ahyar (2022), and Nuramin (2022) argued that principals who consistently model religious values significantly strengthen students' character and religious culture. Similarly, Mulyasa (2016) highlighted that exemplary leadership constitutes one of the most effective approaches to character education because students naturally imitate leaders whose actions consistently reflect institutional values. The present study

reinforces these arguments by demonstrating that leadership effectiveness is achieved not merely through formal authority but through continuous value internalization embedded within everyday organizational activities.

Another significant finding concerns the interaction between organizational culture and value-based leadership. The study revealed that leadership became more effective because it was supported by a conducive Islamic boarding school environment, institutional commitment, teacher collaboration, and structured religious programs. This finding aligns with Edgar H. Schein's organizational culture theory, which explains that organizational culture develops through shared assumptions, values, and behavioral norms continuously reinforced by organizational leaders. Likewise, Marimba's educational philosophy emphasizes that exemplary behavior serves as the most influential educational method for transmitting moral values to learners. However, this study extends previous literature by demonstrating that organizational culture is not solely maintained through routine religious activities but through the systematic integration of Islamic values into every aspect of school governance, interpersonal interaction, and decision-making. Consequently, value-based leadership functions as a mechanism that transforms abstract religious principles into observable organizational behaviors shared by teachers, administrative staff, and students.

The study also identified several challenges that influence the implementation of value-based leadership, including differences in students' motivation, individual characteristics, and limited opportunities for intensive mentoring due to the demanding schedules of both academic and boarding school activities. These findings partially correspond with previous research, which generally recognizes students' diverse backgrounds as obstacles to effective character education. Nevertheless, unlike earlier studies that primarily describe these factors as implementation barriers, the present study suggests that such challenges should be viewed as natural components of the educational process requiring adaptive leadership strategies. The principal responded by emphasizing continuous mentoring, positive reinforcement, collaborative supervision, and consistent role modeling instead of relying on punitive disciplinary approaches. This perspective broadens the understanding of value-based leadership by illustrating that successful leadership is characterized not only by consistency in promoting institutional values but also by the flexibility to accommodate individual differences while maintaining organizational objectives. Therefore, adaptive leadership emerges as an essential dimension of value-based leadership within Islamic educational institutions.

From a theoretical perspective, this study contributes to the expanding literature on educational leadership by integrating the concepts of value-based leadership, organizational culture, and character education into a comprehensive explanatory framework. While previous studies have generally examined

leadership style, school culture, or religious programs independently, the present research demonstrates that these elements operate as interconnected components within a dynamic process of value internalization. The findings suggest that value-based leadership should be understood not simply as a leadership style but as an organizational strategy through which institutional values are translated into sustainable behavioral norms. This conceptual contribution enriches the discourse on educational leadership by providing empirical evidence that organizational culture functions as the mediating mechanism connecting leadership practices with character formation. Consequently, the study offers a more holistic understanding of how Islamic educational institutions can cultivate religious culture through continuous organizational learning and collective commitment.

Practically, the findings provide valuable implications for school principals, teachers, educational foundations, and policymakers seeking to strengthen character education in Islamic schools. Rather than focusing primarily on expanding the number of religious programs, educational leaders should prioritize developing organizational cultures in which Islamic values are consistently demonstrated through leadership behavior, collaborative practices, institutional policies, and daily interactions among school members. Professional development initiatives should therefore emphasize exemplary leadership, value internalization, organizational commitment, and collaborative school culture alongside managerial competencies. Furthermore, policymakers should encourage educational institutions to evaluate the effectiveness of character education based not only on students' participation in religious activities but also on observable behavioral changes that reflect the successful internalization of institutional values. Ultimately, this study contributes practical evidence that sustainable religious school culture is achieved through the synergistic interaction of visionary leadership, organizational consistency, stakeholder collaboration, and continuous reinforcement of shared values, thereby providing a meaningful reference for future leadership development in Islamic educational contexts.

CONCLUSION

This study concludes that value-based leadership serves as a fundamental mechanism for fostering a sustainable religious school culture by systematically integrating Islamic values into leadership practices, institutional policies, and everyday educational activities. The findings demonstrate that exemplary leadership, religious habituation, and the consistent internalization of values such as sincerity (*ikhlas*), trustworthiness (*amanah*), discipline, responsibility, and *akhlaqul karimah* significantly contribute to the development of students' religious character and the strengthening of organizational culture. Although

differences in students' motivation, individual backgrounds, and time constraints posed implementation challenges, these obstacles were effectively addressed through continuous mentoring, collaborative commitment, and consistent role modeling by school leaders and teachers. The principal contribution of this study lies in extending the discourse on educational leadership by demonstrating that value-based leadership functions not merely as a managerial approach but as an organizational strategy that facilitates the internalization of religious values and transforms them into sustainable cultural practices within Islamic educational institutions. This study enriches the literature by providing empirical evidence that organizational culture mediates the relationship between leadership practices and character development. Nevertheless, the findings are limited to a single Islamic junior secondary school operating within an Islamic boarding school environment, thereby restricting their generalizability to other educational contexts. Future research is therefore recommended to conduct comparative studies involving Islamic boarding and non-boarding schools or to employ longitudinal designs to examine the long-term sustainability and broader applicability of value-based leadership in cultivating religious school culture across diverse educational settings.

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