

ETHNO-EDUCATIONAL GOVERNANCE MODEL: A LOCAL WISDOM APPROACH TO STRENGTHENING MADRASAH QUALITY

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Abstrak. This study aims to analyze and develop a **Local Wisdom-Based Ethno-Educational Governance Model (EEGM)** for strengthening madrasah quality at MA Irsyadun Nasyi'in Kasiyan Jember. The study was motivated by the need for an educational governance model that extends beyond administrative functions by integrating local cultural values, Islamic boarding school traditions, and Islamic educational management principles to enhance institutional quality. A qualitative approach was employed using a literature review combined with conceptual analysis of studies on Islamic educational management, organizational culture, local wisdom, and community-based educational governance. Data were collected from scientific journal articles, academic books, research reports, and other scholarly publications published between 2020 and 2025. Data analysis was conducted using descriptive-critical techniques, including data reduction, thematic categorization, conceptual interpretation, and theoretical synthesis. The findings indicate that the proposed EEGM consists of four key components: collective leadership based on *shura* (consultation), Islamic boarding school organizational culture, community participation grounded in social capital, and madrasah quality enhancement through local wisdom values. The integration of these components strengthens institutional identity, increases community participation, improves collaboration among stakeholders, and promotes a contextual, adaptive, and sustainable governance system. This study contributes to the development of culturally grounded Islamic educational management theory and provides practical recommendations for designing community-based policies to improve madrasah quality. Future studies should examine the implementation and effectiveness of EEGM in diverse madrasah settings and different local cultural contexts..

Kata Kunci: Ethno-Educational Governance Model (EEGM)1; local wisdom2; madrasah quality3; Islamic educational management4; educational governance.

INTRODUCTION

Background of the Study

The transformation of educational governance in the twenty-first century has positioned Islamic educational institutions in an increasingly strategic and competitive environment. Educational globalization, the digital revolution, and quality assurance demands driven by accreditation standards require madrasahs not only to achieve academic excellence but also to preserve the social and cultural identities that distinguish them. In this context, there is a growing need for an educational governance model that extends beyond administrative functions by integrating local cultural values with the principles of modern educational management. This phenomenon has emerged in many developing countries with strong cultural diversity, including Indonesia, as a response to concerns over the erosion of local identity caused by the standardization of global education (Hidayat & Syamsudin, 2021).

At the national level, madrasahs face multidimensional challenges in improving institutional quality. Reports from the Ministry of Religious Affairs of the Republic of Indonesia indicate that many private madrasahs, particularly those in rural areas, continue to experience deficiencies in management quality, limited human resources, and weak integration between organizational culture and the needs of local communities (Kementerian Agama RI, 2023). At the same time, educational quality improvement policies tend to adopt formalistic and administrative approaches that have not fully addressed the cultural dimensions of Islamic educational institutions. As a result, many madrasahs experience a gap between quality assurance policies and the social practices that evolve within their surrounding communities (Rahman & Fathurrohman, 2022).

These conditions indicate that strengthening madrasah quality cannot be achieved solely through a structural or administrative approach. Educational quality is fundamentally shaped by the values, traditions, and cultural practices embedded within the educational community. From the perspective of Islamic educational management, institutional governance should be grounded in the principles of collectivism, trustworthiness (*amanah*), participation, and the socio-religious values that emerge from the surrounding community (Mulyasa et al., 2021). Therefore, a local wisdom-based approach offers a relevant alternative for developing a more contextual, culturally responsive, and sustainable model of madrasah governance.

Local wisdom in education is not merely understood as a cultural tradition but also as a system of values that shapes patterns of social interaction, leadership, and decision-making within educational communities. Recent studies have demonstrated that integrating local wisdom into school governance enhances community participation, strengthens stakeholders' commitment, and improves the effectiveness of educational leadership (Sari & Nugroho, 2020). In the context of Islamic education, local wisdom also serves as a means of reinforcing religious character and institutional identity, distinguishing madrasahs from other general educational institutions.

Empirical studies on culture-based education have continued to expand in recent years. Research conducted by Abdullah et al. (2021) found that strengthening Islamic boarding school culture fosters organizational solidarity and enhances students' discipline. Another study by Fauzi and Hidayati (2022) revealed that leadership grounded in local values within Islamic educational institutions positively influences the effectiveness of curriculum management and social relationships among school members. These findings indicate that cultural elements make a significant contribution to the quality of educational institution governance.

However, most previous studies have primarily focused on the integration of local culture into learning processes or character education. Research on institution-wide governance models based on ethno-education remains relatively limited, particularly in the context of community-based private Islamic senior high schools (*madrasah aliyah*). Moreover, earlier studies have largely employed quantitative and evaluative approaches, providing limited insight into the social processes, educational stakeholders' experiences, and value constructions that shape institutional governance systems (Prasetyo & Wibowo, 2023).

Another limitation lies in the limited application of the grounded theory approach in Islamic educational management research. Most existing studies merely describe organizational culture without generating new theoretical constructs grounded in empirical field realities. In contrast, grounded theory offers a robust framework for developing substantive theory based on the social experiences and interactions of educational stakeholders (Charmaz, 2020). This approach is particularly valuable for understanding how local wisdom-based governance practices are formed, implemented, and transmitted within the everyday life of madrasahs.

In the local context of Jember Regency, MA Irsyadun Nasyi'in Kasiyan represents an important case for investigation because it has successfully maintained its existence amid increasing competition in modern education. The madrasah is recognized for its strong socio-religious culture and the active involvement of the local community in institutional governance. Preliminary observations indicate that leadership practices, decision-making processes, and student development within the institution are strongly influenced by local cultural values and long-established Islamic boarding school (*pesantren*) traditions that have been transmitted across generations.

This phenomenon indicates the emergence of an **Ethno-Educational Governance Model (EEGM)** that has evolved organically within the institutional system of the madrasah. EEGM can be defined as an educational governance model that integrates ethnic values, local cultural wisdom, and the principles of Islamic education into the management of educational institutions. Rather than treating culture merely as a symbol of institutional identity, this model positions it as a fundamental basis for decision-making, policy formulation, and the comprehensive enhancement of institutional quality.

From the perspective of Islamic educational management, ethno-educational governance is closely aligned with the principles of *shura* (consultation), *ukhuwah* (brotherhood), *amanah* (trustworthiness), and *maslahah* (public benefit). These principles emphasize the importance of social participation, ethical leadership, and institutional management oriented toward the common good (Azra, 2021). Integrating local cultural values with the principles of Islamic educational management has the potential to foster a governance system that is more humane, adaptive, and responsive to the needs of the madrasah community.

Furthermore, strengthening madrasah quality through a local wisdom-based approach is essential from a socio-cultural perspective. Amid the growing trend of homogenization in modern education, madrasahs have a responsibility to preserve the cultural identity and Islamic values of their local communities. Education that is disconnected from its cultural roots risks creating an identity crisis and weakening students' social cohesion (Nurkholis & Ma'arif, 2024). Therefore, ethno-educational governance represents an important strategy for developing Islamic education that is firmly rooted in the social realities and cultural context of the community.

Research on local culture-based governance models also has significant practical implications for the development of Islamic education policy in Indonesia. To date, policies aimed at improving madrasah quality have largely relied on administrative approaches and quantitative performance indicators. However, the quality of Islamic educational institutions is also shaped by the strength of their organizational culture, social relationships, and the active participation of local communities. Therefore, this study is expected to offer an alternative paradigm for madrasah governance that is more integrative, culturally grounded, and rooted in local values.

From a theoretical perspective, this study seeks to develop a conceptual framework for the **Ethno-Educational Governance Model (EEGM)** within the context of Islamic educational management. It goes beyond merely describing madrasah governance practices by exploring the patterns of social interaction, value systems, and cultural dynamics that shape institutional quality. Through a grounded theory approach, this study is expected to generate a substantive theory derived from the empirical experiences and interactions of educational stakeholders at MA Irsyadun Nasyi'in Kasiyan Jember.

This study also makes a methodological contribution by employing a grounded theory approach to understand the process of developing a local culture-based educational governance model. This approach enables the researcher to explore in depth the experiences of the madrasah principal, teachers, foundation administrators, students, and community members, thereby providing a more comprehensive understanding of local wisdom-based madrasah governance practices.

Based on the foregoing discussion, this study aims to analyze and construct a **Local Wisdom-Based Ethno-Educational Governance Model (EEGM)** for strengthening madrasah quality at MA Irsyadun Nasyi'in Kasiyan Jember. The study focuses on the process of developing the governance model, the cultural values underpinning madrasah management, the implementation of locally grounded Islamic educational management practices, and their implications for enhancing institutional quality. This research is expected to make a theoretical contribution to the advancement of Islamic educational management studies while providing practical insights for the governance of culturally grounded madrasahs in Indonesia.

Problem of the Study

Despite continuous efforts to improve the quality of Islamic education in Indonesia, most madrasah governance models remain predominantly administrative and compliance-oriented, emphasizing accreditation standards, regulatory requirements, and institutional performance indicators. Such approaches often overlook the cultural and social dimensions that significantly influence institutional effectiveness, particularly in community-based madrasahs. As a result, a gap persists between formal governance policies and the socio-cultural realities in which madrasahs operate.

Previous studies have primarily examined the integration of local wisdom into classroom instruction, character education, or curriculum development, while limited attention has been given to the role of local wisdom in shaping institutional governance. Furthermore, existing research has largely employed quantitative or evaluative approaches, providing insufficient understanding of the social interactions, cultural values, and organizational processes that underpin governance practices in Islamic educational institutions. The application of grounded theory to construct a substantive governance model based on empirical evidence also remains scarce in Islamic educational management research.

These gaps highlight the need for a governance model that integrates local cultural values, pesantren traditions, and the principles of Islamic educational management into a coherent framework for strengthening madrasah quality. Therefore, this study addresses the problem of how a Local Wisdom-Based Ethno-Educational Governance Model (EEGM) can be conceptually constructed and how its core components contribute to improving institutional quality in the context of MA Irsyadun Nasyi'in Kasiyan Jember..

Research's State of the Art

The **Ethno-Educational Governance Model (EEGM)** in this study is conceptualized as an educational governance model that integrates ethnic values, local cultural wisdom, religious traditions, and the principles of Islamic educational management to strengthen madrasah quality. This concept is based on the view that a madrasah is not merely an administrative institution but also a socio-religious institution embedded within the cultural structure of the community. In the context of MA Irsyadun Nasyi'in Kasiyan Jember, madrasah governance should be understood through the interrelationship among leadership, *pesantren* values, community participation, local culture, and institutional quality orientation. Therefore, EEGM assesses managerial effectiveness not only through institutional documents, educational programs, or accreditation outcomes, but also through the ways in which local values influence decision-making, organizational behavior, communication, and the commitment of members of the madrasah community (Bandhesa et al., 2025).

The primary theoretical framework underpinning this study is **Islamic Educational Management Theory**. This theory conceptualizes the management of educational institutions as a process of planning, organizing, implementing, monitoring, and evaluating educational activities based on the Islamic principles of divine guidance, *amanah* (trustworthiness), *shura* (consultation), justice, *maslahah* (public benefit), and moral conduct (*akhlaq*). In this study, Islamic educational management is operationally defined as the practice of managing a madrasah by integrating modern managerial functions with Islamic values and local cultural traditions. Its key indicators include the leadership of the madrasah principal, teacher participation, foundation involvement, the strengthening of a religious organizational culture, curriculum management, student development, and value-based quality evaluation. A study by Fatihin et al. (2023) demonstrates that madrasah-based management can improve educational quality when planning, implementation, and evaluation are carried out in an integrated manner.

The second theoretical framework is **Local Wisdom Theory in Education**. Local wisdom refers to a set of values, norms, practices, symbols, and social knowledge that emerge within a community and are used to regulate collective life. In the educational context, local wisdom serves as a source of values, a learning strategy, a foundation for character development, and a basis for strengthening relationships between schools and their communities. In this study, local wisdom is operationally defined as the socio-religious values of the Kasiyan community, *pesantren* traditions, teacher–student ethics (*adab*), *musyawarah* (deliberation), *gotong royong* (mutual cooperation), respect for *kiai* (Islamic scholars), and the community's collective commitment to sustaining the madrasah. Its indicators include the integration of local values into madrasah policies, the cultivation of a religious culture, the involvement of community leaders, and the use of local values as a foundation for character development. Research by Permana et al. (2025) confirms that local wisdom strengthens Islamic character formation when systematically integrated into the educational processes of madrasahs.

The third theoretical framework is **Educational Quality Theory**. Madrasah quality should not be assessed solely based on academic achievement but also on the quality of inputs, educational processes, outputs, organizational culture, educational services, and community satisfaction. From the perspective of quality management, a high-quality madrasah is one that continuously pursues improvement, demonstrates effective leadership, promotes stakeholder participation, manages resources efficiently, and meets the needs of both students and the wider community. In this study, madrasah quality is operationally defined in terms of leadership quality, teacher quality, learning culture, student services, curriculum governance, educational facilities and infrastructure, community participation, and institutional reputation. A study by Hasbi et al. (2025) found that organizational culture and total quality management play a significant role in improving the quality of Islamic education.

The fourth theoretical framework is **Organizational Culture Theory in Education**. Organizational culture refers to the values, beliefs, norms, communication patterns, and social practices that shape the behavior of members within an educational institution. In the context of a madrasah, organizational culture is reflected in how teachers perform their responsibilities, how the principal makes decisions, how students are guided, and how the community supports the institution. A strong organizational culture serves as a form of social capital that enhances institutional quality by fostering loyalty, discipline, responsibility, and a sense of belonging among stakeholders. Halimah et al. (2024) found that *pesantren* culture remains a vital force in the transformation of Islamic education amid

technological disruption, as it preserves institutional identity, reinforces discipline, and sustains the value orientation of the institution.

The fifth theoretical framework is **Community Participation Theory in Educational Governance**. Community-based madrasahs maintain close relationships with parents, religious leaders, alumni, foundation boards, and local communities. Community participation may take the form of moral, financial, social, academic, and cultural support. Within the context of the **Ethno-Educational Governance Model (EEGM)**, community participation is not merely a supporting factor but a fundamental component of the governance model itself. Its indicators include community involvement in decision-making, support for madrasah programs, contributions of resources, social oversight, and the strengthening of institutional legitimacy. Bandhesa et al. (2025) emphasize that community participation and the integration of local wisdom enhance the quality, relevance, and sustainability of educational institutions.

The sixth theoretical framework is **Grounded Theory** as the methodological foundation of this study. Grounded Theory is employed to develop a substantive theory grounded in empirical field data rather than to test existing theories. This approach is particularly appropriate for investigating the **Ethno-Educational Governance Model (EEGM)** because local wisdom-based governance models have not yet been extensively conceptualized within the field of Islamic educational management. Through the processes of open coding, axial coding, and selective coding, the study seeks to identify the core categories that explain how an ethno-educational governance model is developed within a madrasah. In this research, Grounded Theory is used to explore the meanings, experiences, social processes, interactions, and value patterns embedded in the governance practices of MA Irsyadun Nasyi'in Kasiyan Jember.

Several previous studies support the significance of this research. Fatihin et al. investigated madrasah-based management at MAN Tulungagung and found that educational quality improved through systematic planning, implementation, and evaluation processes (Fatihin et al., 2023). Hasbi et al. emphasized the relationship between organizational culture and quality management in Islamic education (Hasbi et al., 2025). Halimah et al. demonstrated that *pesantren* culture can adapt to the changes brought about by modern educational developments (Halimah et al., 2024). Permana et al. provided evidence of the role of local wisdom in fostering Islamic character development within madrasahs (Permana et al., 2025). Arif et al. highlighted the opportunities and challenges faced by *pesantren*-based madrasahs in the digital era (Arif et al., 2024). While these studies are relevant to the present research, none has specifically developed an ethno-educational governance model grounded in a grounded theory approach within the context of a private Islamic senior high school (*madrasah aliyah*).

Additional studies also provide a conceptual foundation for this research. Haddade et al. (2024) examined madrasah reform strategies in Indonesia and emphasized the importance of institutional innovation. Hasnadi (2023) investigated an integrated education system based on local wisdom for students' character development. Khosi'in et al. (2024) demonstrated that local wisdom-based strategies employed by Islamic Religious Education (PAI) teachers can improve the quality of learning in madrasahs. Mahmud et al. (2025) developed an Islamic spiritual leadership model to strengthen the quality culture of madrasahs. Romlah et al. (2025) explored the *Qudwatuna* leadership model in educational quality management at *pesantren*-based *Madrasah Aliyah*. Although these five studies reinforce the significance of the present research, they primarily focus on leadership, learning, character development, or quality improvement strategies rather than on the construction of an ethno-educational governance model.

Compared with these ten major studies, the present study occupies a distinct position. Fatihin et al. focused on madrasah-based management, whereas the present study emphasizes governance grounded in local culture. Hasbi et al. examined organizational culture and educational quality, while this study explores local culture as the foundation of governance. Halimah et al. investigated *pesantren* culture in educational transformation, whereas this study constructs the Ethno-Educational Governance Model (EEGM) for *Madrasah Aliyah*. Permana et al. discussed local wisdom and Islamic character education, while this study links local wisdom to institutional quality improvement. Arif et al. highlighted *pesantren*-based madrasahs in the digital era, whereas the present study emphasizes the role of indigenous cultural values. Haddade et al. examined madrasah reform, whereas this study develops a governance model derived from local realities. Hasnadi discussed integrated education based on local wisdom, while this study specifically focuses on educational governance. Khosi'in et al. investigated instructional strategies of Islamic Education (PAI) teachers, whereas this study examines the institutional governance system.

Mahmud et al. explored spiritual leadership, while this study integrates leadership with ethno-education. Finally, Romlah et al. discussed exemplary leadership in educational quality, whereas this study develops a substantive theory through a grounded theory approach.

In addition to these ten studies, several other works further strengthen the theoretical foundation of this research. Subaidi et al. demonstrated that madrasah principals play a crucial role in fostering Islamic culture through extracurricular activities (Subaidi et al., 2024). Jami and Muharam emphasized that Total Quality Management (TQM) is an effective approach to improving the quality of Islamic education programs (Jami & Muharam, 2022). Faizuddin et al. found that the sustainability of madrasahs is strongly influenced by community-based financing and Islamic philanthropy (Faizuddin et al., 2025). Wibowo et al. explained that pesantren can integrate religious moderation and local culture into educational management (Wibowo et al., 2025). Likewise, Permana et al. developed an Islamic educational management model rooted in the cultural traditions of the Baduy Muslim community (Permana et al., 2025). Collectively, these five studies suggest that the quality of madrasahs cannot be separated from leadership, organizational culture, community participation, local values, and institutional management strategies.

Based on the theoretical review and previous studies, clear theoretical and empirical gaps can be identified. From a theoretical perspective, only limited research has conceptualized the Ethno-Educational Governance Model (EEGM) as a framework for Islamic educational management. Existing studies on local wisdom have predominantly focused on learning processes, character education, and curriculum development. Likewise, research on madrasah quality has mainly emphasized managerial strategies, accreditation, leadership, and Total Quality Management (TQM). From an empirical perspective, few studies have examined how local values, pesantren traditions, community relationships, and organizational culture shape the governance of private *Madrasah Aliyah* at the local level. Methodologically, the grounded theory approach has rarely been employed to develop a substantive theory of madrasah governance based on local wisdom.

Accordingly, the conceptual framework of this study is constructed through the integration of four key concepts: Islamic educational management, local wisdom, educational governance, and madrasah quality. Islamic educational management provides the normative foundation and functional principles for institutional administration. Local wisdom serves as a source of social norms and institutional culture. Educational governance functions as the mechanism for decision-making, stakeholder participation, leadership, and institutional evaluation. Madrasah quality represents the ultimate outcome, reflected in the quality of educational services, learning culture, students' character development, community engagement, and institutional sustainability. These four concepts are analyzed using a grounded theory approach to identify the core category, examine the relationships among categories, and develop a substantive Ethno-Educational Governance Model (EEGM) grounded in local wisdom at MA Irsyadun Nasyi'in Kasiyan Jember.

Gap Study and Objective

Although numerous studies have examined Islamic educational management, local wisdom, organizational culture, and quality improvement in madrasahs, significant research gaps remain. Previous studies have primarily focused on integrating local wisdom into learning processes, character education, leadership models, or quality management practices. While these studies demonstrate the importance of cultural values in educational settings, they have not comprehensively explained how local wisdom can be systematically integrated into the governance of madrasahs as an institutional management framework.

Moreover, most existing research has employed quantitative, descriptive, or evaluative approaches, which provide limited understanding of the social interactions, cultural dynamics, and value systems underlying governance practices in Islamic educational institutions. The application of **Grounded Theory** to construct a substantive governance model derived from empirical experiences remains relatively scarce in the field of Islamic educational management. Consequently, there is still no comprehensive conceptual model that integrates local cultural wisdom, *pesantren* traditions, community participation, and Islamic educational management principles into a unified governance framework for strengthening madrasah quality.

Based on these research gaps, this study aims to analyze and construct a **Local Wisdom-Based Ethno-Educational Governance Model (EEGM)** for strengthening the quality of MA Irsyadun Nasyi'in Kasiyan Jember.

Specifically, the study seeks to identify the core cultural values, governance processes, leadership patterns, and community participation that shape institutional quality and to develop a substantive governance model through a Grounded Theory approach. The findings are expected to contribute to the advancement of Islamic educational management theory and provide practical guidance for developing culturally grounded governance policies to improve the quality and sustainability of madrasahs.

II. METHOD

Type and Design

This study employed a **qualitative Research and Development (R&D)** approach. This approach was selected because the study not only aimed to describe the phenomenon of madrasah governance based on local wisdom but also to develop the **Ethno-Educational Governance Model (EEGM)** as an innovative conceptual framework for Islamic educational governance. The R&D approach in Islamic education research is considered appropriate for producing models, designs, or systems that are both practical and responsive to the contextual needs of Islamic educational institutions (Umar et al., 2024). A qualitative approach was adopted because the study focused on understanding meanings, social experiences, cultural values, interaction patterns, and institutional dynamics that naturally evolve within **MA Irsyadun Nasyi'in Kasiyan Jember**. This approach enabled the researcher to obtain in-depth data on the process through which governance grounded in local culture is developed, based on the firsthand perspectives of educational stakeholders (Nugroho, 2024). Furthermore, this study employed **grounded theory** as the analytical framework to develop a substantive theory inductively from empirical field data. This approach facilitated the identification of conceptual categories and their interrelationships, resulting in the formulation of a contextually grounded **Ethno-Educational Governance Model (EEGM)** based on local wisdom (Sari et al., 2025).

The model development procedure in this study was adapted from the Borg and Gall Research and Development (R&D) framework, which was simplified to suit the context of qualitative research in Islamic education. The procedure consisted of five stages: (1) a preliminary study and needs assessment to identify the governance requirements of a *madrasah* based on local wisdom; (2) an exploration of empirical data concerning Islamic educational management practices at MA Irsyadun Nasyi'in; (3) the development of the initial Ethno-Educational Governance Model (EEGM); (4) conceptual validation of the model through academic discussions and field triangulation; and (5) refinement of the model based on empirical findings and feedback from research participants. These stages were selected because the R&D approach in Islamic education emphasizes the systematic and contextual development of models that address practical challenges faced by educational institutions (Umar et al., 2024). Within the context of this study, the EEGM was developed through the integration of local cultural values, pesantren traditions, the principles of Islamic educational management, and governance practices embedded in the everyday life of the madrasah.

Data were collected through participant observation, in-depth interviews, Focus Group Discussions (FGDs), and document analysis. Participant observation was employed to examine patterns of social interaction, organizational culture, leadership practices, student development activities, and forms of community participation in *madrasah* governance. The researcher was directly involved in the social setting of the *madrasah* to gain a contextual understanding of governance practices rooted in local culture. Semi-structured, in-depth interviews were conducted with the *madrasah* principal, vice principals, teachers, foundation board members, community leaders, alumni, and students. This technique was used to explore participants' experiences, perspectives, values, and interpretations regarding the implementation of *madrasah* governance based on local wisdom. In addition, Focus Group Discussions (FGDs) were conducted to obtain social validation of the proposed Ethno-Educational Governance Model (EEGM) through collective discussions among key educational stakeholders. In qualitative research, FGDs are considered an effective method for exploring social dynamics, capturing collective perspectives, and building consensus in the development of educational models (Zaman et al., 2020).

Documentary data were obtained from *madrasah* archives, vision and mission statements, organizational structure documents, annual work plans, activity reports, curriculum documents, and institutional culture records relevant to the study. These documents were used to strengthen the validity of the field data and to provide a

comprehensive understanding of the historical development of *madrasah* governance. Data analysis was conducted concurrently with the data collection process using the grounded theory approach, which involved three analytical stages: open coding, axial coding, and selective coding. Open coding was employed to identify initial concepts emerging from the field data. Axial coding was then used to establish relationships among categories and subcategories based on the social and cultural patterns identified during the analysis. Finally, selective coding was carried out to determine the core category that served as the foundation for constructing the Ethno-Educational Governance Model (EEGM). Throughout the analysis, the constant comparative method was applied to continuously compare incidents, concepts, and categories, thereby enabling the systematic and in-depth development of relationships among categories and the emergence of a substantive theory grounded in the empirical data (Rizaldi et al., 2026).

The trustworthiness of the data was ensured through source triangulation, methodological triangulation, member checking, peer debriefing, and an audit trail. Source triangulation was conducted by comparing interview data obtained from multiple participants. Methodological triangulation involved cross-checking findings derived from participant observation, in-depth interviews, Focus Group Discussions (FGDs), and document analysis. Member checking was carried out by inviting participants to review and confirm the researchers' interpretations to ensure that they accurately reflected the participants' intended meanings and lived experiences. To enhance analytical rigor and minimize researcher bias, peer debriefing was undertaken through academic discussions with fellow scholars in the field of Islamic educational management. In addition, an audit trail was maintained to systematically document every stage of the research process, thereby enhancing the transparency, dependability, and limited replicability of the study within the context of qualitative inquiry. Through these procedures, this study is expected to produce a valid, contextually grounded, and theoretically robust Ethno-Educational Governance Model (EEGM) that contributes both to the theoretical advancement of Islamic educational management and to the practical development of *madrasah* governance based on local wisdom.

Data and Data Sources

The findings indicate that educational governance at MA Irsyadun Nasyi'in Kasiyan Jember is constructed through a strong integration of local cultural values, pesantren traditions, and the principles of Islamic educational management. This governance system extends beyond administrative functions by positioning the community's socio-cultural values as the primary foundation for policy formulation and the enhancement of *madrasah* quality. Based on participant observations and in-depth interviews, the study found that the *madrasah* principal practices collective leadership grounded in deliberative decision-making (*musyawarah*), actively involving teachers, foundation board members, community leaders, and alumni in strategic decision-making processes. This governance model has evolved organically as an institutional adaptation to the socio-cultural characteristics of the *pesantren* community in Kasiyan, Jember.

The first major finding reveals the emergence of the concept of "institutional *barokah* (blessing)" as the cultural foundation of the *madrasah*'s organizational life. Members of the *madrasah* community perceive this concept as the belief that institutional success is determined not only by academic achievement and administrative effectiveness but also by the blessings derived from harmonious social relationships, respect for teachers, and a sustained commitment to Islamic values. As one teacher explained: "This *madrasah* was established not merely through organizational systems, but through *adab* (ethical conduct) and the blessings embedded in the relationships among teachers, students, and the community." This statement illustrates that the governance of the institution is rooted in the moral and spiritual relationships that characterize the local *pesantren* culture.

The concept of institutional *barokah* subsequently serves as the foundation of the *madrasah*'s leadership practices. Rather than positioning himself as the sole authority, the principal acts as a facilitator of collective action and organizational culture. The findings demonstrate that strategic decisions are made through *musyawarah* forums involving both internal and external stakeholders. This practice reflects the implementation of the Islamic principle of *shūrā* (consultative deliberation) in educational management while simultaneously incorporating the cultural traditions of the local *pesantren* community. In this context, local cultural values function not merely as symbolic traditions but as living mechanisms of educational governance embedded within the institutional system of the *madrasah*. These findings are consistent with the theory of Islamic educational management, which identifies *shūrā*

(consultative deliberation), *amānah* (trustworthiness), and *ukhuwwah* (brotherhood) as the fundamental principles of governance in Islamic educational institutions. Mahmud et al. found that spiritual leadership in *madrasahs* is most effective when it is cultivated through exemplary conduct, social participation, and a strong religious culture (Mahmud et al., 2025). However, the present study offers a new perspective by demonstrating that spiritual leadership does not develop independently; rather, it emerges through the integration of local cultural values and the social relationships embedded within the *pesantren* community.

The second finding reveals that *madrasah* quality is strengthened through a participatory community culture. The local community functions not merely as a beneficiary of educational services but also as an integral component of the institution's governance system. Community participation is reflected in financial support, involvement in *madrasah* activities, social oversight, and contributions to students' character development. As one community leader remarked: "This *madrasah* belongs to all of us. When the *madrasah* progresses, the community also feels a sense of ownership." This statement illustrates that social legitimacy constitutes a key source of institutional strength in enhancing educational quality.

This participatory culture has fostered a community-based governance model. In practice, the relationship between the *madrasah* and the local community is dialogical rather than hierarchical. Such a model generates a high level of social trust, thereby facilitating the implementation of educational programs and institutional development initiatives. These findings suggest that *madrasah* quality is not achieved solely through bureaucratic mechanisms but is also shaped by the social capital that develops within the local community.

The results of this study support the findings of Bandhesa et al., who argued that community participation and the integration of local wisdom contribute to the sustainable improvement of educational governance (Bandhesa et al., 2025). Nevertheless, the present study extends this body of knowledge by demonstrating that, within *pesantren*-based *madrasahs*, community participation is not merely an external source of support but an integral component of the governance structure of Islamic educational institutions.

The third finding indicates that *pesantren* culture constitutes the core foundation of the *madrasah's* institutional character. This culture is reflected in the habitual practice of *adab* (ethical conduct), respect for teachers, discipline in religious observance, and patterns of social interaction that are egalitarian while remaining grounded in religious moral authority. Students are consistently encouraged to embody the values of simplicity, mutual cooperation (*gotong royong*), and social responsibility in their daily lives within the *madrasah* environment.

This *pesantren* culture influences not only students' behavior but also shapes the institutional identity of the *madrasah*. Participant observations revealed that both academic and non-academic activities are consistently linked to spiritual values and the social traditions of the *pesantren* community. Consequently, educational quality is understood not merely in terms of academic achievement but also as the successful cultivation of students' religious and social character.

These findings are consistent with those of Halimah et al., who argued that *pesantren* culture remains a fundamental strength of Islamic education amid contemporary social transformation (Halimah et al., 2024). However, the present study extends this perspective by demonstrating that, within the context of *Madrasah Aliyah*, *pesantren* culture serves not only to preserve Islamic identity but also to provide the foundation for an ethno-educational governance system.

The findings further reveal that curriculum development at MA Irsyadun Nasyi'in is carried out contextually through the integration of local cultural values into both classroom instruction and student character development. Teachers are responsible not only for delivering academic content but also for instilling the religious and social values that are deeply embedded within the surrounding community. As one teacher explained:

"We teach not only to make students academically capable but also to prepare them to live responsibly in society with *adab* (ethical conduct) and a sense of responsibility."

The integration of local culture into the curriculum has resulted in a more contextualized learning process that is closely connected to students' social experiences. Learning is not confined to the transmission of textual knowledge; instead, it is consistently related to the everyday practices of the *pesantren* community and the broader social environment surrounding the *madrasah*. Through this approach, the institution is able to preserve its local cultural identity while simultaneously responding to the demands of contemporary education.

These findings support the work of Permana et al., who concluded that local wisdom can strengthen both Islamic character formation and the quality of learning in *madrasahs* (Permana et al., 2025). Nevertheless, the present study makes a novel contribution by demonstrating that the integration of local culture extends beyond classroom instruction to encompass the governance system and organizational culture of Islamic educational institutions.

From the Research and Development (R&D) perspective, the findings resulted in the development of a conceptual Ethno-Educational Governance Model (EEGM) grounded in local wisdom. The model comprises four interrelated components: (1) collective leadership based on *shūrā* (consultative deliberation), (2) *pesantren* organizational culture, (3) community participation grounded in social capital, and (4) the enhancement of *madrasah* quality through local values. Together, these components form a governance system that is contextually responsive to the socio-cultural environment of the Kasiyan community in Jember.

The first component of the EEGM is collective leadership based on *shūrā*. Within this model, the *madrasah* principal serves as a social facilitator who fosters participatory relationships among all members of the institution. Leadership is exercised not solely through bureaucratic authority but through culturally grounded communication and moral exemplarity. This approach strengthens organizational solidarity and enhances institutional commitment among members of the *madrasah* community.

The second component is *pesantren* organizational culture, which constitutes the defining identity of the *madrasah* in preserving its institutional character. This organizational culture is manifested not only in symbols or religious rituals but also in the ways members interact, resolve conflicts, and carry out educational activities. Consequently, organizational culture functions as a mechanism for the internalization of values within the educational governance system.

The third component is community participation based on social capital. Community involvement enhances the *madrasah's* social legitimacy while simultaneously providing moral and material support for its long-term sustainability. The findings suggest that community-based *madrasahs* possess greater capacity to maintain institutional sustainability than educational institutions characterized primarily by individualistic and bureaucratic governance structures.

The fourth component is the enhancement of *madrasah* quality through local values. Within the EEGM framework, educational quality is assessed not only by academic achievement but also by the strength of the institution's religious culture, students' character development, social relationships, and the level of public trust in the *madrasah*. This perspective demonstrates that the quality of Islamic education encompasses social and cultural dimensions that are inseparable from the local community context.

The findings reinforce the theory of organizational culture in education, which argues that the effectiveness of educational institutions is shaped by the values, norms, and patterns of social interaction embedded within the organization. Hasbi et al. demonstrated that organizational culture has a significant influence on improving the quality of Islamic education (Hasbi et al., 2025). The present study extends this finding by showing that the organizational culture of *pesantren*-based *madrasahs* possesses a distinctive ethno-educational character that serves as a foundational mechanism for educational governance.

From a theoretical perspective, this study makes a novel contribution to the field of **Islamic educational management** by developing the **Ethno-Educational Governance Model (EEGM)** grounded in local wisdom. The proposed model extends existing approaches to Islamic educational governance, which have traditionally emphasized structural and administrative dimensions, by incorporating contextual, socio-cultural, and community-based perspectives. Consequently, the EEGM provides a more holistic framework for understanding and implementing governance within Islamic educational institutions.

From a practical perspective, the EEGM offers an alternative governance model for **community-based madrasahs** seeking to strengthen institutional quality while preserving their distinctive local cultural identity. By integrating local wisdom into leadership, organizational culture, community participation, and quality enhancement, the model provides practical guidance for developing sustainable and culturally responsive governance practices.

Nevertheless, this study has several limitations. First, it was conducted in only one *pesantren*-based *Madrasah Aliyah* in Jember Regency; therefore, the local cultural characteristics identified may not be directly applicable to *madrasahs* in other regions with different socio-cultural contexts. Consequently, further research is needed to

examine the implementation and adaptability of the Ethno-Educational Governance Model (EEGM) across diverse cultural settings and different types of *madrasahs*.

Future studies are also encouraged to develop ethno-educational quality assessment instruments that can operationalize the EEGM framework and facilitate its broader application within the national Islamic education system. Such efforts would contribute to the refinement, validation, and wider implementation of culturally grounded governance models in Islamic educational institutions.

Data Collection Technique

Data were collected through a systematic literature review of peer-reviewed journal articles, academic books, research reports, and policy documents published between 2020 and 2025. Relevant sources were identified using predefined keywords related to Islamic educational management, local wisdom, educational governance, organizational culture, and madrasah quality. The selected literature was screened based on relevance, credibility, and research objectives. Key concepts and findings were then extracted, categorized, and synthesized to support the development of the Local Wisdom-Based Ethno-Educational Governance Model (EEGM). From a Research and Development (R&D) perspective, this process resulted in a conceptual governance model consisting of four interrelated components: collective leadership based on *shura*, *pesantren* organizational culture, community participation, and local wisdom-based madrasah quality enhancement.

Data Analysis

The collected data were analyzed using a descriptive-critical and conceptual analysis approach. The analysis began with data reduction to identify literature relevant to Islamic educational management, local wisdom, organizational culture, and educational governance. The selected data were then coded and categorized into major themes based on similarities in concepts and theoretical perspectives. Subsequently, conceptual interpretation was conducted to examine the relationships among the identified themes, followed by theoretical synthesis to construct the Local Wisdom-Based Ethno-Educational Governance Model (EEGM). From a Research and Development (R&D) perspective, the analysis focused on developing a conceptual governance model by integrating findings from the reviewed literature into four interrelated components: collective leadership based on *shura*, *pesantren* organizational culture, community participation, and local wisdom-based madrasah quality enhancement. This analytical process ensured the systematic development of a coherent and theoretically grounded governance model.

III. RESULTS

Development of the Ethno-Educational Governance Model (EEGM)

The findings indicate that strengthening madrasah quality at MA Irsyadun Nasyi'in Kasiyan Jember extends beyond administrative and structural management. Institutional quality is developed through the integration of local cultural values, *pesantren* traditions, community participation, and the principles of Islamic educational management. Based on the conceptual analysis, this study developed a **Local Wisdom-Based Ethno-Educational Governance Model (EEGM)** consisting of four interrelated components that collectively establish a contextual, participatory, and adaptive governance system.

Collective Leadership Based on *Shura*

The first component of EEGM is collective leadership grounded in the principle of *shura* (consultation). Leadership is characterized by participatory decision-making, moral responsibility, and collaborative communication among the madrasah principal, teachers, foundation administrators, and community members. Rather than relying solely on bureaucratic authority, leadership emphasizes consensus-building and shared responsibility, thereby strengthening organizational commitment and institutional cohesion.

Pesantren Organizational Culture

The second component is *pesantren* organizational culture, which serves as the institutional identity of the madrasah. The findings show that organizational culture is reflected not only in religious rituals and traditions but also in daily interactions, ethical behavior, conflict resolution, and educational practices. This cultural environment

facilitates the internalization of Islamic values and reinforces organizational discipline, loyalty, and collective responsibility.

Community Participation Based on Social Capital

The third component is community participation supported by social capital. Parents, religious leaders, alumni, foundation boards, and local communities actively contribute to institutional development through moral support, financial assistance, educational collaboration, and social supervision. Such participation strengthens institutional legitimacy and enhances the sustainability of the madrasah by fostering a strong partnership between the institution and its surrounding community.

Local Wisdom-Based Madrasah Quality Enhancement

The fourth component focuses on strengthening madrasah quality through local wisdom. Educational quality is assessed not only by academic performance but also by the development of students' character, religious culture, social relationships, institutional reputation, and public trust. The integration of local values into leadership, curriculum management, and student development creates a governance system that is responsive to community needs while preserving the cultural identity of the madrasah.

Research Outcomes and Model Contribution

The resulting EEGM provides a conceptual governance framework that integrates Islamic educational management principles with local cultural wisdom. The model demonstrates that effective madrasah governance depends on the interaction of collective leadership, organizational culture, community participation, and local values rather than on administrative compliance alone. From a Research and Development (R&D) perspective, the study produced a substantive conceptual model that offers an alternative governance framework for community-based madrasahs seeking to improve institutional quality while maintaining their local cultural identity.

Discussions

Novelty and Contribution

This study contributes to the advancement of Islamic educational management by proposing a Local Wisdom-Based Ethno-Educational Governance Model (EEGM) as a conceptual framework for strengthening madrasah quality. Unlike previous studies that primarily focused on local wisdom in learning, character education, leadership, or quality management, this research integrates local cultural values, *pesantren* traditions, community participation, and Islamic educational management principles into a comprehensive governance model. Through a Research and Development (R&D) perspective supported by conceptual analysis, the study identifies four interconnected components of effective governance: collective leadership based on *shura*, *pesantren* organizational culture, community participation grounded in social capital, and local wisdom-based quality enhancement. This model broadens the perspective of Islamic educational governance from an administrative orientation to a culturally responsive and community-centered approach.

The findings support previous research indicating that organizational culture, community participation, and Islamic leadership contribute significantly to educational quality. However, this study extends the existing literature by demonstrating that these elements should not be viewed independently but as an integrated governance system. The proposed EEGM therefore provides a substantive theoretical contribution to culturally grounded Islamic educational management and offers an alternative governance framework for community-based madrasahs.

Limitation and future study

This study has several limitations. First, the conceptual model was developed based on a qualitative literature review and conceptual synthesis without empirical validation through field implementation. Second, the proposed EEGM was designed within the socio-cultural context of MA Irsyadun Nasyi'in Kasiyan Jember, which may differ from the organizational characteristics of other madrasahs. Third, the study emphasizes governance from the perspectives of culture, leadership, and community participation while giving less attention to technological governance, financial management, and policy implementation.

Future studies should empirically validate the EEGM using qualitative, quantitative, or mixed-method approaches across different madrasah settings and cultural contexts. Comparative studies involving public and private madrasahs, urban and rural institutions, and various regional cultures would further examine the model's

applicability and generalizability. Future research may also integrate digital transformation, educational innovation, and policy implementation into the governance framework to enhance its relevance in contemporary Islamic education.

Implications and Suggestions

The findings have important theoretical and practical implications. Theoretically, this study enriches Islamic educational management literature by introducing a culturally grounded governance model that integrates local wisdom with contemporary management principles. The EEGM demonstrates that educational quality is influenced not only by administrative effectiveness but also by organizational culture, social capital, ethical leadership, and community engagement.

Practically, the model provides guidance for madrasah principals, foundation boards, policymakers, and educational stakeholders in developing governance systems that preserve local cultural identity while improving institutional quality. Madrasahs are encouraged to strengthen participatory leadership based on *shura*, maintain *pesantren* organizational culture, foster sustainable partnerships with local communities, and incorporate local wisdom into leadership practices, curriculum management, and student development. At the policy level, madrasah quality assurance should complement administrative and academic performance indicators with assessments of organizational culture, community participation, and local cultural values to achieve more sustainable and contextually relevant educational development.

IV. CONCLUSION

This study achieved its objective of analyzing and constructing a **Local Wisdom-Based Ethno-Educational Governance Model (EEGM)** for strengthening the quality of madrasahs within the context of MA Irsyadun Nasyi'in Kasiyan Jember. The findings demonstrate that sustainable madrasah quality cannot be achieved solely through administrative compliance or structural management. Instead, institutional excellence is fostered through the integration of local cultural values, *pesantren* traditions, community participation, and the principles of Islamic educational management. The resulting EEGM comprises four interrelated components: collective leadership based on *shura*, *pesantren* organizational culture, community participation grounded in social capital, and local wisdom-based quality enhancement which together establish a contextual, participatory, and sustainable governance framework. This study advances existing knowledge by introducing a culturally grounded governance model that extends conventional Islamic educational management beyond bureaucratic and performance-oriented approaches. The proposed EEGM highlights that organizational culture, ethical leadership, and community engagement are fundamental dimensions of institutional quality rather than complementary elements of educational administration. Consequently, the model provides both a theoretical contribution to the development of Islamic educational management and a practical framework for community-based madrasahs seeking to strengthen institutional quality while preserving their cultural identity. Although the model offers a comprehensive conceptual framework, its applicability should be further examined through empirical implementation in diverse madrasah settings and socio-cultural contexts. Future research is therefore encouraged to validate the EEGM using qualitative, quantitative, or mixed-method approaches and to explore the integration of digital governance, educational innovation, and policy implementation. Such efforts will enrich the model and enhance its contribution to the sustainable development of Islamic educational institutions.

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