

Leadership in Islamic Education Management and Its Implications for the Quality of Islamic Education: A Literature Review

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Abstract

This study aims to analyze leadership in Islamic education management and its implications for improving the quality of Islamic education. This study is motivated by the need for Islamic educational institutions to not only improve academic achievement but also strengthen governance, educator professionalism, religious culture, learning innovation, and student character. This study employs a qualitative approach using an integrative-conceptual literature review method through the identification, selection, and synthesis of various journal articles, academic books, and scientific documents relevant to educational leadership, Islamic education management, and the quality of Islamic education. Data were analyzed using thematic synthesis by grouping findings into the dimensions of visionary, transformational, spiritual, instructional, and participatory leadership. The results of the study indicate that leadership in Islamic education management serves as an integrative mechanism that connects institutional vision, managerial functions, the reinforcement of Islamic values, educator development, the improvement of learning quality, stakeholder participation, and a culture of continuous improvement. This study concludes that the quality of Islamic education is the result of the interaction between management effectiveness, moral exemplarity, a religious organizational culture, and the quality of the learning process. The implications of this study underscore the importance of strengthening a model of Islamic educational leadership that is not only administrative but also strategic, spiritual, instructional, participatory, and oriented toward sustainable quality.

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INTRODUCTION

Leadership in Islamic education management is a strategic issue because Islamic educational institutions are not only required to produce competitive academic achievements but also to foster character, spirituality, moral integrity, and an institutional culture that aligns with Islamic values. From the perspective of modern educational management, leadership is understood as the ability to influence, direct, mobilize, and empower institutional resources to achieve educational goals

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effectively and sustainably (Boeske, 2023; Mbwambo et al., 2026; Toker, 2022). In the context of Islamic education, leadership carries additional complexities because leaders serve not only as administrative managers but also as guardians of values, moral role models, guides for Islamic vision, developers of a culture of quality, and drivers of institutional change (Darmawati & Castrawijaya, 2025; Rabbad et al., 2024; Walid et al., 2025). Therefore, leadership in Islamic education must be understood as both a managerial practice and a values-based praxis that integrates professional competence, spirituality, trustworthiness, consultation, justice, exemplary conduct, and a focus on the welfare of the educational institution.

Theoretically, educational leadership influences institutional quality through the creation of a shared vision, the strengthening of organizational culture, the improvement of teacher performance, curriculum management, the development of a learning environment, and the effective utilization of resources (Karatras et al., 2024; Wilson Heenan et al., 2023; Wulandari et al., 2025). In Islamic education, this influence is broader because educational quality is measured not only through academic achievement but also through the internalization of religious values, character development, the strengthening of Islamic identity, discipline, school community participation, and the institution's ability to respond to social change and globalization (Altassan, 2025; Fikri, 2025; Nadeem, 2024). The study by Badrudin et al., (2023) indicates that madrasah-based Islamic education management contributes to quality improvement through planning, organizing, implementation, supervision, stakeholder collaboration, and the integration of pesantren curricula with government curricula. These findings confirm that the quality of Islamic education is significantly influenced by leaders' ability to align religious values, institutional governance, curriculum innovation, and the participation of the educational community.

Leadership in Islamic education management also plays a crucial role in enhancing educators' professionalism and the quality of learning. Leaders of Islamic educational institutions must be able to design teacher development programs, foster work motivation, conduct academic supervision, manage performance evaluations, and create a collaborative culture to ensure effective learning processes (Assalihee et al., 2024; Masuwai et al., 2024; Murtanti et al., 2024). Research by Aimang et al., (2024) indicates that effective school principal leadership involves planning teacher performance development programs, formulating clear strategies, and integrating these programs with the academic calendar to improve the quality of learning and educator performance. Similarly, Nifasri, (2025) found that transformative leadership in madrasahs can improve the quality of education by balancing students' academic achievement and character development through exemplary behavior, inspirational motivation, intellectual stimulation, and individual attention. Thus, Islamic educational leadership should not be understood merely as a structural position but must be viewed as a strategic mechanism for building teacher capacity, strengthening a culture of learning, and ensuring that the educational process aligns with academic goals and Islamic values.

In addition, the dynamics of globalization, digitalization, and demands for public accountability are driving Islamic educational institutions to develop leadership models that are adaptive, innovative, and quality-driven. Islamic education faces challenges in the form of the need for management modernization, increased competitiveness, strengthening of Islamic identity, and the demand to produce graduates who possess a balanced set of academic, social, spiritual, and professional competencies (Ifan et al., 2026; Mufron et al., 2024; Mustofa & Ramdhani, 2023). Salim et al., (2024) demonstrate that leadership innovation in Islamic boarding schools can bridge tradition and modernity through visionary, democratic, paternalistic, and spiritual leadership styles that encourage collaboration, technology

use, multilingual education, and the integration of Islamic perspectives into science. Meanwhile, Hasbi et al., (2025) emphasize that a strong organizational culture, commitment to quality, collaboration, periodic performance evaluations, and integrated quality management contribute to improving the quality of Islamic education. These findings indicate that leadership in Islamic education must move beyond administrative functions toward strategic leadership capable of managing change, strengthening a culture of quality, and maintaining a balance between Islamic values and the needs of contemporary education.

However, previous studies still tend to present fragmented discussions. Some studies place greater emphasis on transformative, visionary, spiritual, or innovative leadership in the context of madrasahs and pesantren, while others discuss quality management, organizational culture, or the institutional effectiveness of Islamic education separately (Rachman et al., 2026; Ritonga, 2026; Suwenti et al., 2025). Thus, there remains a research gap in formulating a conceptual synthesis that integrates leadership, Islamic educational management, and the quality of Islamic education. The primary research gap lies in the limited literature specifically mapping how leadership in Islamic education management impacts the quality of Islamic education through the dimensions of governance, quality culture, educator professionalism, learning, religious values, stakeholder collaboration, and institutional adaptation to change. Therefore, this study aims to analyze and synthesize the concept of leadership in Islamic education management and identify its implications for improving the quality of Islamic education. Specifically, this literature review is aimed at building a conceptual understanding of the role of leadership as a driver of institutional vision, quality culture, teacher professionalism, the strengthening of Islamic values, and the transformation of Islamic educational institutions toward sustainable quality.

METHODS

This study employs a qualitative approach in the form of an integrative-conceptual literature review. This approach was chosen because the study aims to analyze, compare, and synthesize various theoretical and empirical findings regarding leadership in Islamic education management and its implications for the quality of Islamic education. This literature review is not intended to statistically test causal relationships but rather to build a comprehensive conceptual understanding of how leadership plays a role in driving institutional governance, a culture of quality, educator professionalism, the reinforcement of Islamic values, learning innovation, and the improvement of the quality of Islamic educational services. Thus, this study positions the literature as the primary data source, analyzed critically to identify patterns, trends, gaps, and conceptual contributions to the development of Islamic education management (Abishev et al., 2025; Alatisé & Akinfolarin, 2025; Eltoukhi et al., 2025; Engkizar et al., 2023, 2025, 2026; Hamid et al., 2026; Ikhlas et al., 2025; Izzah, 2022; Rachman et al., 2026).

The data sources for this study consist of scientific journal articles, academic books, reputable conference proceedings, and scientific documents relevant to the themes of educational leadership, Islamic educational management, the quality of Islamic education, organizational culture, transformational leadership, spiritual leadership, instructional leadership, and the development of Islamic educational institutions. The literature was obtained through searches in several databases and academic search engines, such as Scopus, Web of Science, ERIC, Google Scholar, DOAJ, and the SINTA-accredited national journal portal. The keywords used in the search process included “Islamic educational leadership”, “Islamic education management”, “quality of Islamic education”, “leadership in Islamic schools”, “madrasah leadership”, “pesantren leadership”, “spiritual leadership in education”,

“transformational leadership in Islamic education,” “educational quality management,” “Islamic educational leadership,” and “Islamic education quality management.” The use of keywords in both Indonesian and English is intended to obtain a broader scope of literature, from both national and international contexts.

The inclusion criteria for this study encompass literature that directly or conceptually addresses the relationship between leadership, Islamic educational management, and educational quality; articles published in internationally reputable journals or accredited national journals; publications that demonstrate methodological clarity, theoretical relevance, and a contribution to the development of Islamic education studies; and literature published between 2018 and 2025 to align with the latest developments in the discourse on leadership and educational quality. However, some classical literature on educational leadership and quality management is still utilized if it possesses strong theoretical relevance and serves as a foundational reference in the discussion. The exclusion criteria include articles that are not relevant to the focus of the study, popular writings without a clear academic basis, publications that are not fully accessible, duplicate articles, and studies that only discuss leadership in general without any connection to management or the quality of Islamic education.

The research procedure was conducted in several systematic stages. The first stage involved identifying the problem and formulating the focus of the study, namely leadership in Islamic education management and its implications for the quality of Islamic education. The second stage involved a literature search using predetermined keywords across various academic databases. The third stage involved selecting literature based on title, abstract, keywords, content relevance, source quality, and document accessibility. The fourth stage involved an in-depth review of the selected literature to identify the main concepts, theoretical frameworks, research methods, findings, and contributions of each source. The fifth stage is data extraction into a review matrix containing information on the author’s identity, year of publication, research context, focus of the study, methodological approach, main findings, and their relevance to leadership and the quality of Islamic education.

The data analysis technique used in this study is thematic analysis with a conceptual synthesis approach. Data from various sources of literature were analyzed through a process of reduction, categorization, interpretation, and synthesis. In the reduction stage, the researcher selected information relevant to the research focus and eliminated information not directly related to leadership, Islamic education management, and educational quality. In the categorization stage, the literature findings were grouped into several main themes, such as visionary leadership, transformational leadership, spiritual leadership, instructional leadership, a culture of quality, educator professionalism, institutional governance, strengthening Islamic values, educational innovation, and stakeholder engagement. Next, in the interpretation stage, each theme was analyzed to assess its contribution to improving the quality of Islamic education. In the synthesis stage, these various findings were integrated to build a conceptual understanding of the relationship between leadership in Islamic education management and the quality of Islamic education. To maintain the credibility of the study, this research applied source triangulation by comparing various types of literature, including international journal articles, accredited national journal articles, academic books, and relevant conceptual documents.

The validity of the analysis is further strengthened by the consistency between the research focus, literature selection criteria, analytical techniques, and the resulting conclusions. Furthermore, the interpretation is conducted critically by not merely accepting the findings of previous studies descriptively but also by comparing the trends, differences, limitations, and contributions of each study. Through this procedure, this study is expected to produce a systematic, argumentative, and

relevant synthesis for the development of theory and leadership practices in Islamic education management, particularly in efforts to continuously improve the quality of Islamic education.

RESULT AND DISCUSSION

This section presents the results of a literature synthesis on leadership in Islamic education management and its implications for the quality of Islamic education. Since this study employs a literature review design, the findings are not presented in the form of statistical data but rather as thematic findings derived from a critical review of the literature on educational leadership, Islamic education management, the quality of Islamic education, and the governance of Islamic educational institutions. The literature synthesis indicates that leadership serves as the primary driving factor in shaping institutional vision, a culture of quality, educator professionalism, learning effectiveness, the integration of Islamic values, and the sustainability of improvements in the quality of Islamic education. These findings align with studies on educational leadership that emphasize that a leader's influence on school quality occurs through indirect channels, particularly through the strengthening of teacher capacity, organizational climate, working conditions, motivation, and learning practices (Elkaleh et al., 2025; Fajarwati et al., 2024; Feng et al., 2025; Tuti, 2025).

Leadership Typologies in Islamic Education Management

The study's findings indicate that leadership in Islamic education management cannot be understood in isolation but rather as a combination of several complementary leadership orientations. Visionary leadership plays a role in formulating the strategic direction of Islamic educational institutions; transformational leadership drives changes in work culture and educator professionalism; spiritual leadership reinforces the values of trustworthiness, exemplary conduct, sincerity, and moral responsibility; while instructional leadership focuses on improving the quality of learning and academic supervision. In the context of Islamic educational institutions, these four orientations need to be integrated because the quality of Islamic education is not only related to academic achievement but also to character development, religious culture, service quality, and public trust (Badrun, 2024; Mahmudi et al., 2022; Wahyudienie et al., 2024).

Table 1. Leadership Typologies and Their Implications for the Quality of Islamic Education

Leadership Typology	Key Characteristics	Implications for Islamic Education Quality
Visionary Leadership	Formulating vision, strategic direction, and future orientation of the institution	Strengthening clarity of goals, competitiveness, program innovation, and the developmental direction of Islamic educational institutions
Transformational Leadership	Providing inspiration, building motivation, driving change, and empowering institutional members	Enhancing teacher professionalism, collaborative work culture, organizational commitment, and quality of educational services
Spiritual Leadership	Directing learning, academic supervision, teacher performance evaluation, and improvement of learning processes	Improving learning quality, teacher competence, curriculum achievement, and student learning experiences
Instructional	Directing learning, academic	Improving learning quality,

Leadership	supervision, teacher performance evaluation, and improvement of learning processes	teacher competence, curriculum achievement, and student learning experiences
Participative Leadership	Involving teachers, education staff, students, parents, and the community in decision-making	Increasing collaboration, sense of ownership, accountability, and sustainability of Islamic education quality programs

Table 1 shows that leadership in Islamic education is multidimensional. Visionary leadership without instructional leadership risks producing a vision that is not implemented in the learning process. Conversely, instructional leadership without spiritual leadership can result in technical learning management that is weak in fostering values. Therefore, Islamic educational leadership must simultaneously integrate strategic direction, institutional transformation, the strengthening of religious values, the improvement of learning, and stakeholder participation.

Managerial Dimensions of Leadership in Islamic Education

The literature review also found that leadership in Islamic education management operates through several key managerial dimensions, namely strategic planning, resource organization, program implementation, academic supervision, institutional evaluation, teacher development, and the promotion of a culture of quality. These dimensions indicate that leaders of Islamic educational institutions not only perform administrative functions but also fulfill educational, cultural, spiritual, and strategic roles. Studies on madrasah-based educational management indicate that the quality of Islamic education is influenced by an institution's ability to integrate planning, organizing, implementation, supervision, assessment, and stakeholder collaboration (Badrun, 2024; Leithwood et al., 2020).

Table 2. Managerial Dimensions of Leadership and Their Contribution to the Quality of Islamic Education

Managerial Dimension	Forms of Implementation	Contribution to Islamic Education Quality
Strategic Planning	Formulation of vision, mission, goals, priority programs, and quality indicators	Providing measurable and sustainable institutional development direction
Resource Organization	Task distribution, human resource management, team strengthening, and facilities arrangement	Enhancing work effectiveness, service efficiency, and optimization of institutional potential
Program Implementation	Curriculum execution, teaching, religious activities, and student development programs	Strengthening integration between academic achievement, character formation, and Islamic values
Academic Supervision	Classroom observation, teacher coaching, learning reflection, and follow-up improvements	Improving pedagogical quality, teacher professionalism, and learning process standards
Institutional Evaluation	Program monitoring, performance evaluation, service quality assessment, and stakeholder feedback	Strengthening accountability, transparency, and data-driven decision-making
Teacher Development	Training, mentoring, teacher learning communities, and professional competence enhancement	Increasing teacher capacity in managing quality and value-based Islamic learning

Managerial Dimension	Forms of Implementation	Contribution to Islamic Education Quality
Quality Culture Strengthening	Discipline habituation, collaboration, excellent service, role modeling, and continuous improvement	Building a productive, religious, and quality-oriented institutional climate

Table 2 shows that the quality of Islamic education is the result of interrelated managerial processes. Strategic planning determines the direction of quality, resource organization determines the effectiveness of implementation, academic supervision determines the quality of learning, and institutional evaluation determines the sustainability of improvement. Thus, leadership serves as the link between Islamic values, management functions, and the achievement of educational quality.

The Impact of Leadership on the Quality of Islamic Education

The study's findings indicate that the impact of leadership on the quality of Islamic education can be observed in five key areas: the quality of governance, the quality of instruction, the quality of educators, the quality of institutional culture, and the quality of graduates. The quality of governance is evident through transparent, accountable, and values-based decision-making. The quality of learning is evident through effective instructional planning, meaningful instructional implementation, and continuous learning assessment. The quality of educators is evident through the enhancement of pedagogical, professional, social, and personal competencies. The quality of institutional culture is evident through the fostering of a religious, disciplined, collaborative, and service-oriented environment. Meanwhile, graduate quality is evident through the integration of academic competence, moral character, spirituality, and readiness to face social challenges. These findings are consistent with the educational leadership literature, which positions leaders as key actors in building organizational conditions that support learning and quality improvement (Bush & Coleman, 2012; Leithwood et al., 2020).

Table 3. Implications of Leadership on Dimensions of Islamic Education Quality

Quality Dimension	Key Indicators	Leadership Role
Governance Quality	Transparency, accountability, program effectiveness, and data-based decision-making	Directing the management system to operate in line with vision, Islamic values, and quality standards
Learning Quality	Curriculum relevance, quality of learning interactions, learning evaluation, and student achievement	Strengthening academic supervision, learning innovation, and teacher mentoring
Teacher Quality	Professional, pedagogical, social, spiritual competence, and work commitment	Providing coaching, training, motivation, and a sustainable performance evaluation system
Institutional Culture Quality	Religious culture, discipline, collaboration, service, and continuous improvement	Serving as a role model of values, building collective commitment, and creating a positive organizational climate
Graduate Quality	Academic achievement, morality, independence, Islamic literacy, and social readiness	Ensuring integration between academic orientation, character, spirituality, and societal needs

Table 3 confirms that the quality of Islamic education is not merely an end result, but rather the outcome of a leadership process that manages all components of education in an integrated manner. Effective leaders not only oversee

administrative activities, but also ensure that teaching and learning, teacher development, organizational culture, and educational services operate within a framework of Islamic values and clear quality standards.

The findings of this study indicate that leadership in Islamic education management serves as a strategic factor linking institutional vision, governance, a culture of quality, educator professionalism, the reinforcement of religious values, and the improvement of the quality of Islamic education. Leadership operates not only through administrative authority but also through the leader's ability to set the direction for change, mobilize resources, foster a collaborative work environment, and ensure that all educational processes align with Islamic values and quality standards. These findings align with the views of (Amzat et al., 2022; Bush & Coleman, 2012; Leithwood et al., 2020), who emphasize that educational leadership has a significant influence on institutional quality through the reinforcement of organizational goals, school culture, educator capacity, and the quality of learning. Thus, in the context of Islamic education, leadership must be understood as both a managerial practice and a values-based practice that integrates professional, pedagogical, social, spiritual, and cultural dimensions.

When compared to Badrun, (2024) study, the findings of this research align with the importance of madrasah-based management in improving the quality of Islamic education. Badrun et al. emphasize that improvements in the quality of Islamic education are influenced by planning, organizing, implementation, supervision, stakeholder collaboration, and curriculum integration. However, this study expands on those findings by positioning leadership as an integrative mechanism that connects all these management functions with a culture of quality and Islamic values. This means that the quality of Islamic education should not be viewed merely as the result of the implementation of management functions, but as the result of leadership capable of directing a vision, building collective commitment, strengthening teacher professionalism, and maintaining a values-oriented approach throughout the institutional process.

The findings of this study are also relevant to Nifasri, (2025) study on transformational leadership in madrasahs. That study showed that transformational leadership contributes to improving the quality of education through exemplary behavior, inspirational motivation, intellectual stimulation, and individual attention to teachers and students. In this study, transformational leadership is understood as a crucial dimension in the management of Islamic education because it can drive changes in work culture and enhance the commitment of institutional members. However, this study adds that transformational leadership in Islamic education must not be limited to organizational change alone but must be directed toward strengthening moral character, spirituality, the value of trustworthiness, and moral responsibility. Thus, institutional transformation in Islamic education must always have a strong ethical and religious foundation.

The findings of this study are also consistent with Mahmudi et al., (2022), who emphasize the importance of spiritual leadership in fostering a culture of quality in madrasahs. That study indicates that spiritual leadership serves as the foundation of a culture of quality through exemplary behavior, the cultivation of religious practices, the reinforcement of vision and mission, and the empowerment of teachers and students. In this study, spiritual leadership is positioned as a key element distinguishing Islamic education management from general education management. However, this study expands the discussion by asserting that spiritual leadership must be integrated with visionary, instructional, and participatory leadership. Spiritual leadership provides a moral foundation, visionary leadership provides strategic direction, instructional leadership ensures the quality of learning, while participatory

leadership strengthens collaboration and a sense of belonging within Islamic educational institutions.

Furthermore, the findings of this study align with those of Sutrisno et al., (2024), who developed a model integrating Islamic spiritual leadership and e-leadership to improve the quality of education in the digital age. That study demonstrated that combining spiritual values with technology-based leadership skills can foster a madrasah culture that is more adaptive and responsive to change. These findings reinforce the research argument that Islamic educational leadership must be able to maintain a balance between traditional Islamic values and the demands of educational modernization. However, this study adds that the digitalization of leadership should not be understood merely as the use of technology in administration and learning, but must be part of a quality strategy that includes service innovation, strengthening teachers' digital literacy, improving access to learning, and data-driven governance.

Another comparison can be found in the study by Soetrisno & Ali, (2025), which shows that the leadership of madrasah principals influences the planning, organizing, implementation, and evaluation of educational quality, while leadership commitment, policies, ongoing training, effective communication, and stakeholder participation serve as supporting factors for quality transformation. These findings align with this study, which positions Islamic education leaders as agents of change and drivers of a culture of quality. However, this study places a broader emphasis on the fact that the quality of Islamic education is not only related to organizational effectiveness but also encompasses character development, religiosity, institutional ethics, service quality, public trust, and the sustainability of Islamic values in educational practice.

Drawing on these comparative studies, the novelty of this research lies in its attempt to synthesize leadership in Islamic education management as a multidimensional construct that integrates visionary, transformational, spiritual, instructional, and participatory leadership within a single conceptual framework for quality improvement. Previous studies generally discussed specific leadership styles separately, such as transformational leadership, spiritual leadership, or e-leadership, whereas this study positions leadership as an integrative mechanism that connects institutional vision, management functions, educator professionalism, religious culture, learning innovation, stakeholder participation, and a culture of quality. Another novelty lies in the assertion that the quality of Islamic education is a multidimensional construct that encompasses not only academic achievement but also governance, the quality of learning, student character, spirituality, accountability, and the social relevance of Islamic educational institutions.

The theoretical implication of this study is that leadership in Islamic education management must be understood as an integrative leadership model that does not separate managerial effectiveness from value orientation. Conceptually, this study enriches the discourse on Islamic education management by demonstrating that the quality of Islamic education is shaped through the interaction between vision, values, governance, learning, organizational culture, and social participation. In practical terms, madrasah principals, pesantren leaders, Islamic school administrators, and leaders of Islamic educational institutions need to develop a clear vision of quality, strengthen academic supervision, enhance teacher capacity, foster a religious culture, implement data-driven evaluation, and involve teachers, students, parents, the community, and stakeholders in the quality improvement process. For policymakers, the results of this study imply the need for a model of Islamic educational leadership development that emphasizes not only administrative competencies but also instructional, spiritual, strategic, digital, and transformative competencies.

Nevertheless, this study has limitations because it employs a literature review design; consequently, the findings are conceptual and interpretive in nature, rather than the result of empirical field testing. The integrative leadership framework proposed has not yet been tested in specific Islamic educational institutions, including madrasahs, pesantren, integrated Islamic schools, or Islamic religious universities. Furthermore, the literature used varies in institutional context, methodology, and research focus, so generalizing the findings requires caution. Therefore, future research is recommended to test this framework through case studies, phenomenology, grounded theory, mixed methods, or quantitative surveys involving madrasah principals, pesantren leaders, teachers, educational staff, students, parents, and the community. Further research could also develop empirical indicators regarding leadership in Islamic education management, such as clarity of vision, moral exemplarity, academic supervision, teacher empowerment, a culture of quality, digital innovation, stakeholder participation, and their impact on the sustainable quality of Islamic education.

CONCLUSION

This study concludes that leadership in Islamic education management plays a strategic role as the primary driver of improvements in the quality of Islamic education, as it is capable of integrating institutional vision, governance, educator professionalism, religious culture, learning innovation, stakeholder participation, and continuous improvement. The findings indicate that Islamic educational leadership cannot be understood in isolation but rather as a multidimensional construct encompassing visionary, transformational, spiritual, instructional, and participatory leadership. Visionary leadership provides strategic direction for institutional development; transformational leadership drives changes in work culture and institutional commitment; spiritual leadership reinforces the values of trust, exemplary conduct, justice, and moral responsibility; instructional leadership ensures improvements in the quality of learning; while participatory leadership expands the involvement of teachers, students, parents, the community, and stakeholders in educational decision-making.

The novelty of this study lies in its conceptual synthesis, which positions leadership as an integrative mechanism within Islamic education management, rather than merely a standalone leadership style. The theoretical implications of this study reinforce the understanding that the quality of Islamic education is the result of the interaction between managerial effectiveness, religious values, a culture of quality, and the quality of learning. Practically, these findings suggest that madrasah principals, pesantren leaders, Islamic school administrators, and leaders of Islamic educational institutions need to strengthen their vision of quality, academic supervision, teacher empowerment, religious organizational culture, data-driven evaluation, and collaboration with stakeholders. However, since this study employs a literature review design, the findings remain conceptual and require further empirical testing through case studies, in-depth qualitative research, mixed-methods approaches, or quantitative surveys across various types of Islamic educational institutions.

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