

# Reconstruction of the Islamic Leadership Cadre Model: Integration of Islamic Teacherpreneurship and Transformational Leadership in Sharia Economic Governance and Human Resource Empowerment Based on Islamic Values in the Madrasah Ecosystem

Arvin Isnandar<sup>1</sup>, Tulus Suryanto<sup>2</sup>, Reza Ronaldo<sup>3</sup>, Pertiwi Utami<sup>4</sup>

<sup>1,3,4</sup>Sekolah Tinggi Ekonomi dan Bisnis Islam Lampung, Indonesia

<sup>2</sup>Universitas Islam Negeri Raden Intan Lampung, Indonesia

Email: [arvinisnandar@gmail.com](mailto:arvinisnandar@gmail.com)

## Abstract

This article aims to analyze the implementation of the concept of teacherpreneurship, Islamic economic governance, and Islamic-based human resource empowerment in strengthening the economic independence of Islamic educational institutions, while reconstructing the Islamic leadership cadre formation model through a synthesis of Islamic teacherpreneurship and transformational leadership within the madrasah ecosystem. This research uses a qualitative approach with a case study design at Madrasah Aliyah Al-Irtiqo' Malang, East Java. Data were obtained through in-depth interviews, participant observation, and documentation studies, then analyzed through the stages of data reduction, data presentation, and drawing conclusions using triangulation of sources and techniques. The results of the study indicate that the implementation of teacherpreneurship plays a role in encouraging learning innovation, the development of educators' productive potential, independence, and the courage to take initiatives based on trust. Sharia economic governance strengthens resource management through the principles of trust, justice, transparency, welfare, and sustainability, while human resource empowerment based on Islamic values serves as an instrument for developing the competence, participation, and independence of madrasa residents. These three aspects, when combined with the principle of transformational leadership, form a leadership ecosystem that emphasizes an inspirational vision, moral example, innovation, gradual trust granting, and strengthening individual and institutional capacity. These findings indicate that teacherpreneurship, sharia economic governance, and human resource empowerment based on Islamic values not only contribute to the economic independence of institutions but also serve as a practical medium for Islamic leadership cadre development. This study offers an integrative conceptual model that connects leadership development, educator entrepreneurship, sharia economic governance, and human resource empowerment as a strategy to strengthen the economic independence of Islamic educational institutions.

**Keywords:** *Islamic Leadership Cadre, Islamic Teacherpreneurship, Transformational Leadership, Islamic Economic Governance, Human Resource Empowerment, Islamic Values, Madrasa Ecosystem.*



## A. INTRODUCTION

Leadership transformation in Islamic educational institutions has become a strategic issue in the era of digital disruption and the complexity of educational governance. Madrasahs are no longer sufficiently managed through an administrative approach; instead, they require transformational leadership, capable of building a

collective vision, fostering moral commitment, and encouraging sustainable institutional innovation. In modern leadership literature, Bass and Riggio (2006) assert that transformational leadership operates through idealized influence, inspirational motivation, and intellectual stimulation, capable of driving fundamental organizational change. In the context of Islamic education, these dimensions have additional complexity because leadership is understood as a trust that demands spiritual integrity and good morals, as explained by Beekun & Badawi (1999) within the framework of Islamic leadership. However, the practice of madrasah leadership in various recent studies still demonstrates a tension between managerial professionalism and the internalization of spiritual values, necessitating the reconstruction of a more integrative and contextual model of cadre development.

Despite significant growth in the literature on educational leadership over the past two decades, discussions on leadership regeneration in Islamic educational institutions remain relatively limited and have not been widely constructed as a systemic model. Most research focuses on the effectiveness of principals' leadership styles or short-term managerial performance, rather than on designing structured and sustainable leadership regeneration. Bush (2020) emphasized that the sustainability of educational organizations is largely determined by conscious succession planning, rather than simply relying on a specific leader. In the context of madrasahs, this issue is further complicated because regeneration involves not only the transfer of administrative competencies but also the transmission of values, Islamic vision, and the institution's moral identity. Without a clear conceptual framework, the regeneration process has the potential to be informal, undocumented, and vulnerable to leadership discontinuity.

In modern leadership studies, transformational leadership is understood as an approach that emphasizes inspiring vision, idealistic influence, and individual empowerment to drive fundamental organizational change. Bass and Riggio (2006) explain that transformational leadership works through the internalization of shared values, encouraging organizational members to transcend personal interests for collective goals. This perspective is relevant for educational institutions seeking to build a strong, long-term organizational culture. However, in the context of Islamic education, the application of this theory is often not deeply integrated with the principles of trust, justice, and spiritual responsibility that underpin Islamic leadership. Beekun and Badawi (1999) emphasize that leadership in Islam rests not only on organizational effectiveness but also on moral legitimacy and ethical accountability in the face of transcendental values. This integrative gap demands further elaboration in the context of madrasah cadre development.

As the discourse on teacher leadership has grown, the concept of teacherpreneurship has emerged as an approach that positions teachers as innovators, drivers of change, and leaders of learning. Berry (2014) explains that teacherpreneurship enables educators to develop leadership capacity without having to abandon their pedagogical roles, thus creating a space for transformation within the organization.

Contextualized within Islamic education, Islamic teacherpreneurship not only represents professional innovation but also reflects the spirit of independence, creativity, and courage to take initiatives based on noble morals. This perspective aligns with the concept of values-based leadership, which places integrity at the core of managerial action, as proposed by Yukl (2013). However, the concept of Islamic teacherpreneurship has rarely been developed as the foundation for a leadership cadre model that is integrated into the madrasah ecosystem systematically and conceptually.

Madrasah leadership cannot be separated from the context of the institutional ecosystem that shapes interaction patterns, work culture, and the construction of collective identity. Madrasahs, as Islamic educational institutions, operate within a social space that blends religious values, local traditions, and the demands of modern professionalism. Schein (2010) explains that organizational culture serves as a framework of meaning that determines how values are translated into daily practice. In the context of Islamic education, this ecosystem is not only structural but also spiritual, as the relationship between leaders, teachers, and students is built on trust and exemplary behavior. Leithwood and Jantzi (2006) emphasize that sustainable organizational change in education is only possible when leadership operates within a cohesive value system. Therefore, madrasah leadership development needs to be understood as a process of forming leadership identity within a vibrant value ecosystem, not simply the distribution of administrative tasks.

Although various studies have discussed Islamic leadership and educational innovation, the integration of transformational leadership and Islamic teacherpreneurship within the framework of cadre development has rarely been explicitly studied. Islamic leadership literature generally emphasizes normative dimensions such as trustworthiness, justice, and moral responsibility, as explained by Al-Buraey (2005), but has not been extensively elaborated in the design of applicable leadership regeneration models. On the other hand, studies of transformational leadership tend to focus on organizational effectiveness and institutional performance without deeply integrating a spiritual value base. Hallinger (2011) points out that leadership theories adopted without contextual adaptation often lose cultural relevance. This gap indicates the need for a synthetic approach that not only combines the two paradigms theoretically but also empirically tests them in madrasah institutional practice.

In this context, the reconstruction of the Islamic leadership cadre model is a strategic necessity for madrasahs seeking to maintain leadership sustainability while strengthening the moral integrity of their organizations. Reconstruction is not simply a technical modification, but rather a conceptual effort to reformulate the relationship between innovation, values, and institutional transformation. Creswell and Poth (2018) emphasize that qualitative studies enable researchers to understand the meaning and social dynamics that shape leadership practices contextually. By examining the integration of Islamic teacherpreneurship and transformational leadership within the madrasah ecosystem, this study seeks to offer a cadre model

that emphasizes an inspiring vision, gradual trust-giving, and the internalization of ethical values in managerial practice. This model is expected to be not only theoretically relevant but also applicable in addressing the challenges of regenerating Islamic educational leadership in the contemporary era.

Madrasah Aliyah Al-Irtiqo' Malang is a relevant empirical context for studying this integration because this institution develops cadre development practices through gradual mandate-giving, value instillation, and strengthening a participatory organizational culture. These practices reflect the dynamics of a leadership ecosystem that is not only structural but also based on role models and internalization of values. Day and Sammons (2016) emphasized that the success of educational leadership is greatly influenced by the quality of interactions and distribution of responsibilities within the organization. In the madrasah context, this distribution of trust is not merely a managerial mechanism, but rather a medium for leadership learning oriented toward character formation. Therefore, examining the practice of cadre formation within the madrasah ecosystem allows for a more comprehensive understanding of how Islamic values and modern leadership theories interact in the process of leadership identity formation.

A qualitative case study approach was chosen to capture the complexity of cadre formation practices within specific social and cultural contexts. Yin (2018) explains that case studies allow for in-depth exploration of contemporary phenomena in real-life settings, especially when the boundaries between phenomenon and context are not clearly visible. In educational leadership research, this approach is effective in uncovering interaction patterns, symbolic meanings, and value practices that are not always identified through quantitative methods. Through in-depth interviews, participant observation, and documentation studies, this research seeks to reconstruct a cadre formation model based on empirical experience, not merely theoretical abstraction. Thus, the integration of Islamic teacherpreneurship and transformational leadership is analyzed as a social practice within the madrasah ecosystem, rather than as a stand-alone normative concept.

Based on the overall description, this article emphasizes the importance of reconstructing an Islamic leadership cadre model that integrates the spirit of Islamic teacherpreneurship and the principles of transformational leadership within the madrasah ecosystem. This reconstruction is aimed at addressing the need for leadership regeneration that is not only oriented towards managerial effectiveness, but also towards the formation of moral integrity and values-based leadership. By positioning cadre formation as a process of forming leadership identity through trustworthiness, exemplary behavior, and responsible innovation, this study seeks to offer an integrative and contextual conceptual model. This model is expected to serve as both an academic contribution and a practical reference for the development of adaptive, visionary madrasah leadership that remains steadfast in *akhlaq al-karimah* (good morals) amidst the dynamics of contemporary education.

## **B. LITERATURE REVIEW**

### **1. Transformational Leadership in Education: Foundations of Organizational Change**

The development of educational leadership theory demonstrates a shift from traditional managerial approaches to a transformational paradigm that is more oriented toward changing organizational culture. Bass (1985), through his transformational leadership theory, positions leaders as agents of change capable of mobilizing collective commitment through inspiring vision and moral influence. In the educational context, Leithwood and Jantzi (2006) explain that transformational leadership contributes significantly to increasing teacher motivation and school effectiveness through the formation of a collaborative culture. Meanwhile, Hallinger (2011) emphasizes that this model is relevant in educational systems facing pressures of accountability and policy reform, as it is able to bridge structural demands and internal organizational dynamics. Thus, transformational leadership is not only understood as a leadership style, but as a framework for change that builds direction, meaning, and institutional identity in a sustainable manner.

Conceptually, transformational leadership is built on four main dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration, as explained by Bass and Riggio (2006). These dimensions emphasize that leaders are not merely decision-makers, but role models who build trust and moral commitment within the organization. Yukl (2013) developed this perspective by emphasizing the importance of individual empowerment through intellectual stimulation and personal support as prerequisites for sustainable change. In the school context, Robinson, Lloyd, and Rowe (2008) demonstrated that leadership that integrates vision and individual support has a direct impact on the quality of learning. The integration of these dimensions makes transformational leadership relevant for educational institutions seeking to build an adaptive and innovative professional culture without losing the cohesion of organizational values. One concrete form of integration of these dimensions for the purpose of changing the progress of Madrasahs can be realized through the development of teacherpreneurship-based sharia economic ecosystem

Teacherpreneurship positions teachers not only as implementers of the learning process, but also as innovator, creator, problem solver, and value-added developer for educational institutions. Within the madrasah ecosystem, this capacity can be directed toward generating various productive activities that remain grounded in Islamic values. Teachers can develop learning products, educational services, creative works, training programs, skills development, and business units relevant to community needs. Thus, teacherpreneurship serves as a bridge between teacher professional competence, educational innovation, and institutional economic strengthening. Transformational leadership plays a crucial role in creating conditions that enable teacherpreneurship to thrive. Madrasah leaders not only provide instruction, but also build a shared vision, inspire, create space for creativity, encourage initiative, and support innovation among madrasah members. Leader's

function as **enabler** which creates an organizational culture in which teachers feel they have the opportunity and responsibility to develop productive ideas. Thus, organizational transformation does not only occur from the top down, but grows through the participation and empowerment of all madrasa members. From a sharia economic perspective, teacherpreneurship activities must be placed within a framework trust worthiness, justice, transparency, accountability, usefulness and welfare. Economic orientation is not solely about pursuing profit (profit oriented), but directed at value creation (value creation) that provide benefits to students, teachers, madrasas, and the community. Profits from productive activities can be used to strengthen educational programs, develop facilities, improve welfare, and fund madrasa innovations.

The implementation of transformational leadership in educational organizations has been extensively studied in various global contexts. Day and Sammons (2016) confirmed that transformationally led schools exhibit higher levels of teacher commitment and a more reflective learning culture. Furthermore, research by Leithwood, Harris, and Hopkins (2020) shows that transformational leadership has a positive correlation with school improvement when integrated with effective leadership distribution. This applied theory perspective is reinforced by Bush (2020), who states that transformational leadership is key to building organizational capacity through human resource development. These findings indicate that change in educational institutions depends not only on structural policies but also on the leader's ability to build collective meaning and systematically empower organizational members.

However, a number of critics say that transformational leadership theory tends to be universalistic and less sensitive to local cultural contexts and values. Hallinger (2011) cautions that applying leadership theory without contextual adaptation risks reducing meaning in value-based organizations. In Islamic educational institutions, leadership is oriented not only toward organizational effectiveness but also toward moral legitimacy and spiritual responsibility, as emphasized by Beekun and Badawi (1999). Therefore, the application of transformational leadership in madrasas requires epistemological elaboration to align with the principles of trustworthiness and good morals. This limitation opens up conceptual space for integrating transformational leadership with the Islamic leadership paradigm within a more contextual and transcendental framework for cadre development.

## **2. Islamic Leadership and Leadership Identity in the Madrasah Ecosystem**

The concept of leadership in Islam is rooted in the principles of trust, justice, and transcendental moral responsibility. Within the framework of Islamic management, AlBuraey (2005) explains that leadership is not merely interpreted as structural authority, but as an ethical mandate that binds leaders to divine values. This perspective aligns with Beekun and Badawi (1999), who emphasize that the legitimacy of Islamic leadership lies in moral integrity and consistency between vision and behavior. In the context of education, Islamic leadership functions to create an

environment that is not only administratively productive but also conducive to spiritual and character growth. This demonstrates that leadership in madrasas cannot be reduced to mere managerial effectiveness but must be understood as a practice of values that builds trust, exemplary behavior, and collective meaning within the institutional ecosystem. The Islamic economic ecosystem through teacherpreneurship in madrasas will provide a strategic leadership learning arena because prospective leaders are directly confronted with issues of resource management, productive activity planning, decision-making, risk control, benefit sharing, and accountability for resource use. The principles trust, transparency, accountability, justice, efficiency, sustainability, and welfare become a value that integrates the economic dimension with the moral dimension in Islamic leadership.

In Islamic educational institutional practices, leadership does not exist in isolation but operates within a cultural ecosystem that shapes patterns of interaction and collective identity. Schein (2010) emphasized that organizational culture is the primary medium for internalizing values, as values are only effective when embodied in institutional customs and symbols. In madrasas, values such as brotherhood, deliberation, and role models form the foundation for a distinctive work culture. A study by Bush and Glover (2014) showed that values-based leadership contributes to organizational stability when leaders are able to align the institutional vision with daily practices. Thus, Islamic leadership in madrasas is realized not only through formal policies but also through the construction of a consistent and reflective organizational culture. This ecosystem provides a space for the formation of a leadership identity rooted in Islamic values.

Leadership identity, from an educational perspective, is understood as a self-construction process formed through experience, social relations, and the internalization of organizational values. Day and Harrison (2007) explain that leadership identity develops through repeated interactions between individuals and their social context. In the madrasah environment, this process is reinforced by the practice of trusting, the instilling of values, and the role models of senior leaders.

This aligns with Komives et al.'s (2005) view that leadership identity is formed through active participation in a community of values. Therefore, the formation of an Islamic leadership identity does not occur instantly, but rather through a continuous institutional education process. The madrasah ecosystem serves as a social space where aspiring leaders learn to integrate managerial competencies with spiritual integrity in their daily practices.

Although Islamic leadership literature has grown, most studies remain normative and have not yet been fully developed as systematic cadre development models. Al Kandari & Thomas (2009) point out that many Islamic leadership studies focus on describing values without offering applicable leadership regeneration designs. Meanwhile, Bush (2020) emphasizes that the sustainability of educational organizations depends heavily on planned cadre development mechanisms. This gap between the normative dimension and operational design poses a challenge in the madrasah context. Islamic leadership requires further elaboration to translate into

concrete cadre development strategies within the institutional ecosystem. Therefore, integrating leadership identity formation with the cadre development model framework is an important conceptual agenda to develop.

### **3. Islamic Religious Education and the Challenges of Contextualizing Values**

The concept of teacherpreneurship developed in educational leadership literature in response to the need for innovation within school organizations. Berry (2014) explains that teacherpreneurship enables teachers to act as instructional leaders and change agents without having to abandon their pedagogical practices. This perspective broadens the understanding of leadership from a structural position to a distributed professional capacity. York-Barr and Duke (2004) emphasize that effective teacher leadership is based on collaboration and professional influence, not simply formal authority. Within this framework, teacherpreneurship serves as a medium for developing leadership capacity that emerges from daily practice. This concept opens up space for more organic cadre development, where prospective leaders are formed not through mere administrative appointments but through a participatory process that fosters competence, credibility, and collective influence within the educational ecosystem. Leadership cadre development in this study also extends to the realm of economic governance. This is important because a leader of an educational institution is not only required to be able to manage people, but also resources. Sharia economic governance provides an arena for prospective leaders to learn to manage resources based on the principles of trust, transparency, accountability, justice, efficiency, and welfare. The involvement of teachers or prospective leaders in managing productive activities can be an important experience in building leadership capacity. They learn that economic resources are not just financial instruments, but a trust that must be managed to support educational goals. In this context, sharia economic governance becomes part of leadership formation. Prospective leaders learn to make economic decisions while considering ethical and social aspects. Thus, the economic independence of the madrasah is inseparable from the development of cadres. The stronger the leadership and entrepreneurial capacity of the madrasah community, the greater the institution's opportunity to sustainably develop productive resources.

When contextualized within Islamic education, teacherpreneurship acquires a deeper normative dimension through the integration of the values of trust, sincerity, and spiritual responsibility. Beekun and Badawi (1999) assert that Islamic leadership requires consistency between professional competence and moral integrity. Therefore, Islamic teacherpreneurship represents not only learning innovation but also a leadership spirit based on good morals. In the madrasah environment, teacher innovation becomes a means of developing leadership character through the gradual granting of mandate and trust. This perspective aligns with Al-Buraey's (2005) view, which emphasizes the importance of developing individual capacity within a framework of collective values. Thus, Islamic teacherpreneurship can be understood as a cadre development strategy that integrates professional creativity with the formation of an Islamic leadership identity.

As a cadre development strategy, Islamic teacherpreneurship operates through mechanisms of empowerment and distributed responsibility within the organization. Day and Sammons (2016) demonstrated that distributed leadership strengthens organizational capacity when individuals are given the space to take initiative and lead innovative projects. In the madrasah context, empowering teachers to develop programs, manage activity units, or lead work teams provides an effective medium for leadership learning. Yukl (2013) explains that direct leadership experience shapes self-efficacy and long-term leadership readiness. Thus, Islamic teacherpreneurship is not merely a pedagogical approach, but rather a systemic leadership incubation process. Through focused, valuesbased innovation practices, teachers are shaped into future leaders with transformational capacity and spiritual integrity.

However, the integration of Islamic teacherpreneurship and transformational leadership within the framework of madrasah cadre development has not been widely conceptually elaborated in academic literature. Berry (2014) places teacherpreneurship within the framework of professional leadership, while Bass and Riggio (2006) emphasize the transformational dimension as a driver of organizational change. However, the synthesis of these two perspectives within the context of Islamic education has rarely been developed as a structured cadre development model. This gap indicates the need for conceptual reconstruction that connects values-based teacher innovation with a transformational vision within the madrasah ecosystem. This integration has the potential to produce an Islamic leadership cadre development model that is not only managerially effective but also morally and spiritually sound as a foundation for the institution's sustainability.

### C. METHOD

This research uses a qualitative approach with a case study design to deeply understand the practice of Islamic leadership cadre formation in the real context of madrasahs. The qualitative approach was chosen because this research focuses on exploring the meanings, processes, and social dynamics that shape the integration of Islamic teacherpreneurship and transformational leadership within the institutional ecosystem. Creswell and Poth (2018) explain that qualitative research is effective for exploring complex and contextual phenomena, especially when the research goal is conceptual reconstruction based on empirical experience. Case studies are used because they allow researchers to examine contemporary phenomena within clear system boundaries, as emphasized by Yin (2018). With this design, the research is directed at understanding cadre formation patterns holistically, rather than simply measuring separate variables.

The research was conducted at Madrasah Aliyah Al-Irtiqo' Malang as the study locus, considering that this institution develops cadre development practices based on trust, teacher innovation, and strengthening participatory organizational culture. The research informants consisted of the madrasah principal, vice principal, senior teachers, and teachers involved in the institutional development program. Data were collected through in-depth interviews, participant observation, and documentation

studies to capture the value practices and interaction dynamics within the organization. Source and method triangulation techniques were used to ensure the credibility of the findings, as suggested by Lincoln and Guba (1985) in the trustworthiness framework of qualitative research. This approach enabled researchers to obtain a comprehensive picture of the cadre development process that takes place within the madrasah ecosystem.

Data analysis was conducted simultaneously through the stages of data reduction, data presentation, and conclusion drawing as formulated by Miles, Huberman, and Saldaña (2014). This process involved thematic coding to identify patterns of value integration, mandate-granting mechanisms, and innovation practices that shape leadership identity. Data interpretation was conducted reflectively, taking into account the cultural context and institutional values to ensure the model reconstruction was in line with empirical reality. Conceptual validity was maintained through discussions among researchers and cross-examination with informants to ensure appropriateness of meaning. With this procedure, the research not only produced a description of cadre development practices but also reconstructed a conceptual model based on field findings and connected to the theoretical framework.

## **D. RESULTS AND DISCUSSION**

### **1. Cadre Development Pattern Based on Trust and Exemplary Behavior**

In-depth interviews with the principal and senior teachers indicate that the cadre formation pattern at Madrasah Aliyah Al-Irtiqo' Malang takes place through a gradual and measured mechanism of granting mandates. These mandates are not given in the form of direct structural positions, but rather through program assignments, small team leadership, and responsibility for specific institutional projects (Interview, 2025). Participatory observation by the researcher during meetings and internal coordination processes shows that each mandate is always accompanied by value guidance, not just performance targets (Observation, 2025). Documentation studies of meeting minutes and assignment letters show a consistent and hierarchical distribution of responsibilities (Documentation, 2025). These findings indicate that cadre formation is understood as a process of learning leadership through real-world practice, where teachers learn to manage responsibilities while building collective trust within the madrasah ecosystem.

In addition to providing a mandate, the principal's exemplary role plays a central role in shaping a values-based cadre development pattern. In interviews, several teachers stated that the principal's consistency in making transparent, deliberation-based decisions is a key reference in learning leadership (Interview, 2025). Researchers directly observed that the principal did not dominate the forum, but encouraged participation and provided space for argumentation before making decisions (Observation, 2025). This attitude fosters a constructive and discursive culture.

Strengthening the internalization of the values of trust and shared responsibility. Internal policy documentation shows that the principles of collectivism and role-sharing are explicitly stated in the madrasah's work guidelines (Documentation, 2025). Thus, exemplary behavior is not merely symbolic but is embodied in daily managerial practices, serving as a medium for leadership learning for cadres.

The distribution of responsibilities within the cadre formation process also indicates a systemic leadership incubation process, although it is not formalized as a written succession program. Teachers deemed to have initiative and commitment are given the opportunity to lead activity units or strategic projects as a form of capacity testing (Interview, 2025). Researchers noted that evaluation of the implementation of mandates is conducted through a joint reflection forum, not simply an administrative report (Observation, 2025). This process allows cadres to receive feedback and continuously improve their leadership patterns. Activity report documents indicate continuity of assignments to the same individuals over a certain period as part of the leadership maturation process (Documentation, 2025). These findings demonstrate that cadre formation in madrasahs occurs through a cycle of practice, reflection, and improvement, strengthening the formation of a leadership identity based on experience and values.

## **2. Islamic Teacherpreneurship Practices in Building Leadership Capacity**

The results of the study indicate that the practice of Islamic teacherpreneurship at Madrasah Aliyah Al-Irtiqo' Malang developed through the innovation space provided to teachers to design and implement learning programs and institutional activities. In in-depth interviews, several teachers stated that they were encouraged to develop program ideas independently as long as they remained aligned with the madrasah's vision (Interview, 2025). The researcher observed that these initiatives were not only facilitated but also rewarded through internal appreciation forums and reflective evaluations (Observation, 2025). Documentation studies of activity proposals and implementation reports demonstrated consistent structural support for teacher innovation (Documentation, 2025). This practice demonstrates that innovation is not positioned solely as an individual activity, but rather as a leadership learning process that fosters courage in decision-making, collective responsibility, and an orientation toward institutional well-being.

The practice of Islamic teacherpreneurship is also reflected in a pattern of initiative-taking based on the values of amanah (trust) and moral responsibility. Interviews with teachers leading activity units indicate that they view amanah not merely as an administrative task, but as a trust whose integrity must be maintained (Interview, 2025). Researchers observed that before the program was implemented, a value discussion was always held, emphasizing the alignment between the activity's objectives and the principles of akhlaq al-karimah (Observation, 2025). Program planning documents show that each activity includes character-building objectives in addition to technical targets (Documentation, 2025). This process fosters a reflective

awareness that innovation must go hand in hand with ethical responsibility. Thus, Islamic teacherpreneurship in madrasas not only fosters professional creativity but also builds a moral foundation that strengthens leadership capacity in a sustainable manner.

Furthermore, teacherpreneurship practices in madrasas serve as a medium for leadership incubation through direct experience leading teams and managing resources. Teachers involved in program development are empowered to develop strategies, delegate tasks, and conduct evaluations with their teams (Interview, 2025). Researchers noted that this process fosters intellectual stimulation and individual consideration in internal interactions (Observation, 2025). Documentation studies of activity reports indicate that evaluation results are always accompanied by value reflection as part of institutional learning (Documentation, 2025). These findings indicate that Islamic teacherpreneurship serves as a space for practicing experiential, transformational leadership. Through these practices, teachers not only develop managerial capacity but also build a leadership identity aligned with the madrasah's vision and values.

**Table 1. Integrative Matrix of Islamic Teacherpreneurship Practices in the Formation of Value-Based Transformational Leadership**

| <b>Practice Empirical Islamic Teacherpreneurship</b>                             | <b>Dimensions Transformational Leadership Which Internalized</b>                                                                  | <b>Formed Islamic Leadership Values</b>                                                                |
|----------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|
| Trust-based management of strategic programs and activity units                  | Idealized Influence – teacher builds credibility, exemplary behavior, And trust collectively through not quite enough real answer | Trust as a moral commitment, integrity in maintaining trust, and consistency between vision and action |
| Development innovation learning and project institutional based madrasah needs   | Intellectual Stimulation – push creativity, solution problems, and courage take strategic decisions                               | Professional ijihad, responsible creativity, and orientation towards institutional interests           |
| Practice mentoring and mentoring between teachers in program development         | Individualized Consideration – attention to individual development, personal capacity building                                    | Education, brotherhood, And concern collective in build community learners                             |
| Strengthening collective vision through program discussion and reflection forums | Inspirational Motivation – formation commitment                                                                                   | Maslahah, social responsibility, and internalization of good                                           |

|  |                                                             |                           |
|--|-------------------------------------------------------------|---------------------------|
|  | together towards the direction and goals of the institution | morals in decision making |
|--|-------------------------------------------------------------|---------------------------|

### 3. Strengthening and Inhibiting Factors of Cadre Development

Research findings indicate that the main strengthening factors for cadre formation at Madrasah Aliyah Al-Irtiqo' Malang lie in an organizational culture based on trust and a consistent collective vision. Interviews with the madrasah principal and senior teachers revealed that clarity of institutional direction is the foundation for every process of assigning responsibilities (Interview, 2025). Researchers observed that a culture of deliberation and openness strengthens a sense of ownership among teachers, allowing the cadre formation process to proceed without structural resistance (Observation, 2025). Documentation studies of the madrasah's strategic plan demonstrate the continuity of the vision across various leadership periods (Documentation, 2025). This consistency of values creates internal stability that enables the incubation process.

Leadership develops gradually. Thus, internal factors not only accelerate cadre development but also maintain value cohesion at each stage of a potential leader's development. On the other hand, this study also identified several inhibiting factors affecting the dynamics of cadre development. High administrative burdens and external regulatory demands often reduce the space for innovation and leadership reflection (Interview, 2025). Researchers observed that during certain periods, managerial focus was more absorbed in fulfilling formal reports than developing cadre capacity (Observation, 2025). Furthermore, time constraints due to busy academic schedules also affected the intensity of mentoring and program evaluation. Documentation of activity reports showed fluctuations in the frequency of reflection forums during periods of increased administrative burden (Documentation, 2025). These factors do not directly halt cadre development, but they have the potential to slow the process of leadership identity formation if not addressed through adaptive time management and role distribution.

Further analysis shows that the success of cadre development is determined by the madrasah's ability to manage the interaction between reinforcing and inhibiting factors in a balanced manner. In-depth interviews indicate that the madrasah principal consciously distributes administrative responsibilities to specific teams to maintain space for innovation (Interview, 2025). Researchers noted that when external pressures increase, internal deliberation forums are intensified to maintain value cohesion and collective motivation (Observation, 2025). Internal documentation indicates the existence of a task rotation mechanism as a strategy to reduce burnout and maintain the dynamics of cadre development (Documentation, 2025). These findings demonstrate that cadre development is not a linear process, but rather an adaptive one that requires visionary leadership to manage structural challenges without sacrificing the integrity of institutional values.

**Table 2. Integrative Matrix of Islamic Teacherpreneurship Practices in the Formation of Value-Based Transformational Leadership**

| <b>Organizational Factors</b>                             | <b>Impact on Process Cadre Development</b>                                                                         | <b>Implications to Sustainability Leadership</b>                                                |
|-----------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|
| Culture trust and consistent deliberation                 | Speed up formation trust, make it easier distribution of responsibilities, and strengthening collective commitment | Maintaining value stability and continuity vision long-term leadership                          |
| Clarity of vision and strategic direction of the madrasah | Provide an orientation framework in each cadre assignment and minimize role conflict.                              | Strengthening organizational cohesion and continuity of regeneration                            |
| Burden administrative and external regulations            | Reduces space for innovation and leadership reflection if not managed                                              | Potential slow down incubation leadership transformational                                      |
| Limitations time And busy academic agenda                 | Lower intensity mentoring and evaluation cadre formation                                                           | Requires a role distribution strategy so that the cadre development process remains sustainable |

The results of data triangulation through in-depth interviews, participant observation, and documentation studies indicate that leadership cadre development at Madrasah Aliyah Al-Irtiqo' Malang takes place through the integration of gradual mandates, values-based teacher innovation practices, and the consistent strengthening of a culture of deliberation. Interview data show that mandates are understood as a leadership learning mechanism, not simply a distribution of administrative tasks (Interview, 2025). Observations indicate that the deliberation and reflection process provides a space for collective vision formation and intellectual stimulation for teachers (Observation, 2025). Meanwhile, program documentation and activity reports demonstrate the continuity of a structured distribution of responsibilities (Documentation, 2025). These findings indicate that cadre development practices do not occur sporadically, but rather form a systemic pattern in which professional innovation, moral exemplarity, and individual empowerment are interconnected within the madrasah ecosystem.

When analyzed within the transformational leadership framework formulated by Bass (1985) and further developed by Bass and Riggio (2006), the findings of this study demonstrate the emergence of four main dimensions of transformational leadership in madrasah cadre development practices. Idealized influence is reflected in the exemplary behavior of the madrasah principal, who builds moral credibility through value consistency. Inspirational motivation is evident in the strengthening of

collective vision through deliberation forums and program reflection. Intellectual stimulation is present through the innovation space provided to teachers to design and develop institutional programs. Meanwhile, individualized consideration is evident in the practice of mentoring and granting mandates according to individual capacity. However, these findings also indicate that these transformational dimensions are not value-neutral, but rather are informed by the principles of trustworthiness and good morals, thus enriching the theoretical construction of transformational leadership in the context of Islamic education.

From an Islamic leadership perspective, the findings of this study indicate that cadre formation practices in madrasas are not only oriented towards organizational effectiveness but also towards the formation of moral integrity as the foundation of leadership. Beekun and Badawi (1999) emphasized that Islamic leadership is rooted in trust and ethical accountability, not merely managerial competence. Empirical findings demonstrate that the provision of trust in madrasas is understood as an institutional education process that fosters a sense of spiritual responsibility. This reinforces the concept of leadership identity, as proposed by Day and Harrison (2007), that leadership identity is formed through the interaction of values and repeated social experiences. In the madrasah context, this identity is not constructed through formal appointments, but rather through consistent value practices within the organizational ecosystem. Thus, these findings demonstrate that Islamic leadership and leadership identity operate simultaneously in the cadre formation process, which is based on experience and internalization of values.

When linked to teacherpreneurship theory, the practice of Islamic teacherpreneurship in madrasas expands the concept of teacher leadership as described by Berry (2014), which positions teachers as agents of change within the organization. Research findings indicate that teacher innovation is not simply a pedagogical activity, but a leadership incubation mechanism through experience leading programs and work teams. This perspective aligns with the concept of distributed leadership proposed by Spillane (2006), which states:

Leadership is understood as a collective practice distributed throughout the social interactions of an organization. However, in the madrasah context, this distribution of leadership is framed by the values of trust and moral responsibility, making it not merely a managerial strategy but also a character-building process. Thus, Islamic teacherpreneurship serves as an applied mechanism that bridges transformational theory and Islamic leadership in concrete and contextual cadre development practices.

In the contemporary educational context characterized by digital disruption, increasing demands for public accountability, and regulatory complexity, the findings of this study demonstrate the strategic relevance of a values-based cadre development model. Islamic educational institutions today are not only required to adapt to technological changes and performance-based management, but also to maintain consistent moral integrity in their governance. Islamic teacherpreneurship practices that encourage innovation from within the organization respond to the need for

flexibility and creativity in facing external dynamics. At the same time, the integration of transformational dimensions ensures that change is not merely technocratic, but rather guided by a collective vision and institutional values. These findings demonstrate that Islamic leadership cadre development can be a strategy for institutional sustainability, as it is able to manage change without losing the foundation of *akhlaq al-karimah* (moral virtue) as the madrasah's identity.

Based on the overall analysis, this study concludes that the integration of transformational leadership and Islamic teacherpreneurship within the madrasah ecosystem results in a systemic, adaptive, and values-based cadre formation pattern. Transformational leadership provides a framework for organizational change through vision, inspiration, and empowerment, while Islamic leadership enriches these dimensions with trust and moral accountability. Islamic teacherpreneurship serves as an operational mechanism that bridges both paradigms through innovative practices, gradual trust transfers, and the formation of leadership identity. This synthesis demonstrates that Islamic leadership cadre formation is not solely achieved through structural appointments, but through an experience-based incubation process and value internalization. These findings form the basis for the reconstruction of the Islamic leadership cadre formation model within the madrasah ecosystem, which will be explained in the next section.

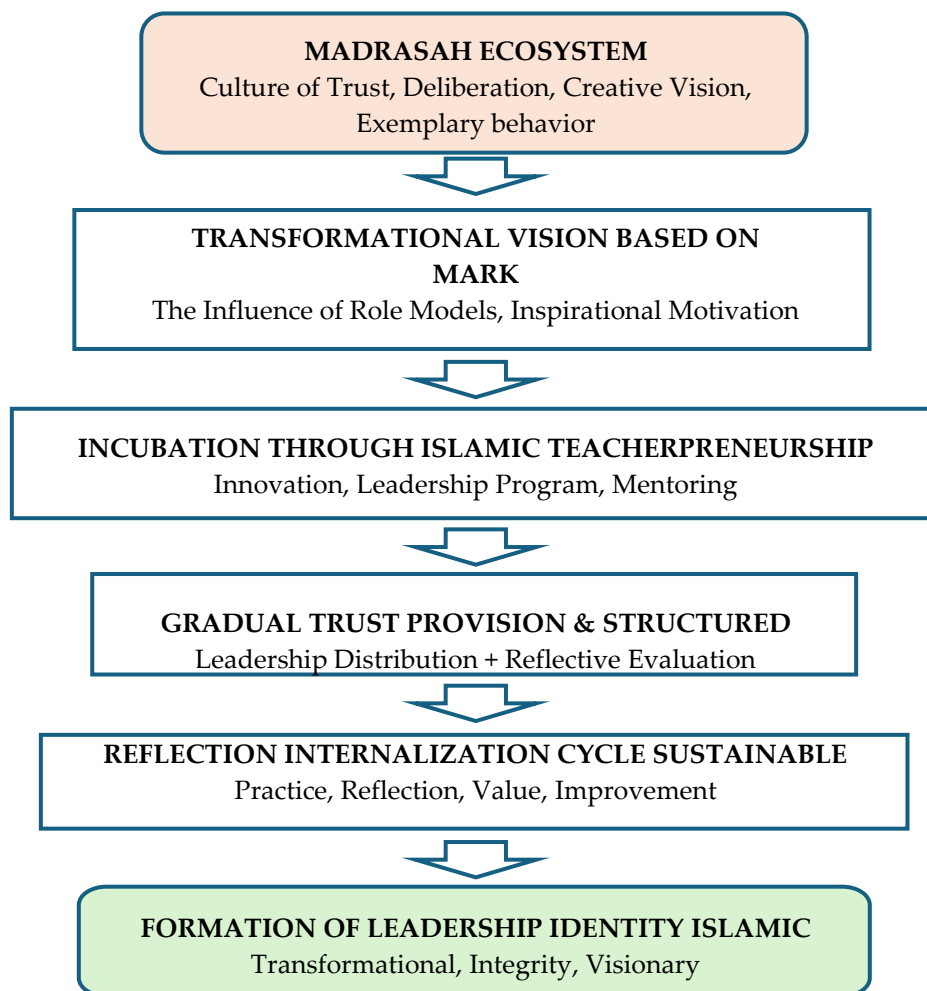
#### **4. Reconstruction of the Islamic Leadership Cadre Development Model**

The reconstruction of the Islamic leadership cadre model in this study is built on four main components that are mutually integrated within the madrasah ecosystem. The first component is the Value-Based Transformational Vision, which is an institutional direction that is oriented not only towards organizational effectiveness but also towards the internalization of *akhlaq al-karimah* (moral virtue) as the foundation of leadership. This vision serves as a normative framework that guides every cadre development practice. The second component is Leadership Incubation through Islamic Teacherpreneurship, which is a process of empowering teachers through innovation, program management, and project leadership as a transformational training space. This incubation serves as a medium for leadership learning based on real-life experiences, so that prospective leaders not only understand the concept but also experience firsthand the dynamics of responsibility, decisionmaking, and value reflection in institutional practice.

The third component of this model is the Gradual and Structured Trust, which serves as the primary mechanism in the cadre development process. The trust is granted progressively according to individual capacity, resulting in a continuous leadership maturation process. Each assignment stage is accompanied by a reflective evaluation that emphasizes the balance between performance achievement and moral integrity. The fourth component is the Internalization Loop, a recurring cycle of practice, reflection, and improvement within the madrasah ecosystem. This cycle ensures that leadership experience does not stop at the execution of tasks but is processed into value learning that shapes Islamic leadership identity. Through this

loop, cadre development is not linear, but rather develops dynamically and adapts to changes in the institutional context.

These four components do not stand alone, but rather form a mutually reinforcing system within the cadre development structure. A values-based transformational vision serves as the normative foundation that guides the incubation process through Islamic teacherpreneurship. This incubation is then operationalized through the gradual granting of mandates as a concrete form of leadership distribution. Each mandate practice enters a cycle of internalization through reflection and evaluation, which further strengthens the collective vision and expands the cadre's capacity. Thus, this model forms a circular structure that enables sustainable cadre development. The relationships between these components demonstrate that Islamic leadership in madrasas is built through the interaction of values, experience, and organizational transformation.



**Figure 1. Islamic Leadership Cadre Development Model Based on the Integration of Transformational Leadership and Islamic Teacherpreneurship in the Madrasah Teacherpreneurship Ecosystem**

The model reconstructed in this study illustrates that Islamic leadership cadre formation occurs within a circular structure rooted in the madrasah ecosystem. This ecosystem, characterized by a culture of trust, deliberation, and collective vision,

serves as the foundation for the formation of a values-based transformational vision. This vision is then operationalized through leadership incubation based on Islamic teacherpreneurship, where teachers are given space for innovation and real responsibility. This process continues through the gradual and structured provision of trust that allows for the maturation of leadership capacity. Each leadership experience enters a cycle of internalization through value reflection and evaluation, thus continuously shaping an Islamic leadership identity. This model demonstrates that cadre formation is not merely an administrative process, but rather a mutually reinforcing mechanism for the transformation of values and capacities within the institutional ecosystem.

The Islamic leadership cadre model reconstructed in this study contributes to the development of transformational leadership theory by adding a normativespiritual dimension that has not been explicitly elaborated in its original framework. Transformational leadership, as formulated by Bass, emphasizes vision, inspiration, and empowerment as the drivers of organizational change. However, the findings of this study indicate that in the madrasah context, these dimensions gain legitimacy and sustainability when imbued with the principles of amanah (trustworthiness) and akhlaq alkarimah (good morals). Thus, this model broadens the understanding that transformational effectiveness depends not only on the capacity to motivate and stimulate intellectually, but also on the moral integrity internalized within the organizational structure. This contribution is conceptual because it contextualizes transformational leadership within an Islamic educational ecosystem based on transcendental values.

In relation to Islamic leadership literature, this model shifts the normative approach toward a systemic operational framework in the cadre development process. Islamic leadership is no longer understood merely as a description of values such as trustworthiness and justice, but as a structured mechanism for leadership regeneration through the incubation of experiences and the internalization of values. Furthermore, this research expands the concept of teacherpreneurship by integrating it as a leadership cadre development strategy, not simply a pedagogical innovation. Islamic teacherpreneurship is positioned as a bridge between spiritual values and transformational practices within organizations. Thus, this model contributes to enriching the discourse on Islamic educational leadership by synthesizing modern paradigms and traditional Islamic values within a contextual and applicable cadre development framework.

Practically, the Islamic leadership cadre development model developed in this study can serve as a strategic reference for other Islamic schools facing the challenges of leadership regeneration and institutional sustainability. This model offers an approach that does not rely on a single figure, but rather builds a leadership incubation system through gradual mandate-building, values-based innovation, and a continuous cycle of reflection. Islamic schools seeking to develop transformational leadership can adapt this framework to suit their cultural context and available resources. The integration of a values-based vision, Islamic teacherpreneurship, and

distributed leadership enables the creation of an organization that is both adaptive and morally robust. Thus, this model has practical relevance as a guide for strengthening leadership capacity in Islamic education amidst the dynamics of contemporary change.

## E. CONCLUSION

This study confirms that the development of Islamic leadership within the madrasah ecosystem does not occur administratively, but rather through a systemic mechanism that integrates a values-based transformational vision, leadership incubation through Islamic teacherpreneurship, gradual mandate-giving, and a continuous cycle of reflective internalization. The findings indicate that effective cadre development practices do not depend solely on charismatic figures, but on the construction of an organizational culture that consistently instills trustworthiness and noble morals. The incubation process through teacher innovation becomes a real leadership learning space, where experience in managing programs and teams forms a leadership identity that is tested practically and morally.

## REFERENCES

1. Al-Buraey, M. A. (2005). *Islamic principles of administration: A contemporary perspective*. London, UK: Ashgate Publishing.
2. Bass, B. M., & Riggio, R. E. (2006). *Transformational leadership*. Mahwah, NJ: Lawrence Erlbaum Associates.
3. Bass, B. M. (1985). *Leadership and performance beyond expectations*. New York, NY: Free Press.
4. Beekun, R. I., & Badawi, J. A. (1999). *Leadership: An Islamic perspective*. Beltsville, MD: Amana Publications.
5. Berry, B. (2014). *Teacherpreneurs: Innovative teachers who lead but don't leave*. San Francisco, CA: Jossey-Bass.
6. Bush, T. (2020). *Theories of educational leadership and management*. London, UK: Sage Publications.
7. Bush, T., & Glover, D. (2014). School leadership models: What do we know?. *School Leadership & Management*, 34(5), 553–571. <https://doi.org/10.1080/13632434.2014.928680>
8. Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches*. Thousand Oaks, CA: Sage Publications.
9. Day, C., & Sammons, P. (2016). *Successful school leadership*. Reading, UK: Education Development Trust.
10. Day, D. V., & Harrison, M. M. (2007). A multilevel, identity-based approach to leadership development. *Human Resource Management Review*, 17(4), 360–373. <https://doi.org/10.1016/j.hrmr.2007.08.007>
11. Hallinger, P. (2011). Leadership for learning: Lessons from 40 years of empirical research. *Journal of Educational Administration*, 49(2), 125–142. <https://doi.org/10.1108/09578231111116699>

12. Komives, S. R., Owen, J. E., Longerbeam, S. D., Mainella, F. C., & Osteen, L. (2005). Developing a leadership identity: A grounded theory. *Journal of College Student Development*, 46(6), 593–611. <https://doi.org/10.1353/csd.2005.0061>
13. Leithwood, K., & Jantzi, D. (2006). Transformational school leadership for large-scale reform. *School Effectiveness and School Improvement*, 17(2), 201–227. <https://doi.org/10.1080/09243450600565829>
14. Leithwood, K., Harris, A., & Hopkins, D. (2020). Seven strong claims about successful school leadership revisited. *School Leadership & Management*, 40(1), 5–22. <https://doi.org/10.1080/13632434.2019.1596077>
15. Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage Publications.
16. Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A method sourcebook*. Thousand Oaks, CA: Sage Publications.
17. Robinson, V. M. J., Lloyd, C. A., & Rowe, K. J. (2008). The impact of leadership on students' outcomes. *Educational Administration Quarterly*, 44(5), 635–674. <https://doi.org/10.1177/0013161X08321509>
18. Schein, E. H. (2010). *Organizational Culture and leadership*. San Francisco, CA: JosseyBass.
19. Spillane, J. P. (2006). *Distributed leadership*. San Francisco, CA: Jossey-Bass.
20. Yin, R. K. (2018). *Case study research and applications: Design and methods*. Thousand Oaks, CA: Sage Publications.
21. York-Barr, J., & Duke, K. (2004). What do we know about teacher leadership? *Review of Educational Research*, 74(3), 255–316. <https://doi.org/10.3102/00346543074003255>
22. Yukl, G. (2013). *Leadership in organizations*. Boston, MA: Pearson.