

Islamic Values-Based Management and Teacher Performance in Madrasah Aliyah: Commitment and Spiritual Intelligence

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ABSTRACT. This study examines the relationship between Islamic Values-Based Management (IVBM) and teacher performance in Madrasah Aliyah, with organizational commitment as a mediating variable and spiritual intelligence as both a direct predictor and a moderating variable. Using a quantitative explanatory design, data were collected from 297 teachers of public and private Madrasah Aliyah in Padang and Bengkulu, Indonesia. The data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS 4.0. The findings show that IVBM has a strong and significant effect on organizational commitment. Organizational commitment and spiritual intelligence also have significant positive effects on teacher performance. However, the direct effect of IVBM on teacher performance is not significant when organizational commitment and spiritual intelligence are included in the model. The indirect effect of IVBM on teacher performance through organizational commitment is significant, indicating that organizational commitment serves as the main mechanism through which Islamic managerial values are linked to teacher performance. The moderating effects of spiritual intelligence are not significant, suggesting that spiritual intelligence functions more clearly as a personal resource that directly supports teacher performance rather than as a boundary condition in the proposed model. Multigroup analysis shows no significant differences in structural relationships across institutional status or location. This study contributes to Islamic education management literature by demonstrating that Islamic values become organizationally effective when they are institutionalized in governance practices and internalized as teachers' commitment to madrasah goals.

Keywords: *Islamic Values-Based Management; Organizational Commitment; Spiritual Intelligence; Teacher Performance; Madrasah Aliyah.*



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INTRODUCTION

Improving the quality of Islamic education is closely related to the capacity of madrasahs to develop human resources who are academically competent, morally responsible, and spiritually grounded (Novita et al., 2026; Wahidaini et al., 2025; Zh et al., 2026). In Indonesia, Madrasah Aliyah is expected to prepare graduates who are able to participate in contemporary social, economic, and technological life while maintaining Islamic identity and moral integrity. This expectation has become increasingly demanding in the context of globalization, digital transformation, quality assurance, and public accountability (Attalla et al., 2024; Dermawan et al., 2026; Memoire, 2024; Tohir et al., 2026). In recent years, madrasah governance has also been strengthened through national reform initiatives such as Madrasah Education Quality Reform,

Madrasah Self-Evaluation (EDM), electronic-based Madrasah Work Plan and Budgeting (e-RKAM) (Madrasah Reform, 2024), Asesmen Kompetensi Madrasah Indonesia (AKMI) (Project Management Unit, 2024), continuous professional development for teachers and education personnel, and EMIS 4.0 (Ananta et al., 2026; Indah, 2021; Indasari, 2026). These initiatives indicate that madrasah quality improvement is no longer limited to curriculum and infrastructure, but also includes planning, budgeting, accountability, data-based decision-making, teacher development, and institutional governance (Syaifullah et al., 2026).

Despite these reform initiatives, quality disparities among madrasahs remain an important concern. The accreditation data used in this study indicate that only about 23% of Madrasah Aliyah in West Sumatra and 29% in Bengkulu reached the highest accreditation category during 2019-2024 (Susetyo & N. Ummu Athiyah, 2021). These figures suggest that most Madrasah Aliyah in both provinces were still outside the top accreditation level. Such disparities cannot be explained only by infrastructure or administrative compliance. They may also reflect differences in leadership practices, work culture, teacher professionalism, organizational commitment, and the institutional capacity to translate Islamic values into daily managerial routines. Therefore, the problem is not merely whether madrasahs possess Islamic symbols, but whether Islamic values are systematically embedded in planning, decision-making, supervision, performance evaluation, accountability, and teacher development (Burhanuddin & Yandy, 2026; Ridhokusumo et al., 2024; Waruwu, 2025).

Islamic Values-Based Management (IVBM) is relevant to this issue because it positions Islamic ethical principles as operational norms of institutional governance (Afifah et al., 2025). Values such as *amanah*, *'adl*, *ihsan*, *shura*, *sidq*, *mas'uliyah*, and *itqan* provide a moral and managerial foundation for how madrasah leaders make decisions, how teachers perform their professional duties, and how organizational members hold one another accountable (Isnayanti et al., 2026; Naomi et al., 2026). In a managerial context, *amanah* refers to accountability in carrying out institutional responsibilities; *'adl* refers to fairness in task distribution, supervision, and evaluation; *ihsan* reflects the pursuit of excellence in teaching and service; *shura* refers to participatory decision-making; *sidq* supports honesty and transparency in administration; *mas'uliyah* strengthens responsibility; and *itqan* emphasizes discipline, professionalism, and quality-oriented work (Warisno et al., 2023). Thus, IVBM should not be treated merely as symbolic religiosity, but as a governance system that connects spiritual orientation, ethical conduct, and professional standards in Islamic educational institutions.

Previous studies have shown that Islamic leadership (Alqhaiwi et al., 2023; Aprilianto et al., 2025), religiosity, organizational culture, work motivation, organizational commitment, and job satisfaction (Atika et al., 2025; Tlaiss, 2015) are related to teacher performance in madrasah and Islamic school contexts. Other studies also indicate that organizational commitment contributes to teacher discipline, loyalty, responsibility, and professional performance (Branine & Pollard, 2010; Listiyasari et al., 2026; Muhtasor et al., 2025). In addition, recent evaluations of EDM e-RKAM show that madrasah reform programs have strengthened transparency and accountability in budget planning, although the quality of self-evaluation and its contribution to learning improvement still require further strengthening (Mulazid et al., 2026; Wijaya et al., 2025). These findings suggest that madrasah quality improvement requires not only formal policy instruments, but also ethical leadership, internal commitment, professional supervision, and value-based organizational practices.

However, the relationship between Islamic values in management (IVBM) and teacher performance remains incompletely explained. While some studies highlight the direct impact of Islamic leadership, others argue value-based management relies on organizational and psychological mechanisms (Waruwu, 2025). Thus, Islamic values may only enhance performance when institutionalized in governance and internalized as organizational commitment. This highlights the

need to examine not just whether IVBM affects performance, but how and under what conditions these values translate into professional behavior.

This study proposes organizational commitment as a mediating mechanism in the relationship between IVBM and teacher performance. Organizational commitment refers to teachers' emotional attachment, loyalty, responsibility, and willingness to contribute to institutional goals. Commitment theory explains that individuals who identify with their organization tend to show stronger involvement, discipline, and readiness to work beyond minimum formal requirements (Jaros, 2007; Meyer & Allen, 1991). In the madrasah context, organizational commitment may have both professional and religious meanings because teaching is often interpreted not only as employment, but also as service, responsibility, and moral contribution to Islamic education. Therefore, IVBM is expected to improve teacher performance primarily when Islamic managerial values are internalized as commitment to the madrasah.

This study also positions spiritual intelligence as both a direct predictor of teacher performance and a possible moderating variable. Spiritual intelligence refers to the capacity to construct meaning, maintain ethical awareness, align actions with transcendent values, and remain morally consistent under pressure (King, 2008; Zohar & Marshall, 2000). In Islamic education, spiritual intelligence is highly relevant because teachers are expected to integrate professional competence with moral responsibility and spiritual consciousness. Teachers with higher spiritual intelligence may be better able to interpret teaching as meaningful work, regulate ethical behavior, and connect professional tasks with worship, service, and social responsibility. Therefore, spiritual intelligence may directly strengthen teacher performance and may also influence the extent to which IVBM and organizational commitment are translated into performance.

Based on these theoretical considerations, this study contributes to Islamic education management literature in three ways. First, it conceptualizes IVBM as an organizational governance mechanism rather than merely a normative religious expression. Second, it explains the psychological mechanism through which Islamic managerial values may influence teacher performance by testing organizational commitment as a mediator. Third, it examines whether spiritual intelligence functions as a direct personal resource or as a moderating condition in the relationship among IVBM, organizational commitment, and teacher performance. This approach is expected to provide a more precise explanation of how Islamic values become operationally meaningful in madrasah management.

Accordingly, this study aims to analyze the influence of IVBM on teacher performance in Madrasah Aliyah through a conceptual framework (illustrated in Figure 1) that positions IVBM as the exogenous variable and teacher performance as the endogenous variable. Within this proposed model, the study evaluates the mediating role of organizational commitment, tests spiritual intelligence as both a direct predictor and a moderating variable, and compares the strength of these structural relationships across public and private madrasahs in the Padang-Bengkulu context..

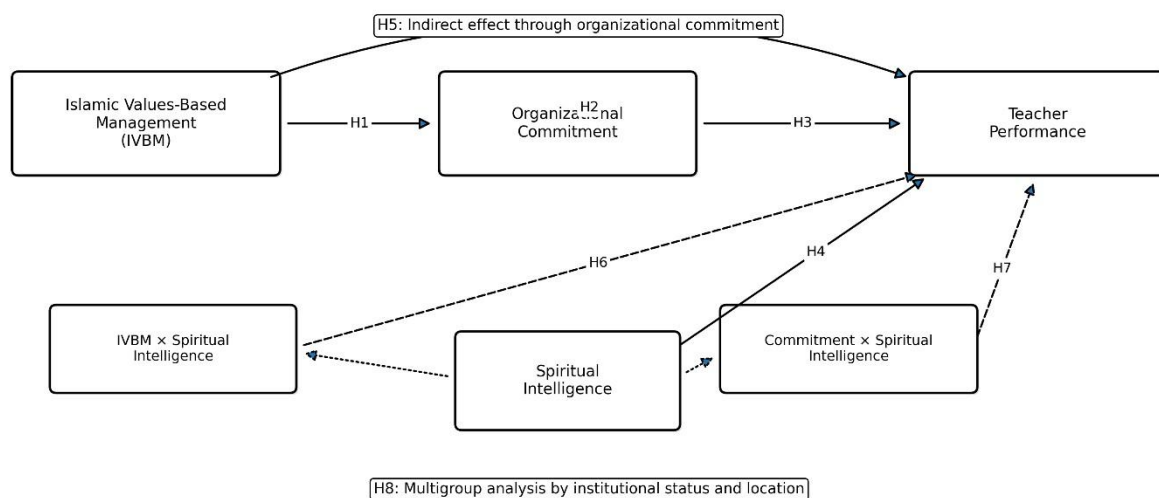


Figure 1. Conceptual Framework of the Study

processed (2026)

35 (11.8)
40 (13.5)
38 (12.8)
39 (13.1)
36 (12.1)
297 (100.0)

Table 1 shows that the respondents were relatively balanced across location and institutional status. Based on location, 144 respondents were from Bengkulu (48.5%) and 153 respondents were from Padang (51.5%). Based on institutional status, 153 respondents were from public madrasahs (51.5%) and 144 respondents were from private madrasahs (48.5%). This distribution was considered adequate for estimating the overall structural model and for conducting exploratory group comparisons.

The research instrument was developed in the form of a structured questionnaire consisting of four latent constructs: IVBM, organizational commitment, spiritual intelligence, and teacher performance. IVBM was operationalized through indicators reflecting *amanah*, *fairness*, *ihسان*, *shura*, honesty, accountability, supervision, and teacher development. Organizational commitment was measured through indicators reflecting teachers' institutional attachment, loyalty, responsibility, involvement, and willingness to contribute to madrasah goals (Alqhaiwi et al., 2023). Spiritual intelligence was measured through indicators reflecting meaning-making, spiritual awareness, ethical consistency, transcendental orientation, and the ability to connect work with moral and religious responsibility. Teacher performance was measured through indicators reflecting instructional planning, classroom implementation, assessment, professional responsibility, discipline, and participation in madrasah programs (Danielson, 2011). The questionnaire used a Likert-type response format to capture teachers' perceptions of each construct (Likert, 1932).

The instrument was reviewed by experts in Islamic education management from 3 to 14 March 2025 to assess content validity, indicator relevance, conceptual clarity, and suitability for the Indonesian madrasah context. A pilot test was conducted from 17 to 28 March 2025 to examine the clarity of item wording and the technical feasibility of questionnaire administration. Based on expert review and pilot testing, several item wordings were refined so that Islamic values were measured as managerial and work-culture practices rather than as general expressions of individual piety. This procedure was intended to strengthen the alignment between the theoretical definition of IVBM and its empirical indicators.

Data analysis was conducted using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS 4.0. PLS-SEM was selected because the proposed model included mediation, moderation, and multigroup comparison within a predictive-explanatory framework. The analysis proceeded in two stages: assessment of the measurement model and assessment of the structural model. The measurement model was evaluated using outer loadings, Cronbach's alpha, composite reliability, Average Variance Extracted (AVE), and discriminant validity. Outer loadings were evaluated to determine indicator reliability. Indicators with low loadings were interpreted carefully by considering both statistical criteria and theoretical relevance. Cronbach's alpha and composite reliability values of .70 or higher were considered acceptable for internal consistency, while AVE values of .50 or higher were used to assess convergent validity. Discriminant validity was assessed using the Fornell-Larcker criterion and the Heterotrait-Monotrait ratio (HTMT) (Ab Hamid et al., 2017).

The structural model was evaluated using collinearity statistics, path coefficients, t-values, p-values, confidence intervals, coefficient of determination (R^2), effect size (f^2), and predictive relevance (Q^2). Variance Inflation Factor (VIF) values were examined to ensure that collinearity did not distort the estimation of structural paths. The significance of direct effects, indirect effects, and interaction effects was tested through bootstrapping with 5,000 subsamples. The mediating role of organizational commitment was assessed by examining the indirect effect of IVBM on teacher performance through organizational commitment. The moderating role of spiritual intelligence was assessed by testing the interaction effects between IVBM and spiritual intelligence, and between organizational commitment and spiritual intelligence, on teacher performance.

Multigroup analysis was conducted to compare structural relationships across institutional status and location (Sarstedt et al., 2011). Institutional status was divided into public and private

madrasahs, while location was divided into Padang and Bengkulu. Because meaningful group comparison in PLS-SEM requires measurement equivalence, the interpretation of multigroup

analysis should be accompanied by the assessment of measurement invariance using the MICOM procedure (Kaur & Kaur, 2022). MICOM involves three stages: configural invariance, compositional invariance, and equality of composite mean values and variances. Therefore, if full MICOM results are not reported, PLS-MGA findings should be interpreted cautiously as exploratory evidence rather than as conclusive proof of group differences. Participation in the study was voluntary. Respondents were informed about the academic purpose of the research, and their responses were anonymized. The data were analyzed and reported only in aggregate form to protect the identity of individual teachers and participating madrasahs.

RESULT AND DISCUSSION

Result

The data analysis was conducted on 297 valid responses from Madrasah Aliyah teachers in Padang and Bengkulu. The proposed PLS-SEM model positioned IVBM as an exogenous variable, organizational commitment as a mediating variable, spiritual intelligence as both a direct predictor and a moderating variable, and teacher performance as the endogenous variable. The analysis was conducted using SmartPLS 4.0 with bootstrapping based on 5,000 subsamples to evaluate the significance of direct effects, indirect effects, interaction effects, and multigroup differences.

Descriptive statistics indicate that all constructs were perceived at relatively high levels by the respondents. The mean score of IVBM was 4.166 (SD = 0.428), organizational commitment was 4.164 (SD = 0.477), spiritual intelligence was 4.102 (SD = 0.546), and teacher performance was 4.109 (SD = 0.477). These results show that teachers generally gave positive evaluations of Islamic value-based managerial practices, institutional commitment, spiritual work orientation, and teacher performance in their madrasahs.

The measurement model was assessed using outer loadings, Cronbach's alpha, composite reliability, Average Variance Extracted (AVE), and discriminant validity. As shown in Table 2, all constructs demonstrated acceptable internal consistency. Organizational commitment, spiritual intelligence, and teacher performance met the recommended criteria for convergent validity. However, IVBM had several indicators with loadings below the preferred .70 threshold and an AVE below .50. Therefore, although IVBM was retained due to its acceptable reliability and theoretical relevance, its convergent validity should be interpreted cautiously.

Table 2. Measurement Model Assessment

Construct	Items	Loading Range	Cronbach's Alpha	Composite Reliability	AVE	Decision
IVBM	10	.421–.771	.842	.877	.425	Reliability acceptable; convergent validity requires caution
Organizational Commitment	6	.703–.784	.834	.878	.546	Acceptable
Spiritual Intelligence	7	.637–.818	.863	.895	.552	Acceptable
Teacher Performance	8	.681–.791	.896	.916	.578	Acceptable

Source: Output of statistical analysis (2026)

Discriminant validity was assessed using the Fornell-Larcker criterion and the Heterotrait-Monotrait ratio (HTMT). As summarized in Table 3, several Fornell-Larcker and HTMT results indicate potential discriminant validity concerns. These findings suggest that the constructs are empirically close and may contain conceptual overlap, particularly in the context of Islamic

education, where managerial values, commitment, spirituality, and teacher performance are closely related. Therefore, the structural results should be interpreted with caution, and future studies should refine the measurement indicators to improve construct distinctiveness.

Table 3. Discriminant Validity Review

Criterion	Pair / Construct	Result	Decision
Fornell-Larcker	IVBM, Organizational Commitment, Spiritual Intelligence, and Teacher Performance	Several square roots of AVE were lower than inter-construct correlations	Potential discriminant validity concern Above
HTMT	IVBM–Organizational Commitment	.917	recommended threshold Above
HTMT	Organizational Commitment–Teacher Performance	.935	recommended threshold Above
HTMT	Spiritual Intelligence–Teacher Performance	.945	recommended threshold Above
HTMT	Other pairs	.846–.879	Acceptable

Source: Output of statistical analysis (2026)

Structural Model Assessment

The structural model was evaluated using collinearity statistics, coefficient of determination, predictive relevance, path coefficients, and bootstrapping results. The collinearity assessment showed that all VIF values ranged from 1.000 to 3.868, below the threshold of 5, indicating that collinearity was not a critical issue in the model. As shown in Table 4, the model explained 57.6% of the variance in organizational commitment and 77.0% of the variance in teacher performance. The Q² values also indicate predictive relevance for both endogenous constructs.

Table 4. R-Squared and Q-Squared Values

Endogenous construct	R-squared	Q-squared	Interpretation
Organizational Commitment	0.576	0.568	Moderate explanatory power and predictive relevance
Teacher Performance	0.770	0.764	Substantial explanatory power and predictive relevance

Source: Output of statistical analysis (2026)

As clearly presented in Table 5, the analysis of the structural model revealed that three direct paths were statistically significant. Specifically, IVBM demonstrated a significant positive effect on organizational commitment, which provides empirical evidence supporting H1. Furthermore, both organizational commitment and spiritual intelligence exhibited significant positive impacts on overall teacher performance, thereby supporting H3 and H4. Conversely, the direct effect of IVBM on teacher performance yielded a non-significant result; therefore, H2 was not supported by the data. This crucial finding indicates that IVBM does not function as a direct predictor of teacher performance when other fundamental mechanisms, namely organizational commitment and spiritual intelligence, are simultaneously included in the comprehensive model.

Regarding the interaction variables, the moderating effects of spiritual intelligence were not statistically significant. Neither the interaction of IVBM × spiritual intelligence nor organizational commitment × spiritual intelligence significantly predicted teacher performance. Consequently, H6 and H7 were not supported. These analytical results confirm that spiritual intelligence does not moderate the relationship between IVBM and teacher performance, nor the established link between organizational commitment and teacher performance.

framed as exploratory evidence demonstrating model stability, rather than as conclusive proof of strict statistical equivalence across the compared groups.

Group	Path	Coefficients and difference	pMGA	Decision
Status	IVBM -> Organizational Commitment	Public 0.767; Private 0.764; diff. 0.002	.989	Not different
Status	IVBM -> Teacher Performance	Public 0.103; Private 0.070; diff. 0.033	.792	Not different
Status	Organizational Commitment -> Teacher Performance	Public 0.304; Private 0.430; diff. -0.126	.281	Not different
Status	Spiritual Intelligence -> Teacher Performance	Public 0.538; Private 0.442; diff. 0.097	.279	Not different
Location	IVBM -> Organizational Commitment	Bengkulu 0.769; Padang 0.753; diff. 0.016	.771	Not different
Location	IVBM -> Teacher Performance	Bengkulu 0.145; Padang -0.023; diff. 0.168	.135	Not different
Location	Organizational Commitment -> Teacher Performance	Bengkulu 0.310; Padang 0.452; diff. -0.142	.262	Not different
Location	Spiritual Intelligence -> Teacher Performance	Bengkulu 0.511; Padang 0.495; diff. 0.016	.889	Not different

Source: Output of statistical analysis (2026)

Discussion

The findings of this study provide a more precise explanation of how Islamic Values-Based Management (IVBM) is associated with teacher performance in Madrasah Aliyah. IVBM has a strong and significant effect on organizational commitment, while organizational commitment and spiritual intelligence significantly predict teacher performance. However, the direct effect of IVBM on teacher performance is not significant when organizational commitment and spiritual intelligence are included in the model. This indicates that Islamic managerial values do not automatically produce performance outcomes through formal institutional claims. Rather, they become effective when teachers internalize those values as institutional attachment, responsibility, loyalty, and willingness to contribute to madrasah goals.

The significant effect of IVBM on organizational commitment confirms that Islamic values can function as an organizational mechanism when translated into concrete managerial practices. Values such as *amanah*, *‘adl*, *ihسان*, *shura*, *sidq*, *mas’uliyah*, and *itqan* may shape teachers’ perceptions of fairness, accountability, participation, supervision, and institutional trust. When madrasah management is perceived as fair, transparent, participatory, and oriented toward professional improvement, teachers are more likely to develop stronger institutional commitment. This finding is consistent with commitment theory, which explains that individuals’ attachment to an organization is strengthened when they identify with organizational values, feel fairly treated, and perceive their work as meaningful (Fauzi et al., 2026; Jaros, 2007; Meyer & Allen, 1991). In the madrasah context, such commitment carries both professional and religious meanings because teaching is often understood as an educational responsibility and a form of moral service.

Organizational commitment also has a significant effect on teacher performance. This finding supports the argument that committed teachers tend to show stronger discipline, responsibility, involvement, and willingness to contribute beyond minimum formal requirements (Syakur et al., 2025). In this model, organizational commitment functions as a psychological bridge between value-based management and professional behavior. This result aligns with recent evidence

that organizational commitment contributes positively to teacher performance (Muhtasor et al., 2025) and with broader findings that teacher performance is shaped by leadership,

organizational culture, work motivation, commitment, and job satisfaction (Fadillah et al., 2024; Hasibuan & Purnama, 2025). Therefore, improving teacher performance in madrasahs requires not only technical supervision, but also ethical governance, professional recognition, fair task distribution, and meaningful teacher participation.

The non-significant direct effect of IVBM on teacher performance is theoretically important because it clarifies that Islamic Values-Based Management works primarily through organizational commitment rather than through a direct path. The significant indirect effect indicates an indirect-only mediation pattern. This means that Islamic values must be institutionalized in daily governance practices and experienced by teachers as fairness, accountability, support, and shared responsibility before they become visible in performance behavior. Values that remain at the level of slogans, formal documents, or ceremonial activities may not be sufficient to improve teacher performance. Spiritual intelligence has a significant direct effect on teacher performance. Teachers who are able to construct meaning, maintain ethical awareness, align professional behavior with transcendent values, and interpret teaching as meaningful service tend to demonstrate better performance. This finding is consistent with the concept of spiritual intelligence as the capacity to integrate meaning, moral awareness, and value-based action (Avdeeva & Kokodey, 2024; Balqis et al., 2025; King, 2008; Muluk & Dahliana, 2024; Shittu et al., 2025; Zohar & Marshall, 2000). In Islamic education, spiritual intelligence is especially relevant because teaching is not only a professional task, but also a moral and spiritual responsibility.

However, the moderating effects of spiritual intelligence are not significant. Spiritual intelligence does not significantly strengthen either the relationship between IVBM and teacher performance or the relationship between organizational commitment and teacher performance. This suggests that spiritual intelligence functions more clearly as a direct personal resource than as a boundary condition in the proposed model. One possible explanation is that spiritual orientation among Madrasah Aliyah teachers may be relatively high and homogeneous, reducing its ability to create meaningful differences in the strength of structural relationships. Another possible explanation is that spirituality is already embedded in madrasah culture, so it contributes directly to performance rather than operating as a moderator. Therefore, spiritual intelligence should be developed as part of teacher professionalism, but it should not replace strong organizational systems, fair governance, and commitment-building strategies.

Furthermore, the non-significant moderation result also carries crucial practical implications for educational management. Specifically, it suggests that spiritual development programs within madrasahs should not merely be treated as separate, routine ceremonial activities that are entirely detached from the core of institutional management. Instead, such programs must be systematically integrated with broader academic initiatives, including continuous professional development, rigorous ethical supervision, reflective teaching practices, constructive performance feedback, and overall institutional accountability. By adopting this holistic approach, spiritual intelligence can effectively support teachers in finding personal meaning and maintaining moral consistency in their daily duties, while IVBM simultaneously strengthens the broader institutional environment required to sustain long-term commitment and high performance. Ultimately, this interpretation aligns well with previous empirical studies showing that overall teacher performance in madrasahs is deeply influenced by a complex combination of leadership, religiosity, discipline, work ethic, and various structural organizational factors (Haekal et al., 2023).

The multigroup analysis shows that the structural relationships do not differ significantly across institutional status or location. The model appears relatively stable across public and private madrasahs as well as across Bengkulu and Padang. This suggests that the relationships among IVBM, organizational commitment, spiritual intelligence, and teacher performance may operate through similar mechanisms across the observed madrasah contexts. However, this result should not be interpreted as evidence that all madrasahs are identical. Public and private madrasahs may

still differ in resources, leadership patterns, teacher workload, institutional culture, and administrative support. Likewise, regional differences may exist in policy implementation and

organizational capacity. The PLS-MGA results should also be interpreted cautiously because meaningful group comparison in PLS-SEM requires evidence of measurement invariance. If the MICOM procedure is not fully reported, the absence of significant group differences should be treated as exploratory rather than conclusive. Future analysis should assess configural invariance, compositional invariance, and equality of composite mean values and variances before drawing stronger conclusions about public-private or regional comparisons. Without measurement equivalence, group differences may be underestimated or misinterpreted (Hair & Alamer, 2022; Henseler et al., 2015).

The measurement model requires further attention. Although all constructs demonstrate acceptable reliability, the AVE value of IVBM is below the recommended threshold, and several HTMT values exceed the conservative criterion. This indicates potential overlap among IVBM, organizational commitment, spiritual intelligence, and teacher performance. Conceptually, such overlap is understandable because Islamic education integrates managerial values, commitment, spirituality, and professional responsibility. However, from a measurement perspective, future studies should refine the instrument, review overlapping indicators, and consider modeling IVBM as a multidimensional or higher-order construct. For example, indicators measuring *amanah* in management should be clearly distinguished from indicators measuring teacher responsibility in performance, while indicators of spiritual meaning should be differentiated from affective commitment or professional dedication.

Theoretically, this study contributes to Islamic education management literature by positioning IVBM as a governance mechanism and organizational commitment as the psychological pathway through which Islamic values become professional action. It also clarifies that spiritual intelligence functions more strongly as a direct personal resource than as a moderator, supporting an integrated understanding of madrasah management in which institutional values, teacher commitment, spiritual meaning, and performance are interconnected but distinct constructs. Practically, the findings suggest that madrasah leaders should translate Islamic values into concrete managerial routines: *amanah* into accountability and responsible task execution; *adl* into fair workload distribution and objective evaluation; *shura* into participatory decision-making; *sidq* into transparent communication; and *ihsan* and *itqan* into quality-oriented teaching, supervision, and professional development. Leaders also need to strengthen organizational commitment by building trust, recognizing teacher contributions, providing professional support, and ensuring that performance evaluation is fair and developmental rather than merely administrative, in line with current madrasah reform efforts emphasizing planning, accountability, transparency, and data-based improvement (Adeoye et al., 2025; Angelina et al., 2025; Hermawan et al., 2025; Kuncorowati et al., 2025; Wijaya et al., 2025).

This study has several limitations, including its cross-sectional design, which limits causal interpretation; the use of self-reported questionnaires, which may increase common method bias and social desirability bias; the limited research context of Madrasah Aliyah in Padang and Bengkulu, which requires cautious generalization; and potential conceptual overlap among IVBM, organizational commitment, spiritual intelligence, and teacher performance. Future research should employ longitudinal or mixed-method designs to examine how Islamic values are institutionalized over time in madrasah governance, use qualitative inquiry to explore how madrasah leaders and teachers interpret *amanah*, *adl*, *ihsan*, *shura*, *sidq*, *mas'uliyah*, and *itqan* in daily professional practice, refine the measurement of IVBM, test measurement invariance before conducting multigroup analysis, and include additional variables such as principal leadership style, organizational culture, teacher empowerment, emotional intelligence, work engagement, and institutional resource capacity. Taken together, this study confirms that IVBM contributes to teacher performance mainly through organizational commitment, while spiritual intelligence functions as a direct personal resource supporting performance.

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