Innovative Educational Governance: Exploring the Role of Stakeholder Participation and Principal Leadership in Enhancing Service Quality

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Abstract: Innovative educational governance has become a vital approach in enhancing the quality of services in Islamic educational institutions. Governance is no longer perceived as the sole responsibility of school principals but rather as a collaborative process that requires active participation from various stakeholders, including school committees, teachers, parents, and community representatives. This study explores the role of stakeholder participation and principal leadership in improving service quality within Islamic schools. A descriptive qualitative approach was employed, using purposive sampling to select several institutions as research sites. Data were collected through in-depth interviews with principals and stakeholders, non-participant observations of school service practices, and analysis of institutional documents such as meeting reports and service guidelines.

The findings indicate that stakeholders contribute significantly to decision-making, financial planning, and supervision of educational programs, thereby ensuring accountability and transparency. Meanwhile, effective principal leadership—characterized by innovation, integrity, and communication skills—proves essential in supporting service delivery and fostering stakeholder trust. The synergy between stakeholder participation and principal leadership establishes a participatory and accountable governance system. Furthermore, Islamic values such as shura (consultation), amanah (trust), and mas'uliyyah (responsibility) are deeply embedded in governance practices. The study concludes that strengthening collaboration between principals and stakeholders can sustainably enhance service quality in Islamic educational institutions. It recommends formalizing participatory forums and capacity-building initiatives to empower both principals and stakeholders for long-term governance effectiveness.

Keywords: *Educational Governance, Stakeholder Participation, Principal Leadership, Service Quality, Islamic Education.*

I. INTRODUCTION

Madrasah education, as an integral component of the Islamic education system, holds a strategic role in shaping a generation that is both morally upright and intellectually competent.[1] However, many madrasahs still face persistent challenges in delivering quality educational services. Common issues include the low effectiveness of school management, limited community participation in decision-making, and a lack of innovation in institutional governance. The quality of educational services is not solely determined by the availability of resources, but also by the presence of a responsive, collaborative, and sustainable management system.[2], [3]

Innovative educational governance demands active involvement from various stakeholders, including the madrasah committee and school principals, as key actors in educational management.[3] When optimally empowered, the madrasah committee can play significant roles in supervision, program planning, and service quality improvement. On the other hand, school principals are expected to demonstrate visionary and participative leadership capable of fostering positive change within the madrasah environment.[4] The synergy between committee participation and principal performance forms a crucial foundation for the development of innovative governance oriented toward educational service quality.[5], [6]

Previous studies have highlighted the importance of community participation and school leadership in enhancing educational quality. For instance, research by A. Meyer et al. (2023) found that collaborative approaches between school principals and committees significantly contribute to accountability and improvements in educational services [7]. Meanwhile, Ummi Kultsum and Ting Wang (2021), in the

context of madrasahs, revealed that committee participation tends to be more dominant in administrative aspects than in strategic decision-making [8]. Similarly, the work of O.Adole (2024) emphasized that effective school governance hinges on inclusive leadership practices that mobilize internal and external stakeholders for shared goals [9]. In a related study, C. Tan (2024) demonstrated that the integration of local cultural values into school leadership frameworks enhances the sustainability and relevance of school-based innovations [10]. These findings underscore that stakeholder involvement and innovative leadership styles remain critical issues warranting deeper exploration, especially within the local cultural context of madrasahs.

This study offers a novelty through a descriptive qualitative approach, focusing on the construction of meaning behind committee participation and the practice of innovative leadership by madrasah principals, examined within a local cultural context [11]. Rather than solely highlighting the individual impact of each actor, this study investigates the synergy and collaborative contributions between the committee and the principal in promoting innovative governance and quality service delivery [12]. A thematic approach to field data, along with the integration of Islamic values in the analysis, distinguishes this study from previous research.[13], [14]

Based on this background, the study aims to explore the roles of madrasah committees and school principals in fostering service innovation in Islamic educational institutions [15], [16]. The research questions guiding this study are: (1) How does the participation of the madrasah committee impact the quality of educational services? and (2) How do principals contribute to the development of innovative governance?

This study is expected to contribute theoretically to the development of participatory and contextually grounded concepts of Islamic educational governance [17]. Practically, the findings may serve as a reference for policymakers and education practitioners in improving service quality by strengthening the roles of committees and school leadership within the madrasah environment.

II. RESEARCH METHODOLOGY

This study employs a descriptive qualitative approach to gain an in-depth understanding of the dynamics of innovative governance in madrasahs, particularly focusing on the involvement of school committees and the leadership of madrasah principals in improving the quality of educational services [18]. Through this approach, the researcher aims to explore the meanings, experiences, and perceptions of educational actors in a holistic and contextual manner [19]–[21]. The research subjects include madrasah committee members, principals, teachers, and parents, selected purposively from madrasahs that demonstrate collaborative and innovative governance practices [22]. The research sites encompass various levels of madrasahs (MI, MTs, and MA) located in regions with diverse social and cultural characteristics, enabling the collection of rich and in-depth data.

Data collection techniques include semi-structured interviews to explore the roles and perceptions of informants, direct observation of interactions, leadership processes, and educational services within the madrasah environment, as well as document analysis of formal records such as meeting minutes, service standard operating procedures (SOPs), and education quality reports [23], [24]. Data analysis is conducted thematically, guided by the frameworks of Miles & Huberman and Braun & Clarke, through processes of data reduction, theme identification, and conclusion drawing [25]–[27]. Data validity is ensured through triangulation of techniques and sources, member checking, and an audit trail to guarantee the accuracy, credibility, and transparency of findings [28], [29]. This approach is expected to provide a comprehensive portrayal of madrasah governance practices grounded in collaboration and Islamic values that contribute to the enhancement of educational service quality.

III. LITERATURE REVIEW

➤ *Concept of Innovative Educational Governance*

Innovative educational governance refers to a management approach within educational institutions that emphasizes collaboration, accountability, transparency, and flexibility in decision-making processes [30], [31]. This governance model involves not only internal actors such as principals and teachers but also external stakeholders such as the madrasah committee, parents, and the surrounding community [22]. Innovations in educational governance are often reflected in participatory policies, the use of information technology, and quality evaluation systems that are data-driven and responsive to local needs [32], [33]. According to the OECD (2016), innovative governance is a response to the dynamic and complex demands of 21st-century education [34].

➤ *The Role of School-Based Management in Islamic Education*

School-Based Management (SBM) is a decentralized approach to school administration that grants greater autonomy to schools in determining their strategic and operational directions [35], [36]. In the context of Islamic education, SBM allows madrasahs to manage their resources independently while aligning with Islamic values. SBM provides space for madrasah committees to participate in planning, monitoring, and strategic decision-making processes [37], [38]. Several studies have indicated that effective SBM implementation in madrasahs can enhance budget efficiency, program transparency, and stakeholder satisfaction.

➤ *Madrasah Principal Leadership: Transformational and Collaborative*

Effective leadership in madrasahs today requires more than just administrative competence. Modern educational leaders are expected to adopt transformational and collaborative leadership styles [39], [40]. Transformational leadership is characterized by the ability to inspire, build long-term visions, and motivate the entire school community toward positive change [41]. Meanwhile, collaborative leadership emphasizes the importance of working together with teachers, students, and the community in the decision-

making process. In the madrasah context, principals also serve as role models who uphold and implement Islamic values in institutional management and student services.

➢ *Community Participation in School Management*

Community participation in school management is a key indicator of successful educational governance [42], [43]. The madrasah committee, as a representative body of the community, plays a strategic role in bridging community needs with school policies. This role includes providing input on school work plans, monitoring school activities, and advocating for fair and equitable educational policies. Research by M. Bray et,al; (2022) asserts that the level of community involvement in school management is positively correlated with improved educational quality and institutional accountability.[44]

➢ *Quality of Educational Services: Dimensions and Indicators*

The quality of educational services measures the extent to which schools meet the expectations of students and the community [45], [46]. Although originally developed for the commercial service sector, the SERVQUAL model has been widely adapted to the education sector to evaluate five service dimensions: tangibles, reliability, responsiveness, assurance, and empathy [47]–[49]. In qualitative approaches, these dimensions are modified to explore stakeholders' perceptions, experiences, and expectations regarding madrasah services, including program transparency, learning environment comfort, and the accuracy of administrative and instructional services.

➢ *Previous Literature*

Previous studies have consistently shown a strong correlation between community participation, school leadership, and the enhancement of educational service quality. For instance, S. Yalçınkaya et,al; (2021) found that the success of school principals in improving education quality is significantly influenced by participative leadership styles and active committee involvement [50]. Meanwhile, A. Nawas et,al; (2024) emphasized that madrasahs adopting collaborative governance principles tend to report higher levels of satisfaction among students and parents [51]. Nevertheless, there remains a lack of studies that specifically address the synergistic role between madrasah committees and school principals in fostering service innovation in Islamic education through modern governance frameworks.

IV. RESULT AND DISCUSSION

➢ *Result*

• *Forms of Active Participation by the Madrasah Committee in Decision-Making*

Active participation of madrasah committees in decision-making serves as a key indicator of participatory educational governance. Based on interviews with several committee heads and members in the selected madrasahs, it was revealed that their involvement extended beyond ceremonial roles to strategic decision-making, including annual budget planning, prioritization of development programs, and oversight of BOS (School Operational Assistance) fund usage. This level of engagement reflects a collective awareness of the importance of collaboration between schools and communities in ensuring transparent and accountable institutional governance [52], [53].

Additionally, the madrasah committee plays a communicative bridging role between school principals and parents/guardians. In several cases, committees have actively initiated consultative forums to channel community aspirations, including feedback and criticisms related to service quality. Observations during committee meetings indicate that decisions were made through democratic discussion mechanisms rather than top-down directives, signifying a growing culture of dialogue and participation within the madrasah environment.

Meeting documentation shows that the committee's participation extends beyond administrative decision-making to include academic and student-related matters. The committee has been involved in formulating character education policies, developing extracurricular activities, and enhancing teacher quality through training and mentoring programs. This involvement suggests a comprehensive understanding of institutional needs and a capacity to provide relevant input in strategic decision-making processes.

However, the level of participation largely depends on the leadership style of the madrasah principal. In schools led by open and collaborative principals, committees enjoy broader participation and significant influence. In contrast, in madrasahs with centralized leadership, committee roles are often symbolic, with limited actual involvement. These findings underscore the close link between committee participation and the organizational culture and communication openness fostered by school leadership.

• *Practices of Innovative Leadership by Madrasah Principals*

Field findings indicate that principals in the studied madrasahs have developed various forms of innovative leadership that contribute meaningfully to improving educational service quality. This leadership is demonstrated through the principals' ability to formulate strategic visions aligned with community needs and the evolving dynamics of modern education. They function not only as administrative managers but also as change agents striving to create adaptive, responsive, and high-performing madrasahs [54], [55].

One prominent example of innovative leadership is the development of service programs tailored to students' needs and the local environment. Some principals have introduced thematic learning programs based on local wisdom, Islamic value-based character education, and parental engagement in school activities. These initiatives demonstrate the principals' ability to initiate curriculum and service innovations that draw upon the local socio-cultural context as a strength.

Innovative leadership is also reflected in the use of information technology to support educational services. In several madrasahs, principals have promoted the use of digital

school management systems to streamline administrative processes, enhance access to academic information, and improve service transparency. These leaders have shown a willingness to embrace technology despite challenges related to infrastructure and human resource limitations.

Furthermore, principals have demonstrated skill in building networks and strategic partnerships with madrasah committees, local governments, and external partners such as zakat institutions and universities. Through such collaborations, madrasahs have received support in teacher training, infrastructure development, and curriculum enhancement. Principals act as central figures who orchestrate various resources to achieve higher-quality and more competitive educational services.

Nevertheless, innovative leadership practices are not without challenges. Some principals face resistance from teachers or committee members who are unprepared for change, as well as financial constraints and rigid bureaucratic systems. However, principals with transformational leadership traits tend to overcome these barriers through persuasive, dialogic, and results-oriented approaches. These findings emphasize the importance of strengthening principals' leadership capacity as a foundational pillar for driving innovation in madrasah governance.

- *Collaboration Between Committee and Principal in Service Improvement*
The research findings reveal that collaboration between the madrasah committee and school principal plays a vital role in improving educational service quality. Their relationship is not hierarchical but rather a complementary partnership in developing policies and service programs. Principals create opportunities for dialogue and participation, enabling committees to be involved in strategic decision-making, from work program formulation to service evaluation [56]–[58]. This approach fosters an inclusive and consultative work culture.

Tangible collaboration is evident in the development of service improvement policies such as infrastructure upgrades, religious coaching programs, and social activity implementation. Madrasah committees often act as intermediaries between schools and communities, allowing for prompt communication and response to parental needs and concerns. In some cases, committee proposals have led principals to initiate service innovations that address real community needs, such as community-based scholarship programs and extracurricular Tahfidz classes.

Principals with collaborative leadership styles are able to encourage committee members to contribute not only financially but also in monitoring and providing feedback on service quality. This intensive interaction fosters a climate of trust and mutual respect, forming the basis for sound educational governance. Committees feel valued as strategic partners rather than mere administrative accessories, creating a shared sense of responsibility for maintaining and improving madrasah service quality.

Moreover, such collaboration strengthens the accountability and transparency of educational services. Principals who regularly involve committees in evaluation meetings, performance reporting, and work plan development build governance systems that are open and participatory. As a result, services provided to students and parents become more structured, measurable, and aligned with public service principles grounded in Islamic values. Ongoing communication between the committee and principal also accelerates the resolution of emerging issues.

However, the study also finds that the success of collaboration depends heavily on the quality of personal relationships and capacities of both parties. In madrasahs with weak collaboration, neither the committee nor the principal shares a common vision, often working in silos. Thus, it is crucial for madrasahs to establish regular forums and more effective coordination systems to ensure that collaboration evolves into a sustainable and innovative governance culture, rather than remaining incidental or ceremonial in nature.

- *Islamic Values in Governance and Service Practices*
This study finds that effective madrasah governance is not solely dependent on formal structures but is profoundly influenced by the internalization of Islamic values in every managerial and service-related practice [59], [60]. Values such as *amanah* (trustworthiness), *ikhlas* (sincerity), *musyawarah* (consultation), and *ihsan* (excellence) serve as foundational principles in fostering a strong organizational culture within madrasahs. School principals and madrasah committees adopt these values as ethical guidelines in decision-making processes and in delivering services to students, teachers, and parents.

The value of *amanah* is strongly reflected in the roles of both the committee and the school principal, especially in managing budgets, programs, and strategic decisions. They recognize that leadership in madrasahs is not merely an administrative position but a moral responsibility that must be accounted for before society and Allah SWT. Consequently, transparency and accountability are continuously upheld through open reporting and inclusive deliberation forums.

The principle of *musyawarah* is manifested in participatory governance practices that prioritize dialogue and collective consensus. Meetings involving principals, teachers, committee members, and parents serve as critical platforms for voicing aspirations, critiques, and educational solutions. *Musyawarah* is perceived as an Islamic method to seek common ground and prevent unilateral domination. This attitude cultivates egalitarian and harmonious social relationships within the madrasah community.

On the other hand, the value of *ihsan* motivates all stakeholders in the madrasah to deliver the best services both spiritually and professionally. Principals and educational staff demonstrate a commitment to serve with sincerity, empathy, and patience. This is evident in their efforts to improve the quality of learning, enhance student-friendly facilities, and implement humane, morally oriented educational approaches. Services guided by *ihsan* are not only administratively

satisfying but also provide moral inspiration and role modeling.

The value of *ikhlas* also emerges as a unique strength in madrasah service, especially among committee members who often work without financial compensation. Their motivation lies not in material gain but in serving the community and contributing to children's education. This sincerity fosters high loyalty and social solidarity, reinforcing collective spirit in building quality Islamic education services.

Overall, this study affirms that Islamic values are not merely complementary components but serve as the core substance of governance and service practices in madrasahs. When these values are collectively internalized and manifested in actions, they shape a dignified and sustainable organizational culture. Collaboration, service, and leadership grounded in Islamic values result in systems that are not only efficient but also offer moral exemplars in the development of Islamic-based education.

➢ *Discussion*

• *Relevance of Findings with Educational Governance and Leadership Theories*

The findings of this study confirm the relevance of participatory educational governance theory within the context of madrasah. As articulated by Al-Thani (2024), effective educational governance involves the active engagement of local stakeholders in the decision-making process [61]. The participation of madrasah committees in program design, service quality evaluation, and internal policy formulation demonstrates that a bottom-up governance model is feasible within Islamic educational settings, particularly when collective values and communal engagement are emphasized.

The leadership of madrasah principals in this study also reflects a transformational leadership model, as developed by M. Ahsan (2025), which underscores the importance of vision, inspiration, and collaboration [62]. Madrasah principals act not merely as administrators but as change agents who promote innovation in educational services and instructional practices. Their leadership is marked by the ability to construct a shared vision, stimulate collective participation, and exemplify value-based decision-making rooted in Islamic principles.

Furthermore, the integration of roles between madrasah committees and principals supports the framework of school-based management (SBM), which positions schools as centers of managerial autonomy. The findings show that their collaboration fosters service innovation, enhances public accountability, and strengthens social ties with the community. This aligns with SBM theory, which emphasizes decentralization as a strategy to improve the efficiency and relevance of education, particularly within religiously oriented communities.

Theoretically, this study enriches the literature on Islamic educational governance by asserting that collaborative

approaches, Islamic moral values, and transformational leadership can operate synergistically to establish innovative educational management systems. These findings provide valuable contributions to the development of leadership and governance models that are not only structurally efficient but also deeply rooted in the local and religious values embedded in madrasah communities.

• *The Construction of Participation Meaning within Local Cultural Contexts*

The findings reveal that the meaning of participation in the madrasah context extends beyond structural or administrative functions; it is understood as a social and cultural bond between the community and the educational institution. In the local culture where this study was conducted, involvement in madrasah committees is not merely viewed as a formal obligation, but as a form of collective concern grounded in values of mutual cooperation (*gotong royong*) and socio-religious responsibility. This indicates that participation possesses strong symbolic and spiritual dimensions, aligning with the concept of social capital in educational sociology [63], [64].

Participation in decision-making by madrasah committees reflects deliberative practices shaped by customary norms and familial values. In many cases, decisions are reached through *musyawarah mufakat* (consensual deliberation), rather than rigid bureaucratic procedures. This strengthens the understanding that, in local cultures, educational leadership and management are embedded within fluid and harmonious social relationships. This approach allows all stakeholders to voice their perspectives and reinforces a collective sense of ownership toward the madrasah.

Moreover, local values such as *silaturahmi* (social bonding), *adab* (etiquette), and *hikmah* (wisdom) serve as references in shaping relationships among principals, committees, and community members. These relationships are characterized by horizontality and dialogue, promoting a governance model that is neither authoritarian nor hierarchical but participatory and inclusive. Within this framework, the principal is not positioned as a sole authority but rather as a mediator and facilitator who embraces all elements of the community in managing and enhancing educational quality.

Thus, the construction of participation within the local cultural context is not merely a response to the demands of modern educational governance but a reflection of deeply rooted value systems within society. These findings affirm that the success of innovative governance in madrasah is highly contingent on the ability to understand and internalize local values as the foundation of participation. This approach highlights the importance of contextualizing educational policies and management strategies in accordance with the sociocultural characteristics of the communities where madrasahs operate.

• *Analysis of Collaborative Contributions to Service Quality*

This study confirms that collaboration between the madrasah committee and the school principal plays a

significant role in enhancing the quality of educational services. This collaboration goes beyond administrative cooperation and includes joint strategic planning, implementation of quality improvement programs, and participatory service evaluation. Such a collaborative working model fosters a governance ecosystem that is responsive to students' and communities' needs and is capable of adapting to the evolving dynamics of the educational environment.

School principals who are open to feedback from the committee and parents foster a healthy space for dialogue in the decision-making process. In practice, the committee functions not only as a supervisory body but also as an active partner in drafting annual programs, improving school facilities, and developing both academic and non-academic services. This collaboration fosters a shared sense of ownership that contributes to increased stakeholder satisfaction with madrasah services.

From a service quality perspective, such collaboration encourages service innovations that are better aligned with local contexts. For instance, some madrasahs have adjusted teaching schedules to be more flexible for students from fishing or farming families. These types of initiatives would not emerge without intensive and empathetic dialogue between school leadership and the community. In other words, collaboration enables a more inclusive and solution-oriented space for policy negotiation.

Furthermore, the collaborative approach strengthens non-academic service dimensions, such as Islamic character development, school discipline, and efficient, transparent administrative services. Committees and school principals who actively address these aspects together generate trust and satisfaction among parents. In this context, service quality is understood holistically—not only in terms of academic achievement but also in terms of comfort, fairness, and the Islamic values embodied in daily service practices.

Therefore, it can be concluded that collaborative contributions between madrasah committees and principals have a tangible positive impact on improving the quality of educational services. This collaboration must be continuously nurtured and supported by education policies that promote participatory governance and are oriented toward local needs. The success of service innovations in madrasahs does not solely depend on individual leadership capacity but also on the strength of a robust and sustained collaborative network.

- *Comparison with Previous Studies*
  The findings of this study align with previous research that highlights the importance of community participation and principal leadership in enhancing service quality in Islamic educational institutions. For instance, K. Berhanu (2023) emphasizes that the active involvement of school committees in decision-making significantly improves accountability and transparency in educational services [65]. This supports our findings, which show that madrasah committees are not merely formal entities but integral partners in planning and evaluating services.

Similarly, S. Crager (2025), in his study on leadership in faith-based schools, notes that transformational leadership by school principals motivates teachers and staff to innovate and deliver high-quality services [66]. This is echoed in the present study, which demonstrates that innovative principals not only facilitate internal transformation but also open broad collaborative spaces with external stakeholders such as committees and the wider community.

However, this study also presents a contrast to earlier research that emphasizes the dominant role of principals in decision-making. In the local madrasah context explored here, the decision-making process is more collective and participatory, reflecting the cultural value of musyawarah (consultative consensus). This distinction is critical, as it demonstrates that innovative governance in madrasahs is not solely dependent on individual leadership but is also shaped by social and cultural systems that support broad-based participation.

Additionally, this study enriches the literature on governance rooted in Islamic values. Prior studies have often adopted secular managerial approaches to educational governance. This research offers a new perspective by emphasizing that Islamic values such as amanah (trustworthiness), musyawarah (consultation), and khidmah (service) can serve as foundational principles for building quality and equitable educational services. As such, this study contributes to the development of contextualized Islamic education governance theory and practice grounded in local values.

- *Policy Implications for Madrasah Governance*
  The findings of this research underscore the need for policies that strengthen participatory governance in madrasahs. Governments and Islamic education stakeholders should design policies that position madrasah committees not as mere administrative accessories but as strategic partners in planning, implementing, and evaluating educational programs. Active committee participation must be facilitated through training, clear regulations, and legal provisions for involvement in decision-making processes. This ensures that community participation is meaningful and has a genuine impact on service quality.

The leadership of madrasah principals is also a critical component of innovative governance policy. Policies should encourage the capacity development of principals to become transformational and collaborative leaders. Training programs that integrate Islamic value-based management and innovative leadership approaches should be embedded in the professional development of school principals. This will equip them with broad perspectives, adaptive capabilities, and skills to build networks that support service quality improvement.

Moreover, the collaborative dynamic between committees and principals provides a foundation for policies that promote shared leadership models. Such models emphasize equal roles and shared responsibilities in school management, which have been shown to foster participatory and accountable working environments. Hence, madrasah

education policy should incorporate mechanisms that facilitate synergy among educational actors, preventing overlapping authority or unilateral dominance in decision-making.

In the context of local culture and Islamic values that underpin madrasah governance practices, policies must accommodate local wisdom without compromising the principles of good governance. This includes approaches grounded in musyawarah (deliberation), amanah (trust), and collective responsibility. Therefore, policymaking must not be overly centralized but rather responsive to local needs and involve grassroots education stakeholders. Decentralizing madrasah management policy is crucial to enabling contextually driven innovation.

In conclusion, this study calls for a reorientation of madrasah education policies toward a more inclusive, participatory, and values-based governance framework. Innovative governance arises not only from structural reform but also from value and practice transformation involving all educational stakeholders. Thus, policies that promote collaboration, capacity building, and active community engagement represent strategic pathways to realizing madrasahs that are excellent, responsive, and transformative within society.

V. CONCLUSSION

This study reveals that innovative educational governance in the context of madrasahs is significantly influenced by the active participation of school committees and the leadership practices of madrasah principals. The school committee plays a strategic role in decision-making, quality assurance, and strengthening school-community relations. On the other hand, principals who adopt transformational and collaborative leadership styles are able to foster a participatory work culture and support continuous improvement in service quality. The interaction between these two actors results in a constructive form of collaboration in enhancing educational services, with Islamic values serving as the moral and spiritual foundation for governance practices.

The theoretical contribution of this study lies in strengthening the concept of value-based innovative educational governance through collaborative and community-based approaches. This research affirms the importance of integrating Islamic values such as *amanah* (trust), *musyawarah* (consultation), and *ikhlas* (sincerity) into leadership and management practices in madrasahs. From a practical standpoint, these findings provide policy guidance and strategic directions for enhancing community involvement and promoting adaptive, responsive leadership among madrasah leaders in facing local challenges.

Based on these findings, it is recommended that the role of school committees be strengthened through targeted training, accommodative regulations, and the facilitation of open dialogue spaces with school principals. Madrasah principals should also be continuously empowered through professional development programs that emphasize transformative leadership and Islamic spirituality. Both parties

must be positioned as strategic partners in school governance to ensure that service quality improves not only administratively but also substantively and contextually.

For future research, it is suggested that comparative studies be conducted across different types of madrasahs or regions with diverse cultural backgrounds to explore the dynamics of participation and leadership in broader contexts. Longitudinal studies are also essential to examine the long-term impact of innovative governance practices on student learning outcomes and community satisfaction. Such approaches will enable Islamic educational governance studies to evolve and make a meaningful contribution to the enhancement of national education quality.

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