



Organizational Resilience and Principal Rotation: Managing Transitions in Islamic Educational Institutions

Umi Sarjiatun,* Baidi

Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia

*Corresponding Author: syamilbutik5@gmail.com

DOI : <https://doi.org/10.59106/attahsin.v6i1.422>

Abstract

This study aims to analyze the impact of principal rotation on strategic planning, human resource management, and teacher performance within the context of Islamic waqf educational foundations. Despite its potential for institutional growth, the rotation of school leadership often creates managerial instability and professional uncertainty that challenge the continuity of Islamic educational values. To address this, a qualitative approach with a multi-site case study design was employed. Data were rigorously collected through in-depth interviews, participant observations, and documentation studies to ensure a comprehensive understanding of the transition. The analysis followed a thematic technique integrated with source triangulation to validate the findings across different organizational levels. The results demonstrate that principal rotation serves as a significant catalyst for updating school visions to be more technologically adaptive while remaining rooted in Islamic principles. Furthermore, the transition led to a more efficient and competency-based restructuring of human resource management within the foundation. Teacher performance significantly improved through the implementation of transformational leadership styles that effectively integrated spiritual values into daily academic activities. The findings also reveal that the rotation fostered a renewed commitment to organizational transparency and professional accountability. Future research should investigate the long-term sustainability of these managerial transformations over an extended longitudinal period to assess their lasting impact on student outcomes.

Article History

Submitted: 22-12-2025

Reviewed: 26-01-2026

Accepted: 03-03-2026

Published: 27-03-2026

Keywords

Organizational Resilience; Principle Rotation; Managing Transition.

How to Cite :

Sarjiatun, U., & Baidi, B. (2026). Organizational Resilience and Principal Rotation: Managing Transitions in Islamic Educational Institutions. *At-Tahsin : Jurnal Manajemen Pendidikan*, 6(1), 189–203. <https://doi.org/10.59106/attahsin.v6i1.422>

Introduction

The survival of contemporary Islamic education depends heavily on its ability to navigate the intersection of technological acceleration and moral preservation (Ahmad Kusaini et al., 2024; Pan, 2020). Effective leadership serves as the primary determinant for an institution's success, ensuring that schools fulfil its dual mandate of intellectual excellence and spiritual formation (Paletta et al., 2025; Torres, 2022). This research is being vital because in an era of global competition, the quality of Islamic leadership directly impacts the character of the next generation of Muslims. Evidence suggests that school principal are no longer mere administrators; his function as *qiyadah tarbawiyah* or educational leaders who act as *murabbi* and *mujaddid* within local environments (Yuntina et al., 2025). When leadership fails to adapt, the entire educational ecosystem stagnates, risking the moral and intellectual degradation of students. Therefore, understanding the dynamics of leadership regeneration, specifically through principal rotation, is a social necessity to ensure that Islamic schools remain competitive yet deeply rooted in traditional values (Bezzina, 2024).

Despite the strategic importance of leadership, many Islamic educational institutions struggle with a lack of systematic succession planning, leading to disruptive transitions. The problem facing society is the tension between the normative goals of principal rotation—such as preventing bureaucratic stagnation—and the empirical reality of organizational instability. Frequently, managed rotations often result in "context collapse," where the strategic continuity of a school is severed, causing confusion among staff and parents (Olsson et al., 2025; Pak et al., 2020). In many Indonesian Islamic schools, policies for principal shifts are often viewed as purely administrative tasks rather than strategic development opportunities (Fahrurrozi, 2024). This lack of a coherent transition model creates a leadership void that diminishes teacher morale and slows down institutional progress. Without a clear understanding of how these rotations impact management, many schools face a cycle of "start-stop" development that hinders long-term growth (Nellitawati et al., 2024). This research addresses the urgent need to transform leadership rotation from a disruptive bureaucratic ritual into a catalyst for positive organizational transformation.

At the Wakaf Amanatul Ummah Poso Foundation, specifically within Integrated Islamic Elementary School Permata Islam (SDIT), the phenomenon of principal rotation presents a unique intersection of bureaucratic policy and religious mandate. These schools operate under a *waqf* framework, meaning the principal acts as an *amin* of an eternal asset. Observations indicate that recent rotations have triggered a series of managerial shifts, ranging from the modernization of school visions to the restructuring of human resources. However, these changes are not without friction, as the new leaders must establish legitimacy not just through technical competence, but through spiritual credibility within the local community. The transition from one leader to another in these sites reveals a complex struggle to maintain the *amanah* of the waqf while

implementing necessary digital and pedagogical innovations. This local dynamic mirrors a broader challenge in Islamic education: how to rotate leadership without losing the school's spiritual "soul." These field realities provide a rich laboratory to examine how leadership changes affect strategic planning and performance.

Current scholarly discourse on Organizational Resilience and Principal Rotation in Islamic institutions reveals a landscape of fragmented findings. Studies by (Toytok & Kapusuzoglu, 2016) demonstrate that leadership changes often trigger temporary declines in teacher performance, though (Virgiawan et al., 2021) argues that transformational leadership can mitigate these shocks through vision alignment. However, (N. Smith & Fredricks-Lowman, 2020) research highlights a critical gap: Western frameworks like leadership's change often fail in Islamic schools because they ignore the dual-legitimacy system—the tension between national standards and religious norms. Further, (Masnawati & Darmawan, 2022) found that job satisfaction during rotations is tied more to spiritual motivation than organizational incentives, while (Khan et al., 2020) notes that stakeholder meaning-making is deeply rooted in local religious values. Finally, (Akdere & Egan, 2020) emphasizes that organizational resilience in these settings depends on "spiritual agility," a factor largely absent from generic management theories. Collectively, these studies underscore an urgent need to bridge general leadership theories with the specific socio-cultural and religious nuances of the Muslim world.

The most significant research gap lies in the total absence of the "*waqf foundation*" perspective in leadership succession studies. While scholars have discussed educational management in private and state sectors, the specific legal and philosophical constraints of waqf-based governance are nearly invisible in contemporary educational research. This is a critical oversight, as waqf institutions operate under the principle of accountability to God and the endower, which fundamentally alters the logic of leadership rotation. Previous studies have failed to address how the eternal nature of waqf assets influences the risk appetite and strategic direction of a newly appointed principal. By ignoring this framework, current research provides an incomplete picture of how Islamic schools are actually governed. Resolving this gap is essential because leadership in a waqf context is not merely a job; it is the management of a sacred trust. This study positions itself at this neglected intersection, offering a fresh analysis that combines modern organizational development with the traditional ethics of Islamic endowment management.

The novelty of this research lies in its integrated approach, synthesizing Lewin's "unfreezing-moving-refreezing" model with the Islamic concept of *tazkiyatun nafs* and *islah*. By positioning the principal as both a manager and a waqf manager, this study offers a pioneering "Trusteeship Management" model that transcends traditional administrative bureaucracy. The urgency of this study is underscored by the rapid digital transformation currently sweeping through Islamic schools, which requires leaders who can innovate without compromising the school's foundational environment. Unlike previous studies that view rotation as a threat to stability, this research explores how it can be a engine for renewal.

The state-of-the-art contribution here is the deliberate contextualization of leadership turnover within a multi-site, waqf-based qualitative inquiry. This is not just another study on management; it is a critical attempt to redefine how Islamic foundations can strategically use leadership changes to enhance institutional resilience. Solving this problem is vital for the sustainability of waqf-based education in a competitive global landscape.

The research focuses on how principal rotation influences strategic planning, Human Resource management, and teacher performance. We argue that when managed through a participatory and *amanah*-oriented approach, principal mutation acts as a catalyst for managerial transformation rather than a source of disruption. Our preliminary hypothesis suggests that the success of these transitions depends on the new leader's ability to integrate spiritual values into transformational leadership practices. This study aims to provide an authentic understanding of leadership turnover that aligns with Islamic philosophy, offering a model for other waqf foundations. The primary contribution is a localized management framework that balances the need for innovation with the preservation of religious values. By analysing the experiences at SDIT Permata Islam II and III, this research will produce practical recommendations for foundation boards to execute effective, sustainable, and value-based leadership successions. Ultimately, this work serves as a strategic guide for ensuring that leadership changes uphold the sacred mission of Islamic educational endowments.

Methods

This study employs a qualitative approach with a multi-site case study design to gain an in-depth understanding of principal rotation within its natural context (Lê & Schmid, 2022; Tesar, 2021). This design was specifically chosen to allow for a cross-site analysis of management dynamics across two distinct locations under the same organization. The research was conducted at SDIT Permata Islam II Tabalu and SDIT Permata Islam III Kilo, both managed by the Amanatul Ummah Poso Waqf Foundation in Central Sulawesi. These sites were purposively selected because they represent the foundation's primary educational assets and have recently undergone significant leadership transitions, providing a rich environment for observing administrative shifts. Data collection was executed through semi-structured in-depth interviews with key participants, including foundation leaders, principals, and teachers, supplemented by participant observation over three months and extensive documentation studies. By integrating these diverse data streams, the study captures a holistic view of how leadership changes influence the strategic and spiritual fabric of Islamic waqf-based schooling.

To ensure analytical rigor, the data were processed following the interactive thematic model (Leavy & Patricia, 2017; Thompson Burdine et al., 2021). This involved four systematic stages: data condensation through meticulous transcription and reduction, data display using open coding and

thematic grouping, drawing conclusions through pattern verification, and final validation (Cohen et al., 2007). The validity and credibility of the findings were strictly maintained through source and method triangulation, comparing participant testimonies with observational field notes and institutional records (J. A. Smith et al., 2009). Furthermore, member checking was conducted to confirm the accuracy of initial interpretations with the participants, while an audit trail documented every analytical decision to ensure transparency. Ethical considerations were prioritized through informed consent and the strict anonymization of participant identities. This rigorous methodological framework ensures that the resulting analysis of principal mutation is both evidence-based and contextually authentic, providing a reliable foundation for the study's managerial and spiritual conclusions.

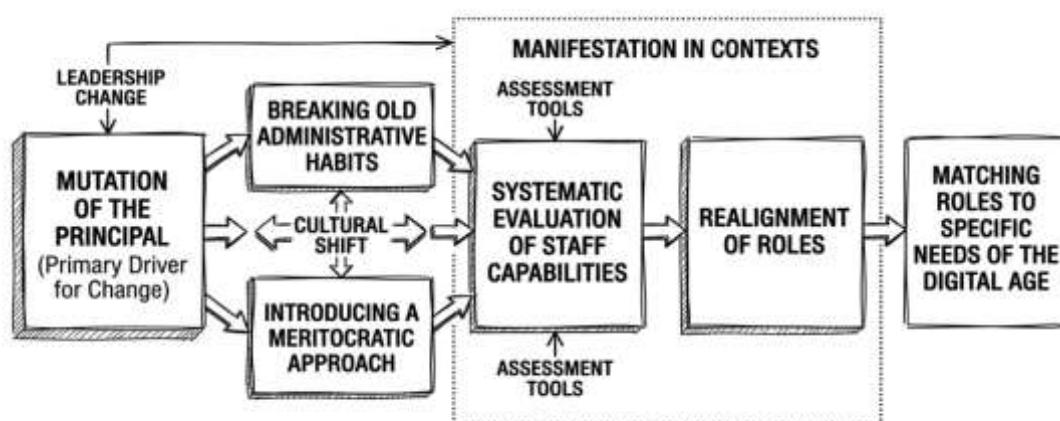
Finding and Discussion

Finding

Competency-Based Human Resource Restructuring

In this study, competency-based human resource restructuring is defined as a strategic shift in managing school personnel from a seniority-based or routine-driven system toward a model that prioritizes individual expertise and professional qualifications (Bangbon et al., 2023). At the contexts, this process manifested as a systematic evaluation of staff capabilities followed by a realignment of roles to match the specific needs of the digital age. The mutation of the principal acted as the primary driver for this change, breaking old administrative habits and introducing a meritocratic approach to task assignment (Bag & Wood, 2022). This restructuring was not merely about changing job titles; it involved a fundamental reassessment of how teachers and staff contribute to the school's Islamic and academic mission. The researcher observed that this finding encapsulates a move toward organizational professionalism where efficiency is maximized by placing the "right person in the right place", ensuring that every administrative and pedagogical function is led by those with the most relevant skills.

Figure 1. A Systematic Evaluation Process of Staff Capabilities



The Chairman of the Foundation (KY-01) provided crucial insights into the rationale behind this shift, stating that the mutation was intentionally designed to address the previous stagnation in human resource distribution. He remarked, "We realized that many staff members were stuck in roles that did not utilize their full potential; thus, the new principals were tasked with auditing our human capital to ensure that those tech-savvy teachers lead our digital transition." From this statement, the researcher interprets that the foundation viewed the leadership change as a strategic "reset button" to fix structural mismatches that had long hindered the schools' progress. The interpretation suggests that the foundation's leadership felt a strong sense of *amanah* (trust) to optimize the waqf's human assets. By empowering the new principals to conduct a skills-based audit, the foundation successfully moved away from a culture of "business as usual" toward a more dynamic and accountability-driven management style that values specialized talent over traditional tenure.

Similarly, a senior teacher at SDIT II Tabalu (G-TB01) shared a perspective from the ground, noting the tangible changes in daily operations after the new principal took office. The informant stated, "Previously, assignments were often distributed based on who was available, but now, the principal looks at our certifications and specific training before assigning us to lead programs like the new IT-integrated curriculum." This testimony indicates a significant improvement in how teachers perceive their professional value within the organization. The researcher interprets this data as evidence of a transition toward a competency-based culture that fosters professional dignity and motivation. Instead of feeling like interchangeable cogs in a machine, teachers now feel that their specific expertise is recognized and utilized. This interpretation aligns with the study's argument that principal mutation, when managed correctly, can catalyze a more professional and rewarding work environment, where clear role definitions reduce overlap and increase individual focus on specialized educational goals.

The data gathered from multiple sites reveals a consistent pattern of "managerial professionalization" characterized by three distinct phases: identification, realignment, and optimization. Initially, the new principals identified gaps where administrative burdens were slowing down pedagogical innovation. This was followed by a realignment phase where roles were shifted; for instance, staff with strong administrative backgrounds were moved into central foundation roles, while educators with digital competencies were placed in charge of curriculum development. The pattern shows a clear movement away from broad, ill-defined responsibilities toward narrow, specialized, and high-impact roles. This systematic approach suggests that the mutation was not a random change of personnel but a deliberate effort to create a more functional hierarchy. The data pattern indicates that the restructuring was successful in creating a leaner organization where communication lines are shorter and decision-making is more localized. This pattern confirms that the shift toward competency-based management was a shared strategic objective across both research sites.

During participative observation at both sites, the researcher noted a marked difference in the rhythm and clarity of school operations compared to previous administrative records. In staff meetings, the new principals utilized competency maps to delegate tasks, ensuring that committees for school events were led by individuals with proven track records in those specific areas. The researcher observed that the schools' organizational charts had been physically updated to reflect new departments that emphasized technology and spiritual integration. Interpretation of these observations suggests that the restructuring has led to a "leaner and meaner" operational flow where tasks are completed with greater speed and fewer errors. There was a visible reduction in bureaucratic "red tape," as staff members felt empowered to make decisions within their specific domains of expertise. This observational data reinforces the conclusion that the mutation served as a catalyst for a more functional and less redundant organizational structure, directly supporting the foundation's goal of efficient waqf management.

The findings regarding the restructuring of human resource management demonstrate that the mutation of the principal was a transformative event for school governance. By shifting from a routine-based system to a competency-based model, the schools successfully optimized their human capital, ensuring that every staff member's skills are aligned with the institution's strategic vision. This restatement highlights the core result: the new leadership moved the schools toward a meritocratic structure that promotes both operational efficiency and professional satisfaction among the faculty. The researcher concludes that this structural transformation is a direct application of the *amanah* principle, where the management of waqf assets—including human resources—must be performed with the highest level of professionalism and accountability. Ultimately, these findings suggest that leadership transitions in Islamic schools should be viewed as opportunities to prune bureaucratic inefficiencies and cultivate a culture of excellence. This restructuring ensures that the school remains resilient and adaptive in the face of modern educational challenges.

Cultural Revitalization and Performance through Transformational Leadership

Revitalizing the cultural landscape and teacher performance through transformational leadership at SDIT Permata Islam II and III involves a profound shift in the certain element of the school. This finding is defined as the process where the new principals act as *agents of change*, merging modern leadership techniques with deeply rooted spiritual values to inspire staff. It transcends mere administrative supervision, focusing instead on the internal motivation of teachers and the collective internalizing of Islamic ethics. In the field, this revitalization manifests as a transition from rigid, top-down instruction to a more inclusive and participative environment. Teachers no longer view their roles as isolated tasks but as part of a shared *amanah*. This synergy between transformational leadership and spiritual integration creates a unique organizational climate where pedagogical excellence is fueled by a commitment to both academic quality and

religious devotion, ultimately leading to a collaborative work culture that is adaptive to the demands of contemporary education.

Table 1. Transformational Leadership and Spiritual Integration

Interview Excerpt	Indicator	Informant
"The new principal doesn't just give orders; he leads by example in prayer and innovation, making us feel that our work is a form of <i>ibadah</i> (worship) that must be done with excellence."	Leadership by Example & Spiritual Motivation	G-TB02 (Teacher)
"Since the rotation, there is a stronger sense of 'we.' We plan our lessons together and share digital resources, whereas before, everyone mostly worked in their own classrooms."	Collaborative Culture & Collective Action	G-KL03 (Teacher)
"I focus on moving my team toward a vision where technology and <i>Akhlaq</i> (character) are inseparable. I use spiritual gatherings to remind them of our responsibility to the <i>Ummah</i> ."	Visionary & Spiritual Integration	KS2-KL (New Principal)

The data presented in the table reflects a significant shift toward "Integrated Transformational Leadership," where the principal's legitimacy is built on a dual foundation of technical competence and spiritual integrity. The researcher interprets the testimony of G-TB02 as a clear indication that the mutation has replaced a "transactional" leadership style with one that is "inspirational." By framing professional duties as *ibadah*, the new leadership has successfully tapped into the teachers' intrinsic religious motivations. This interpretation suggests that in an Islamic school context, transformational leadership is most effective when it utilizes spiritual language to bridge the gap between organizational goals and personal faith. This connection is vital because it transforms the school from a secular workplace into a mission-driven community. The leadership does not merely manage staff; it "nurtures" them, leading to a revitalization of spirit that directly counters the stagnation often found in long-standing bureaucratic structures.

Furthermore, the transition from individualistic work habits to a collective culture, as highlighted by G-KL03, demonstrates that the mutation served as a catalyst for breaking down silos. The researcher interprets this as a move toward "Participatory Governance," where the principal decentralizes authority to foster a sense of shared ownership. The indicator of "Collaborative Culture" suggests that teacher performance is no longer an isolated variable but a result of a supportive ecosystem. Critically, the principal's role as an *agent of change* is not about imposing new rules, but about reshaping the "hidden curriculum" of the teacher's lounge—moving from competition to cooperation. This interpretation aligns with the idea that leadership rotation can refresh the social contract within a school. By emphasizing the mission to the *Ummah*, as stated by KS2-KL, the leadership provides a high-level strategic purpose that justifies the hard work of

pedagogical innovation, making the adoption of new technologies feel like a religious necessity rather than a bureaucratic burden.

Observational data collected over three months reinforces these interpretations, revealing a palpable change in the school's atmosphere during morning briefings and classroom sessions. The researcher observed that the new principals frequently use "Circles of Sharing" (*Halaqah*) to discuss both pedagogical challenges and spiritual growth, creating an inclusive environment where even junior teachers feel comfortable contributing ideas. In the classrooms, the integration of values is no longer superficial; teachers were observed linking scientific concepts to Islamic worldview fluently, reflecting a deeper internalization of the school's mission. The researcher interprets these observations as evidence of a "Living Culture" where transformational leadership has successfully permeated the daily academic routine. The shift toward a collaborative environment was also visible in the way teachers jointly managed digital platforms, suggesting that the "human" revitalisation has provided the psychological safety needed for technical risk-taking. This observational evidence confirms that the leadership rotation has successfully cultivated a culture of *amanah* that is both high-performing and spiritually grounded.

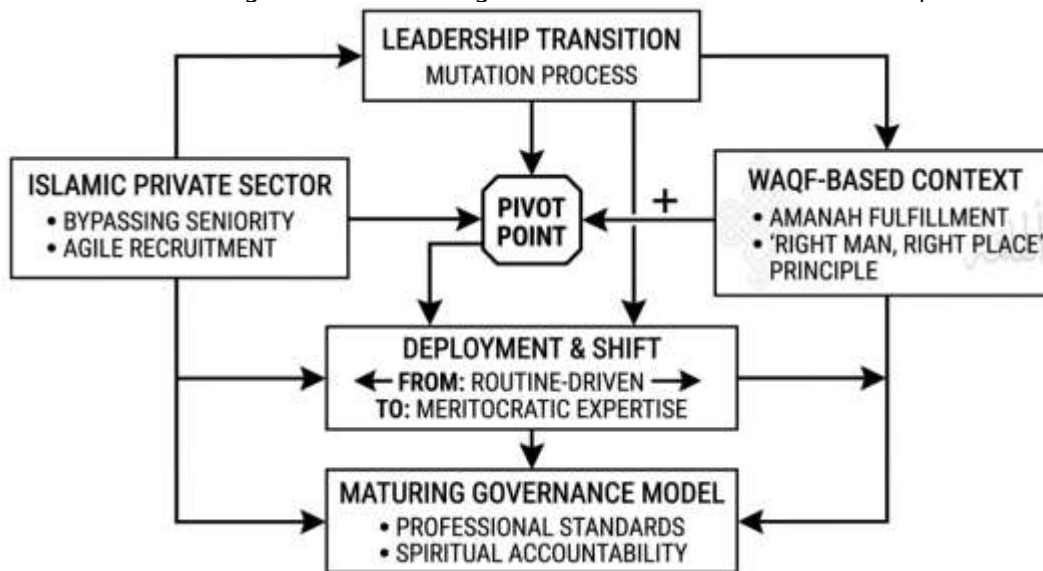
And the revitalization of culture and performance through transformational leadership reveals a distinct pattern of "Spiritual-Professional Synergy." The data shows that the mutation of the principal acted as a vital spark that ignited a transition from a routine-based work culture to an inspired, collective mission. The identified pattern begins with the principal establishing spiritual-technical legitimacy, followed by the breaking of individualistic barriers, and culminating in the institutionalization of collaborative excellence. This restatement clarifies that the "human" impact of the rotation is characterized by increased teacher motivation, improved instructional quality, and a unified commitment to the waqf's educational goals. The description of this pattern suggests that for Islamic schools, leadership turnover is not merely a change of personnel but a strategic opportunity to realign the school's "heart" with its "mind." Ultimately, these findings indicate that when leadership is viewed through the lens of *qiyadah tarbawiyah*, the resulting cultural revitalization ensures that the institution remains a vibrant center for both academic and character development.

Discussion

The restructuring of human resources based on competence at SDIT Permata Islam II and III demonstrates a significant alignment with the Strategic Human Resource Management, which posits that organizational performance is optimized when individual capabilities are synchronized with institutional goals (Aboramadan et al., 2020; Azizi et al., 2021). These findings resonate with the work of (Sepahvand & Khodashahri, 2021), who argue that leadership transitions in educational settings must serve as a pivot point for professionalizing the administrative structure. However, this study adds a unique layer by demonstrating that in waqf-based institutions, the "right man on the right place"

principle is not merely a secular efficiency metric but a fulfilment of the religious mandate of *amanah*. Unlike previous studies that often focus on public school bureaucracies, this research shows that leadership mutation in Islamic private sectors can bypass traditional seniority hurdles more effectively, allowing for a more agile deployment of tech-savvy educators. This shift from routine-driven assignments to meritocratic expertise highlights a maturing governance model within the Foundation that balances professional standards with spiritual accountability.

Figure 2. Restructuring of Human Resources based on Competence



The cultural revitalization observed through transformational leadership at both research sites confirms the argumentation by (Khalili et al., 2022) which contains idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration with a distinct Islamic adaptation. The findings corroborate the research of (Jenuri et al., 2025), which highlights the necessity of leaders acting as *murabbi* who inspire through spiritual modelling. While general transformational leadership literature emphasizes charismatic vision, this study finds that in Islamic schools, the principal's legitimacy is inextricably linked to their perceived piety and mastery of *qiyadah tarbawiyah*. The transition from individualistic teaching habits to a collaborative environment revealed the findings of (Lejeune et al., 2023) regarding organizational learning, yet it distinguishes itself by utilizing *syura* as a practical tool for inclusive decision-making. This suggests that leadership rotation acts as a "cultural reset" that re-energizes the school's social contract, replacing professional exhaustion with a mission-driven zeal rooted in the concept of serving the *Ummah* through high-quality education.

The implications of these findings are profound, as they offer a bridge between modern management science and Islamic organizational philosophy. This study enriches the transformational concept by introducing the concept of *Islah* as a psychological and spiritual driver for organizational "unfreezing." Theoretically, the results suggest that leadership succession in religious contexts operates under a "Dual-Legitimacy Framework," where managerial authority must

be constantly validated by moral and spiritual credibility. These challenges the purely secular view of transformational leadership by proving that spiritual values are not just "background noise" but are active catalysts for structural efficiency and teacher performance. Furthermore, the integration of waqf principles into human resource management offers a new theoretical lens—"Trusteeship Management"—where employees are viewed as co-stewards of a sacred asset. This model expands the boundaries of traditional school management theories by incorporating metaphysical dimensions of accountability that drive higher levels of commitment and ethical behaviour among the educational staff.

And this research provides a strategic roadmap for waqf foundations and Islamic educational stakeholders in managing leadership transitions effectively. The results imply that foundations should move away from arbitrary or purely political mutation policies, instead adopting a "Competency-Spirituality Audit" during the transition phase. Practically, the success of SDIT Permata Islam suggests that new principals should be given a clear mandate to restructure human resources based on digital and pedagogical expertise immediately upon taking office to maintain momentum. For school practitioners, the findings emphasize the importance of "Spiritual-Transformational" briefings that frame daily academic tasks as sacred duties, which significantly reduces resistance to change. These practical insights are crucial for other foundation boards and beyond, demonstrating that mutation should be marketed to teachers as an opportunity for collective "upgrading" rather than a mere administrative reshuffle. This approach ensures that the school remains resilient against external disruptions while maintaining a high standard of professional and spiritual excellence.

Finally, the synergy between structural restructuring and cultural revitalization creates a holistic model of "Total Quality Islamic Management." By comparing these results with current literature, it becomes clear that while the technical aspects of mutation align with global trends, the motivational drivers are uniquely local and religious. The patterns of data indicate that when a principal's mutation is followed by a deliberate competency realignment and a spiritual-transformational leadership approach, the result is a significant increase in teacher performance and organizational transparency. This research fills a critical gap by providing empirical evidence of how "*Amanah-based*" governance can be operationalized in a modern educational setting. The findings conclude that the mutation of a school principal is not the end of a cycle, but the beginning of a transformative journey that, if managed with participatory and value-oriented strategies, can elevate the quality of Islamic education to meet global standards without losing its spiritual essence. This study serves as a foundational reference for future inquiries into the intersection of faith, leadership, and management.

Conclusion

This study reveals that principal mutation within Islamic waqf foundations serves as a vital catalyst for "Trusteeship Management," where leadership transitions facilitate a profound synergy between structural professionalism and

spiritual revitalization. The most significant lesson learned is that the success of such transitions depends not on mere administrative authority, but on the principal's ability to act as an *amin* (trusted trustee) who integrates competency-based restructuring with transformational values rooted in *amanah*. Scientifically, this research contributes a novel "Spiritual-Professional Synergy" framework to the field of educational management, bridging the gap between secular organizational change theories and Islamic governance principles. Despite these insights, the study is limited by its specific geographical focus on Poso and its relatively short-term observation period. Future research should pursue longitudinal studies to assess the long-term sustainability of these managerial transformations and expand the scope to diverse cultural contexts or larger educational networks to further validate the impact of waqf-based leadership models on broader student achievement and institutional resilience.

References

- Ahmad Kusaini, E., Mahamod, Z., & Wan Mohammad, W. M. R. (2024). The relations between technological knowledge, technological content knowledge, technological pedagogical knowledge, technological pedagogical content knowledge and inventive skills among malay language teachers. *Cakrawala Pendidikan*, 43(3), 788–801. <https://doi.org/10.21831/cp.v43i3.58354>
- Akdere, M., & Egan, T. (2020). Transformational leadership and human resource development: Linking employee learning, job satisfaction, and organizational performance. *Human Resource Development Quarterly*, 37(4), 393–421. <https://doi.org/10.1002/hrdq.21404>
- Azizi, M. R., Atlasi, R., Ziapour, A., Abbas, J., & Naemi, R. (2021). Innovative human resource management strategies during the COVID-19 pandemic: A systematic narrative review approach. *Heliyon*, 7(6). <https://doi.org/10.1016/j.heliyon.2021.e07233>
- Bag, S., & Wood, L. C. (2022). Guest editorial: Human resource development in the digital age: recent issues and future research directions. *International Journal of Manpower*, 43(2), 253–262. <https://doi.org/10.1108/IJM-05-2022-561>
- Bangbon, P., Snongtaweepon, T., Channuwong, S., Katangchol, S., Raktakanishtha, P., Pleansamai, K., Ongcharoen, P., Ekvitayavetchanukul, P., & Klaysud, S. (2023). Strategic human resource management for organizational performance of Thai Higher Education Institutions. *Journal of Positive Psychology & Wellbeing*, 7(2), 897–911.

- Bezzina, C. (2024). Enhancing the Wellbeing of Academic Staff, Educational Leaders, and Students Through Co-constructing Learning: A Maltese Experience. In *The Emerald Handbook of Wellbeing in Higher Education: Global Perspectives on Students, Faculty, Leaders, and Institutions* (pp. 61–73). Emerald Publishing Limited. <https://doi.org/10.1108/978-1-83797-504-420241005>
- Cohen, L., Manion, L., & Morrison, K. (2007). *Research Methods in Education, Sixth Edition*. <https://doi.org/10.4324/9780203029053>
- Fahrurrozi. (2024). Strengthening Islamic Education Leadership: An Analysis of School-Based Management Training Follow-up Programs. *Millah: Journal of Religious Studies*, 23(2), 645–680. <https://doi.org/10.20885/millah.vol23.iss2.art5>
- Jenuri, Faqihuddin, A., Suresman, E., Abdullah, M., & Fahrudin. (2025). Overcoming the spiritual emptiness of students in the modern era through the integration of Al-Ghazali's human concepts in the Islamic religious education learning model. *Cogent Education*, 12(1), 2497147. <https://doi.org/10.1080/2331186X.2025.2497147>
- Khalili, S., Kallioniemi, A., & Bagheri Noaparast, K. (2022). Characteristics of human agency in liberal and Islamic religious education based on the national core curricula of Finland and Iran. *British Journal of Religious Education*, 44(1), 53–65. <https://doi.org/10.1080/01416200.2021.1874874>
- Khan, M. A., Ismail, F. B., Hussain, A., & Alghazali, B. (2020). The interplay of leadership styles, innovative work behavior, organizational culture, and organizational citizenship behavior. *Sage Open*, 10(1), 2158244019898264. <https://doi.org/10.1177/2158244019898264>
- Lejeune, C., Beusaert, S., & Raemdonck, I. (2023). Effective personal development plans contextualized: The role of the autonomy-supportive people manager in sustaining employees' self-directed learning. *Human Resource Development Quarterly*, 34(4), 389–412. <https://doi.org/10.1002/hrdq.21492>
- Lê, J. K., & Schmid, T. (2022). The practice of innovating research methods. *Organizational Research Methods*, 25(2), 308–336. <https://doi.org/10.1177/1094428120935498>
- Nellitawati, Ganefri, Rusdinal, Hardianto, Setiawan, M. N. A., Ginanjar, S., & Arwildayanto. (2024). The influence of instructional leadership and work commitment on teacher performance. *Cakrawala Pendidikan*, 43(3), 546–561. <https://doi.org/10.21831/cp.v43i3.66677>

- Olsson, I., Lindqvist, G., Bezzina, C., & Gahne, K. (2025). How educational leaders in Sweden address interculturalism: a systematic literature review and an illustrative case. *Scandinavian Journal of Educational Research*, 1–18. <https://doi.org/10.1080/00313831.2025.2506379>
- Pak, K., Polikoff, M. S., Desimone, L. M., & Saldívar García, E. (2020). The adaptive challenges of curriculum implementation: Insights for educational leaders driving standards-based reform. *Aera Open*, 6(2), 2332858420932828. <https://doi.org/10.1177/2332858420932828>
- Paletta, A., Mincu, M., Bezzina, C., & Alimehmeti, G. (2025). Determinants of middle leaders' career aspirations: principalship support, organisational arrangements and efficacy beliefs in Italy. *International Journal of Educational Management*, 1–18. <https://doi.org/10.1108/IJEM-09-2025-0727>
- Pan, X. (2020). Technology acceptance, technological self-efficacy, and attitude toward technology-based self-directed learning: Learning motivation as a mediator. *Frontiers in Psychology*, 11, 564294. <https://doi.org/10.3389/fpsyg.2020.564294>
- Smith, J. A., Flowers, P., & Larkin, M. (2009). *Interpretative Phenomenological Analysis: Theory, Method and Research*.
- Smith, N., & Fredricks-Lowman, I. (2020). Conflict in the workplace: A 10-year review of toxic leadership in higher education. *International Journal of Leadership in Education*, 23(5), 538–551. <https://doi.org/10.1080/13603124.2019.1591512>
- Tesar, M. (2021). Philosophy as a method": tracing the histories of intersections of "philosophy," "methodology," and "education. *Qualitative Inquiry*, 27(5), 544–553. <https://doi.org/10.1177/1077800420934144>
- Thompson Burdine, J., Thorne, S., & Sandhu, G. (2021). Interpretive description: A flexible qualitative methodology for medical education research. *Medical Education*, 55(3), 336–343. <https://doi.org/10.1111/medu.14380>
- Torres, L. L. (2022). School organizational culture and leadership: Theoretical trends and new analytical proposals. *Education Sciences*, 12(4), 254. <https://doi.org/10.3390/educsci12040254>
- Toytok, E. H., & Kapusuzoglu, S. (2016). Influence of School Managers' Ethical Leadership Behaviors on Organizational Culture: Teachers' Perceptions¹.

Eurasian Journal of Educational Research, 16(66), 373–388.
<https://doi.org/10.14689/ejer.2016.66.21>

Virgiawan, A. R., Riyanto, S., & Endri, E. (2021). Organizational culture as a mediator motivation and transformational leadership on employee performance. *Academic Journal of Interdisciplinary Studies*, 10(3), 67–79.
<https://doi.org/10.36941/ajis-2021-0065>

Yuntina, L., Sari, E., & Karnati, N. (2025). The influence of transformational leadership, compensation on task performance mediated by organizational commitment. *Cakrawala Pendidikan*, 44(2), 250–261.
<https://doi.org/10.21831/cp.v44i2.72939>