



Strategic Management Model Implementation in Raudhatul Irfan Islamic Boarding School, Ciamis: A Global Perspective

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Abstract

Background: This study explores the implementation of a strategic management model at Raudhatul Irfan Islamic Boarding School in Ciamis, Indonesia. It aims to understand how faith-based educational institutions can improve organizational effectiveness through strategic planning while upholding Islamic values.

Methods: A qualitative case study approach was used, with data gathered through interviews, observation, and document analysis. The research integrates strategic management theories from Fred R. David and Wheelen & Hunger with Islamic educational perspectives.

Results: The findings reveal that strategic management significantly enhanced the school's operational effectiveness. Improvements were observed in vision and mission alignment, curriculum development, staff performance, and institutional governance. Islamic ethical values were embedded throughout the planning, implementation, and evaluation processes, reinforcing the school's religious identity and community trust.

Discussion: The success of strategic management at Raudhatul Irfan demonstrates the importance of leadership, stakeholder engagement, and the contextual adaptation of global management models. Integrating Islamic principles into strategic frameworks strengthens both institutional integrity and educational outcomes.

Conclusion: Strategic management, when adapted to the values and needs of Islamic educational institutions, can serve as a transformative tool. Raudhatul Irfan's experience offers a replicable model for other Islamic schools seeking to modernize operations without compromising religious foundations.

Novelty: This study presents an original integration of modern strategic management theories with Islamic educational philosophy, offering practical insights for faith-based institutions aiming to balance tradition with organizational excellence.

Keywords: Strategic Management, Islamic Education, Islamic Boarding School, Islamic Ethics, Educational Leadership

INTRODUCTION

Pesantren (Islamic boarding schools) are unique Islamic educational institutions that have long been central to the development of religious scholarship and the moral formation of Muslim



communities in Indonesia (Ali & Musliem, 2024). As institutions rooted in Islamic values, pesantren have historically played a critical role in shaping students (santri) into individuals who are not only spiritually grounded but also socially responsible. They serve as centers for religious learning, character development, and community empowerment. However, in the face of rapid changes in social, economic, political, and technological contexts, pesantren are increasingly challenged to maintain their relevance, quality, and impact (Dhofier, 2011; Suriani et al., 2024). In the 21st century, the landscape of education has become more complex. Globalization, digital transformation, and heightened societal expectations require educational institutions—including pesantren—to adopt more structured and strategic approaches to institutional governance and academic management (Abdillah et al., 2024; Anarki et al., 2025). Traditional models of leadership and informal planning, while rich in values and spiritual orientation, may no longer be sufficient to address current challenges. Issues such as inefficient resource management, outdated curricula, limited technological integration, and weak institutional branding highlight the need for modern organizational tools. In this context, the application of strategic management offers a promising framework for pesantren to adapt, grow, and sustain their Islamic mission in a rapidly evolving world.

Strategic management is broadly defined as the process of identifying an organization's long-term goals, formulating appropriate strategies, and implementing and evaluating them systematically (David, 2011). In educational settings, strategic management enables institutions to align their internal capabilities with external opportunities and threats, thereby enhancing institutional performance and sustainability. Common strategic management models used in educational planning include Fred R. David's three-stage model—strategy formulation, strategy implementation, and strategy evaluation—as well as the Wheelen and Hunger model, which emphasizes environmental scanning, internal analysis, and strategic decision-making (Wheelen et al., 2014). These models, though widely applied in corporate and higher education settings, are also increasingly relevant for Islamic educational institutions.

For pesantren, the integration of strategic management must go beyond technical and administrative concerns. It should incorporate Islamic ethical principles such as amanah (trustworthiness), 'adl (justice), shura (consultation), and maslahah (public interest). According to (Chapra, 2016), strategic decisions in Islamic institutions should be rooted not only in efficiency and effectiveness but also in ethical accountability and social responsibility. Therefore, the development of a strategic management model that harmonizes modern management practices with Islamic teachings is essential to the institutional development of pesantren in the current era. The Raudhatul Irfan Islamic Boarding School in Ciamis, West Java, represents a relevant case study for examining how strategic management can be implemented within the context of a faith-based institution. Like many pesantren, Raudhatul Irfan faces a range of challenges, including limited financial resources, the need for qualified educators, the pressure to modernize teaching methods, and the expectation to contribute more directly to local community development. At the same time, the pesantren seeks to maintain its Islamic identity and spiritual mission. Strategic management, if properly contextualized, can provide a holistic and sustainable solution to these challenges.

Preliminary observations indicate that Raudhatul Irfan has taken several steps toward developing strategic initiatives, such as refining its vision and mission, redesigning its curriculum, improving infrastructure, and engaging stakeholders. However, a systematic and scholarly evaluation of how strategic management is applied—and to what extent it aligns with



both modern frameworks and Islamic values—is still lacking. Moreover, there is limited literature that explores how pesantren as faith-based institutions can develop a contextualized strategic management approach that integrates both global best practices and Islamic educational philosophy.

This research aims to fill that gap by analyzing the implementation of a strategic management model at Pondok Pesantren Raudhatul Irfan, using theoretical frameworks from Fred R. David and Wheelen & Hunger, alongside Islamic educational principles. Specifically, the study investigates how the pesantren formulates, implements, and evaluates its strategies, how it manages institutional change, and how Islamic ethical values are embedded in its management processes. By focusing on this case, the research contributes both theoretically and practically. Theoretically, it expands the discourse on the intersection between modern strategic management and Islamic education. Practically, it offers insights for pesantren leaders and administrators on how to adopt strategic thinking without compromising religious values. Furthermore, it provides a model that can be replicated or adapted by other faith-based institutions facing similar challenges.

In summary, this study is motivated by the need to explore how pesantren can enhance institutional effectiveness and sustainability through strategic management, especially when guided by Islamic principles. It is hoped that the findings of this research will serve as a useful reference for educational practitioners, policymakers, and scholars concerned with the future of Islamic education in Indonesia and beyond.

LITERATURE REVIEW

Strategic management is a systematic process aimed at directing an organization to achieve its vision, mission, and long-term goals through structured planning, implementation, and evaluation. Within the educational context, particularly in pesantren (Islamic boarding schools), strategic management has become increasingly relevant due to the growing complexity of educational challenges. Issues such as declining educational quality, limited institutional resources, and the need for sustainability have prompted Islamic educational institutions to adopt more modern and strategic approaches to governance (Salisbury, 1996; Faruk et al., 2022; Santiago et al., 2024; Wulandari et al., 2024; Alawadhi, 2024). Fred R. David emphasizes that strategic management involves three main stages: formulation, implementation, and evaluation (David, 2011; Susanto et al., 2023). These stages help organizations identify internal and external conditions, establish strategic objectives, and continuously monitor and adapt to ensure the achievement of their goals. In the context of pesantren, this model provides a framework to guide long-term planning and align educational activities with institutional values and objectives.

Fred R. David's strategic management model is widely recognized for its clarity and practical application. The first stage, strategy formulation, requires a comprehensive analysis of the internal environment—such as human resources, infrastructure, and academic capabilities—as well as the external environment, including community needs, educational trends, and socio-political developments. Through this analysis, pesantren can identify their strengths, weaknesses, opportunities, and threats (SWOT), which serve as the foundation for developing relevant and realistic strategies. The second stage, implementation, focuses on translating strategies into operational activities. This includes assigning responsibilities, allocating



resources, and designing programs that align with institutional goals. Finally, the evaluation stage ensures that strategies are monitored and assessed through measurable indicators, allowing pesantren to adjust their plans based on outcomes and feedback. The structured nature of this model is particularly beneficial for pesantren like Raudhatul Irfan, which must manage both educational and community development functions.

Complementing David's model, Wheelen and Hunger (2012) offer a strategic management framework that emphasizes the importance of environmental scanning. Their model consists of four primary stages: environmental scanning, strategy formulation, strategy implementation, and strategy evaluation and control. The environmental scanning phase involves assessing political, economic, social, technological, environmental, and legal factors (PESTEL analysis), which are crucial for understanding the broader context in which an institution operates. This model is dynamic and adaptive, recognizing that external conditions often change rapidly and require timely responses. In the pesantren context, environmental scanning helps identify shifts in the local community, educational policy reforms, or technological advancements that may affect program relevance and delivery. The emphasis on evaluation and control also supports continuous improvement, enabling pesantren to stay responsive and proactive in achieving their missions. For Raudhatul Irfan, this model can enhance strategic responsiveness and institutional agility in navigating change.

In addition to these structured models, (Ahlstrand et al., 2001) propose a more flexible approach through their “Ten Schools of Thought” framework. This framework presents ten different perspectives on strategy, including the design school, planning school, positioning school, entrepreneurial school, and learning school, among others. Each school represents a distinct approach to understanding how strategies are formed and implemented, acknowledging the diversity of organizational contexts and needs. For pesantren, the learning school is particularly relevant, as it emphasizes learning from experience and adapting strategies based on practical insights. This aligns with the pesantren tradition of continuous reflection and contextual responsiveness (Addzaky et al., 2025). The cultural school also resonates strongly with pesantren values, as it prioritizes the influence of institutional culture in shaping strategic choices. By recognizing the importance of values, beliefs, and shared norms, the cultural school supports the integration of Islamic principles into the decision-making process. Mintzberg's model thus provides pesantren with the flexibility to adopt strategic approaches that are not only rational but also deeply embedded in their religious and cultural identity (Hamim & Supriadi, 2020; Hermanto, 2022; Fikri et al., 2023).

Beyond conventional management theories, an Islamic perspective on strategic management provides ethical and spiritual grounding for decision-making in pesantren. Islamic strategic thinking is rooted in the concept of tawhid (oneness of God), which implies that all organizational activities must align with divine guidance and the pursuit of Allah's pleasure (al-Faruqi, 1992). In this view, strategy is not merely a tool for achieving efficiency or competitive advantage, but also a means to fulfill religious responsibilities and serve the ummah (Muslim community). The principle of adil (justice) ensures fairness and equity in strategic decisions, while amanah (trustworthiness) requires leaders to carry out their responsibilities with sincerity and accountability. Al-Ghazali emphasized that ethical behavior in leadership is a core dimension of Islamic governance, and this applies directly to how strategies are conceived and implemented (Al-ghazali, 2014). Furthermore, the principle of maslahah (public interest) guides institutions to prioritize actions that bring broad benefits to



society, avoiding harm and promoting welfare. For pesantren, this means that strategic initiatives must enhance both educational quality and societal impact.

Empirical research supports the relevance of strategic management in Islamic educational settings. Arief and Assya'bani found that pesantren that adopt structured strategic planning tend to demonstrate better performance in terms of curriculum relevance, resource mobilization, and institutional credibility (Arief & Assya'bani, 2023). Strategic management enables pesantren to articulate a clear vision, align internal operations, and engage effectively with stakeholders (Asmuni et al., 2021). However, it is essential that the strategic model adopted be sensitive to the unique needs of pesantren, particularly their emphasis on character education, religious integrity, and community service. The integration of models like those from Fred R. David and Wheelen & Hunger can help establish robust systems for planning and evaluation, while Islamic principles ensure that strategies remain ethical and purposeful.

At Pondok Pesantren Raudhatul Irfan Ciamis, the application of strategic management presents an opportunity to harmonize tradition with innovation. The institution can benefit from the structured processes of modern models while remaining rooted in Islamic teachings. Elements from Fred R. David's model may be used to guide long-term visioning and organizational design, while Wheelen and Hunger's approach can support environmental responsiveness and strategic control. At the same time, the flexibility offered by Mintzberg's schools of thought allows the pesantren to adapt strategies according to cultural and experiential realities. Most importantly, grounding all strategic activities in Islamic ethics reinforces the institution's credibility and aligns its educational goals with broader moral imperatives. Overall, the literature demonstrates that strategic management is a valuable tool for improving institutional effectiveness in pesantren. While conventional models provide frameworks for systematic planning and implementation, they must be contextualized within an Islamic worldview to ensure alignment with religious values and societal expectations. By integrating modern strategic concepts with Islamic principles, pesantren can navigate contemporary challenges while staying true to their foundational mission of nurturing morally upright, knowledgeable, and socially engaged individuals.

METHODOLOGY

This study employs a qualitative research approach with a case study method to explore the implementation of strategic management models at Pondok Pesantren Raudhatul Irfan in Ciamis, West Java. The qualitative approach is selected because the study seeks to understand in depth the strategic processes occurring within the context of an Islamic educational institution. Rather than focusing on numerical measurement, this approach allows the researcher to explore the meaning, behavior, and interaction that emerge in the natural setting of the pesantren (Ahyani et al., 2021). The case study method, in particular, is appropriate for examining a single institution in depth, considering its uniqueness, complexity, and embedded Islamic values that directly influence the formulation and execution of strategy (Robert K. Yin, 2017).

The research was conducted at Pondok Pesantren Raudhatul Irfan, an Islamic educational institution that not only provides formal and non-formal education but also integrates Islamic values into daily operations. The pesantren, located in Ciamis, West Java, serves as an appropriate site for studying how Islamic principles intersect with strategic management practices. The research subjects include pesantren leaders, management staff, educators, and



santri (students) who are actively involved in the strategic planning and operational implementation processes. The involvement of multiple stakeholders allows the researcher to obtain a comprehensive and balanced understanding of how strategic management is perceived, practiced, and experienced within the pesantren environment.

Data collection was carried out using three main techniques: in-depth interviews, participatory observation, and documentary analysis. Semi-structured interviews were conducted with key informants including the head of the pesantren, administrative personnel, and teaching staff. This technique allowed flexibility in asking questions while still focusing on core topics related to the formulation, implementation, and evaluation of strategy. The interviews explored various aspects of strategic management, including the alignment between vision and mission, goal setting, allocation of resources, performance indicators, and the role of Islamic values in guiding decisions. Through these interviews, the researcher gained insight into both the formal strategies articulated by the institution and the informal values and beliefs that shape managerial behavior (Kvale & Brinkmann, 2009).

To complement interview data, participatory observation was conducted to directly witness the daily routines, leadership practices, educational processes, and community dynamics within the pesantren. This approach provided contextual insights into how strategic plans are manifested in real-time actions, interactions, and decisions. Observations were made in key areas such as teaching and learning activities, student discipline, dormitory management, and organizational meetings. Through this process, the researcher was able to see how Islamic values—such as honesty, discipline, and mutual respect—were applied in practical aspects of institutional governance, further enriching the data collected through interviews (Spradley, 2016). The third technique used was document analysis, focusing on official documents such as institutional profiles, strategic planning documents, annual reports, program outlines, and evaluation records. These documents provided essential information about the formal structure and content of the pesantren's strategic management process. They also served as a valuable source of triangulation to confirm or contrast findings obtained through interviews and observations. In particular, strategic documents revealed how the institution articulates its long-term goals, sets performance indicators, allocates financial and human resources, and assesses achievements.

All data obtained were analyzed using thematic analysis. This method involves categorizing data into themes that reflect key elements of the strategic management process, namely formulation, implementation, and evaluation. Thematic analysis allowed the researcher to identify patterns, relationships, and emerging categories across various data sources. The process began with transcription of interview and observation data, followed by initial coding to highlight strategic elements, values, and practices. The codes were then grouped into broader themes such as vision development, stakeholder involvement, resource mobilization, monitoring systems, and value integration. Finally, these themes were interpreted to draw conclusions about how strategic management is applied and how Islamic principles influence institutional behavior and policy (Ahmed et al., 2025). To ensure the validity and reliability of the research, triangulation was employed by comparing data from multiple sources—interviews, observations, and documents. This process enhanced the credibility of the findings by allowing the researcher to verify and cross-check information from different perspectives. In addition, member checking was conducted by presenting interpretations of the data back to the informants to ensure accuracy and alignment with their experiences and views. This



participatory verification process helped minimize researcher bias and ensured that the analysis genuinely reflected the lived realities of the pesantren stakeholders (Patton, 2002).

By adopting this qualitative case study approach, the research aims to provide a deep and contextual understanding of how strategic management is implemented at Pondok Pesantren Raudhatul Irfan. Furthermore, it seeks to highlight the role of Islamic values in shaping and guiding strategic processes, offering insights into how modern management theories can be adapted to the specific needs of Islamic educational institutions. This methodology is expected to produce findings that are not only academically relevant but also practically applicable for other pesantren or faith-based schools seeking to enhance their organizational effectiveness while preserving their religious identity.

RESULTS

This research investigates thoroughly the implementation of strategic management at Raudhatul Irfan Islamic Boarding School in Ciamis, by exploring how the pesantren formulates its strategy, implements it, evaluates its outcomes, and integrates Islamic values throughout all phases. Through interviews with leadership, management staff, educators, and santri; observations in teaching and learning settings, dormitory management, and daily institutional operations; and studies of strategic documents, program reports, and evaluation records, a rich picture emerges of how strategic management functions in a faith-based educational environment (Soleh et al., 2020).

At the strategy formulation stage, Raudhatul Irfan begins by establishing a clear vision, mission, and long-term goals. The vision statement clearly states the aspiration to produce graduates who are faithful, knowledgeable, and of good character. These statements are not formulated in isolation but through consultative meetings involving pesantren leaders, teachers, management staff, and, in some instances, students, to ensure that the vision reflects both internal aspirations and external needs of the surrounding community. Part of formulation also includes a SWOT-like analysis: internally, evaluating resources such as teacher qualifications, facilities, financial capacity; externally, looking at community expectations, competition with other educational institutions, local government policy, and demographic shifts. An important finding is that decision-makers embed Islamic values—justice (adl) and trustworthiness (amanah)—as core criteria when choosing strategic goals, ensuring they align with both educational excellence and spiritual integrity.

Moving into implementation, the research shows that Raudhatul Irfan has taken concrete steps to turn its strategy into action. An organizational structure has been defined, distinguishing roles and responsibilities among leadership, administrative managers, teachers, and santri. Administrative and financial systems are clearly delineated to ensure accountability. Resource allocation is handled via a combination of zakat, endowments (waqf), donations, and sometimes government aid. These funds are distributed according to strategic priorities: improving infrastructure, supporting religious programs (e.g., Quran memorization), launching soft-skill and vocational training, and reinforcing teacher professionalization. Ethics in execution surfaces strongly: transparency in financial management, trustworthiness in fulfilling program commitments, adherence to schedule, and moral consistency are frequently mentioned by interviewees. Implementation is not merely about executing tasks but doing so in ways that preserve the pesantren's Islamic character—that is, educational quality must go hand in hand with spiritual formation. In the evaluation phase, Raudhatul Irfan employs a periodic



assessment mechanism to monitor whether strategic programs achieve their intended outcomes. Key performance indicators include student academic progress, the success rate of Quran memorization, improved soft skills, graduates' ability to continue higher education or contribute to community, and feedback from both parents and santri about program satisfaction and relevance. Documents show annual reports, program reviews, and stakeholder feedback sessions. Based on evaluation results, corrective actions are taken: facilities that are insufficient are upgraded; curricula are updated where shortcomings are identified; teaching methods are refined; resource allocation is adjusted. This evaluation process reflects an Islamic ethic of continuous improvement, where not only material outcomes are measured but also spiritual and ethical dimensions.

Another significant finding concerns the integration of Islamic values across all these strategic management phases. Principles such as *amanah* (trustworthiness), *adl* (justice), and *maslahah* (public welfare or common good) are not simply rhetoric but are embedded in decision-making, resource use, goal-setting, and evaluation. For example, when allocating budget, transparency and fairness are considered; when setting goals, the spiritual well-being of students is as important as their academic or skills progress. As such, the pesantren's stakeholders report that preserving religious identity is not seen as an obstacle, but rather as a guiding value that enhances institutional legitimacy and stakeholder trust.

However, the findings also highlight several challenges. First, resource constraints—both financial and human—persist. While donations, zakat, and waqf provide essential funding, they are often unreliable or insufficient for major facility improvements or expansion of certain programs. Teacher qualifications vary, infrastructure sometimes lags behind needs, and there can be limits in specialized staff or modern facilities. Second, balancing tradition and modern demands is tricky: the pesantren strives to maintain traditional religious teaching and moral training while introducing vocational or skills-based programs, technology use, and modern management practices. This balancing act sometimes creates tension: what should be preserved vs. what needs innovation. Third, the external environment (e.g. policy changes, community expectations, competition) requires that the strategic plan remain flexible and responsive; rigidity or delay in adapting undermines performance. Below is a table summarizing key findings across the strategic management phases at Raudhatul Irfan, including major activities, observed outcomes, integration of Islamic values, and challenge areas.

Table 1. Summary of Key Findings of Strategic Management Implementation at Raudhatul Irfan Islamic Boarding School

Strategic Phase	Major Activities & Focus	Islamic Values Integrated	Observable Outcomes	Challenges Identified
Formulation	Vision/mission crafting; internal & external environmental analysis; stakeholder consultation	<i>(Adl)</i> Justice; <i>(Amanah)</i> Trustworthiness	Clear objectives; vision and mission aligned with local community; better awareness of needs	Limited data/skills for rigorous environmental scan; sometimes resistance to innovation
Implementation	Organizational restructuring; program roll-out (religious, vocational, soft skills); resource mobilization	Amanah; Transparency; Maslahah	Improved program delivery; more consistent execution;	Dependence on irregular funding; shortage of specialized staff;



Strategic Phase	Major Activities & Focus	Islamic Values Integrated	Observable Outcomes	Challenges Identified
			enhanced teacher accountability	infrastructural limitations
Evaluation & Feedback	Performance metrics; feedback from students/parents; corrective action cycles	Accountability; Continuous Improvement	Adjusted programs; upgraded facilities; improved stakeholder satisfaction	Delays in feedback loops; insufficient monitoring tools; difficulty measuring spiritual outcomes

Overall, the findings demonstrate that Raudhatul Irfan is able to use strategic management as a tool not only for improving operational effectiveness—such as clearer goal setting, more efficient use of resources, better program outcomes—but also for sustaining its spiritual mission. The pesantren stakeholders often report that the sense of commitment, the moral integrity of staff and leadership, and the alignment with Islamic values provide intangible benefits like greater trust, stronger community support, and higher morale among teachers and santri. The combination of measurable improvements (student achievement, program performance) and qualitative benefits (ethical climate, perceived legitimacy, character formation) indicates a holistic success of strategic management in this context. In summary, strategic management practices at Raudhatul Irfan have led to noticeable positive changes: vision and mission clarity, better resource usage, improved program implementation, systematic evaluation, and alignment with Islamic values. But these successes occur alongside ongoing challenges: funding stability, balancing modern vs. traditional demands, and ensuring the measurement and sustainability of intangible spiritual outcomes.

DISCUSSION

The implementation of the strategic management model at Raudhatul Irfan Islamic Boarding School demonstrates that faith-based educational institutions can successfully apply structured management practices to overcome operational challenges while staying true to Islamic values. This research highlights how the strategic frameworks developed by Fred R. David and Wheelen & Hunger serve as effective tools in enhancing the efficiency and impact of educational programs in a pesantren setting. The integration of Islamic principles into every stage of strategic management distinguishes the pesantren's approach, ensuring that its development aligns with both spiritual and practical goals. The strategic management process at Raudhatul Irfan involves three key stages: formulation, implementation, and evaluation. The formulation phase begins with establishing a clear vision, mission, and goals, which provide the pesantren with direction and a framework for setting long-term objectives. These goals are aligned with the needs of the local community, which reflects an understanding of the pesantren's societal role. This aligns with Wheelen and Hunger's perspective that strategic planning helps organizations respond more effectively to external changes by clarifying their priorities and roadmap for the future. At Raudhatul Irfan, this process is deeply intertwined with Islamic values such as amanah (trustworthiness) and adl (justice), ensuring that the strategic direction reflects ethical commitments alongside operational aims. The pesantren's vision—to foster students who embody faith, knowledge, and exemplary character—illustrates this balance, reinforcing the holistic nature of Islamic education as advocated by scholars like Chapra (2000).



Implementation is the next crucial phase where the pesantren's well-designed organizational structure plays a pivotal role. This structure clarifies roles and responsibilities, enabling efficient program delivery and resource management. The alignment of organizational design with strategic objectives reflects David's assertion that structures should be adaptable to support effective implementation. Raudhatul Irfan runs a variety of programs including Quran memorization, religious studies, vocational training, and soft skills development. This diversified curriculum illustrates the pesantren's commitment to equipping students with both spiritual depth and practical skills, preparing them for meaningful societal participation. Financial and human resources at Raudhatul Irfan come predominantly from community donations, zakat, and endowments (wakaf), which align with Islamic social finance principles. The pesantren's transparent and ethical management of these resources is guided by the principle of amanah, fostering trust among donors and stakeholders. This ethical stewardship is in line with Al-Ghazali's teachings on Islamic leadership, emphasizing moral responsibility alongside worldly success. Chapra's concept of maslahah (public welfare) is also evident, as the pesantren prioritizes resource allocation in ways that maximize benefits not just for students but for the broader community.

Evaluation completes the strategic cycle at Raudhatul Irfan, involving continuous monitoring of program performance and collecting feedback from various stakeholders, including students, parents, and staff. This adaptive process enables the pesantren to identify areas needing improvement and make timely adjustments, consistent with Mintzberg's assertion that strategies must be flexible to respond to unexpected internal and external changes. The pesantren uses a blend of quantitative measures such as academic results and memorization milestones, along with qualitative feedback on students' character development and community involvement. This comprehensive evaluation reflects the pesantren's commitment to ihsan (excellence) and continuous improvement, important values in Islamic education that encourage self-reflection and growth, as emphasized by Al-Faruqi (1995). Despite these successes, Raudhatul Irfan faces persistent challenges, primarily related to limited resources. Financial constraints restrict the pesantren's ability to expand facilities and enhance program quality. Dependence on donations and zakat means funding can be unpredictable, posing sustainability issues. This challenge highlights the necessity for strategic flexibility and innovative financial management tailored to pesantren contexts. Another critical challenge is maintaining equilibrium between preserving traditional Islamic educational methods and responding to the growing demand for skill-based education relevant to contemporary society. This tension reflects Chapra's notion of maslahah, whereby educational institutions must consider the welfare of society by equipping students not only with religious knowledge but also with skills that ensure their economic and social viability.

Islamic values permeate every stage of the strategic management process at Raudhatul Irfan, serving as the foundation for planning, execution, and evaluation. The principle of amanah governs ethical resource management, ensuring accountability and transparency. Adl emphasizes fairness in decision-making, particularly in allocating opportunities and resources among students and staff. Maslahah guides the pesantren's broader mission, ensuring that its activities contribute positively to community welfare beyond internal achievements. This comprehensive integration aligns with Al-Faruqi's view that Islamic educational institutions should promote both academic excellence and social responsibility, distinguishing them from purely secular organizations. The table below summarizes the key elements of the strategic



management process at Raudhatul Irfan, highlighting theoretical support, Islamic values integrated, and the main challenges encountered.

Table 2: Strategic Management Integration at Raudhatul Irfan — A Synergy of Modern Models and Islamic Values

Phase of Strategic Management	Key Practices at Raudhatul Irfan	Supporting Theories and Scholars	Islamic Values Integrated	Challenges Faced
Formulation	Vision, mission, and goals aligned with community needs	Wheelen & Hunger (2012): strategic planning clarifies priorities	Amanah (trustworthiness), Adl (justice)	Balancing tradition and modern demands
Implementation	Clear organizational structure; diversified programs; resource management from zakat and donations	David (2011): structure facilitates implementation	Amanah (trust), Maslahah (public welfare)	Limited financial and human resources
Evaluation	Continuous performance measurement; stakeholder feedback; adaptive corrective actions	Mintzberg (1998): strategy flexibility is key	Ihsan (excellence), continuous improvement	Adapting to dynamic internal and external environments
Overall Integration	Islamic principles guide all phases, ensuring ethical, spiritual, and operational success	Al-Ghazali (1997), Al-Faruqi (1995), Chapra (2000)	Amanah, Adl, Maslahah	Sustainability and modern education balance

The implications of these findings suggest that pesantren and other Islamic educational institutions can greatly benefit from adopting strategic management models that are thoughtfully adapted to incorporate Islamic ethical principles. Such an approach enables pesantren to maintain their religious identity and values while also responding effectively to modern educational challenges. This fusion supports sustainable institutional development and enhances the pesantren's role in community development. To address the persistent resource limitations, the pesantren could actively seek partnerships with government agencies, zakat institutions, non-governmental organizations, and other social entities with similar educational visions. Collaborative efforts can open new funding avenues, improve resource capacity, and facilitate knowledge exchange that benefits students and the wider community. Furthermore, ongoing refinement of the curriculum to balance traditional religious teachings with vocational and soft skills is essential. This balance ensures that pesantren graduates remain competitive in the job market without compromising their spiritual and moral foundations.

Raudhatul Irfan's experience underscores the value of integrating modern management practices with Islamic values to achieve operational excellence and spiritual fulfillment. The pesantren's ability to use strategic management tools in harmony with principles like amanah, adl, and maslahah not only improves educational outcomes but also fosters a socially responsible and ethically grounded community of learners. This model offers a replicable example for other pesantren aiming to modernize while preserving their core Islamic mission.



Overall, this research illustrates that strategic management is not solely a secular management tool but can be effectively adapted to fit the unique context of Islamic educational institutions. The key lies in harmonizing universal management principles with the rich ethical and spiritual framework provided by Islam. By doing so, pesantren like Raudhatul Irfan can navigate the complexities of modern education and societal change, ensuring their long-term growth, relevance, and impact.

CONCLUSION

The implementation of strategic management at Raudhatul Irfan Islamic Boarding School illustrates how traditional Islamic educational institutions can effectively incorporate modern management models without losing their religious and ethical identity. Through the stages of formulation, implementation, and evaluation, the pesantren has demonstrated a strong capacity to translate strategic plans into actionable programs that are aligned with both community needs and Islamic values. The formulation of vision, mission, and objectives provided a clear direction for institutional development, while strategic implementation through structured programs and responsible resource allocation supported the achievement of these goals. Evaluation processes, which included both internal assessments and external feedback, allowed for continuous improvement and adaptation, reinforcing the pesantren's commitment to quality and accountability.

What distinguishes Raudhatul Irfan's strategic management approach is its consistent integration of Islamic ethical principles—such as *amanah* (trust), *adl* (justice), and *maslahah* (public welfare)—into every stage of the process. These values did not merely serve as abstract ideals but actively shaped decision-making, leadership behavior, and resource governance. This blend of spiritual and strategic considerations allowed the pesantren to not only meet operational objectives but also fulfill its broader social and moral mission. Despite facing limitations in funding and human resources, the institution has shown resilience by leveraging Islamic philanthropic instruments and engaging with its stakeholders through trust-based relationships. The ability to balance religious tradition with the demands of modern education is a testament to the adaptability and forward-thinking mindset of the leadership.

This study reinforces the argument that faith-based organizations, particularly Islamic boarding schools, can greatly benefit from adopting strategic management models that are adapted to their unique cultural and religious contexts. The experience of Raudhatul Irfan offers a replicable model for other pesantren seeking to enhance their organizational effectiveness while remaining faithful to their religious mission. Future efforts should focus on building strategic collaborations, innovating within resource limitations, and expanding the integration of skills-based education alongside religious instruction. Moreover, further research is encouraged to explore how Islamic values can inform alternative strategic models that are distinct from purely Western paradigms, ultimately contributing to a richer understanding of management in Islamic educational contexts.

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