



Transformative School Leadership and Religious Culture in Student Discipline

Nurhasanah^{1*}; Mutoharoh²; Suandi Silalahi³

^{1,2,3}*Educational Management, Universitas Bina Bangsa, Indonesia*

^{1*}*Corresponding Email: nurhasanah1455@gmail.com*

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Abstract: This study analyzes the role of transformational leadership in strengthening student discipline through the development of a school culture grounded in religious values. A qualitative approach was employed using an integrative literature review of sources on transformational leadership, religious school culture, value internalization, and student discipline. Analysis involved data condensation, thematic coding, cross-study comparison, conceptual synthesis, and conclusion drawing with verification. The synthesis indicates that role modeling, habituation, and collaboration are central strategies used to cultivate religious school culture. Religious value internalization develops through moral knowing, moral feeling, and moral action, linking value understanding with moral commitment and disciplined behavior. Organizational culture links leadership practices and student discipline. The study proposes a conceptual model that contextualizes Bass's four transformational leadership dimensions through the Islamic values of amanah, 'adl, shura, and ihsan as Al-Qudwah, Al-Targhib, Al-Tafkir, and Al-Ta'dib. The model provides a theoretically grounded framework for strengthening character education in Islamic educational institutions.

Abstrak: Penelitian ini bertujuan menganalisis peran kepemimpinan transformasional dalam memperkuat disiplin siswa melalui pengembangan budaya sekolah berbasis nilai-nilai keagamaan. Penelitian menggunakan pendekatan kualitatif dengan tinjauan literatur integratif terhadap sumber ilmiah yang relevan mengenai kepemimpinan transformasional, budaya sekolah religius, internalisasi nilai, dan disiplin siswa. Analisis dilakukan melalui kondensasi data, pengodean tematik, perbandingan lintas studi, sintesis konseptual, serta penarikan, pemeriksaan, dan verifikasi kesimpulan. Hasil sintesis menunjukkan bahwa keteladanan, pembiasaan, dan kolaborasi merupakan strategi utama pemimpin sekolah dalam membangun budaya religius. Internalisasi nilai berlangsung melalui tahapan *moral knowing*, *moral feeling*, dan *moral action*, yang menghubungkan pemahaman nilai dengan komitmen dan perilaku disiplin. Budaya organisasi berperan sebagai mekanisme penghubung antara praktik kepemimpinan dan disiplin siswa. Penelitian ini mengusulkan model konseptual yang mengontekstualisasikan empat dimensi kepemimpinan transformasional Bass melalui nilai amanah, 'adl, syura, dan ihsan sebagai Al-Qudwah, Al-Targhib, Al-Tafkir, dan Al-Ta'dib. Model ini menawarkan kerangka teoritis yang kuat bagi penguatan pendidikan karakter di lembaga pendidikan Islam.

A. Introduction

The 21st century has brought substantial changes in social structures, technology, and human values, requiring educational institutions to reconsider their roles beyond knowledge transmission (Suliman, 2026). Within the context of Society 5.0, schools are increasingly expected to develop students who are not only academically competent but also adaptive, responsible, collaborative, and ethically grounded. In Indonesia, character development is similarly directed toward cultivating virtuous, tolerant, creative, cooperative, and integrity-driven citizens (Craig & Martin, 2025; Safitri et al., 2025). However, the development of student discipline remains a persistent challenge. Research on character development in low- and middle-income countries has identified concerns related to adolescent violence, normalization of dishonest behavior, declining respect for parents and teachers, and uncertainty regarding moral boundaries (Jeffery-Schwikkard et al., 2025). These challenges indicate that student discipline cannot be understood merely as compliance with school regulations; rather, it requires the development of internalized values that guide students' behavior even when external supervision is absent.

In many schools, disciplinary practices continue to rely heavily on rules, sanctions, and reward-punishment mechanisms. Although such mechanisms may produce immediate behavioral compliance, they do not necessarily cultivate intrinsic commitment to discipline. Wahidin et al (2026), for example, reported that externally controlled disciplinary practices may encourage students to comply primarily when supervision is present. This suggests a fundamental distinction between discipline as external behavioral control and discipline as an internally regulated moral disposition. From this perspective, sustainable discipline requires an educational environment in which students repeatedly encounter, understand, experience, and practice shared values. Hadi & Prayogi (2025) similarly found that the management of religious school culture requires a more holistic integration between managerial systems, school-community involvement, and teacher development. Thus, the challenge is not simply how schools impose discipline, but how school leadership can create a culture in which disciplined behavior becomes part of students' everyday value system.

This issue is particularly significant in Islamic educational institutions, where religious values constitute an important foundation of educational objectives and school culture. Religious programs such as communal prayer, religious activities, and daily routines provide opportunities for students to encounter moral and spiritual values, which is consistent with evidence linking faith-based schooling to student well-being outcomes (Moraa & Musambai, 2023). Nevertheless, the existence of such programs does not automatically ensure their internalization into students' everyday conduct. Sargeant & Trask-Kerr (2026) emphasized that character education can become predominantly ceremonial when values are not systematically integrated into broader curricular and organizational practices. Supriatna (2025) likewise highlighted implementation challenges arising from inconsistent teacher guidance, limited student motivation, and discrepancies between values promoted at school and those encountered in students' home environments. Consequently, religious culture needs to operate not merely as a collection of activities but

as an organizational environment in which values are consistently modeled, reinforced, and translated into behavior.

School leadership is therefore central to understanding how such cultural transformation can occur. Transformational Leadership Theory conceptualizes leadership through four interrelated dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass & Avolio, 2019). These dimensions emphasize the capacity of leaders to influence followers' values, motivation, thinking, and personal development rather than merely directing their behavior. From an organizational culture perspective, leaders also play a critical role in establishing shared assumptions, values, routines, and practices that shape organizational members' behavior (Schein, 2017). In faith-based educational settings, these perspectives can be complemented by Islamic educational leadership, in which school leaders are expected to function not only as organizational managers but also as moral and spiritual role models (Abidin et al., 2025). Islamic values such as trustworthiness, justice, sincerity, and deliberation can therefore enrich the interpretation and contextualization of transformational leadership rather than replace its fundamental dimensions (Prasetyowati & Nasith, 2025).

Recent studies provide empirical indications of this relationship. Rahmatika et al (2025) found that religious values can serve as important resources for strengthening transformational leadership in faith-based schools, particularly by fostering value-centered leadership practices and school climates. Jamilus et al (2025) similarly demonstrated that transformational leadership among Islamic school principals involves the integration of Islamic values, personal example, vision, and supportive relationships in strengthening educational quality. Research in other Islamic educational contexts also demonstrates that leadership must respond to the interaction between religious values and broader sociocultural environments. Alkoutli et al (2023), for instance, showed that Islamic school leaders in Australia and New Zealand engage in complex intercultural communication and negotiate Islamic values with multicultural and secular contexts. Raihani (2017) further demonstrated that Islamic school leadership in challenging social contexts requires trust building, strategic planning, cooperation, and strong relationships with stakeholders. These studies suggest that transformational leadership in Islamic education is inherently contextual and cannot be separated from the cultural and moral environment in which leadership is practiced.

Despite these contributions, the existing literature remains fragmented in explaining how transformational leadership is translated into student discipline through religious school culture. Previous studies have frequently examined leadership in relation to teacher commitment, educational quality, or academic outcomes, while the specific pathway from leadership to student discipline through organizational culture remains less systematically synthesized. Conversely, studies of religious school culture have often emphasized character, prosocial behavior, or religious development without positioning transformational leadership as a central antecedent. Hadi & Prayogi (2025) identified the importance of integrating religious culture with school management, while Wahidin et al

(2026) provided quantitative evidence that organizational culture is associated with both transformational leadership and student discipline. However, the findings of individual empirical studies have not yet been sufficiently integrated into a coherent conceptual explanation of how leadership practices, religious culture, value internalization, and disciplinary behavior are interconnected.

A further gap concerns the contextualization of transformational leadership theory within Islamic educational settings. Although Bass's framework provides a strong foundation for understanding leadership transformation, the four dimensions do not, by themselves, fully explain how religious values become embedded in everyday school practices. The literature therefore requires a framework capable of connecting transformational leadership with Islamic concepts of moral exemplarity, encouragement, reflection, and ethical formation. In response to this gap, the present study develops a literature-derived conceptual model that contextualizes the four dimensions of transformational leadership through the Islamic values of *amanah*, *'adl*, *shura*, and *ihsan*, conceptualized respectively through Al-Qudwah, Al-Targhib, Al-Tafkir, and Al-Ta'dib. The model further positions religious school culture as the organizational mechanism through which leadership practices are translated into value internalization and, ultimately, student discipline. Importantly, the model is proposed as a conceptual synthesis derived from the literature rather than as a statistically validated or predictive model.

Accordingly, this study addresses three research questions: (1) What transformational leadership strategies are identified in the literature as effective for developing religious school culture?, (2) How are religious values internalized through school culture to shape students' disciplinary behavior?, and (3) How can the findings be synthesized into a conceptual model of transformational school leadership for strengthening student discipline in Islamic educational institutions?. By addressing these questions through an integrative synthesis of relevant literature, this study seeks to bridge transformational leadership theory, organizational culture, and Islamic educational leadership while providing a theoretically grounded framework for understanding the cultural mechanisms underlying student discipline.

B. Method

This study employed an integrative literature review with systematic search and thematic synthesis, following established qualitative inquiry traditions (Creswell & Poth, 2018; Denzin & Lincoln, 2018), to examine the relationship between transformational school leadership, religious school culture, and student discipline in Islamic educational institutions. An integrative review was selected because the study aimed to synthesize theoretical perspectives and empirical findings from diverse scholarly sources and develop a conceptual understanding of how leadership practices are translated into cultural and behavioral outcomes. The study was guided by three research questions concerning transformational leadership strategies for developing religious school culture, the process

of internalizing religious values into student discipline, and the formulation of a conceptual model linking leadership, religious culture, and student discipline.

The literature search was conducted using Scopus, Google Scholar, and the Directory of Open Access Journals (DOAJ). The principal keywords included “*transformational leadership*,” “*school leadership*,” “*religious school culture*,” “*Islamic school*,” “*religious values*,” “*student discipline*,” “*character education*,” and “*Islamic educational leadership*.” These keywords were combined using Boolean operators, including AND and OR, to identify studies addressing the intersection of leadership, school culture, religious values, and student behavioral development. Additional relevant publications were identified through backward reference searching of selected studies. Seminal theoretical sources were also retained when necessary to establish the conceptual foundations of transformational leadership, organizational culture, and moral development.

The inclusion criteria comprised studies that: (1) examined transformational or closely related school leadership practices; (2) addressed religious, Islamic, faith-based, or value-oriented school culture; (3) discussed student discipline, character formation, behavioral development, or related educational outcomes; (4) were published as scholarly or academically recognized sources; and (5) provided sufficient information for conceptual or thematic analysis. Studies were excluded when their primary focus was unrelated to educational leadership, religious school culture, student behavior, or character development. Duplicate publications and sources that lacked sufficient conceptual or empirical information were also excluded.

The analysis followed the qualitative data analysis framework of Miles et al (2020), consisting of data condensation, data display, and conclusion drawing and verification. Relevant findings were first extracted and coded according to their relationship with the research questions. The initial codes were subsequently organized into broader analytical categories, including transformational leadership practices, religious school culture, religious value internalization, and student discipline. Cross-study comparison was then conducted to identify recurring patterns, similarities, differences, and contextual variations. Particular attention was given to leadership practices such as role modeling, habituation, collaboration, vision building, intellectual stimulation, and individualized support. The resulting themes were synthesized to explain how leadership practices can shape religious school culture and facilitate students’ internalization of disciplinary values.

The conceptual model was developed by integrating the findings with Transformational Leadership Theory (Bass & Avolio, 1994), Organizational Culture Theory (Schein, 2017), and Islamic Educational Leadership. Bass and Avolio’s four dimensions – idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration – were interpreted alongside Islamic values such as *amanah*, *’adl*, *shura*, and *ihsan*. These dimensions were subsequently contextualized as Al-Qudwah, Al-Targhib, Al-Tafkir, and Al-Ta’dib. Following the Islamic educational leadership perspective, leaders are positioned not only as managers but also as moral and spiritual role models (Abidin et al.,

2025), while religious values enrich and contextualize transformational leadership practices (Prasetyowati & Nasith, 2025).

Figure 1 illustrates the overall process of the literature review and thematic synthesis undertaken in this study. The process began with the formulation of research questions that guided the identification of relevant literature, followed by a systematic search across Scopus, Google Scholar, and DOAJ using combinations of predefined keywords and Boolean operators. The identified literature was then subjected to screening and eligibility assessment based on relevance, scholarly quality, and the availability of sufficient conceptual or empirical information. Relevant studies were subsequently subjected to structured data extraction, including information on authorship, educational context, research design, leadership constructs, religious or cultural dimensions, disciplinary outcomes, main findings, and theoretical contributions. The extracted information was condensed and coded to identify meaningful patterns, after which related codes were organized into thematic categories encompassing transformational leadership practices, religious school culture, religious value internalization, and student discipline. Cross-study comparison was then conducted to examine similarities, differences, contextual variations, and recurring patterns across the literature. The resulting themes were integrated through thematic synthesis to interpret relationships among the identified concepts and to formulate the proposed conceptual model. The final stage involved verification of the interpretation to ensure that the synthesized model remained grounded in the reviewed literature and consistent with the study's theoretical perspectives.

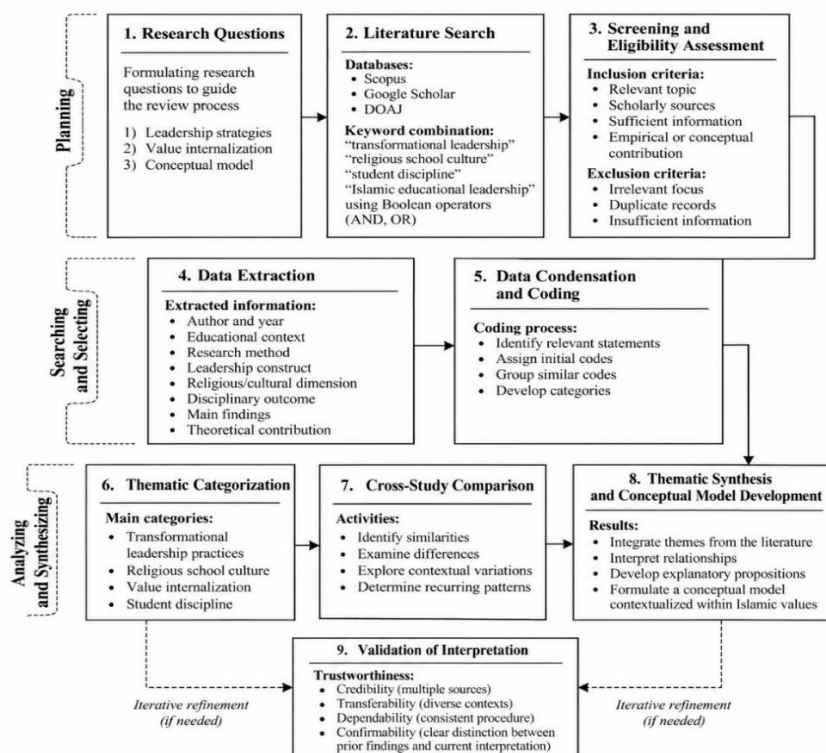


Figure 1. Literature Review and Thematic Synthesis Process

To ensure trustworthiness, credibility was strengthened through comparison across multiple scholarly sources; transferability was considered by examining diverse Islamic and faith-based educational contexts; dependability was supported through consistent search, extraction, coding, and synthesis procedures; and confirmability was maintained by distinguishing findings reported in previous studies from interpretations generated by the present review (Mekarisce, 2020). Statistical findings reported in previous empirical studies were treated as supporting evidence from the literature, rather than as statistical results generated by this study.

C. Result

The literature synthesis generated four main findings corresponding to the research questions: transformational leadership strategies in developing religious school culture, the process of religious value internalization and student discipline, cross-cultural variations in leadership practices, and the synthesis of transformational leadership with Islamic values.

Transformational Leadership Strategies for Developing Religious School Culture

The first research question examined the strategies used by transformational school leaders to develop religious school culture. Three recurring strategies were identified: role modeling, habituation, and collaboration. Role modeling involves leaders demonstrating religious and ethical values through their daily conduct. Studies in Indonesian Islamic educational settings emphasize *amanah*, faith, responsibility, and exemplary behavior as foundations of leadership (Jamilus et al., 2025; Supriatna, 2025). Wahidin et al (2026) also reported a significant relationship between transformational leadership and organizational culture ($\beta = 0.687$, $p < 0.001$).

Habituation refers to embedding religious values in students' daily routines and school activities. Hadi & Prayogi (2025) highlighted the integration of religious values into school practices, while Rahmatika et al (2025) emphasized value-centered practices such as service, sacrifice, and compassion. Collaboration involves cooperation among school leaders, teachers, students, parents, and communities. Raihani (2017) identified stakeholder cooperation and trust as important features of Islamic school leadership.

Table 1. Transformational Leadership Strategies Identified in the Literature

Strategy	Main form	Supporting sources
Role modeling	Demonstrating religious and ethical values through daily conduct	Jamilus et al (2025); Supriatna (2025); Wahidin et al (2026)
Habituation	Embedding religious values in repeated daily practices	Hadi & Prayogi (2025); Rahmatika et al (2025)
Collaboration	Cooperation among school and community stakeholders	Raihani (2017); Hadi & Prayogi (2025)

Religious Value Internalization and Student Discipline

The second research question examined how religious values are internalized and expressed through student discipline. The synthesis identified three stages: moral knowing, moral feeling, and moral action. Moral knowing involves students' understanding of religious and disciplinary values through formal learning, school regulations, and leadership practices (Jamilus et al., 2025; Malli, 2017; Rahman, 2025).

Moral feeling concerns students' affective attachment to these values. Arar et al (2022), based on 36 empirical studies of Islamic educational leadership, identified spiritual and value-oriented leadership as relevant to the affective climate of schools. Practices such as *shura*, *tafakkur*, and sincere advice support students' emotional and motivational engagement with Islamic values.

Moral action represents the behavioral expression of internalized values. Wahidin et al (2026) reported an indirect relationship between transformational leadership and student discipline through organizational culture ($\beta = 0.330$, $p < 0.001$; VAF = 48.0%), with $R^2 = 0.634$ for student discipline. These statistics are findings of the reviewed empirical study, not results generated by the present literature review.

Table 2. Religious Value Internalization Process

Stage	Process identified	Supporting sources
Moral knowing	Understanding religious and disciplinary values	Jamilus et al (2025); Malli (2017); Rahman (2025)
Moral feeling	Developing affective and spiritual attachment to values	Arar et al (2022)
Moral action	Expressing internalized values through disciplined behavior	Wahidin et al (2026)

Cross-Cultural Comparison of Leadership Practices

The reviewed studies show that transformational and Islamic educational leadership varies across national and institutional contexts, consistent with theoretical accounts of leadership as culturally and contextually constructed (Normore & Collard, 2007). Indonesia emphasizes spiritual role modeling, shared values, and habituation within Islamic boarding schools. Malaysia highlights visionary-strategic leadership, while Singapore emphasizes transformational practices involving vision, *shura*, motivation, and individual support. Thailand places greater emphasis on trust-building and stakeholder collaboration, particularly in conflict-affected settings, whereas the Philippines highlights pragmatic prophetic leadership that combines religious authority with professional competence. In Australia and New Zealand, Islamic school leaders emphasize intercultural leadership that balances Islamic traditions with multicultural and secular environments.

The literature also includes the United States and the England/Western European context, indicating that religious educational leadership operates within diverse institutional and sociocultural conditions. The original literature synthesis identifies

differences in leadership models across these contexts, including faith-informed pedagogy and tensions between idealized religious values and actual leadership behavior.

Table 3. Cross-Cultural Comparison of Leadership Practices

Country/Context	Main leadership characteristic	Source
Indonesia	Spiritual role modeling, shared values, and habituation	Jamilus et al (2025); Wahidin et al (2026)
Malaysia	Visionary and strategic leadership	Keman et al (2025)
Singapore	Transformational, deliberative, and supportive leadership	Abbas & Tan (2020)
Thailand	Trust-building and stakeholder collaboration	Raihani (2017); Somdetch et al (2025); Pukaew et al (2022)
Philippines	Pragmatic prophetic leadership	Balbuena et al (2025); Serly et al (2025)
Australia & New Zealand	Intercultural and adaptive leadership	Alkouatli et al (2023); Ghamra-Oui (2020)
United States	Faith-informed curriculum and pedagogy	Allen & Fortune (2025)
England/Western Europe	Tension between idealized values and actual leadership behavior	Zigan et al(2021)

Synthesis of Transformational Leadership and Islamic Values

The third research question examined how transformational leadership can be contextualized through Islamic educational values. The synthesis resulted in four dimensions: Al-Qudwah, Al-Targhib, Al-Tafkir, and Al-Ta'dib, corresponding to Bass & Avolio (1994) four transformational leadership dimensions.

Al-Qudwah represents idealized influence through *amanah* and *'adl*, emphasizing trustworthy and exemplary conduct. Al-Targhib represents inspirational motivation through *ihsan* and value-based vision. Evidence from Singaporean madrasahs shows leadership practices involving vision, deliberation, motivation, and support (Abbas & Tan, 2020).

Al-Tafkir represents intellectual stimulation through *shura* and *tafakkur*. Arar et al (2022) identified deliberation and reflection as relevant features of Islamic educational leadership, while Supriatna (2025) emphasized creative and innovative thinking in integrating Islamic values into education. Al-Ta'dib represents individualized consideration through personal guidance, mentoring, and moral development, supported by findings from Wahidin et al (2026) and Jamilus et al (2025).

Table 4. Contextualization of Transformational Leadership within Islamic Values

Bass and Avolio's dimension	Islamic contextualization	Main expression
Idealized influence	Al-Qudwah	<i>Amanah</i> , <i>'adl</i> , exemplary conduct
Inspirational motivation	Al-Targhib	<i>Ihsan</i> , vision, motivation
Intellectual stimulation	Al-Tafkir	<i>Shura</i> , <i>tafakkur</i> , reflection

Bass and Avolio's dimension	Islamic contextualization	Main expression
Individualized consideration	Al-Ta'dib	Guidance, mentoring, moral development

The overall synthesis indicates a conceptual pathway from transformational school leadership, religious school culture, religious value internalization, student discipline. The four contextualized dimensions provide the leadership foundation for religious school culture, while role modeling, habituation, and collaboration represent the principal practices through which the culture is enacted. Religious value internalization subsequently progresses through moral knowing, moral feeling, and moral action before being expressed in student discipline. The resulting proposed conceptual model is presented in Figure 2.

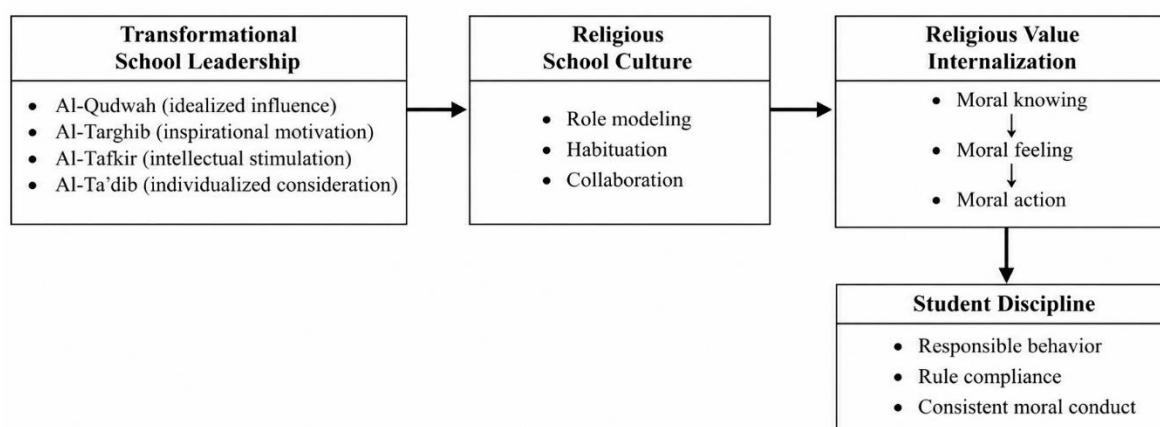


Figure 2. Proposed Model of Transformational Leadership, Religious Culture, and Student Discipline

D. Discussion

The synthesis indicates that transformational school leadership strengthens religious school culture through three interconnected practices: role modeling, habituation, and collaboration. This finding suggests that leadership in Islamic educational settings operates not only through formal authority or strategic direction but also through the everyday enactment of religious and ethical values. The prominence of these practices can be explained by the nature of religious school culture, in which values become meaningful when they are repeatedly demonstrated, practiced, and shared by members of the school community. Organizational Culture Theory explains this process by emphasizing that organizational values are embedded through shared assumptions, routines, rituals, and patterns of interaction (Schein, 2017). Transformational Leadership Theory similarly emphasizes that leaders influence followers by providing exemplary behavior, communicating meaningful visions, stimulating participation, and providing individual support (Bass & Avolio, 1994). Previous studies support this interpretation: Jamilus et al (2025) and Supriatna (2025) emphasize the principal's exemplary and value-based

leadership, while Hadi & Prayogi (2025), Rahmatika et al (2025), and Zahra & Sumarno (2025) identify habituation and value integration as important mechanisms for developing religious school culture. Raihani (2017) further demonstrates the importance of trust and stakeholder cooperation in Islamic educational leadership. The present synthesis extends these findings by connecting the three practices within a single cultural mechanism rather than treating leadership behavior, school culture, and student discipline as separate domains. Thus, in answering the first research question, transformational school leadership develops religious school culture most effectively when leaders embody religious values, institutionalize them through repeated practices, and reinforce them through collaboration across the school ecosystem.

The second finding concerns the process through which religious values are transformed into disciplined student behavior. The synthesis identifies a progression from moral knowing to moral feeling and finally to moral action. This pattern suggests that discipline becomes sustainable when students first understand the values underlying expected behavior, develop emotional commitment to those values, and subsequently demonstrate them through action. Lickona (1991) character education framework provides a theoretical explanation because character development requires the integration of moral knowledge, moral emotion, and moral behavior rather than the transmission of rules alone. Organizational Culture Theory further explains why this process is strengthened when values are embedded in everyday institutional practices (Schein, 2017). Previous studies indicate that Islamic school leaders communicate moral goals through their beliefs and practices (Jamilus et al., 2025; Malli, 2017; Rahman, 2025), while Arar et al (2022) demonstrate that spiritual and faith-based leadership can contribute to an affective school climate through practices such as *shura*, reflection, and sincere guidance. Wahidin et al (2026) provide complementary quantitative evidence showing that organizational culture mediates the relationship between transformational leadership and student discipline, with an indirect effect of $\beta = 0.330$ ($p < 0.001$) and VAF = 48.0%. These statistics are treated as evidence from the reviewed study, not as statistical results generated by the present review. The contribution of the present synthesis is therefore to position religious school culture as the context in which leadership practices can facilitate the transition from cognitive understanding to affective commitment and disciplined action. Accordingly, the second research question is answered by showing that religious value internalization develops through moral knowing, moral feeling, and moral action, with school culture providing the environment that connects leadership practices to students' behavioral expression.

The cross-cultural findings further indicate that transformational leadership cannot be interpreted independently of institutional and sociocultural context. Indonesian Islamic boarding schools tend to emphasize spiritual role modeling, shared values, and habituation, whereas Malaysia emphasizes visionary and strategic leadership, Singapore integrates transformational practices with *shura*, motivation, and individual support, and Thailand places greater emphasis on trust and stakeholder collaboration. In Australia and New Zealand, Islamic school leaders must negotiate Islamic values within multicultural and

secular environments (Alkouatli et al., 2023). These differences can be explained through an intercultural perspective in which leadership practices are shaped by social expectations, institutional structures, and the relationship between religious and secular values. Arar et al (2022) similarly show that Islamic educational leadership encompasses spiritual, charismatic, and culturally relevant approaches across different contexts. Zigan et al (2021) further demonstrate that faith-based organizations in England may experience tension between idealized religious values and actual leadership behavior, illustrating that the relationship between religiosity and leadership is context-dependent. The present synthesis therefore extends transformational leadership literature by showing that the same theoretical dimensions may be expressed differently according to the cultural environment in which Islamic schools operate. In relation to the broader research questions, these comparisons reinforce that the proposed framework should be interpreted as context-sensitive rather than as a universal leadership formula.

The third major finding is the contextualization of Bass and Avolio's transformational leadership dimensions through Islamic values as Al-Qudwah, Al-Targhib, Al-Tafkir, and Al-Ta'dib. This reconceptualization emerged because transformational leadership, when applied in Islamic educational settings, needs to account for a moral and spiritual foundation that is not fully captured by a culturally neutral interpretation of leadership behavior. Al-Qudwah connects idealized influence with *amanah* and *'adl*, emphasizing trustworthy and just exemplary conduct; Al-Targhib connects inspirational motivation with *ihsan* and value-based vision; Al-Tafkir connects intellectual stimulation with *shura* and *tafakkur*; and Al-Ta'dib connects individualized consideration with personal guidance and moral development. These relationships are supported by Jamilus et al (2025), Supriatna (2025), Abbas & Tan (2020), Arar et al (2022), and Budur (2024). Abbas & Tan (2020), for example, found that leaders in Singaporean madrasahs demonstrated transformational practices through vision, deliberation, motivation, and support, while Arar et al (2022) highlighted the importance of deliberation and reflection in Islamic educational leadership. The present study extends this literature by integrating these dimensions into a coherent conceptual pathway rather than presenting Islamic values merely as supplementary ethical attributes. The proposed model therefore connects transformational school leadership with religious school culture, religious value internalization, and student discipline. In answering the third research question, the synthesis proposes that transformational leadership can be meaningfully contextualized within Islamic education when its core dimensions are interpreted through religious values and translated into culturally embedded leadership practices.

Taken together, these findings suggest that the contribution of this study lies not in empirically validating a causal model but in synthesizing fragmented theoretical and empirical evidence into a coherent conceptual explanation. The proposed pathway transformational school leadership, religious school culture, religious value internalization, student discipline, integrates Transformational Leadership Theory (Bass & Avolio, 1994), Organizational Culture Theory (Schein, 2017), and character education theory (Lickona,

1991) within an Islamic educational framework. This integration responds to the limitation of previous studies that have often examined leadership, religious culture, or student character separately. It also addresses the need identified in the literature for a framework that explicitly positions principals as agents of cultural change and connects religious values with students' everyday disciplinary behavior. The model should therefore be understood as a proposed conceptual model derived from literature synthesis, not as a statistically validated or predictive model. Its theoretical value lies in explaining how leadership may become culturally embedded and how that culture may facilitate value internalization and disciplined behavior, while future empirical research can test the proposed relationships across different Islamic and faith-based educational contexts.

E. Implication

The findings have important theoretical and practical implications for Islamic educational leadership. Theoretically, this study extends transformational leadership by contextualizing its four dimensions through Islamic values, namely *amanah*, *'adl*, *shura*, and *ihsan*, and positioning religious school culture as a mechanism through which leadership practices can support value internalization and student discipline. Practically, school principals should move beyond ceremonial religious activities by consistently demonstrating religious values, embedding them in daily routines, and strengthening collaboration among teachers, students, parents, and the wider community. Teachers should reinforce these values through modeling, reflection, and guidance so that discipline develops from moral understanding toward internal commitment and responsible action. For policymakers and educational institutions, the proposed model provides a context-sensitive framework for integrating leadership development, religious culture, and character education in Islamic schools. However, because the model is derived from literature synthesis rather than direct empirical testing, its proposed relationships should be examined through future quantitative and mixed-methods studies across diverse Islamic and faith-based educational contexts.

F. Limitations and Suggestions for Future Research

This study has several limitations that should be considered when interpreting its findings. First, the study employed an integrative literature review rather than collecting primary empirical data from schools, teachers, or students. Therefore, the proposed relationships among transformational leadership, religious school culture, value internalization, and student discipline cannot be interpreted as statistically validated causal relationships. Second, the reviewed literature reflects diverse educational contexts, research designs, and conceptualizations of religious culture and student discipline, which may limit direct comparability across studies. Third, the proposed contextualization of transformational leadership through *amanah*, *'adl*, *shura*, and *ihsan* represents a conceptual

synthesis grounded in the literature and should not be regarded as an empirically established framework.

Future research should empirically examine the proposed conceptual model using quantitative, qualitative, and mixed methods across diverse Islamic and faith-based educational contexts. Quantitative studies could test the relationships among transformational leadership, religious school culture, value internalization, and student discipline using validated instruments and appropriate statistical techniques such as structural equation modeling. Qualitative and mixed methods studies could further explore how *Al-Qudwah*, *Al-Targhib*, *Al-Tafkir*, and *Al-Ta'dib* are enacted in everyday school practices and how contextual factors influence their effectiveness. Comparative studies across countries and educational levels would also strengthen understanding of how cultural and institutional differences shape the relationship between transformational leadership and student discipline.

G. Conclusion

This study concludes that transformational school leadership can play an important role in strengthening student discipline through the development of a religious school culture and the internalization of religious values. The literature synthesis indicates that role modeling, habituation, and collaboration are central leadership practices for establishing a culture in which religious values become embedded in students' daily experiences. This process is further explained through the progression from *moral knowing* to *moral feeling* and *moral action*, linking students' understanding of religious values with internal commitment and disciplined behavior. The study therefore proposes a conceptual pathway of transformational school leadership, religious school culture, religious value internalization, and student discipline, while contextualizing Bass's four transformational leadership dimensions through the Islamic values of *amanah*, *'adl*, *shura*, and *ihsan* as *Al-Qudwah*, *Al-Targhib*, *Al-Tafkir*, and *Al-Ta'dib*. The proposed model provides a theoretically grounded framework for integrating transformational leadership, religious culture, and character education in Islamic educational institutions, while its relationships require further empirical examination across diverse educational contexts.

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Author's Biography

	Nurhasanah. She was born in Purwakarta, Indonesia, on February 15, 1974. She earned her Bachelor's degree in Islamic Religious Education from IAIN SGD Bandung (1992-1996) and is currently pursuing a Master's degree in Educational Management at the Graduate School of Universitas Bina Bangsa (UNIBA) Banten. Email: nurhasanah1455@gmail.com
	Mutoharoh.  She was born in Serang, Indonesia, on May 10, 1982. She is a lecturer in the Master of Educational Management Program at Universitas Bina Bangsa (UNIBA), Banten. She earned her Bachelor's degree in Islamic Education from UIN SMHB Serang in 2009, a Master's degree from UNTIRTA Banten in 2016, and a Doctorate in Educational Management from UNTIRTA Banten in 2023. Email: muth.syifa@yahoo.co.id
	Suandi Silalahi.  He was born in Peajolo, Indonesia, on March 22, 1969. He is a lecturer in the Master of Educational Management Program at Universitas Bina Bangsa (UIBA), Banten. He earned his Bachelor's degree in Cultural Sciences from the University of North Sumatra in 1994, a Master's degree in Ministry from the Jakarta School of Philosophy and Theology in 2007, and a Doctorate in Educational Management from the State University of Jakarta in 2019. E-mail: suandisilalahi22@gmail.com