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DEVELOPING AN ISLAMIC VISIONARY-AGILITY LEADERSHIP MODEL FOR DIGITAL TRANSFORMATION IN PRIVATE ISLAMIC HIGHER EDUCATION

Lilis Sakuroh[1]
Universitas Islam Nusantara, Bandung, Indonesia (lilissakuroh29@gmail.com)

Ade Tutty R. Rosa
Universitas Islam Nusantara, Bandung, Indonesia (adetuttyrosa@uninus.ac.id)

M. Andriana Gaffar
Universitas Islam Nusantara, Bandung, Indonesia (andriana.gaffar@uninus.ac.id)

Anita Kresnawaty
Universitas Islam Nusantara, Bandung, Indonesia (anitakresnawaty@uninus.ac.id)

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ABSTRAK

Latar Belakang: Transformasi digital menuntut perguruan tinggi Islam swasta (PTIS) mengembangkan kemampuan adaptasi organisasi tanpa melepaskan identitas dan misi keislamannya. **Tujuan**: Penelitian ini mengkaji praktik kepemimpinan visioner, pembentukan budaya agility, kesiapan digital, dan peran nilai-nilai Islam dalam perubahan institusi, serta menyusun model konseptual yang kontekstual. **Metode**: Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus berorientasi *theory-building* pada tiga institusi di Bogor Timur. Institut Agama Islam Nasional Laa Roiba menjadi kasus utama yang menyediakan bukti wawancara, observasi, dan dokumentasi; Institut Agama Islam Sahid dan Sekolah Tinggi Agama Islam Sirojul Falah digunakan sebagai kasus pendukung terutama melalui dokumen institusi. Analisis menggunakan pengodean terbuka, aksial, dan selektif dengan bantuan ATLAS.ti 23. **Hasil**: Bukti yang tersedia menunjukkan praktik kepemimpinan terkait perumusan arah, komunikasi, implementasi, dan pemeliharaan visi; tema agility mencakup fleksibilitas, daya tanggap, kolaborasi, pembelajaran, dan inovasi. Nilai Islam terutama muncul sebagai orientasi amanah, tanggung jawab etis, dan keselarasan dengan misi institusi. **Kesimpulan**: Penelitian mengajukan Islamic Visionary-Agility Leadership Model (VALM) dan konsep value-bounded agility sebagai proposisi konseptual, yakni adaptasi yang dinilai bukan hanya dari kecepatan, tetapi juga dari legitimasi etis dan kesesuaiannya dengan misi institusi. Kedalaman bukti antarkasus tidak setara; model belum tervalidasi dan memerlukan pengujian lebih lanjut.

[1] Correspondence author: lilissakuroh29@gmail.com

Keywords:
Visionary Leadership; Organizational Agility; Digital Transformation; Islamic Higher Education; Value System

ABSTRACT

Background: Digital transformation requires private Islamic higher education institutions (PTIS) to develop organizational adaptability without relinquishing their Islamic identity and institutional mission. **Purpose**: This study examines visionary leadership practices, the development of organizational agility, digital readiness, and the role of Islamic values in institutional change, and develops a context-sensitive conceptual model. **Methods**: The study adopts a qualitative, theory-building case-study design involving three institutions in East Bogor. Institut Agama Islam Nasional Laa Roiba is the primary case and provides the interview, observation, and documentary evidence reported in the manuscript; Institut Agama Islam Sahid and Sekolah Tinggi Agama Islam Sirojul Falah serve as corroborating cases, based mainly on institutional documents. Open, axial, and selective coding were supported by ATLAS.ti 23. **Results**: The available evidence points to leadership practices concerning vision formulation, communication, implementation, and stewardship. Agility-related themes include flexibility, responsiveness, collaboration, learning, and innovation. Islamic values are most clearly reflected in amanah, ethical responsibility, and alignment with institutional mission. **Conclusion**: The study proposes the Islamic Visionary-Agility Leadership Model (VALM) and value-bounded agility as conceptual propositions. The latter assesses adaptation not only by speed but also by ethical legitimacy and consistency with institutional mission. Evidence depth differs across cases; the model has not been empirically validated and requires further examination.

A. INTRODUCTION

Digital transformation in higher education is an organizational process rather than a merely technical intervention. It involves changes in academic services, information systems, staff capabilities, decision-making, and institutional governance. Research on digital transformation emphasizes that technology produces organizational change through its interaction with strategy, structures, capabilities, and established routines (Appio et al., 2021; Gong & Ribiere, 2021; Hanelt et al., 2021; Kraus et al., 2022). In higher education, digital learning environments and institutional systems have expanded, but their integration into organizational practice remains uneven (Alenezi, 2023; Bygstad et al., 2022; Hashim et al., 2022). The central issue is therefore not the adoption of digital tools alone, but the leadership and organizational conditions that enable institutions to use them purposefully.

Organizational agility provides a way to understand how institutions respond to changing demands. In this study, agility refers to the organizational capacity to recognize change and adjust priorities, processes, and resources while retaining strategic direction. It should be distinguished from digital readiness. Agility concerns the capacity to adapt; digital readiness concerns the availability and alignment of technological infrastructure, information systems, human capabilities, and organizational arrangements that may support such adaptation. Neither concept is equivalent to digital transformation, which refers to broader organizational reconfiguration. Reviews caution that agility has been defined inconsistently, while higher-education research identifies leadership, organizational arrangements, and staff involvement as relevant conditions for institutional adaptability (Aditya et al., 2021; Alakaş, 2024; AlNuaimi et al., 2022; Kozanoglu & Abedin, 2021; Menon & Suresh, 2021; Walter, 2021).

These challenges have a distinctive form in private Islamic higher education institutions (PTIS). They must respond to demands for academic quality, digital services, and institutional sustainability while maintaining an Islamic identity that informs educational purpose and organizational conduct. Indonesian studies have examined institutional change, human-resource development, and governance in Islamic higher education, while also indicating differences in institutional capacity and reform pathways (Achruh & Sukirman, 2024; Danial et al., 2021; Fatmawati et al., 2024). Research on digital adoption in Islamic educational settings further indicates that institutional and user contexts matter for technology uptake (Abubakari et al., 2024; Achruh et al., 2024). These findings caution against applying a generic digital-transformation template without considering the normative commitments and organizational conditions of PTIS.

Visionary leadership is relevant because it connects a future-oriented direction with collective action. Nanus (1992) framework identifies four leadership roles: creating, communicating, implementing, and stewarding a vision. These roles offer an analytical structure for examining how a digital-development direction is formulated, made meaningful to institutional members, translated into action, and maintained over time. They do not, however, explain by themselves how institutional members judge the legitimacy of change or how competing priorities are resolved. Recent studies of educational and digital leadership highlight communication, knowledge sharing, strategic orientation, and leadership practices that support adaptation (Alakaş, 2024; Alazmi & Bush, 2024; Anwar & Saraih, 2024; Asmendri et al., 2024; Ly, 2024; Memon et al., 2024).

Values require particular attention in faith-based institutions because they may shape which changes are considered legitimate, how resources are prioritized, how institutional members are treated, and which outcomes are regarded as worthwhile. This study uses Sanusi's (2023) six-dimensional value system— theological, logical, ethical, aesthetic, teleological, and physiological values—as an axiological lens. The dimensions are treated as broad interpretive categories, not as predetermined indicators or empirically verified variables. Their organizational relevance lies in the questions they raise about the justification of decisions, the ethical treatment of members, the purposes served by institutional change, and the material and human consequences of implementation. The available evidence does not demonstrate that all six dimensions operate equally or distinctly in the cases examined (Games et al., 2021; Wibowo et al., 2022; Zaim et al., 2024).

The research gap is therefore not simply the absence of studies that mention leadership, agility, digitalization, and Islamic values together. Rather, existing work leaves room to explain how institutional values enter the process of organizational adaptation: how they inform the selection of changes, guide implementation, and provide criteria for evaluating consequences. Digital-transformation and dynamic-capabilities research explains organizational reconfiguration and capability development (Ellström et al., 2022; Teece, 2016), while digital-governance research highlights arrangements for coordinating and overseeing digital decisions (Hanisch et al., 2023). These perspectives do not, on their own, specify how a faith-based institution negotiates the tension between responsiveness and fidelity to its mission. The proposed concept of value-bounded agility addresses this issue by treating values not as a general ethical backdrop but as criteria that may enable, redirect, or constrain adaptation.

Unlike strategic agility, which emphasizes strategic responsiveness and renewal, the concept foregrounds the normative legitimacy of organizational change. Unlike ethical leadership or values-based leadership, it focuses specifically on the evaluative boundaries applied to the institution's adaptive choices.

The study develops this argument through a qualitative, theory-building case study of three institutions in East Bogor. Institut Agama Islam Nasional Laa Roiba is the primary case and provides the principal empirical basis described in the manuscript. Institut Agama Islam Sahid and Sekolah Tinggi Agama Islam Sirojul Falah are corroborating cases assessed mainly through institutional documents; they are not treated as equally investigated cases. The study asks: (1) How are visionary-leadership practices associated with the development of organizational agility in the primary case? (2) How are Islamic values represented in the interpretation and evaluation of institutional change? (3) What context-sensitive conceptual model can be developed by bringing these elements into dialogue with digital readiness and transformation? The contribution is a provisional Islamic Visionary-Agility Leadership Model (VALM) and the concept of value-bounded agility. Both are presented as theory-building propositions grounded principally in the primary case, not as validated explanations of PTIS generally.

B. METHOD

This study employed a qualitative, theory-building case study design to examine leadership, organizational adaptation, and institutional values in their real-life settings. A case study approach was considered appropriate because the research sought to develop an analytical explanation and conceptual understanding of leadership dynamics within private Islamic higher education institutions rather than to achieve statistical generalization (Creswell & Creswell, 2018; Yin, 2018). The study involved three institutions in East Bogor: Institut Agama Islam Nasional Laa Roiba, Institut Agama Islam Sahid, and Sekolah Tinggi Agama Islam Sirojul Falah. The institutions were purposively selected because they faced demands for digital transformation while differing in institutional history, leadership practices, and available evidence.

Institut Agama Islam Nasional Laa Roiba served as the primary case because it provided the principal empirical basis through semi-structured interviews, naturalistic observation, and institutional documentation. Participants included institutional leaders, deputy leaders, lecturers, and educational staff. They were selected through purposive and snowball sampling based on their relevance to the research questions. Institut Agama Islam Sahid and Sekolah Tinggi Agama Islam Sirojul Falah served as corroborating cases, examined primarily through institutional documents, including vision and mission statements, organizational structures, and institutional profiles. The differences in evidence across the three institutions were considered in interpreting the findings: the primary case supported the development of the proposed model, while the other two cases provided contextual corroboration rather than an equivalent basis for cross-case comparison.

The analytical framework incorporated Nanus's (1992) four visionary leadership roles, five characteristics of organizational agility—flexibility, responsiveness, collaboration, continuous learning, and innovation—and three aspects of digital readiness: infrastructure, information systems, and human-resource capabilities. Sanusi's (2023) six-dimensional value system served as an interpretive lens for

examining the relationship between institutional values and leadership practices, rather than as a predetermined coding scheme. This distinction allowed the analysis to consider how theoretical concepts related to the empirical patterns identified in the research.

Data were organized and coded using ATLAS.ti version 23. The analysis proceeded iteratively through open coding to identify meaningful segments, axial coding to examine relationships among emerging categories, and selective coding to integrate the categories into core themes. This analytical procedure followed the qualitative data analysis approach described by Miles et al. (2014). The credibility of the analysis was supported through triangulation across the available data sources and research techniques, with reference to the trustworthiness principles outlined by Lincoln & Guba (1985). Throughout the analysis, the primary case remained the principal empirical basis for developing the proposed Islamic Visionary-Agility Leadership Model (VALM), while the corroborating cases were used to examine contextual similarities and differences.

C. RESULT AND DISCUSSION

Institutional Context and Digital Transformation Challenges

Private Islamic higher education institutions operate in an environment that requires them to respond to digital transformation while preserving their Islamic identity. Digital transformation involves more than adopting technological tools; it requires changes in governance, leadership practices, employee capabilities, and institutional routines (Appio et al., 2021; Gong & Ribiere, 2021; Hanelt et al., 2021). The analysis therefore distinguishes three related but non-equivalent matters: digital readiness as the resources and arrangements available for digital use; organizational agility as the capacity to adjust to changing demands; and digital transformation as the broader process of organizational reconfiguration. Studies of Indonesian Islamic higher education likewise point to the importance of governance, human-resource development, and context-sensitive reform (Achruh & Sukirman, 2024; Danial et al., 2021; Fatmawati et al., 2024).

The three institutions examined were Institut Agama Islam Nasional Laa Roiba, Institut Agama Islam Sahid, and Sekolah Tinggi Agama Islam Sirojul Falah, all located in East Bogor. IAIN Laa Roiba is the primary case and provides the most extensive empirical material reported in the manuscript. IAI Sahid and STAI Sirojul Falah are corroborating cases based mainly on institutional documents, including vision and mission statements, organizational structures, and institutional profiles. This asymmetry determines the scope of comparison: the primary case supports the main interpretation of organizational practices, whereas the documentary cases illustrate formal institutional orientations. They cannot support equivalent claims about day-to-day leadership or agility practices. The institutional context should also be read against research on online learning in Islamic higher education, which highlights context-specific conditions rather than uniform digital trajectories (Yudiawan et al., 2021).

The available findings portray different institutional emphases. In the primary case, digital development is described through academic information systems, server and data-center facilities, network infrastructure, and training for lecturers and educational staff. These details establish the presence of technological resources and reported capacity-building activity, but they do not by themselves demonstrate the

extent to which systems were integrated into routine academic administration, cross-unit coordination, or data-informed decision-making. IAI Sahid's documents indicate an orientation toward strategic development, institutional facilities, and Islamic entrepreneurship. STAI Sirojul Falah's institutional orientation emphasizes value-based development, moderation, and the integration of Islamic and Indonesian identities. These are differences in the evidence available and declared institutional emphasis, not comparative measures of digital maturity.

An open-systems perspective helps interpret why external demands are mediated by internal leadership, structures, resources, and culture (Bailey et al., 2022; Hanisch et al., 2023). In the present study, this perspective is used as an interpretive frame rather than as an independently tested explanation. The cross-case material is especially limited because the corroborating cases were not supported by equivalent interview and observation evidence. Accordingly, the comparison is descriptive and contextual, not a systematic assessment of relative institutional performance.

Table 1. Illustrative Results of Open Coding

Code	Data excerpt	Category
OC01	A leader must have a clear and consistent direction so that we know where the campus is heading.	Leadership vision
OC02	Leadership meetings always begin with reflection on Islamic values.	Spiritual values
OC03	We are often asked to innovate, but there is not yet a supporting reward system.	Organizational support
OC04	Digitalization is moving quickly, but not all lecturers understand the importance of agility.	Digital awareness
OC06	Digital transformation is considered a project, not yet part of the work culture.	Cultural barriers
OC07	When work is intended as worship, it feels lighter even when it is challenging.	Spirit of worship
OC09	Some lecturers still resist change.	Resistance to change
OC10	The leader sets an example rather than merely giving orders.	Role modeling

Source: Selected illustrative excerpts from the open-coding data presented in the manuscript. The table is illustrative and does not constitute the complete coding record.

The open-coding excerpts illustrate a range of meanings retained in the analysis, including leadership direction, spiritual orientation, organizational support, digital awareness, cultural barriers, resistance to change, and role modelling. They also show that encouragement to innovate may coexist with an absence of a supporting reward system. This tension matters for agility: an institution may communicate an expectation of innovation while its incentive and support arrangements do not adequately enable experimentation. The excerpt is therefore interpreted as evidence of a perceived organizational constraint, not as proof that the institution has no innovation capacity. The table is selective; the code identifiers are retained as originally assigned and do not represent a complete coding sequence or the frequency of occurrence of each code.

Table 2. Three Core Themes Identified Through Selective Coding

Core theme	Description	Organizational significance
Visionary leadership transformation	Leadership characterized by strategic vision and inspirational communication	Directs digital change
Agility-based organizational culture	Adaptive, innovative, and collaborative work culture	Increases organizational flexibility
Islamic ethical foundation	Islamic values as a moral foundation	Balances innovation and ethics

Source: Analysis of ATLAS.ti version 23 (2025).

The three themes provide an interpretive summary of the findings rather than an exhaustive classification of all coding categories. Visionary leadership concerns the direction and communication of change; agility culture refers to the organizational practices through which adaptation takes place; and the Islamic ethical foundation encompasses the normative commitments that inform how the purpose and acceptability of change are understood. Digital readiness remains analytically important but is positioned in the model as an enabling condition and an arena for implementation rather than as a separate selective theme. Negative evidence, including resistance to change and limited reward support, qualifies this interpretation. Agility cannot be assumed to emerge automatically from leadership intentions or technological investment.

Visionary Leadership Practices in Private Islamic Higher Education

The primary-case findings indicate that leadership is discussed in relation to more than operational administration. The manuscript's empirical excerpts and descriptions point to the importance of a clear institutional direction, leadership example, digital-development initiatives, and alignment with institutional plans. These materials can be interpreted through Nanus's (1992) four roles—Vision Creator, Vision Communicator, Vision Implementer, and Vision Steward—but the roles are analytical lenses, not four equally demonstrated empirical constructs. The evidence retained in the manuscript is strongest for the articulation of direction, role modelling, and implementation-related initiatives; evidence for systematic stewardship through formal evaluation and accountability mechanisms is less explicit.

The Vision Creator role concerns the formulation of a future-oriented direction in response to institutional needs and environmental change. The retained open-coding excerpt stating that a leader should provide a clear and consistent direction illustrates the importance of making the institutional destination intelligible to members. The manuscript does not preserve a detailed decision episode showing how competing priorities were considered when the vision was formulated. The analysis therefore supports the relevance of strategic direction but does not claim to reconstruct the full process of institutional vision-setting. Digitalization is treated as a means of pursuing institutional purposes, not as an end in itself.

The Vision Communicator role concerns the translation of strategic direction into shared understanding. The available excerpt on leadership example suggests that

credibility depends partly on consistency between communicated expectations and leaders' conduct. However, the manuscript does not retain sufficient participant-level evidence to establish how different groups of lecturers and staff interpreted or responded to particular communications. The finding is therefore framed as an indication of the importance of role modelling and communication, rather than as a comprehensive account of two-way communication across the institution. This qualification is consistent with research emphasizing communication and relational practices in educational leadership (Alazmi & Bush, 2024; Anwar & Saraih, 2024; Rostini et al., 2022).

The Vision Implementer role is reflected in the reported development of academic information systems, server and data-center facilities, network infrastructure, and training for lecturers and educational staff. These initiatives indicate attention to both technological resources and human capabilities, consistent with research emphasizing the role of digital literacy and organizational capabilities in digital transformation (Hashim et al., 2022; Kozanoglu & Abedin, 2021). However, the empirical evidence presented does not establish the extent to which these systems were integrated into routine academic and administrative processes, improved service performance, or generated measurable training outcomes. The Vision Steward role is discussed in relation to the importance of maintaining alignment with institutional vision and mission statements, strategic plans, regulations, and statutes. This emphasis is consistent with perspectives on digital leadership that highlight the alignment of strategic direction, organizational communication, and institutional capabilities (Alam et al., 2025; AlNuaimi et al., 2022; Ly, 2024; Warta et al., 2024). The Vision Steward role is therefore understood primarily as a normative dimension of leadership, emphasizing the alignment of institutional practices with the vision, mission, strategic plans, regulations, and institutional statutes.

The contribution of the PTIS context lies in interpreting these leadership roles through institutional moral and spiritual commitments. Scholarship on Islamic educational leadership supports the relevance of examining leadership in relation to religious and ethical commitments (Alazmi & Bush, 2024; Asmendri et al., 2024). In the present analysis, amanah provides a way to interpret stewardship as responsibility for institutional trust, while honesty and respect inform the quality of communication. These are interpretive implications of the value framework; the available excerpts do not establish that every leadership decision was explicitly made through these values. The integration of Nanus and Sanusi is therefore axiological: Sanusi's framework changes the questions asked of each leadership role, rather than assigning one value dimension to one role. Related work on integrating Islamic values in educational settings also provides a contextual point of comparison (Ratnawulan et al., 2026).

Table 3. Illustrative Questions for Interpreting Nanus's Leadership Roles Through Sanusi's Value System

Nanus's role (1992)	Leadership function	Illustrative value-sensitive question
Vision Creator	Formulates a future-oriented strategic vision	What institutional purpose should the proposed change serve,

		and how are priorities reasoned?
Vision Communicator	Builds shared understanding and commitment	Is the rationale communicated honestly and in a way that respects institutional members?
Vision Implementer	Translates vision into policies and practical action	Are implementation choices feasible, accountable, and consistent with institutional commitments?
Vision Steward	Maintains alignment and continuity over time	Does the change remain consistent with the institution's mission and its understanding of leadership as amanah?

Source: Analytical illustration based on Nanus's (1992) and Sanusi (2023); not a validated one-to-one mapping of roles to value dimensions.

Table 3 should be read as an analytical bridge between the two frameworks. The questions connect vision creation with institutional purpose and reasoned priorities; communication with honesty and respect; implementation with feasibility and accountability; and stewardship with amanah and mission continuity. They do not claim that the research observed every practice listed or that the six Sanusi dimensions were validated as operational indicators. Their function is to show how an axiological perspective can qualify the interpretation of visionary leadership.

The Integration of Islamic Values into Visionary Leadership

Sanusi's (2023) six-dimensional value system—comprising theological, logical, ethical, aesthetic, teleological, and physiological values—provides an interpretive lens for examining how institutional change is justified, evaluated, and connected to human and institutional purposes. The findings most clearly reflect spiritual responsibility, amanah, leadership by example, and the intention to regard work as an act of worship. These orientations demonstrate the relevance of theological and ethical values in shaping the meaning and conduct of leadership. This interpretation is consistent with studies examining the relationship between Islamic values and organizational conduct (Games et al., 2021; Wibowo et al., 2022; Zaim et al., 2024). The logical, aesthetic, teleological, and physiological dimensions offer additional perspectives for interpreting institutional leadership, although they are less directly represented in the empirical findings. Accordingly, the six-dimensional framework serves as a broader interpretive foundation, while the discussion of specific value dimensions remains proportionate to the evidence.

The distinction between participant expressions and researcher interpretations is central to understanding the integration of Islamic values into visionary leadership. References to amanah, Islamic values, and work as worship reflect value orientations expressed in the interview excerpts. Other concepts, including justice, professionalism,

and the implications of particular value dimensions for digital investment and data practices, extend the analysis beyond these direct expressions. They are therefore discussed as analytical considerations rather than as documented institutional decision-making practices. The findings do not establish that all six dimensions of Sanusi's value system have been translated into organizational procedures. Similarly, the use of religious language alone cannot be taken as evidence that institutional decisions are consistently guided by Islamic values. Establishing such a relationship requires examining specific decisions, the considerations involved, and their consequences for institutional practices.

The six-dimensional framework consequently functions as an interpretive lens for examining institutional change: the purpose a change serves, the rationale underlying it, its effects on institutional members, and the consistency of its consequences with the institution's mission. This approach positions the value system as a substantive basis for evaluating organizational change rather than merely a symbolic label. The integration of these dimensions remains conceptual, however, and requires further empirical investigation to establish how each dimension can be translated into specific organizational indicators and practices.

The Development of an Agility Culture in Private Islamic Higher Education

The findings suggest that agility-related practices are associated with deliberate organizational processes rather than emerging automatically from technology adoption. In the primary case, these processes involved the socialization, implementation, monitoring, evaluation, and improvement of academic systems. Such activities indicate an organizational orientation toward adjustment and continuous improvement. However, the evidence does not establish a detailed sequence of procedural changes or measurable outcomes that would demonstrate the extent of agility in institutional practice. The five characteristics discussed below therefore serve as analytical dimensions for interpreting the reported practices rather than as independently measured institutional attributes.

Five characteristics structure the study's interpretation of organizational agility: flexibility, responsiveness, collaboration, continuous learning, and innovation. These characteristics represent interrelated organizational capacities rather than a universal checklist, consistent with strategic-agility research emphasizing leadership and coordinated organizational renewal (Doz & Kosonen, 2010), as well as studies highlighting the organizational conditions that shape agility (Menon & Suresh, 2021; Walter, 2021). Flexibility enables organizational units to adjust procedures when circumstances change, while responsiveness supports timely action in addressing external demands. Collaboration strengthens coordination across organizational units, and continuous learning enables institutional members to reflect on experience and improve established practices. Innovation creates opportunities to develop new approaches to academic and administrative activities, drawing on organizational learning and dynamic capabilities perspectives (Menon & Suresh, 2021; Teece, 2016; Walter, 2021). In this study, the five characteristics serve as analytical dimensions for interpreting reported organizational practices; they do not imply that each characteristic was independently demonstrated through a distinct institutional episode.

The documentary material for STAI Sirojul Falah emphasizes gradual development, moderation, and institutional identity. This perspective provides an

important contextual qualification to the assumption that faster organizational change is necessarily better. It suggests that institutional adaptation may proceed gradually without implying resistance to change. At the same time, because this corroborating case is examined primarily through institutional documents, these findings reflect formal institutional orientations rather than the actual pace or consequences of organizational adaptation. The distinction is important when interpreting the role of institutional identity in shaping responses to change.

The study proposes value-bounded agility to describe organizational adaptation that remains accountable to ethical and spiritual commitments and institutional mission. The concept does not equate consistency with institutional values with resistance to change. Rather, it distinguishes principled restraint from organizational inertia by examining whether decisions to adopt, modify, delay, or reject change are supported by reasoned assessments of their purposes, consequences, and consistency with institutional commitments. In this perspective, Islamic values function both as a compass for directing organizational change and as boundaries for assessing its legitimacy. Values may facilitate adaptation by establishing trust and shared direction, but they may also be invoked selectively to preserve existing arrangements. This understanding highlights the importance of organizational culture in shaping institutional behavior (Games et al., 2021; Wibowo et al., 2022; Zaim et al., 2024). Consequently, value-guided adaptation requires transparent reasoning, participation by affected institutional members, and evaluation against the institution's educational mission. The concept represents a theoretical proposition developed from the analysis rather than an organizational mechanism directly tested in this study.

Digital Readiness and Institutional Transformation

Digital readiness in this study refers to the technological and organizational conditions that may support digital use: infrastructure, information systems, human-resource capabilities, and arrangements for integrating digital tools into institutional operations. It is distinct from organizational agility, which concerns the capacity to adapt, and from digital transformation, which concerns broader changes in organizational processes and governance. This distinction is consistent with literature treating digital transformation as a socio-technical process rather than a technology-only intervention (Bailey et al., 2022; Gong & Ribiere, 2021; Kraus et al., 2022).

In the primary case, digital readiness was reflected in server and data-center facilities, network infrastructure, academic information systems, and training for lecturers and educational staff. These elements indicate the presence of technical resources and capacity-building initiatives. However, the findings do not establish the scope of training, the methods used to assess digital literacy, or the extent to which system use improved organizational coordination, service delivery, and decision-making. Infrastructure availability should therefore be distinguished from effective digital integration and completed digital transformation. This distinction is consistent with research on digital change in higher education, which identifies institutional capacity, staff capabilities, and organizational coordination as important conditions for integrating technology into routine practice (Aditya et al., 2021; Alenezi, 2023; Bygstad et al., 2022; Gkrimpizi et al., 2023). Studies of online learning in Indonesian Islamic higher education also highlight the importance of technological and institutional preparedness (Yudiawan et al., 2021). Training is particularly relevant because

infrastructure cannot achieve its intended purpose unless institutional members possess the competencies required to use digital systems and understand their contribution to academic and administrative activities. Digital literacy thus represents an organizational capability as well as an individual skill (Kozanoglu & Abedin, 2021).

The documentary cases reveal different institutional emphases, but they do not provide a basis for ranking the institutions' digital readiness. IAI Sahid's documents indicate the presence of supporting facilities and organizational structures, whereas those of STAI Sirojul Falah primarily reflect institutional orientation and structural preparedness. These observations represent different aspects of institutional development rather than equivalent measures of technical readiness, staff digital literacy, organizational readiness, or actual digital integration. They should therefore be interpreted as contextual descriptions rather than comparative assessments of digital maturity. This distinction is consistent with research on digital transformation in higher education, which emphasizes institution-specific conditions and multiple organizational barriers rather than a single linear pathway toward digital maturity (Aditya et al., 2021; Gkrimpizi et al., 2023; Hashim et al., 2022).

The findings support an understanding of digital transformation as an ongoing organizational process rather than a single technological achievement (Gong & Ribiere, 2021; Hanelt et al., 2021; Kraus et al., 2022). Infrastructure is an important resource, but its availability does not establish that digital systems have been integrated into decision-making, academic services, or institutional culture. Sustainable digital development requires alignment among technology, leadership, human capabilities, and organizational processes (AlNuaimi et al., 2022; Hashim et al., 2022; Kozanoglu & Abedin, 2021). Accordingly, PTIS leaders should develop digital roadmaps that connect infrastructure investment with staff development, process redesign, institutional governance, and value-based evaluation. Such roadmaps should also reflect the institution's level of readiness and its educational mission. These recommendations represent implications drawn from the analysis rather than demonstrated outcomes of the existing digital systems.

Table 4. Cross-Case Comparison of Findings

Theme	IAIN Laa Roiba (primary case)	IAI Sahid (corroborating case)	STAI Sirojul Falah (corroborating case)
Visionary leadership	Explicitly promotes vision and uses digitalization as a means of achievement	Strategic orientation toward institutional excellence and Islamic entrepreneurship	Value-based orientation, moderation, and integration of Islamic and Indonesian identity
Agility culture	Socialization, implementation, monitoring, evaluation, and academic-system improvement	Orientation toward networks, innovation, and structural strengthening	Dynamic orientation and openness to flexible learning

Digital readiness	Most operationally documented: servers, data center, network, and training	Facilities and supporting organizational structures documented	Readiness primarily visible through institutional orientation and structure
Change management	Systemic approach with direct leadership involvement and two-way communication	Experience in formal institutional transformation	Gradual change while maintaining balance between renewal and values

Source: Cross-case analysis (2025); corroborating cases were assessed primarily through institutional documentation.

The Islamic Visionary-Agility Leadership Model

The synthesis of the available findings and theoretical perspectives produces the proposed Islamic Visionary-Agility Leadership Model (VALM). The model integrates visionary leadership, agility culture, digital transformation, and an Islamic ethical foundation. It is a context-sensitive conceptual construction, not an empirically validated model. Its purpose is to explain how institutional direction, adaptive capacity, digital-development conditions, and normative commitments may interact during change in PTIS.

The first dimension, visionary leadership, concerns strategic direction, communication, implementation, and stewardship. The second, agility culture, concerns the organizational capacity to adjust through flexibility, responsiveness, collaboration, learning, and innovation. The third, digital transformation, identifies the practical arena in which technological resources and organizational processes may be reconfigured; digital readiness constitutes an enabling condition within this dimension rather than proof that transformation has been achieved. The fourth, Islamic ethical foundation, provides normative criteria—including amanah, justice, honesty, professionalism, and the spirit of worship—for considering the purpose, means, and consequences of change. The available evidence supports some of these value orientations more directly than others, so the indicators are proposed dimensions for further examination rather than validated measures.

The four dimensions are dynamically interconnected rather than arranged in a rigid linear sequence. This understanding is consistent with scholarship that conceptualizes digital transformation as a process of strategic and organizational reconfiguration (Appio et al., 2021; Ellström et al., 2022; Hanelt et al., 2021). Visionary leadership articulates institutional direction and mobilizes collective attention; agility culture provides the adaptive capacity to adjust organizational priorities; digital transformation constitutes the organizational process and practical arena in which these adjustments take place; and the Islamic ethical foundation informs the selection, implementation, and evaluation of decisions throughout the process. Feedback from implementation may require leaders to reconsider priorities, while ethical evaluation may lead institutions to modify, delay, or decline particular initiatives. The distinctive mechanism proposed by VALM is therefore value-guided adaptive judgment: leadership

mobilizes change, agility enables organizational adjustment, digital capabilities provide the means for implementation, and institutional values guide the assessment of the legitimacy and consequences of action. This mechanism represents a theoretical proposition developed through the conceptual synthesis rather than a causal relationship empirically tested in this study.

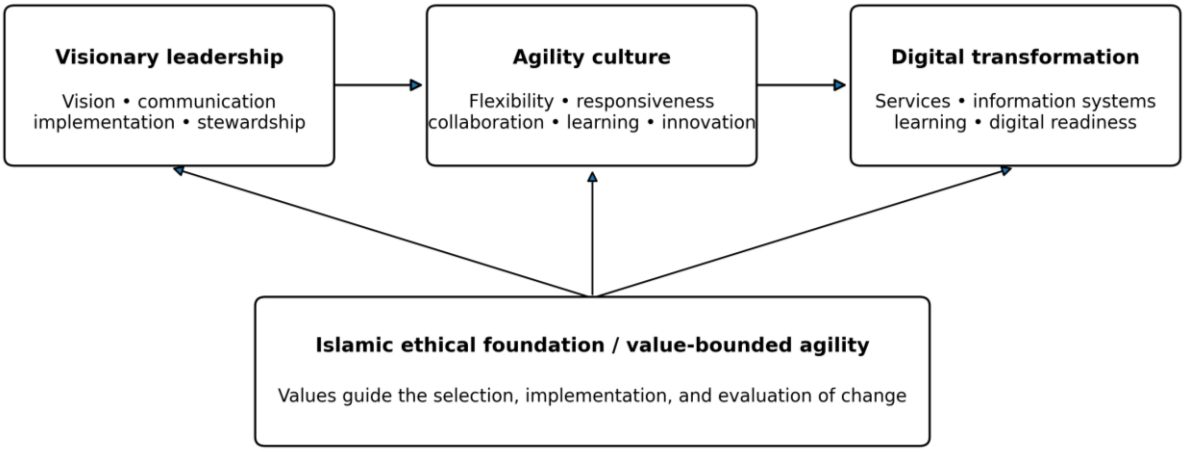


Figure 1. Proposed Islamic Visionary-Agility Leadership Model (VALM)

The model's proposed outcomes include an adaptive and sustainable PTIS, improvements in the quality of the Tridharma, institutional competitiveness, and possible progression toward a Smart Islamic University. These are conceptual aspirations, not measured effects or demonstrated outcomes of the cases. The explanatory reach of VALM is currently bounded by the primary case and by the uneven evidence available for the two documentary cases. Further research involving richer fieldwork across different PTIS contexts is required to refine the dimensions, examine the proposed relationships, and assess applicability.

Table 5. Four Model Dimensions and Their Main Indicators

Dimension	Main indicators	Function in the model
Visionary leadership	Strategic vision, inspirational communication, role modeling, collective commitment	Drives the direction of change
Agility culture	Flexibility, responsiveness, collaboration, learning, innovation	Provides operational adaptive capacity
Digital transformation	Digital services, information systems, digital learning, data-informed decisions	Arena for practical realization
Islamic ethical foundation	Amanah, justice, honesty, professionalism, spirit of worship	Guides values and direction

Source: Researcher's conceptual construction (2025).

Theoretical and Practical Implications

The study has three theoretical implications. First, it uses Nanus's (1992) four visionary-leadership roles to examine how institutional direction may be formulated, communicated, implemented, and maintained, while Sanusi's (2023) value system introduces questions about the purpose, justification, ethical acceptability, and consequences of each role. This is not a one-to-one mapping: the axiological framework qualifies all four roles. Second, value-bounded agility adds a normative evaluative dimension to accounts of organizational agility. Adaptation is not assessed only by speed or flexibility, but also by whether the reasons and consequences of change can be justified in relation to institutional commitments. Third, VALM connects leadership, adaptive organizational culture, digital-development conditions, and Islamic ethical commitments in a provisional framework for PTIS. Its contribution is explanatory and conceptual; the available evidence does not establish the model's effectiveness or validate its dimensions.

Practically, the model suggests that PTIS leaders should formulate a digital-development direction that is aligned with institutional mission, strategic priorities, and available resources. Communication should make the rationale for change intelligible and create opportunities for lecturers and educational staff to raise concerns. This recommendation responds to the manuscript's evidence that leadership example matters and that resistance to change can coexist with calls for innovation. Cross-unit coordination, staff learning, and review of implementation can help convert strategic intentions into organizational practice. These mechanisms are recommendations derived from the analysis, not practices that can be assumed to have been fully implemented in the cases.

Digital planning should distinguish infrastructure acquisition from organizational integration. Institutions can use phased roadmaps to connect technology investment with staff capability, service-process redesign, data governance, and evaluation. An ethical review process may ask whether a proposed initiative serves educational purposes, protects institutional members, uses data responsibly, and remains consistent with the institution's mission. Such review should involve relevant academic and administrative stakeholders and provide reasons for decisions, including decisions to delay or reject a technology. These practical mechanisms operationalize the proposed concept of value-bounded agility, but require institutional testing and refinement.

CONCLUSION

This study examined the relationship among visionary leadership, organizational agility, digital readiness, digital transformation, and Islamic values in private Islamic higher education institutions. The findings from the primary case indicate that institutional change involves strategic direction, leadership example, digital-development initiatives, organizational adjustment, and spiritual and ethical commitments. Based on these findings, the study proposes the Islamic Visionary-Agility Leadership Model (VALM) as a conceptual framework connecting visionary leadership, agility culture, digital transformation, and an Islamic ethical foundation. It also introduces the concept of value-bounded agility to describe organizational

adaptation evaluated not only in terms of responsiveness but also through the ethical legitimacy and consistency of organizational decisions with institutional mission. These contributions represent conceptual developments rather than evidence of a validated model or demonstrated institutional outcomes.

The interpretation of the findings is shaped by differences in the depth and types of evidence across the three institutions. IAIN Laa Roiba provides the principal empirical basis through interviews and naturalistic observation, while IAI Sahid and STAI Sirojul Falah contribute documentary perspectives for contextual corroboration. The study's methodological limitations include the absence of sufficiently detailed information on participant numbers and profiles, interview and observation protocols, document inventories, and several procedures for establishing research trustworthiness. These limitations constrain the assessment of dependability, confirmability, and transferability and preclude claims based on symmetrical cross-case comparison. Future research should undertake systematic fieldwork across private Islamic higher education institutions with different governance structures, resource capacities, and levels of digital readiness. Further investigation should also examine how institutional members negotiate competing values in organizational decision-making and develop and validate indicators of value-bounded agility and digital readiness. For institutional practice, VALM may serve as a provisional framework for leadership reflection and organizational development, rather than as a validated assessment instrument.

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