

VISIONARY LEADERSHIP OF MADRASAH HEADS IN IMPROVING BRAND AWARENESS AND THE COMPETITIVENESS OF THE INSTITUTION IN MADARASAH TSANAWIYAH

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Abstract

The visionary leadership of madrasah heads is an important factor in building public awareness and competitiveness of Islamic educational institutions in the midst of competition between educational institutions. This study aims to analyze the visionary leadership of madrasah heads in increasing *brand awareness* and institutional competitiveness in MTs Al Hidayah Marga Agung, MTs Raudlatul Jannah, and MTs Mathla'ul Anwar Rawa Selapa, South Lampung Regency. This study uses a qualitative approach with a multi-site case study type. Research data was obtained through interviews, observations, and documentation with data sources of madrasah heads, teachers, education staff, students, parents, madrasah committees, and institutional documents. Data analysis is carried out through data reduction, data presentation, and conclusion drawn. The results of the study show that the visionary leadership of madrasah heads is realized through the formulation of a clear vision, vision communication, development of superior programs, strengthening Islamic values, improving service quality, stakeholder involvement, and managing public image and trust. These findings confirm that *madrasah brand awareness* is not only formed through promotion, but through the consistency of vision, program quality, madrasah culture, and positive experiences of the community. This study concludes that visionary leadership contributes to increasing the competitiveness of madrasahs through the formation of a differentiating identity, strengthening reputation, and increasing public trust.

Keywords

Brand awareness, institutional competitiveness, visionary leadership, madrasah tsanawiyah, stakeholders.



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INTRODUCTION

Madrasah tsanawiyah, as an Islamic educational institution, has a strategic role in forming students who are knowledgeable, moral, and competitive. However, changes in the educational environment require madrasahs not only to carry out the function of learning, but also to build a strong image, trust, and institutional identity in the eyes of the public. In this context, the visionary leadership of the madrasah head is an important factor because the leader not only manages administration but also shapes the madrasah's future direction, mobilizes resources, and creates an advantage that distinguishes it from other institutions (Umar et al., 2025). Visionary leadership is understood as the ability to create, communicate, and realistically and attractively realize the institution's vision to madrasah residents and the community (Rohani et al., 2025). Therefore, brand awareness and institutional competitiveness are important parts of the success of madrasah heads' leadership in the context of contemporary Islamic education, which is increasingly competitive and demands institutional innovation and the sustainable strengthening of public trust in the wider community.

The issue that emerges in private madrassas is the strong competition with public schools, state madrasahs, and other Islamic educational institutions that have more established resources. MTs Al Hidayah Marga Agung, MTs Raudlatul Jannah, and MTs Mathla'ul Anwar Rawa in South Lampung are in this context. Hence, they need a leadership strategy that can strengthen public awareness, increase public trust, and enhance institutional excellence. Problems that often arise include inadequate promotion of madrasah, weak differentiation of superior programs, limited communication of the institution's image, and a lack of planned management of madrasah identity (Nurfathina et al., 2026). Visionary madrasah heads are needed to read the signs of opportunity, drive change, develop differentiated programs, and build strategic communication with the community (Rohmawati et al., 2026). Without visionary leadership, the brand awareness of madrasahs is difficult to develop, and institutional competitiveness is at risk amid increasingly open educational competition and demands for service innovations that are easily recognized by the public (Amin et al., 2023).

Research over the last five years has shown that visionary leadership is relevant to strengthening educational institutions. Research by (Febriani et al., 2026) found that the visionary leadership of madrasah heads enhances the quality of brand awareness through strategic, symbolic, and contextual practices. (Afandi et al., 2025) shows that the strategies, steps, and implications of

visionary leadership contribute to enhancing the quality of brand awareness at MTsN 6 Sleman. Research (Fathih et al., 2021) has shown that the visionary leadership of the head of Madin Al-Khoirot was reflected in vision formulation based on graduate standards, progressive innovation, teacher training and monitoring, cooperation with pesantren, regular meetings with all Madin members, and quality achievements indicated by graduates' acceptance into international Islamic educational institutions. Research by (Hidayah, 2025) shows that visionary leadership in Islamic educational institutions strengthens institutional direction, strategic management, stakeholder empowerment, collaboration, and educational standards, thereby improving input, learning processes, academic outcomes, and institutional achievement. (My et al., 2025) Research emphasizes that Madrasah Tsanawiyah Darul Arifin strengthens its brand image through the integrated application of the 7P marketing mix, supported by Kyai leadership, flagship programs, strategic promotion, professional services, strong religious values, and adequate physical facilities, thereby enhancing public trust and institutional competitiveness.

Although these five studies made important contributions, there are still gaps that warrant further study. First, most research focuses on a single institution and has not yet examined the dynamics of visionary leadership across multiple madrassas within a single region. Second, some studies separately emphasize the quality of brand awareness, education, teacher performance, or institutional reputation, without integrating visionary leadership, brand awareness, and institutional competitiveness. Third, previous research has not specifically compared the strategies of madrasah heads across several private MTs in South Lampung. The novelty of this research lies in a multi-site study that analyzes madrasah heads as strategic actors in building vision, communicating identity, creating differentiating programs, expanding public awareness, and strengthening the competitiveness of tsanawiyah madrasah institutions based on local and socio-religious characteristics of the local community, so that the advantages of each madrasah can be understood comparatively, in-depth, whole, and according to their context.

Based on this description, this study aims to analyze the visionary leadership of madrasah heads in increasing *brand awareness* and institutional competitiveness at MTs Al Hidayah Marga Agung, MTs Raudlatul Jannah, and MTs Mathla'ul Anwar Rawa in South Lampung. The main focus of this research is on how madrasah heads develop institutional visions, translate them into concrete programs, and communicate the identity of madrasahs to the community. In the context of competition among Islamic educational institutions, the head of the madrasah not only serves as an

administrative manager but also as a director of change, a driver of innovation, and a shaper of the institution's image, so that the madrasah is better known and trusted by the community.

In particular, this research aims to describe the form of visionary leadership among madrasah heads, analyze the strategies used to build the institution's introduction and image, and explain the contribution of visionary leadership to strengthening the competitiveness of madrasahs. The three madrasahs that are the sites of the research have different institutional characteristics and social contexts, so it is important to examine how the head of each madrasah designs superior programs, builds public communication, develops a culture of quality, and strengthens institutional identity. Thus, this study examines leadership not only as a managerial function but also as a branding strategy for Islamic education, oriented towards public trust and institutional sustainability.

This research is expected to make a theoretical contribution to the development of Islamic education management studies, especially in the fields of visionary leadership, institutional branding, *brand awareness*, and madrasah competitiveness. In practical terms, the results of this research can serve as a reference for madrasah heads in formulating visions, developing differentiated programs, strengthening public communication, and developing branding strategies that align with community needs and the character of private madrasahs in the regions. In addition, this research is expected to help madrasahs navigate increasingly dynamic competition from Islamic educational institutions, especially competition based on service quality, reputation, public trust, and the ability to respond sustainably to local needs.

METHOD

This study uses a qualitative approach with a multi-site case study type (Nasarudin et al., 2024). This study examines "Visionary Leadership of Madrasah Heads in Increasing *Brand Awareness* and Institutional Competitiveness in Madrasah Tsanawiyah, South Lampung Regency". The qualitative approach was chosen because this research aims to gain a deep understanding of the process, meaning, strategy, and dynamics of visionary leadership among madrasah heads in the natural context of educational institutions. The research location was purposively selected in three Tsanawiyah madrasahs in South Lampung Regency, namely MTs Al Hidayah Marga Agung, MTs Raudlatul Jannah, and MTs Mathla'ul Anwar Rawa Selapan. The research data consists of information on the head of the madrasah's vision, strategies to strengthen the institution's image,

superior programs, public communication of the madrasah, efforts to build *brand awareness*, and strategies to increase the institution's competitiveness. The research data sources consist of the head of the madrasah as the main informant, teachers, education staff, madrasah committees, students, parents/guardians, and relevant institutional documents.

Data collection techniques include interviews, observations, and documentation (Huberman, 2019). Interviews were conducted with madrasah heads, teachers, education staff, madrasah committees, students, and parents/guardians to gather information on visionary leadership practices, branding strategies, superior programs, and public perceptions of madrasah competitiveness. Observations were conducted to directly examine the leadership activities of madrasah heads, madrasah culture, the implementation of superior programs, educational services, promotional activities, and madrasah interactions with the community. Documentation is carried out by collecting data from madrasah profiles, visions and missions, madrasah work plans, brochures, social media, new student admissions data, madrasah achievements, activity photos, and institutional cooperation documents. Data analysis uses the Miles and Huberman model, with steps of data reduction, data presentation, and conclusion drawing. The researcher conducts a critical analysis of the visionary leadership of madrasah heads in increasing *brand awareness* and institutional competitiveness, linking it to visionary leadership theory, educational institution branding, madrasah competitiveness, and relevant prior research.

FINDINGS AND DISCUSSION

Findings

The results of the study show that the visionary leadership of madrasah heads in increasing *brand awareness* and institutional competitiveness in South Lampung Regency follows a relatively similar pattern across the three madrasahs, but is realized through an emphasis on different programs according to the character of each institution. In general, the head of the madrasah uses the vision as the basis for the institution's development, develops superior programs as the madrasah's identity, strengthens Islamic values, builds public trust, and directs all programs to increase the institution's competitiveness.

Table 1. Map of Findings Across Sites of Visionary Leadership of Madrasah Heads

No	Focus of Findings	MTs Al Hidayah Marga Agung	MTs Raudlatul Jannah	MTs Mathla'ul Anwar Rawa Selapan	Cross-Site Synthesis
1	Direction of the Vision of the Institution	The vision is directed to answer the needs of the community and educational competition.	The vision is emphasized on the identity of the boarding school, religiosity, and morals.	The vision is used as the basis for maintaining the existence and consistency of madrasah development.	The vision is positioned as a strategic basis for strengthening the image and direction of institutional development.
2	Madrasah Brand Identity	Built through educational services, superior programs, and proximity to the community.	It is built through religious values, character building, and boarding school culture.	Built through consistency of programs, services, and institutional image.	The madrasah brand is formed through a combination of vision, superior programs, Islamic values, and educational services.
3	Public Introduction Strategy	Communication with the community, madrasah services, and program promotion.	The prominence of moral values, religiosity, and Islamic habituation.	Open communication and strengthening the positive image of the institution.	Brand awareness is built through vision communication, proof of service, and community experience of madrasahs.
4	Institutional Competitiveness	Strengthened through superior programs and service quality improvement.	It is strengthened through Islamic character and community belief.	Strengthened through consistency of vision, image, and good service.	Competitiveness arises from program differentiation, the quality of human resources, madrasah culture, and public trust.

Source: Researcher-processed data, 2026

Table 1 shows that the three madrasah heads share a similar emphasis on placing vision as the main foundation for institutional development. The difference lies in the pressure point at which it is implemented. MT Al Hidayah Marga Agung focuses more on responding to community needs and to competition in the world of education. MT Raudlatul Jannah is stronger in its pesantren identity and moral values of *karimah*. Meanwhile, MTs Mathla'ul Anwar Rawa Selapan emphasized the consistency of the institution's vision, service, and sustainability. Thus, the visionary leadership across the three madrasahs is not uniform but follows the same strategic pattern to build public recognition and competitiveness.

Table 2. A Form of Visionary Leadership of Madrasah Heads in Building Brand Awareness

No	Visionary Leadership Forms	Findings	Impact on Brand Awareness
1	Vision as a strategic foundation	The head of the madrasah makes the vision and mission the main direction of the madrasah program, policy, and culture.	The community recognizes the madrasahs through a clear and consistent development direction.
2	Flagship program as an institutional identity	Madrasah develops differentiating programs according to the character and potential of each institution.	Superior programs are a symbol of quality that is easy for the public to remember.
3	Strengthening Islamic values	The values of religiosity, morality, and Islamic culture are internalized in learning and madrasah life.	Madrasah is known as an Islamic educational institution with character and trust by the community.
4	Strengthening service quality	The head of the madrasah encourages the improvement of the quality of teachers, administrative services, and the learning environment.	Good service strengthens positive perception and public trust.
5	Public communication and stakeholder engagement	The head of the madrasah involves teachers, education staff, students, parents, committees, and the community.	Stakeholders become part of the natural promotion of madrasahs through trust and positive experiences.

Source: Researcher-processed data, 2026

Table 2 shows that madrasah *brand awareness* is built not only through promotion or information dissemination, but also through real experiences felt by the community. Vision, superior programs, Islamic values, service quality, and stakeholder involvement are interconnected elements. When the vision is consistently carried out, the community not only knows the madrasah's name but also understands its values, benefits, and character.

Table 3. Steps of Visionary Leadership of Madrasah Heads

No	Visionary Leadership Steps	Form of Implementation	Strategic Orientation
1	Formulation of vision and mission	The head of the madrasah formulates a vision based on the needs of the community, the potential of the madrasah, and the direction of the institution's development.	Providing long-term direction for brand strengthening and competitiveness.
2	Vision communication	The vision is socialized to teachers, education staff, students, parents, committees, and the community.	Building a common understanding and sense of belonging to the madrasah.
3	Implementation of the vision in the program	The vision is realized through excellent programs, character development, educational services, and quality culture.	Make the vision an institutional practice, not just a formal document.
4	Strengthening human resources	Teachers and education staff are directed to support madrasah programs and improve the quality of services.	Improve the professionalism and consistency of educational services.
5	Management of public image and	The head of the madrasah maintains communication, openness, and quality of	Strengthening the reputation and preferences of the

	trust	service to the community.	community madrasas.	towards
6	Continuous evaluation and development	The madrasah program is evaluated to see if it fits with the vision and needs of the community.	Maintaining the relevance of madrasas in facing educational competition.	

Source: Researcher-processed data, 2026

Table 3 shows that visionary leadership takes place through systematic stages. The head of the madrasah not only shapes the vision but also communicates it, implements it, mobilizes resources, builds an image, and drives sustainable development. These findings confirm that visionary leadership is an active process, not just a normative leadership style.

Table 4. Visionary Leadership's Contribution to Institutional Competitiveness

No	Competitiveness Aspect	Findings	Visionary Leadership Contributions
1	Institutional differentiation	Each madrasah has its own programs and characteristics that distinguish it from other institutions.	The head of the madrasah directs the vision to be a distinguishing identity of the institution.
2	Quality of educational services	Madrasah improves learning services, administration, and learning environment.	The head of the madrasah mobilizes human resources to maintain the quality of service.
3	Public trust	The community assesses madrasas through the consistency of services, Islamic values, and the quality of coaching.	Madrasah heads build reputations through communication and evidence of real programs.
4	Stakeholder participation	Teachers, parents, committees, and the community are involved in the development of the madrasah.	The head of the madrasah expanded social support for the institution.
5	Institutional sustainability	Madrasas are able to maintain their existence in the midst of competition with other institutions.	The head of the madrasah maintains the direction of development so that it remains relevant to the needs of the community.

Source: Researcher-processed data, 2026

Table 4 shows that the competitiveness of institutions is determined not only by the number of students or physical facilities but also by the ability of madrasas to build excellence recognized and trusted by the community. In the context of the three madrasahs in South Lampung, competitiveness stems from program differentiation, service quality, the strengthening of Islamic values, and public trust consistently built by the head of the madrasah.

Diagram 1. Visionary Leadership Flow in Increasing Brand Awareness and Institutional Competitiveness



Diagram 1 shows that visionary leadership works through interconnected flows. The head of the madrasah's vision is the starting point. This vision is then translated into excellence programs and madrasah culture. Consistent programs and culture shape brand awareness. When the public knows and understands the strengths of the madrasah, public trust increases. This trust, in turn, strengthens institutional competitiveness amid educational competition.

Discussion

Vision as a Strategic Basis in Building Madrasah Brand Awareness

The study's findings show that the heads of madrasahs across the three research locations identified vision as the primary basis for strengthening *brand awareness* and institutional competitiveness. The vision is not only a formal document but also a policy direction, a basis for program development, and an element of institutional identity. This can be seen in how the head of the madrasah relates the vision to the community's needs, Islamic values, service quality, and the madrasah's character. Thus, vision becomes a strategic instrument that connects the institution's internal direction with the external community's perception.

The findings are in line with visionary leadership theory, which emphasizes that leaders need the ability to articulate a clear vision, communicate it, and mobilize organizational members to make it happen. In the context of education, vision is a source of organizational energy because it provides direction, meaning, and long-term orientation for madrasah residents. Research by (Febriani et al., 2026) also shows that the visionary leadership of madrasah heads plays a role in improving the quality of *Brand Awareness* through strategic, symbolic, and contextual leadership practices in South Lampung. Madrasah heads' strategy for building *Brand Awareness* is carried out through human resource empowerment (Hafid et al., 2024; Rofiki & Nurjannah, 2024), development of superior programs (Agus R & Nafi'ah, 2024), program communication, strengthening the

characteristics of madrasas, and positioning visions and missions as targets for awareness development.

The vision in the madrasah is not sufficient to be understood as an ideal sentence written on the institution's wall. The vision must be an institutional narrative that lives in public actions, services, programs, and communications (Umar & Munadi, 2025). The antithesis is that if the vision stops at administrative formulation, it will not produce *strong brand awareness*. Madrasahs may be known by name, but their excellence and character are not recognized. Therefore, the power of visionary leadership lies in the head of the madrasah's ability to transform the vision into a tangible experience that the community can see, feel, and trust.

Flagship Program as Differentiation and Brand Identity of Madrasah

The results of the study show that flagship programs are an important instrument in building institutional identity. Third, madrasahs develop differentiating programs according to their respective characters and potentials. The program is not positioned as an additional activity but as a symbol of the madrasah's quality and character. Excellent programs that are run consistently make it easier for people to recognize madrasahs, remember their advantages, and distinguish them from other educational institutions.

These findings can be discussed in relation to the concept of *Brand Awareness*, which emphasizes the public's ability to recognize and remember a brand or institution based on its inherent identity. In the context of educational institutions, a brand is not just a logo or name. However, it encompasses the program's experience, reputation, values, and uniqueness that distinguish one institution from another. Research by (Istiqomah et al., 2025) found that *Brand Awareness Quality* Madrasah is built through leadership that strategically manages the institution's characteristics. Nahdiaturrosidah's research (2025) also shows that madrasah heads serve as direction-setters, agents of change, spokespersons, and trainers in increasing institutional competitiveness (Haddade et al., 2024; Juhaidi et al., 2025). This role defines the madrasah's identity, distinguishing it from other institutions.

The author's idea is that flagship programs become the "branding language" that is easiest for people to understand. The community does not always judge madrasahs by the vision document but by the real programs beneficiaries see and experience. Therefore, the antithesis to branding practices that rely solely on promotion is that promotion without a flagship program will result in a fragile image. In contrast, strong but poorly communicated flagship programs also do not

automatically build *brand awareness* (Ikhwan et al., 2025). Therefore, madrasah heads need to integrate program quality with a targeted public communication strategy.

Islamic Values as a Characteristic and Capital of Public Trust

The study's findings show that Islamic values are the primary element in shaping the madrasah brand. Third, madrasahs emphasize religiosity, moral development, and Islamic character as institutional characteristics. These values are internalized through the learning process, madrasah culture, daily habits, and interaction of madrasah residents. In the context of the *tsanawiyah* madrasah, Islamic values are an important differentiator, as the community is looking not only for academic services but also for students' moral and character development.

This finding aligns with the discourse on Islamic education management, which views madrasahs as educational institutions with both academic and value-development functions. (Ahmad et al., 2024; Kuddus et al., 2026) shows that strengthening the characteristics of madrasahs is part of a visionary leadership strategy in building *brand awareness and quality*. (Ningsih et al., 2025; Noer, 2023) research on the visionary leadership of the head of the *aliyah* madrasah also shows that such strategies improve the quality of Islamic educational institutions. Thus, Islamic values, when managed consistently, can serve as a source of symbolic and social capital to strengthen public trust in madrasahs.

The author's idea is that Islamic values in madrasah branding should not be limited to symbols, slogans, or ceremonial activities. These values must be reflected in the quality of learning, service ethics, discipline, moral culture, and the relationship between the madrasah and the community. The antithesis is that if Islamic values become only a formal label, the madrasah brand risks losing its substance (Prasetia et al., 2025). Therefore, visionary madrasah heads need to ensure that Islamic values become a consistent organizational culture, not just an administrative identity.

Stakeholder Involvement as a Trust Booster and Natural Promotion

The results of the study show that the three madrasah heads involve teachers, education staff, students, parents, committees, and the community in the institution's development. Stakeholder engagement strengthens a sense of belonging, expands social support, and increases public trust. In practice, the community is not only the target of promotion but also part of the madrasah branding ecosystem. When parents and the community feel the quality of service, they have the potential to become natural promoters for madrasahs.

This finding can be explained through stakeholder theory, which views the organization as

an entity with relationships with various parties that influence and are influenced by institutional policies. In education, stakeholders include not only leaders and teachers, but also parents, students, committees, communities, and external partners. Research by Hidayah and Utami (2024) shows that visionary madrasah heads need to involve education stakeholders in formulating educational goals and achievements (Imansyah et al., 2025; Muhammad Zaid Arsyad et al., 2026). The findings are consistent with the data from this study, which show that stakeholder involvement strengthens brand awareness, as the collective experiences of madrasah residents and the community shape the madrasah's image.

The author's idea is that madrasah branding is basically a collective work, not just the task of the head of the madrasah or the public relations department. The head of the madrasah is indeed the main director, but the quality of interactions among all madrasah residents and the community shapes the institution's reputation (Dewi et al., 2026; Djoyo et al., 2024; Nuzula et al., 2024). The antithesis is that branding strategies will be less effective if they are implemented solely from the top, without the involvement of teachers, parents, and students. Therefore, visionary madrasah heads need to build two-way communication, strengthen participation, and make stakeholders strategic partners in expanding public recognition.

Visionary Leadership as a Driver of Institutional Competitiveness

The findings of the study show that visionary leadership contributes to the competitiveness of institutions through the formulation of a clear vision, the development of superior programs, the strengthening of human resources, image management, and the increase of public trust. The competitiveness of madrasahs is evident not only in their ability to attract students but also in their ability to sustain their existence (Rohman et al., 2023; Rosyadi et al., 2023), maintain service quality, build a distinct identity, and earn public trust amid competition with other educational institutions (Sabariah et al., 2023; Zahra, 2025; Zakariyah, 2024).

In the theory of competitive advantage, institutions can compete if they have valuable differentiations that are difficult to imitate. In madrasahs, these differentiations can be in the form of superior programs, religious culture, service quality, proximity to the community, and institutional reputation. (Muhammad et al., 2024) shows that visionary madrasah heads play a role in increasing competitiveness through their functions as direction-setters, agents of change, spokespersons, and trainers. (Kin & Kareem, 2019; Riddel & Zulfikar, 2024) also shows that a clear vision and progressive policies of school principals can increase students' literacy competitiveness and create an innovative

learning environment.

The author's idea is that the competitiveness of private madrassas in South Lampung cannot be achieved solely by improving facilities or by promoting the admission of new students. Competitiveness requires visionary leadership that can unite the institution's direction, quality culture, superior programs, public communication, and public trust. The antithesis is that madrassas that imitate other institutions' programs without understanding their local character will struggle to maintain a strong competitive position (Angeles & Aijazi, 2019; Bakar et al., 2025). Therefore, the competitiveness of madrasas must be grounded in local differentiation, community needs, and the specificities of Islamic educational values.

Based on the dialogue among research findings, theories, and prior research, it can be emphasized that the visionary leadership of the madrasah head serves as a link among the institutional vision, *brand awareness*, and the institution's competitiveness. Vision becomes the foundation of direction; flagship programs become a distinguishing identity; Islamic values become a distinctive characteristic; stakeholders become a trust-booster; and the quality of service becomes tangible proof of the madrasah's quality. These five elements strengthen each other in forming madrasas that are known, trusted, and chosen by the community. The novelty of this study's findings lies in the understanding that *the brand awareness* of private tsanawiyah madrasahs in South Lampung is shaped not only by promotion but also by visionary leadership that integrates vision, programs, Islamic culture, service quality, and public trust across sites. Unlike previous research that focused on a single institution or on variables such as brand awareness, quality, or competitiveness, this study demonstrates an integral relationship among visionary leadership, *brand awareness*, and institutional competitiveness in three madrasas with distinct characteristics. Thus, the main contribution of this research is to offer a conceptual model in which visionary madrasah heads serve as identity designers, change drivers, public communicators, and guardians of public trust in building competitive madrasas.

CONCLUSION

The conclusion of this study shows that the visionary leadership of madrasah heads plays an important role in increasing *brand awareness* and institutional competitiveness at MTs Al Hidayah Marga Agung, MTs Raudlatul Jannah, and MTs Mathla'ul Anwar Rawa Selapan in South Lampung Regency. The head of the madrasah builds the introduction and image of the institution through the

formulation of a clear vision, communication of the vision to the madrasah community and the community, the development of superior programs, the strengthening of Islamic values, the improvement of service quality, stakeholder involvement, and the management of public trust. These findings confirm that *madrasah brand awareness* is shaped not only by promotion but also by the consistency of its vision, program quality, madrasah culture, and the institution's positive public experience. Visionary leadership also contributes to the competitiveness of madrasahs by creating a differentiating identity, strengthening reputation, and increasing public trust. The next research is suggested to examine visionary leadership models at a broader level or across regions, using a quantitative or *mixed-methods approach*, and to measure the influence of visionary leadership on *brand awareness empirically*, decisions to choose madrasahs, and institutional competitiveness.

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