

ISLAMIC EDUCATION LEADERSHIP: STUDY ON MADRASAH MANAGEMENT IN INDONESIA

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Abstract

Islamic Education Management offers about the important study of Madrasah's leadership in Indonesia related to the application of Islamic education principles in managerial practice. Through the analysis of a holistic leadership role that covers professional, ethical, and spiritual aspects applied in Madrasah so that Islamic values can reflect and influence educational management strategies. The research method used is the study of literature by looking for literature in accordance with the context of the research discussed. The results show that the dynamics of Islamic education leadership, including the interaction between traditional and modern values, the application of democratic strategies in decision-making, as well as the implications of these practices for the formation of institutional identities and integrative learning experiences. The research also contributes to the education management literature by identifying key factors that can improve the effectiveness of Madrasah's leadership and suggest practical implications for the development of education policy.

Keyword: Leadership, Islamic Education, Management, Madrasah, Indonesia.

Introduction

Islamic education, as a domain of critical academic study, represents a multifaceted field of study that goes beyond merely the delivery of religious dogma, extending to the realms of ethics, philosophy, and social development. (Sitopu et al., 2024). The pedagogical framework of Islamic education is deeply rooted in the Quran and Sunnah, offering a comprehensive system of life that integrates spiritual,

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intellectual, and moral dimensions. (Guna et al., 2024; Hairiyanto et al., 2024). This system aims not only to develop individual faith and fear but also to cultivate a holistic human being with knowledge and virtue that is beneficial to society. (Tubagus et al., 2023; Aslan & Shiong, 2023). The evolution of Islamic education stretches over the centuries, reflecting a rich historical narrative that emphasizes the balance between tradition and modernity, individuals and communities, as well as religious and worldly sciences (Tolchah, M., & Mu'ammam, M. A. 2019; Douglass, S. L., & Shaikh, M, 2004).

Islamic education uses a holistic methodology that integrates the various dimensions of human existence. It advocates a balanced education that integrates religious science with secular knowledge, thereby preparing individuals to navigate the complexities of modern life while remaining faithful to their faith. (Nurdiana et al., 2023; Erwan et al., 2023). Pedagogical methods in Islamic education are characterized by active learning, critical thinking, and the application of knowledge to solve real-world problems. (Panjwani, F. 2004). The teacher-student relationship is highly valued, with educators seen as guides and moral examples (Haddar et al., 2023; Tuhuteru et al., 2023).

The Islamic education that is widely organized in the madrasah has an important role in impressing a generation that is not only intellectually intelligent but also firm in Islamic values and principles. (Azra, 2002). The leader of the madrasah in Indonesia, therefore, must be able to manage the complexity of this challenge of integrating the national curriculum with authentic Islamic education. (Nawawi, 1996).

In the scientific exploration of Islamic education leadership in Indonesia, there is an urgent need to review not only universal educational management models such as transformational leadership (Burns, 1978) but also teaching leadership that has special relevance in the context of madrasah. (Hallinger, 2011). This investigation requires an in-depth study of the philosophical and practical nuances that stretch between these two models of leadership in the context of Islamic law and culture. (Aslan & Pong, 2023; Astuti et al., 2023).

Implementing international standards in education while maintaining Islamic identity demands a dynamic balance between the demands of contemporary education and the principles of traditional Islamic values. Therefore, madrasah leaders must have competence in strategic planning, resource management, and policymaking that reflects the synthesis of both aspects. Several empirical studies have shown that madrasah management has an impact not only on student academic performance but also on their religious and moral development. (Rosyada, 2004).

The study is designed to analyze the management strategies implemented by madrasah leaders in Indonesia, as well as to evaluate their relevance to the modern educational leadership framework and the profound teachings of Islam. This research will investigate the intersectionality of these approaches and consider the socio-cultural factors that contribute to the formulation of these strategies. Recognizing the lack of

extensive research in this field, in the Indonesian environment, the research is ambitious to contribute not only to academic literature on Islamic education leadership but also to practical methodologies used by educators and policymakers in the context of Islamic Education.

The importance of this analysis is not limited to the comprehension of the fundamental elements that foster trust in the Islamic educational brand. In this context, belief is not only a result of the output of education but also deeply rooted in the perception of how these institutions balance religious obligations with educational progress.

In conclusion, exploring the dimensions of leadership and management of madrasah in Indonesia is expected to produce insights into the effective administration of Islamic educational institutions. The aspects that will be revealed through this scientific research will reveal the characteristics that mark Islamic educational leaders who succeed in this increasingly global and diverse educational landscape.

Research Method

Studies in this research are literature. Literature research methods or literature studies are research approaches that involve the collection, analysis, and interpretation of data from existing literary sources, such as books, journal articles, magazines, and other published sources. This type of research does not involve collecting primary data through experiments or surveys, but relies on libraries and online resources to obtain information relevant to the research topic. (Earley, M. A. 2014; Williams, C. 2007).

The key to the success of this method is in the systematic and objective selection and analysis of literature, to ensure that the research results are authentic and reliable.

Result and Discussion

Context of Islamic Education in Indonesia

The history of Islamic education begins with the emergence of Islam in the 7th century AD with a strong emphasis on learning and the dissemination of science. Since the time of Prophet Muhammad SAW, education has become a core component of the teachings of Islam. The first verses of the Qur'an, the Quran and the Quran, reflect the importance of knowledge and learning for every Muslim, both male and female. Early Islamic education not only taught about faith and devotion but also encompassed natural sciences, mathematics, astronomy, medicine, art and humanities, all of which were taught in the mosques that served as centers of science and learning. (Akbar, A., & Barni, M. 2022; Hazyimara, K. 2023).

In Indonesia, Islamic education began to flourish with the arrival and spread of Islam, especially in coastal areas in the early 13th to 15th centuries. (Fajri, N., & Ilmi, D. 2024). The re-education took place in the neighborhoods of the mosques and surau,

with the practitioner system as a more structured form of traditional Islamic educational institutions then emerging and developing. The training is a comprehensive educational institution, covering the combined learning of worldly and ukhrawi sciences. Here, santri studied various disciplines of the classical Islamic books under the guidance of a kiai (Mukhlis, A. 2017).

Pesantren is a traditional Islamic educational institution that has a deep connection to the history and culture of education in Muslim-majority countries, in Indonesia. (Azra, 2002). The concept of internship comes from the word "santri," which in classical terminology defines a student who studies religious science under the guidance of a Kyai or a religious teacher. (Makdisi, 1981). There are also references referring to the feast as a "house" because the early tradition established simple lodging for the centuries near the Kyai residence. (Dhofier, 1980).

The highlight of the training is a holistic approach to learning, which emphasizes not only cognitive but also spiritual aspects and individual character. (Muhaimin, 2006). The training curriculum generally includes lessons on the Quran, hadiths, fiqh (Islamic law), tasawuf (Muslim spirituality), as well as Arabic, which is the main language of religious texts. (Noor, et al., 2012).

The practitioners are also known as semi-autonomous communities, where the internal hierarchy and management is determined by the Kyai who play a dual role as spiritual leaders and administrators. (Bruinessen, 1995). There are inclusive and egalitarian characteristics that characterize the training system, which distinguishes it from secular educational institutions; centers from various socio-economic backgrounds study together in an atmosphere of self-humiliation and collaboration. (van Bruinessen, 1995).

In the context of modernization and globalization, trainees are beginning to adapt by adding general subjects and skills relevant to the needs of the times, while maintaining their traditional spirit and values. (Hefner, 2009). It raises an academic discourse about the adaptation and resistance of traditional institutions in the context of rapid social and economic change. (Ricklefs, 2007). The practitioner has a significant role in the construction of social and cultural identity, as well as the preservation and dissemination of Islamic values. (Azra, 2002). As this institution continues to evolve, it is important to explore further on the interaction between tradition and modernity, as well as its contribution to the socio-political dynamics in Indonesia. (Bruinessen, 2013).

Furthermore, the history of Islamic education in Indonesia also recorded changes when Indonesia was under Dutch colonial rule, when Muslim education began to touch the aspect of modernization with the establishment of more formal Islamic schools, such as the Islamic People's School (SRI), Madrasah, and so on that began to provide curricula of general education as well as religion.

Islamic education continues to evolve and undergo a dynamic of change in accordance with the context of the times and the needs of society, from traditional to

modern systems, from classical to contemporary, and continuously undergoes adaptation to meet the developmental challenges of society and humanity as a whole.

Indonesia, as a country with the largest Muslim population in the world, has a unique and diverse Islamic education system, including formal and non-formal educational institutions such as Madrasah. (Arifin, 2017). Madrasah in Indonesia is not only a place of Islamic learning, but also an educational institution that integrates general sciences into its curriculum. (Hefner, 2019). In this context, literature shows that leadership qualities in madrasah management play a vital role in improving the quality of education. (Saefullah, 2020).

Leadership Theory

Leadership theory is concepts and perspectives that describe different approaches to understanding the nature, characteristics, and styles of leadership. Leadership is also a study of how an individual can lead or direct a group of people or organizations towards achieving a goal. Generally speaking, leadership theory can be categorized into several major approaches, which include character theory, behavioral theories, situation theory and transformational theory. (Syahril, S. 2019; Ghufon, G. 2020).

Leadership in terms of trait theory assumes that leaders are born with certain qualities that make them effective. This theory focuses on the psychological analysis and behavior of individuals born to be leaders (Muflihini, M.H. 2008). The theory of properties, in a trait theory, presents itself as an essential paradigm for understanding the dynamics of leadership through the lens of individual characteristics. This theory suggests that individuals who succeed in placing themselves as leaders, in general, have a set of traits or characteristics that distinguish them from those who are not leaders. The basic premise of this Theory of Properties is traced back to early works in the early 20th century, in particular the study conducted by Thomas Carlyle, who argued that world history was basically driven by the abilities and personalities of the great "heroes" or leaders. (Carlyle, T. 1840).

The evolution of the theory of properties over time underwent developments, which identify more specific characteristics that consistently emerge in individuals who are effective in leadership roles. Galton (1869) in his work "Hereditary Genius" is one of the earliest examples of an attempt to apply a characteristic approach to understanding leadership, with a focus on intelligence as a dominant property. Stogdill (1948), through his classic review of leadership studies, offers a more nuanced view. He argues that not only character distinguishes leaders, but situations also play an important role. However, Stogdill's findings do not completely deny the relevance of the Theory of Properties, but rather show the complexity of the relationship between the individual character and the context of leadership.

Property theory explicitly acknowledges the existence of traits such as extraversion, emotional stability, and intelligence as predictors often effective in leadership. Kirkpatrick and Locke (1991) formulated that traits such as the urge to perform, the desire to lead,

integrity, intelligence, and self-confidence as the crux of effective leadership. Despite its contributions, Nature Theory has faced criticism, in relation to excessive determinism and its failure to adapt to the diversity of situations and group dynamics. However, in the last decade, nature approaches have gained a revival through integration with other leadership theories, such as situational and transformational leadership, which recognizes the importance of nature in scaffolding adaptive leadership skills.

Later, the Behavioral Theory suggests that leadership is more about behavior that can be learned than about inherent traits. This approach emphasizes what leaders do, how they act, and how they interact with their groups. (Yudiatmaja, F. 2013).

Behavioural theory, or in English known as Behavioral Theory, explains how human behavioural traits are formed and recognized. This theory, which evolved as part of the study of psychology, tried to understand and explain how and why people act in the various situations they encounter in everyday life. In a broader context, behavioral theory also explains the factors that influence the complexity of human behavior, including how such behaviors can be modified or modified. (Gavetti, G. 2012).

One important aspect of behavioral theory is the recognition that human behavior is influenced by a series of factors, both internal and external. This includes internal aspects such as thoughts and emotions, as well as external factors such as the social and physical environment in which the individual is located. This theory affirms that human behavior is not purely random, but rather the result of various stimuli or stimuli received by the individual. (Gavetti et al., 2012).

The World Health Organization (WHO) states that there are four main determinants that influence a person's behavior, which contribute to an understanding of how such behaviour is formed and how they may respond to various stimuli or situations.

One of the most discussed behavioral theory models is the S-O-R Theory (Stimulus-Organism-Response). This model explains that there is a reaction or response as a result of the stimulus received by the organism. The process of this behavioral change provides insight into how behavior is studied and adapted based on the experience received by the individual (Zhai, X., Wang, M., & Ghani, U. 2020). The use of Behavioral Theory is widespread, not only in the context of psychology or mental health, but also in education, advertising, and even public policy, where an understanding of human behaviour is essential in designing programs or interventions that can effectively change or influence certain behaviors.

Furthermore, the situation theory argues that there is no one best leadership style, but the most effective one depends on a particular situation. This theory emphasizes the importance of flexibility and the ability to adapt the leadership styles to the needs of a team or situation (Kim, J. N., & Grunig, J. E. 2011). This theory was developed by Paul Hersey and Kenneth Blanchard in the 1980s, which is not just one style of leadership in every situation but many styles required. Blanchard and Hersey suggest that a leader's success depends

heavily on his ability to adjust his leadership style to the context and situation he faces. It's also known as the adaptive leadership model. (Aldoory, L., & Sha, B. L. 2007).

This situational leadership model encompasses four styles of leadership: delegating, participating, selling, and telling. The leadership style chosen by the leader depends heavily on the level of maturity of the subordinate and the specific situation that is being faced. Meanwhile, this theory provides a useful framework for leaders in choosing their leadership styles, but it is also a challenge to know exactly what situation is most appropriate for a particular style. Nevertheless, the Theory of Situational Leadership provides an important understanding that effective leadership involves adaptation and adaptation to situations. (Khoironi, N., & Hamid, A. 2020).

The next new theory of leadership is the Transformational Theory focusing on how leaders can inspire and motivate their followers to exceed their own expectations and extraordinary results. It involves creating attractive visions, building relationships, developing motivation, and raising morality. (Wilson, A. L., & Kiely, R. C. 2002).

The theory of transformational leadership is an approach that emphasizes how a leader can inspire and motivate his followers to go beyond initial expectations, creating change and transformation in the organization. This theory is also often referred to as charismatic leadership, because it involves aspects of leadership embedded in the ability to influence and move others through attractive visions and personalities. (Boyd, B. L. 2009).

According to Burns (1978), transformational leadership involves a process in which leaders and followers elevate each other to a higher level of motivation and morality. Bass (1985) later developed Burns's idea further, stating that transformational leaders not only attract followers to a defined goal, but they are also able to inspire them to transform their own interests into group interests, thereby creating common values and goals.

This theory identifies four basic components of transformational leadership, among them; 1) Idealized Influence, where the leader as a role model is respected and imitated. 2) Intellectual Stimulation, where leaders encourage creativity and innovation; 3) Inspirational Motivation, where the leader communicates a vision that motivates followers; 4) Individual Consideration, in which the leader provides support and attention to the individual needs of his followers. (Burns, J.M. 1978).

Transformational leadership theory has had a major influence in leadership research and management practices, providing insights that effective leadership may require adjustments to a leadership style that is more inspiring and motivates followers to meet and exceed their goals. Thus, from each theory of a variety of leadership gives insights into various aspects and approaches to leadership that can be applied in a wide range of contexts, from business organizations to educational institutions, because leadership is considered as one of the key factors in organizational management, including education institutions such as Madrasah. In leadership studies, theories such as Leadership Style Theory (Lewin et al., 1939), Fiedler Contingency Theory (1967), and Transformational Leadership Theories (Bass, 1985) provide very relevant perspectives. In the Madrasah

context, transformational leadership, which emphasizes vision, inspiration, and positive change, is considered capable of boosting motivation and cooperation within the institution. (Avolio & Bass, 1995).

Madrasah Management

The word "Madrasah" comes from the Arabic verb *Darasa*, meaning "place of study and study." (Rosyada, 2002). In contemporary discourse, Madrasah often refers specifically to Islamic educational institutions.

Azra (2002) compiles an important study of Madrasah in Indonesia that provides a useful basis for our exploration. He argues that effective Madrasah management depends on a triadic structure involving the leadership of the head of school, teacher competence, and community involvement. Azra's theory relies on the leadership of the head of school as a crucial point. In line with this perspective, Mujiburrahman (2006) further argues that the leadership capacity of the head of school involves creating a shared vision, creating a conducive learning environment, and effective resource management, greatly affect the overall effectiveness of the school. This view is in line with the broader management literature, which says that schools, like, need strong leaders. (Day et al., 2009).

The second element of the Azra triadic structure focuses on the competence of teachers. Implementation of curricula, classroom management, and student capacity building are under the responsibility of educators. It is important to emphasize here the strong correlation that has been identified in literature between the quality of teachers and student outcomes (Rivkin et al., 2005). Indeed, Madrasah, like other educational institutions, relies heavily on the pedagogical abilities of its faculty members.

The third element of Madrasah management discussed by Azra considers the role of community involvement. Since Madrasah is often very involved in social structures, the involvement of stakeholders - parents, alumni, local business leaders, and religious figures - is essential for the successful operation of this kind of institution. (Bush and Glover, 2014). This element of community involvement provides links to the broader context of society, ensuring that the curriculum and practice in Madrasah is in line with the values, customs, and expectations of society.

Therefore, Madrasah Management involves effective processes and practices in the planning, organization, leadership, and oversight of institutional resources to Islamic educational goals. Literature shows some important aspects of Madrasah's management, such as curriculum development, human resource management, and financing. (Nata, 2015). In line with the leadership theory that has been discussed, effective leadership in Madrasah management is identified as a crucial factor that affects the efficiency and effectiveness of this educational institution. (Mulyasa, 2016).

Thus, to manage the Madrasah requires a comprehensive understanding of the triadic nature of its structure, the leadership of the head of school, the competence of

teachers, and public involvement. These elements, while operating in synergy, form the macro of Madrasah and its success. Future research and discussions on this field must continue to harmonize the unique elements of Madrasah's management with the principles of educational leadership and wider public involvement.

Implications of Islamic Education Leadership in Madrasah

Islamic Education Leadership is an important aspect of effective Madrasah management, often having a direct impact on student learning outcomes and community satisfaction around. (Mujiburrahman, 2006; Bush & Glover, 2014). The application of the principles of Islamic leadership in the context of Madrasah has some implications to be taken into account.

As the main supporter of Madrasah's management structure, Islamic-based leadership is important. As the Prophet Muhammad saw pointed out, leadership based on Islamic values became the foundation in the management of Madrasah (Nasr, 2007). This approach requires leaders to present themselves not only as effective school administrators, but also as a moral model for their communities. Nevertheless, there is a significant challenge in applying this Islamic leadership approach. In the modern Madrasah context, leadership must adapt to changing times and must be understood in the context of local cultural and social dynamics (Shah, 2010). As a result, a balance must be achieved between preserving tradition and accepting innovation.

Further implications of this approach include the importance of consensus and participation in the decision-making process. As studies show (Wahyuddin, 2013; Dinham, 2015), effective leadership in the Madrasah context often involves forms of democracy, negotiation, and consultation designed to enable input from various stakeholders.

In a broader context, Islam-based leadership helps strengthen Madrasah's identity and mission in providing an education that is consistent with Islamic principles, while helping students adapt to the complexities of the modern world. (Asyafah, 2014). It involves issues such as the integration of Islamic teachings into curricula, the development of pupils spiritually and intellectually, and the creation of a stimulating and inclusive learning environment. Understanding the implications of this leadership approach can be helped through further study and research, as Madrasah can continue to grow as a valuable educational institution for the Muslim community and the wider society.

Conclusion

Islamic education leadership, in the context of Madrasah Management in Indonesia, plays an important role in determining the effectiveness and success of educational institutions. It can be seen that; first, Islamic education leadership relies not only on administrative professionalism, but also involves moral and spiritual elements

that are firmly rooted in religious values. Second, Islamic education leadership requires a balance between preserving traditional values and accepting innovation in management practices, where leaders in Madrasah should be flexible enough to respond to changing times, while staying firm in the principles of Islamic teaching.

In other words, Islamic education leadership in Madrasah management requires a holistic and multidimensional approach, involving professional, moral, spiritual, and community aspects in management practice.

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