



# The Effective Management of the Islamic Education System in Indonesian Schools

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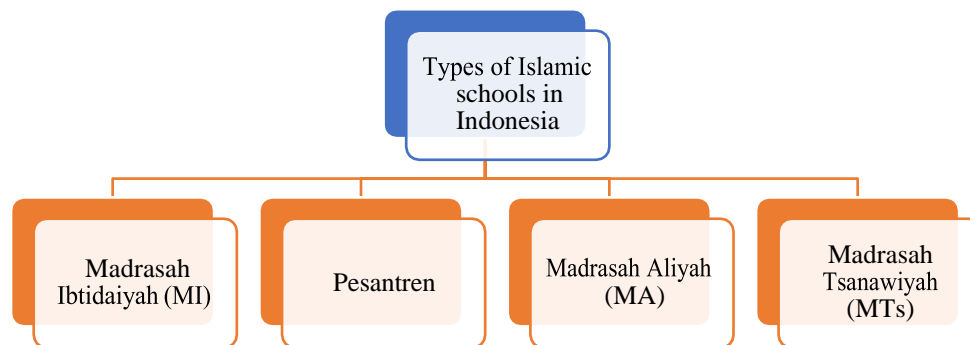
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**Abstract** The Indonesian Islamic educational system is critical to shaping students' moral and intellectual development. Efficient administration is essential for improving educational outcomes, fostering a pleasant learning environment, and sustaining Islamic principles. As a result, the primary goal of this study is to assess the efficiency of the Islamic management system in Islamic schools by gathering information from the management teams of the selected schools. The study used a qualitative research design to collect important information from the target audience. The study's findings show the need of excellent administration in improving Islamic curricula in Indonesian educational institutions. A complete plan that blends creative teaching methods with efficient administration is required to foster a strong and vibrant learning environment. However, the results have limited generalisability to other ethnic or educational backgrounds because they are unique to Indonesia's Islamic schooling system.

**Keywords:** Management; Islamic education system; Islamic schools; Indonesia

## 1. INTRODUCTION

The ongoing debate about Indonesia's education system is centred on the country's two main systems: general and Islamic. In Indonesia, Islamic education is provided through Salaf (traditional) and Khalaf (modern) Islamic schools (Malik, 2023). Figure 1.1 shows the main types of Islamic schools in Indonesia.



**Figure 1:** Types of Islamic Schools in Indonesia.

**Source:** (Malik, 2023)

According to Kosim et al. (2023), Indonesia's Islamic education policies have changed several times since its independence in 1945. The gradual modernisation of madrasahs (Islamic schools) and pesantren (Islamic boarding schools) has resulted in the Islamic education system losing ground in the country's national education policy. The Ministry of Religious Affairs (MoRA) regulates madrasah and religious education in Indonesia. Indonesia has 233,517 state schools and madrasahs, with roughly 82% being state schools and 18% being madrasahs (Shaturaev, 2021). In Indonesia, the school leader, often known as the principle, is in charge of management and leadership in Islamic schools. The principal is in charge of operating the institute and controlling the teaching and learning processes (Hidayat et al., 2020). Like any other institution, Islamic educational institute encounters challenges that must be addressed by an effective management system. Thus, management plays an important role in an Islamic education system through good planning, organisation, direction, and control (Sakinah et al., 2022). As a result, the purpose of this study is to assess the efficacy of Islamic management in Indonesian Islamic schools. A survey of the extant literature reveals a scarcity of research on the management of Islamic schools in Indonesia. Existing research on Islamic schools in Indonesia has primarily focused on curriculum creation (Ayuningsih et al., 2020; Fathurrochman et al., 2021; Jaelani, 2022; Mahfud, 2019; Makruf & Asrori, 2022; Nasir, 2021). The aforementioned findings point to a considerable gap in research on the efficiency of Islamic management in Indonesian Islamic schools. The primary goal of this study is to assess the efficiency of the Islamic management system in Islamic schools by gathering information from the management teams of the selected schools. As a result, the current study is significant because it provides substantial additions to the existing literature and advice for policymakers to strengthen the efficacy of management in Islamic schools in Indonesia.

## **2. LITERATURE REVIEW**

### **Behavioral Management Theory**

When searching for theories on management systems, one inevitably comes across the fundamental behavioural management theory. It is one of the most widely used ideas in modern management research and was proposed by a group of scholars including Mary Parker Follett, Elton Mayo, and Abraham Maslow (Williams, 2021). This theory is heavily influenced by the previous human relations theory and is primarily drawn from it, as behavioural management theory also deals with the behavioural approaches of various humans to one another (Brethower et al., 2022). According to this notion, management performs better when managers treat their employees with respect, making them feel like they are a vital part of the management. When managers treat their employees with respect, they feel trusted and important to someone, and

it is natural for them to work effectively to improve their management and provide optimal performance, which is critical for a successful management system. When applied to school management systems, behavioural management theory has a significant impact on performance (Stevenson et al., 2020).

### **Effective Management in Islamic Education System**

Management plays an important part in any system, and without organised and skilled management, the system is on the verge of chaos. Thus, management can be thought of as the backbone that supports the entire system. Effective management is crucial for a system's efficiency and productivity (Mujib & Ali, 2022). Education systems around the world are striving hard to build effective management for their respective systems. Islamic countries are likewise working hard to include good management into their education systems (Riinawati, 2022). Islamic education imparts not just religious knowledge, but also the moral and social qualities required to become a decent person. Islamic education is seen as very vital for Muslim students, and all Muslim countries have established strong and effective management structures to develop their Islamic education system. These effective management systems seek to manage educational resources and develop strategies to make the learning process easier and faster (Asnawan, 2021). Effective management in Islamic education systems makes Islamic education so attractive by employing a variety of approaches that students take an active interest, which adds significantly to the success of Islamic education systems. Effective management in Islamic education systems can be achieved through proper planning, well-organised management structures, motivating employees to give them a sense of confidence so that they can carry out their tasks efficiently, actuating and guiding how to move and work, and finally controlling. Controlling thus refers to supervision; Islamic education systems should have a strong management system in which the manager's ability to supervise is notable, and he operates like an eagle with a sharp vision of all of his employees, their doings, and actions (Amin et al., 2021).

### **Effective Management in Islamic Education System in the Islamic Schools in Indonesia**

In the past, the Indonesian government has had a significant impact on the provision of Islamic education in educational institutions. The education minister and the ministry of religious affairs have made significant contributions in this regard (Mansir 2020). Historically, Indonesia's education system was underequipped, disorganised, and lacking in efficient management. The Indonesian government recognised this flaw in their education system and realised that as an independent Islamic country with a sizable Muslim population, they required a strong and effective management system in their Islamic education institutions. Since then,

there has been a significant improvement in managerial effectiveness in Islamic education systems (Shaturaev, 2021). The Indonesian government has invested much in their Islamic education system, which is currently often regarded as the greatest in the world, particularly among Muslim countries. Indonesia's Islamic research institutes and universities are well-equipped in terms of management systems, which are completely organised and planned by management specialists who have studied and practiced diverse management systems. Managers establish a heuristic atmosphere for their staff, which improves performance efficiency and educational system efficacy (Bashori et al., 2020). The Islamic education system, which is founded on the Holy Quran and Al-Sunnah, is particularly sensitive when it comes to developing an effective management system since it needs strict adherence to the norms and regulations established by the Quran and Hadith (Bashori, 2022). Indonesia has overcome this issue by hiring Islamic experts to administer education systems, guiding managers and employees on how to carry out their management duties successfully in accordance with Islamic standards. Thus, the management system in Indonesia's Islamic education system is quite developed, but there are still many areas that need to be improved and managed properly.

### **3. METHOD**

The current study uses a qualitative research design to collect relevant data from the target audience and analyse it in order to derive useful conclusions. The study's target audience is the management teams of Islamic schools in five Indonesian provinces: Aceh, Banten, Central Java, East Java, West Java, and South Sulawesi. Two informants were picked from five different Islamic schools in these provinces using convenience and purposive sampling strategies. This enabled the researcher to contact members of the management teams who might provide meaningful, accurate information about the effectiveness of Islamic management in these Islamic schools. The research sample consisted of ten people who were invited to structured interviews. The researcher prepared a series of pre-planned questions to collect qualitative data from the individuals. The use of structured interviews ensured uniformity and symmetry in the data collection procedure. Later, thematic analysis was utilised to examine the data using the paradigm described by Braun and Clarke (2006). The processes of thematic analysis included data familiarisation, first code development, topic search, theme review, and theme definition. Furthermore, the current study adhered to research ethics norms by ensuring participant anonymity throughout the data gathering process. In addition, the participants' informed consent was obtained via email prior to performing the interviews. The interviewees were aware of the

implications and purpose of the study, which increased the study's authenticity and trustworthiness.

#### 4. RESULTS

This section discusses the conclusions from qualitative data acquired through structured interviews with management from various Indonesian Islamic schools. Data evaluation using thematic analysis resulted in four key thematic categories, as indicated in Figure 1 :

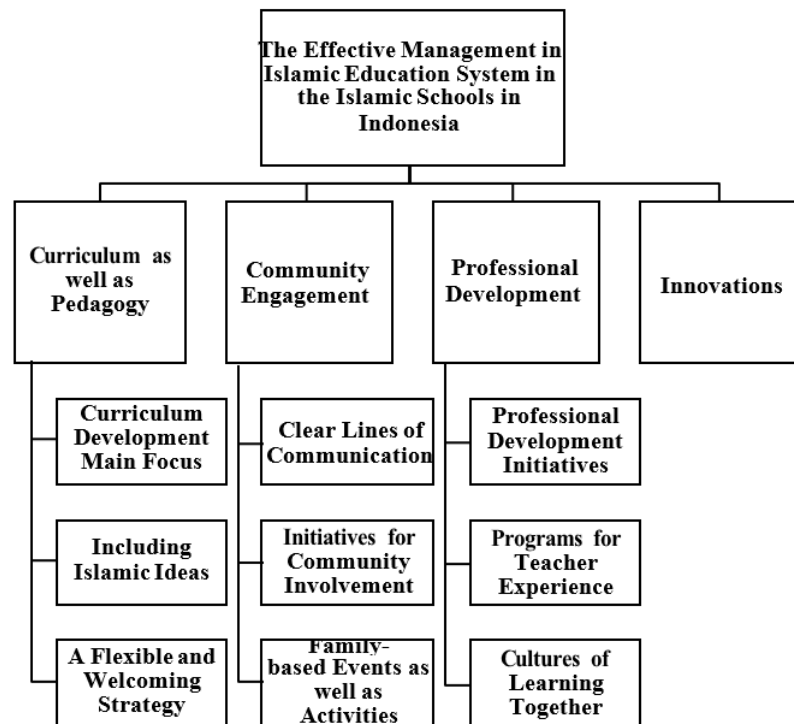


Figure 1. Mind Map.

##### Theme I: Curriculum as well as Pedagogy

A syllabus that is consistent with national educational standards as well as Islamic ideals is given top emphasis at Indonesian Islamic institutes. They work cooperatively with educators, researchers, and community members. Frequent evaluations ensure that the educational program evolves to meet contemporary demands while maintaining a firm foundation in Islamic values. Furthermore, the course of study is thoroughly planned, including Islamic themes into each subject. The goal is to instill in students an understanding of Islamic principles, morals, and a holistic approach to life by including appropriate verses from the Holy Quran and the advice of the Holy Prophet (PBUH). This strategy promotes the development of the intellect and soul. According to a participant:

*“Our curriculum is innovative and broad, addressing a wide range of Islamic ideas. We place a strong emphasis on understanding Islamic beliefs in both historical and present contexts. This approach ensures that our students develop a thorough and nuanced knowledge of Islam. It also fosters intellectual curiosity and an awareness of the variety of opinions that exist within Islamic notions”*

### **Theme II: Community Engagement**

The administrative team aggressively promotes positive relationships with parents and community members by keeping lines of communication open. Regular conferences, articles, and polls provide obvious routes for communication. Working together creates a caring environment that improves children's educational experiences by instilling a sense of shared values and goals. They also launch various community involvement programs, encouraging parents to join in workshops, school events, and decision-making processes. The collective efforts produce a loving and peaceful learning atmosphere that benefits the children. According to a participant:

*"Our management prepares family-friendly activities and events throughout the year. These include parent-focused conferences, family-friendly activities, and cultural events. We improve the link between community members, parents, and the school while also boosting our students' overall academic accomplishment through mutually beneficial events."*

### **Theme III: Professional Development**

The administration's forward-thinking plan includes training sessions and conferences focused on cutting-edge teaching techniques, curriculum development, and modern instructional materials, ensuring an evolving and efficient provision of Islamic education. Furthermore, as part of their commitment to the development of employees and instructors, the administration has established mentoring programs that allow experienced teachers to assist and advise their peers. They also provide financial support for advanced Islamic learning programs in order to encourage the tradition of continuous improvement and experience among instructors. According to one of the participants:

*“Our administrative staff encourages collective educational groups to increase the quality of Islamic education. We organise traditional meetings where educators can discuss diverse subjects, share lessons learnt, and collaborate to design curricula. As a result, our educational institutions' general Islamic instruction standards are enhanced, and a society of shared development is established”*

### **Theme IV: Innovations**

They improved students' comprehension by incorporating simulated reality components that transport them to historical Islamic sites via technological integration. They created a mentoring program that combines religious faith and academics. Instructors help students

connect with religious traditions while also assisting with coursework, providing a holistic educational experience. Furthermore, students integrate Islamic teachings in everyday life through learning projects. They started meditation classes to promote spiritual well-being. In addition, their organisation hosts multidisciplinary events that integrate many themes to highlight how knowledge is interconnected and to foster a complete understanding of Islamic ideals in professional and religious situations. According to one of the participants:

*“We used hands-on training to enhance educational foundations and religion through highly engaging excursions to religious heritage sites. Our curriculum, which blends texts and artistic endeavours, includes creative tasks based on an Islamic basic notion that create a thorough awareness of religious and ethnic issues. Furthermore, we formed a peer-led discussion group in which students explore current events through the lens of Islamic conduct, stimulating intellectual curiosity and development.”*

## **5. DISCUSSION ON FINDINGS**

The qualitative data acquired from organised interviews with administrators of Indonesian religious organisations (schools) sheds light on important aspects of educational administration. When it comes to teaching and learning, the emphasis is on creating agile and comprehensive course content that is based on religious values and meets the country's educational criteria. Working with investigators, instructors, and members of society ensures continuous assessment and change, displaying a commitment to meeting contemporary learning demands while keeping a solid foundation in Islamic teachings. The systematic infusion of Islamic principles into all subjects aims to instill in students a thorough understanding of Muslim ethics, values, and a broad perspective on daily life. Furthermore, involving society as a whole is vital for effective learning. Administrative groups develop common ideas and a calm learning environment through seminars, useful activities, and frequent meetings with families and community members, all of which boost student educational experiences. Improving instructional methods and curriculum construction, such institutions prioritise academic progress through seminars, training, and mentorship. Funding for higher education in Islam encourages lifetime learning and talent exchange among teachers. Creative ways such as multidimensional activities, mentorship integrated with belief, and virtual reality all help students learn better. In addition to creating a complete understanding of religious beliefs, practical instruction, creative projects, and peer-led discussions promote intellectual discovery and integrated growth. This examination is consistent with other previous investigations. Fuadi and Suyatno's (2020) study on religious schools revealed that maintaining educational programs that correspond to both Islamic and national criteria is an added aim that

promotes integrated growth. Similarly, in terms of job advancement, Ariatin et al. (2022) identified how mutually beneficial education and coaching activities influenced religious institutions.

## **6. CONCLUSION**

The study concluded by emphasising the comprehensive curriculum used in Indonesian religious schools. These educational institutions created a vibrant learning environment by emphasising innovative teaching methods, passionate participation in society as a whole, and forceful career progression. The program's infusion of religious themes, combined with collaborations with families and the larger society, demonstrated a steadfast commitment to helping students' cognitive, mental, and overall growth. This all-encompassing strategy resulted in a dynamic and ethnically diverse learning environment. The findings demonstrated how these strategies continue to influence the development of a comprehensive approach to learning in Indonesian religious schools.

## **7. IMPLICATIONS**

The theoretical implications include ideas on the seamless integration of national criteria and Islamic values within the course of study. Practically, the research advises instructors and legislators on how to effectively integrate virtual technology, continued professional development, and community engagement. These real-world implications assist stakeholders in improving the overall standard of Islamic learning by implementing actual measures to create an all-encompassing learning environment that integrates history and modernity, thereby benefiting students and the greater educational community.

## **LIMITATIONS**

Because the results are exclusive to Indonesia's Islamic learning system, they have limited applicability to other ethnic or educational settings. Furthermore, the comprehensive opinions of various other stakeholders, such as parents and students, are not based on qualitative information from a managerial standpoint. Furthermore, the cross-sectional approach of the study disregarded how educational methods evolve over time. Furthermore, despite efforts to ensure diversity, the sample's representativeness remains limited.



## **FUTURE RESEARCH DIRECTIONS**

Future studies should expand on the current research by incorporating a variety of perspectives, including those of instructors, parents, and students. Furthermore, longitudinal study should capture the dynamic changes in teaching strategies that occur over time. Furthermore, comparative studies in other cultural contexts would improve the generalisability of the findings. Furthermore, a more sophisticated picture of how Islamic learning is developing in Indonesia and other countries will arise from looking at how external pressures, such as societal transformations or legislative changes, affect the way Islamic schools are administered.

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