

ISLAMIC EDUCATION POLICY AND ITS IMPLICATIONS FOR EDUCATIONAL LEADERSHIP

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ABSTRACT

Islamic education occupies a strategic position within the Indonesian national education system. Various government regulations, including Law Number 20 of 2003 concerning the National Education System and Law Number 18 of 2019 concerning Pesantren, have strengthened the legal foundation for the development of Islamic educational institutions. The effectiveness of these policies, however, is highly dependent on the quality of leadership within Islamic educational organizations. This study aims to analyze the role of leadership in formulating Islamic education policies, examine the relationship between government regulations and leadership in Islamic educational institutions, and explore the implications of national education policies for the management of Islamic educational organizations. The study employed a qualitative approach through library research by examining books, scientific articles, laws, and relevant policy documents. Data were analyzed using descriptive analytical techniques to identify patterns, relationships, and implications of policy implementation. The findings indicate that Islamic leadership characterized by vision, adaptability, consultation (shura), justice, and accountability plays a central role in policy formulation and implementation. Government regulations have encouraged institutional transformation toward professionalism, accountability, and quality assurance. At the same time, challenges emerge in the form of bureaucratization, regulatory dualism, and the potential erosion of Islamic institutional identity. Effective leadership serves as a bridge between national policy demands and the preservation of Islamic educational values. Therefore, the success of Islamic education policies depends largely on leadership capable of integrating modern management principles with Islamic values in a balanced and sustainable manner.

Keywords: Islamic Education Policy; Islamic Leadership; Educational Management; Madrasah; Pesantren

INTRODUCTION

Islamic education has long been an integral component of Indonesia's educational landscape and has contributed significantly to the development of moral values, character formation, and religious understanding within society (Daulay, 2014). The position of Islamic education has become increasingly recognized through national regulations that place religious education as an important component of the national education system (Masnu'ah dkk., 2022). Such recognition reflects the government's commitment to ensuring that Islamic educational institutions continue to develop while contributing to national educational goals. The strengthening of this recognition has also encouraged the development of various policies that regulate and support the growth of Islamic education in Indonesia.

Policy development in Islamic education has undergone substantial transformation from the early post independence period to the contemporary reform era (Hakiki dkk., 2025). Law Number 20 of 2003 concerning the National Education System established the legal foundation for integrating religious education into the national education framework (UU No. 20 Tahun 2003, 2003). Government Regulation Number 55 of 2007 concerning Religious Education provided more specific guidelines regarding the implementation of religious education across educational institutions (PP No. 55 Tahun 2007, 2007). Law Number 18 of 2019 concerning Pesantren further strengthened the legal recognition and institutional position of pesantren within the national education system (UU No. 18 Tahun 2019, 2019). Collectively, these regulations have strengthened the legal status of Islamic educational institutions in Indonesia (Ritonga & Rosyada, 2024). These policies have expanded opportunities for institutional development, quality improvement, and educational accessibility (Badrudin dkk., 2017). At the same time, the growing complexity of educational governance has increased the importance of leadership in ensuring that policy objectives are effectively implemented within Islamic educational institutions.

The implementation of educational policy cannot be separated from the role of leadership. Leadership serves as the driving force that translates policy frameworks into organizational practices. Leaders of Islamic educational institutions are expected to manage institutional development while maintaining a balance between national education standards and Islamic values (Ningrum dkk., 2022). Effective leadership becomes essential for ensuring that policy objectives are achieved without compromising institutional identity (Nurdin, 2022). This important role of leadership has encouraged scholars to further examine the characteristics and values that should guide leaders in Islamic educational institutions

Islamic educational leadership is understood as an amanah that combines managerial responsibility with a spiritual covenant between leaders, followers, and Allah (Zahiri & Sahal, 2025). Core values such as amanah (trustworthiness), 'adl (justice), shura (consultation), ihsan (excellence), ukhuwah (brotherhood), shiddiq (truthfulness), and fathanah (wisdom) provide the ethical foundation for organizational governance and decision making (Alazmi, 2024). These values distinguish Islamic leadership from conventional leadership approaches by integrating managerial effectiveness with spiritual and moral accountability (Pratiwi, 2025). The application of these values is reflected in various leadership models that have been widely discussed in contemporary educational research.

Several studies have highlighted the strategic role of leadership in educational reform and organizational transformation. Contemporary literature emphasizes the importance of transformational, spiritual, value based, servant, and visionary leadership models that are grounded in Islamic principles to enhance governance quality, school climate, and educational outcomes (Rahman, 2025). Such leadership approaches are considered particularly relevant in addressing the demands of educational modernization while preserving the religious identity of Islamic institutions. Nevertheless, the implementation of these leadership ideals continues to encounter various challenges in practice

Despite the increasing support provided by national policies, Islamic educational institutions continue to face challenges related to standardization, accountability requirements, technological advancement, and globalization (Hakiki dkk., 2025). Research also identifies several gaps between normative leadership ideals and practical implementation, including the dominance of managerial secular logic in policy execution, limited leadership training based on Islamic principles and strategic management, and insufficient analysis of the relationship between national educational policies and leadership autonomy within schools and madrasahs (Ubaedullah & Al-Rahman, 2025). These challenges necessitate leadership that is adaptive, visionary, and capable of harmonizing policy demands with institutional values (Jambak dkk., 2025). As a result, greater attention has been

directed toward understanding how leadership interacts with educational policy within Islamic institutions.

The relationship between educational policy and leadership is particularly important in Islamic educational institutions because leaders are required to interpret and translate government regulations into institutional practices that remain consistent with Islamic values (Muqoddam dkk., 2023). Visionary and strategic leadership that combines modern management approaches, including strategic planning, organizational management, and information technology based monitoring, with the principles of shura, amanah, and ihsan is essential for managing curriculum reforms, digital transformation, and quality assurance initiatives in a participatory manner (Rahman, 2025). Such leadership is also necessary to respond to bureaucratization and standardization pressures without diminishing the distinctive characteristics of pesantren and madrasah education (Muqoddam dkk., 2023). Beyond managing institutional change, leadership is also expected to ensure that educational objectives remain aligned with the broader mission of Islamic education

Furthermore, effective leadership plays a crucial role in ensuring that educational success is measured not only through quantitative indicators but also through character development, spirituality, social justice, and ethical behavior (Zahiri & Sahal, 2025). Therefore, understanding the interaction between Islamic education policy and leadership is highly relevant for strengthening educational management, preserving institutional identity, and improving the overall quality of Islamic educational institutions.

This study aims to analyze the role of leadership in formulating and implementing Islamic education policies, examine the relationship between government regulations and leadership practices within Islamic educational institutions, and explore the implications of national education policies for organizational management and institutional development in Islamic education.

RESEARCH METHODS

This study employed a qualitative approach using the library research method. Data were collected from books, scientific journal articles, government regulations, policy documents, and other relevant literature discussing Islamic education policy and educational leadership.

The scope of the study focused on three main dimensions: leadership in Islamic education policy formulation, the relationship between government regulations and institutional leadership, and the implications of national education policies for organizational management in Islamic educational institutions.

Data collection was conducted through documentation techniques involving identification, selection, and review of relevant literature sources. The collected data were analyzed using descriptive analytical methods. The analysis process involved data reduction, categorization, interpretation, and synthesis to generate comprehensive findings regarding the interaction between educational policies and leadership practices within Islamic educational institutions.

RESULTS AND DISCUSSION

Islamic Education Policy: Concepts, Characteristics, and Regulatory Foundations

Islamic education policy constitutes a component of public policy that specifically regulates the implementation of education based on Islamic values and principles. This policy serves not only as an administrative guideline but also as a strategic instrument that determines the direction of Islamic educational development. Islamic education policy encompasses various aspects, including educational objectives, curriculum development, institutional governance, and human resource development in accordance with Islamic teachings (Masnu'ah dkk., 2022). The existence of such policies demonstrates that Islamic education cannot be separated from systematic planning and decision making processes aimed at achieving predetermined educational goals.

The concept of Islamic education is founded upon three principal terminologies: tarbiyah, ta'lim, and ta'dib. The concept of tarbiyah emphasizes the nurturing and holistic development of human potential. The concept of ta'lim focuses on the transmission and development of knowledge, while ta'dib emphasizes the cultivation of morality and proper conduct among learners. These three concepts indicate that Islamic education is not solely oriented toward academic achievement but also toward character formation and spiritual development (Jaya, 2020). This perspective highlights the comprehensive orientation of Islamic education compared to educational approaches that focus primarily on cognitive development.

Scholarly perspectives further reinforce the characteristics of Islamic education as a process of developing insan kamil or the complete individual. Ahmad D. Marimba defined Islamic education as

a process of physical and spiritual guidance based on Islamic teachings aimed at developing a complete Muslim personality (Marimba, 1998). Hasan Langgulung argued that Islamic education functions to prepare generations capable of participating in social life while maintaining adherence to divine values (Warlizasusi dkk., 2022). These definitions collectively suggest that the primary objective of Islamic education is to produce knowledgeable, ethical, and socially responsible individuals.

Within the Indonesian context, Islamic education occupies a unique position because it is implemented both as a compulsory subject across all levels of general education and as an independent educational system through madrasahs, pesantren, and other religious educational institutions (Asmuri & Panggabean, 2024). This position has been strengthened through various regulations, including Law Number 20 of 2003 concerning the National Education System, Government Regulation Number 55 of 2007 concerning Religious Education and Religious Institutions, and Law Number 18 of 2019 concerning Pesantren, which formally recognizes pesantren as an integral component of the national education system (UU No. 18 Tahun 2019, 2019). These regulations demonstrate the government's commitment to strengthening the existence and development of Islamic education in Indonesia.

The Concept of Leadership in Islamic Education

Leadership in Islamic education possesses distinctive characteristics that differentiate it from conventional leadership models because it is grounded in Islamic values and principles. Leadership is understood as an amanah or trust that must be exercised responsibly, fairly, and in accordance with Islamic teachings. A leader is accountable not only to people but also to Allah SWT for every decision and action undertaken (Pratiwi, 2025). This perspective provides Islamic educational leadership with a strong spiritual dimension in educational administration and management.

The concept of Islamic leadership has evolved through the notions of khalifah, imam, and ulil amri. These concepts illustrate that leaders function as guides, managers, and role models for members of the organizations they lead (Tugiah & Hendriani, 2022). The Prophet Muhammad SAW also emphasized that every individual is a leader and will be held accountable for his or her leadership responsibilities (Ansori dkk., 2025). This concept indicates that leadership is not merely a structural position but also a moral responsibility that must be exercised professionally and with integrity.

In the educational context, Islamic leadership aims to develop insan kamil by balancing intellectual, spiritual, emotional, and social dimensions. Leaders of Islamic educational institutions are expected to mobilize all institutional resources to achieve educational objectives based on Islamic values (Harnita dkk., 2025). Consequently, Islamic educational leadership is concerned not only with organizational effectiveness but also with fostering a religious and humanistic educational culture.

The characteristics of Islamic educational leadership are reflected in the principles of amanah, adl (justice), shura (consultation), mas'uliyah (responsibility), and ihsan (excellence) (Sa'adah dkk., 2025). Furthermore, ideal leaders are expected to emulate the attributes of the Prophet Muhammad SAW, namely siddiq (truthfulness), amanah (trustworthiness), tabligh (communicativeness), and fathonah (wisdom) (Mumtaz dkk., 2023). These characteristics provide an essential foundation for establishing leadership that is not only managerially effective but also capable of preserving Islamic values throughout the educational process.

The Role of Leadership in the Formulation and Implementation of Islamic Education Policy

Leadership occupies a central position in the formulation and implementation of Islamic education policies. Educational leaders perform important functions in directing institutional development and ensuring that educational objectives are achieved effectively. Their responsibilities include formulating institutional policies, implementing strategic programs, and facilitating communication between policymakers and educational stakeholders. Through these functions, leaders play a vital role in translating policy frameworks into practical actions that can be implemented within educational institutions (Bush, 2008). These interconnected responsibilities demonstrate that leadership exerts a substantial influence on the success and sustainability of educational policies.

As policy makers, leaders of Islamic educational institutions are responsible for formulating institutional visions, missions, goals, and strategic policies. This role is reflected in the development of Islamic based curricula, the promotion of Islamic school culture, and efforts to improve the quality of human resources in accordance with Islamic values (Hakiki dkk., 2025). The effectiveness of policy

formulation largely depends on leaders' ability to respond to societal needs while preserving the Islamic identity of their institutions.

As policy implementers, leaders are responsible for translating government policies into operational programs at the institutional level. Policy implementation often encounters challenges such as limited facilities, resistance from human resources, and inconsistencies between national policies and local conditions within Islamic educational institutions (Sahbana & Dinata, 2022). Such circumstances require leaders to possess strong adaptive and innovative capabilities.

In addition, leaders of Islamic educational institutions function as policy brokers who mediate between governmental interests and institutional needs. This role is demonstrated through efforts to adapt national policies to the distinctive characteristics of madrasahs and pesantren while preserving the Islamic values that define institutional identity (Sa'adah dkk., 2025). This mediating function represents one of the distinguishing features of leadership in Islamic education when responding to policy changes.

The Relationship Between Government Regulations and Leadership in Islamic Education

The relationship between government regulations and leadership in Islamic education is dynamic and mutually influential. National regulations create institutional pressures that encourage leadership transformation toward more professional, transparent, and accountable practices. Policies related to National Education Standards, accreditation, the Merdeka Curriculum, teacher certification, and educational funding management have transformed traditional leadership patterns into more modern and performance oriented approaches (Muqoddam dkk., 2023). However, the influence between regulations and leadership is not limited to the implementation of government policies, as leadership itself can also shape and influence educational policy development.

Conversely, leadership within Islamic educational institutions can also influence the direction of national educational policies through advocacy and participation in policy formulation processes. One prominent example is the involvement of Nahdlatul Ulama and Muhammadiyah in the formulation of Law Number 18 of 2019 concerning Pesantren (Khairani dkk., 2021). This phenomenon indicates that the relationship between regulators and Islamic educational institutions is not unidirectional but rather interactive in nature.

This relationship can be explained through Principal Agent Theory, which positions the government as the principal and Islamic educational institutions as the agents. Nevertheless, agents are not always passive because they possess the capacity to adapt, negotiate, and even influence policy changes (Muqoddam dkk., 2023). This perspective suggests that successful policy implementation is highly dependent on leadership quality and the ability to establish communication and collaboration with multiple stakeholders.

Implications of National Education Policy for the Organizational Management of Islamic Educational Institutions

National education policies have broad implications for the management of Islamic educational organizations. These implications are evident in curriculum development, human resource management, financial administration, institutional governance, and organizational culture. The Merdeka Curriculum policy, for example, provides greater opportunities for innovation within Islamic educational institutions while still requiring compliance with National Education Standards and the integration of Islamic values into learning activities (Sudur dkk., 2024). The effectiveness of these policy initiatives is closely linked to the capacity of human resources, making educator development a critical component of educational reform within Islamic educational institutions.

In terms of human resources, policies related to teacher certification, Teacher Professional Education programs, and professional allowances have contributed to improving the quality of educators. However, challenges remain in the form of gaps in professional, pedagogical, and technological competencies that teachers within Islamic educational institutions are expected to fulfil (Darmansah dkk., 2025). These conditions indicate that human resource development remains a major focus in the implementation of national education policies.

Financial management has also been affected through government assistance programs such as School Operational Assistance (BOS), Operational Assistance for Educational Institutions (BOP), and affirmative funding programs that support the operations of Islamic educational institutions. On the other hand, excessive dependence on government assistance may hinder institutional financial independence (Istiyani, 2017). This situation requires Islamic educational institutions to develop more sustainable financing strategies.

Regulatory changes have also encouraged the emergence of hybrid management models that combine modern management principles with Islamic values. These models integrate Strategic Planning, Management by Objectives, Total Quality Management, and information technology with the principles of amanah, shura, adl, mas'uliyah, and ihsan (Aimah & Safitri, 2025). Such an approach is considered capable of producing Islamic educational institutions that are professional, accountable, and competitive while preserving their Islamic identity and spiritual foundations.

CONCLUSIONS

Islamic education policies have significantly influenced the development and management of Islamic educational institutions in Indonesia. As an integral part of the national education system, Islamic education has gained stronger recognition through various regulations that provide legal foundations, institutional support, and opportunities for educational development. These policies not only regulate educational practices but also shape the direction of curriculum development, institutional governance, human resource management, and quality assurance within Islamic educational institutions. Leadership plays a decisive role in policy formulation, implementation, and adaptation processes. Islamic educational leaders function as policy makers, policy implementers, and policy brokers who bridge government regulations with the unique characteristics of Islamic educational institutions. Effective leadership is grounded in Islamic values such as amanah, justice, consultation, responsibility, and excellence, enabling leaders to maintain institutional identity while responding to changing educational demands. The relationship between educational policy and leadership is dynamic and reciprocal. Government regulations have encouraged institutional transformation toward greater professionalism, accountability, and quality assurance, while influential leaders and Islamic educational organizations have contributed to shaping educational policies through advocacy and institutional representation. This interaction demonstrates that leadership is not merely an instrument for implementing policy but also an important actor in influencing educational reform. Therefore, Islamic educational institutions should strengthen adaptive and value based leadership to ensure that policy implementation supports institutional modernization without weakening their Islamic identity. The success of Islamic education policies ultimately depends on leadership capable of harmonizing national educational objectives with the preservation of Islamic educational values and organizational identity.

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