

ISLAMIC EDUCATIONAL LEADERSHIP IN A GLOBAL AND MULTICULTURAL CONTEXT: CHALLENGES AND OPPORTUNITIES

Suyoko^{1*}, Abdul Aziz²



^{1,2} Postgraduate Program of Sayyid Ali Rahmatullah State Islamic University of Tulungagung Indonesia

ABSTRACT

Islamic education in the global and multicultural era faces major challenges in maintaining the values of Islamic teachings while adapting to global developments and the multicultural era. This study aims to examine the leadership of Islamic education at MTs Sunan Kalijaga Sendang, a private madrasah located in a rural area with a heterogeneous community. The main focus of the study is how the leadership at MTs Sunan Kalijaga Sendang manages challenges and finds opportunities for Islamic education leadership in the era of globalization and multiculturalism in an effort to improve the quality of education with limited resources. This study uses a qualitative method with a case study approach, where data are collected through in-depth interviews, participant observation, and document analysis. Data analysis uses the content analysis method (Miles & Huberman). The results of the study indicate that the leadership of the madrasah principal successfully applies various effective leadership styles, including transformational, collaborative, visionary, value-based, adaptive, and hastabrata leadership. Despite facing challenges in integrating Islamic noble values into the global curriculum, the challenges of technology and digitalization, multiculturalism and pluralism, limited resource management and competition with other madrasahs and schools, the madrasah principal succeeded in creating an inclusive and adaptive educational environment while maintaining fundamental Islamic values. Researchers also found 5 leadership opportunities, namely increasing access to technology-based education, character education in a multicultural context, a strategic role in the formation of Islamic leadership, partnerships with other educational institutions, and character building through religious education and entrepreneurship. Overall, it can be concluded that effective leadership can be a key factor in improving the quality of Islamic education in the global and multicultural era.

Keywords:

Islamic Educational Leadership, Globalization and Multiculturalism, MTs Sunan Kalijaga, Challenges and Opportunities in Islamic Education

1. INTRODUCTION

Islamic education in this global and multicultural era plays a crucial role in shaping the character and morals of the younger generation. Facing changing times, Islamic education must adapt to new challenges, particularly in the context of an increasingly connected and culturally diverse world. Research shows that today's society places greater emphasis on the importance of technology-based education that can support cultural diversity. Therefore, Islamic education needs to develop an approach that is not only relevant to current developments but also inclusive of the diverse cultural backgrounds that exist in the global community (Nur Efendi and Muh Ibnu Sholeh 2023). Furthermore, it is crucial to continually expand our understanding of the challenges and opportunities facing Islamic education in the context of globalization and multiculturalism. Improving the quality of Islamic education that is relevant to current developments is crucial so that future generations can uphold Islamic values while embracing global values that support their lives in an international society (Efendi, 2022).

In this global and multicultural era, Islamic education faces significant challenges that impact various aspects of life. Globalization not only creates new opportunities but also demands that Islamic education adapt without sacrificing fundamental scientific principles. Economically, Islamic education

*Corresponding author

E-mail addresses: author1@email.com (First Author)

must align technological developments with global market needs, while maintaining its intellectual idealism. Socially, the growing phenomenon of individualism has triggered the need to strengthen social solidarity in Islamic education. Furthermore, cultural challenges arise in the form of global cultural currents that prioritize consumption and instant gratification, forcing Islamic education to place greater emphasis on character development and a deeper cultural understanding. This demonstrates the importance of Islamic education in maintaining religious values and identity amidst rapid global change (Fauzian and Istianah, 2025).

Most previous research on Islamic education tends to view traditional approaches as the only way to maintain Islamic identity. However, this article highlights the importance of integrating a more adaptive educational management approach to current developments while maintaining fundamental Islamic values. A key gap identified in previous literature is the inability to connect Islamic education to the needs of an increasingly diverse global society. This article offers a novel solution by applying quality-based educational management principles, such as Total Quality Management (TQM), to improve the quality of Islamic education within a multicultural framework (Efendi & Sholeh, 2022). It also emphasizes the importance of more flexible curriculum reforms that can address the challenges arising from global diversity.

Various steps have been taken to improve the quality of Islamic education in facing the challenges of globalization. One example is the implementation of a competency-based curriculum and the use of technology in the learning process. Islamic educational institutions, such as madrasas and Islamic boarding schools (*pesantren*), have begun integrating technology into teaching and learning activities to ensure the continued relevance of education to current developments. This adaptation is expected to strengthen the competitiveness of Islamic education amidst rapid social and technological change. Some Islamic boarding schools have also adjusted their existing curricula by incorporating elements more in line with global demands, while maintaining the fundamentals of Islamic teachings (Efendi & Sholeh, 2023). However, despite these numerous initiatives, numerous challenges remain in strengthening educational management and implementing a more responsive curriculum.

One crucial element in facing the challenges of globalization is the implementation of effective leadership strategies in Islamic education. Leadership in this area encompasses not only the management of educational institutions but also how to guide students in responding to rapid social, cultural, and economic changes. Effective Islamic educational leaders must possess the ability to balance traditional Islamic values with the ever-evolving demands of the times. Important aspects of this leadership include strengthening individual character, maintaining moral integrity, and developing a deep understanding of social plurality. In the context of globalization, Islamic educational leaders are expected to be able to create an environment that encourages students to become individuals who are not only academically intelligent but also able to appreciate the social and cultural diversity around them, while upholding the fundamental values embodied in Islamic teachings.

In an era of growing globalization, Islamic educational leaders are required to create an inclusive and tolerant educational environment, while maintaining the integrity and strength of Islamic identity. Leadership in Islamic education focuses not only on developing a curriculum that meets the demands of the times, but also on developing students' intellectual, emotional, and social intelligence. Consequently, effective Islamic education must produce a generation that not only possesses extensive academic knowledge but also adapts to global challenges. This generation is expected to think critically, possess broad insights, and remain steadfast in Islamic values in the face of ongoing changes.

Examining the role of Islamic educational leadership in the multicultural era is crucial given the challenges of globalization, which are driving increasingly complex intercultural interactions. In this context, Islamic education is not only faced with the task of imparting knowledge but also must shape the character and insight of students who can adapt to social and cultural diversity. Leadership in Islamic education plays a crucial role in managing this dynamic, ensuring that Islamic values remain integrated into the curriculum and teaching and learning process, while also fostering an understanding of existing plurality.

The importance of studying Islamic educational leadership is also evident in the role of leaders who must be able to balance Islamic traditions with the demands of changing times. Effective leadership in Islamic education can facilitate the formation of individuals who possess not only academic intelligence but also high social and emotional intelligence. Thus, Islamic education in the multicultural era not only imparts knowledge but also develops character that values differences, maintains moral

integrity, and fosters tolerance. Studying the role of Islamic educational leadership will provide a clearer understanding of how the education system can act as an agent of change in facing these global challenges.

In line with Syakoer's (2023) view, the leadership role at MTs Sunan Kalijaga is crucial in directing the educational process at this madrasah, particularly in addressing existing challenges. The principal, a civil servant (ASN), possesses a strong character, religious character, and a strong work ethic, setting a positive example for both teaching staff and students. This dedicated leadership inspires not only professionalism but also profound religious values. With these leadership qualities, the principal can be an effective driving force in creating a conducive learning environment, even with limited resources. Therefore, the principal, as the primary leadership figure at MTs Sunan Kalijaga, has the potential to be a valuable subject for this research, to understand how character-based leadership can influence the dynamics of education in a global and multicultural context.

The urgency of this research at MTs Sunan Kalijaga Sendang lies in the crucial role this private madrasah plays in providing Islamic education amidst limited resources. It is located in a mountainous region with a culturally heterogeneous community. The madrasah, with its enrollment of approximately 186 students, 42 of whom reside in Islamic boarding schools and orphanages, presents a complex and heterogeneous environment. Furthermore, it faces unique challenges in managing inclusive and relevant education in a global and multicultural context. Despite its limited number of teachers, the madrasah has achieved impressive results, with a strong focus on Islamic education. Receiving the Adiwiyata award at the district level in 2025 is a testament to its solid educational leadership. This research is crucial for identifying and analyzing how Islamic educational leadership can address challenges while capitalizing on opportunities to improve the quality of education in a limited madrasa environment.

MTs Sunan Kalijaga Sendang, as an Islamic educational institution, needs to undergo a transformation to become more inclusive and able to respond to global developments and cultural diversity. In this context, Islamic educational leadership must integrate an open approach to innovation while remaining steadfast in the core values of Islamic teachings. This study examines the importance of leadership in Islamic education and identifies the challenges and opportunities faced by Islamic educational leadership at MTs Sunan Kalijogo Sendang amidst the dynamics of the global and multicultural era. Islamic educational leaders are expected to navigate rapid changes without losing the essence of Islamic teachings, by introducing various innovations that are in line with the needs of the times. The challenges of globalization and cultural diversity demand an adaptive approach while maintaining the basic principles that have long been taught in Islam, thus resulting in a relevant and sustainable education system.

2. METHOD

This research is a descriptive qualitative case study. The qualitative approach was chosen because it aims to understand the phenomenon of challenges and opportunities for Islamic Educational Leadership at MTs Sunan Kalijogo holistically, in-depth, and contextually. As with the principles of qualitative research, the data collected must be descriptive, processed to reveal meaning, and emphasize the natural context and in-depth interpretation of behavior and processes that occur in the field. This case study is relevant because it requires a deep understanding of how curriculum management, which includes planning, organizing, implementing, and evaluating, operates and faces internal and external challenges (J. Moleong: 2014).

Data collection is carried out by combining various techniques, including:

- a) In-depth Interviews: Conducted to elicit narrative descriptions of failure modes, root causes of failure, and their impact on each stage of curriculum management.
- b) Participatory Observation: Conducted directly to understand the context within which the Love-Based Curriculum is implemented, the organization of resources (such as the availability of facilities), and the exemplary practices demonstrated by teachers. This observation was crucial for capturing on-the-ground dynamics not revealed through interviews.
- c) Document Analysis: Used to examine official madrasah documents, such as the Operational Curriculum Document, Madrasah Work Plan, program evaluation reports, and financial

management records, to examine accountability and financial support for the education quality program.

The primary data sources in this case study were individuals with strategic roles and in-depth knowledge of curriculum implementation and risk management. Primary informants included: the Madrasah Principal, the Deputy Principal of Curriculum, and teachers. The selection of these informants was based on their positions as leaders, key implementers, and those most familiar with daily operational challenges. Secondary data sources included formal and informal madrasah documents, such as the Operational Curriculum, quarterly program evaluation reports, and school budget/financing records (supporting evidence of accountability).

The analysis in this study was conducted using the content analysis method (Miles & Huberman, 1994) through several steps: (1) data reduction, which filtered information relevant to the research objectives; (2) thematic classification, which organized the data into categories such as the concept of Islamic leadership, implementation of educational policy, the impact of policy on institutional management, and the challenges of digital transformation; (3) interpretation and synthesis of theory, which connected the findings from the literature with the established theoretical framework; and (4) drawing conclusions (Belk, 2006).

To ensure the validity and objectivity of the research results, literature triangulation was conducted, comparing findings from various sources and authors to ensure consistency, credibility, and accuracy of the data. With this approach, the research is expected to provide a conceptual contribution in deepening theoretical understanding of the relationship between leadership and Islamic educational policy as a crucial element in improving the quality of Islamic educational institutions in Indonesia.

3. RESULT AND DISCUSSION

Result

The research results show that at MTs Sunan Kalijaga, the principal applies various effective leadership styles, including transformational, collaborative, visionary, values-based, adaptive, and hastabrata leadership. This research demonstrates that at MTs Sunan Kalijaga, the principal has successfully combined various leadership styles to create a conducive environment for school development. Each leadership style implemented does not function in isolation, but rather complements and reinforces each other, resulting in a positive impact on overall school performance.

The transformational leadership implemented by the principal is evident in his ability to inspire and motivate teachers and staff. With this approach, the principal is able to generate enthusiasm and passion in carrying out his duties, as well as foster a sense of ownership in the school's vision and mission. This is crucial for building a school culture that is proactive, innovative, and oriented toward improving the quality of education.

Furthermore, the collaborative approach implemented strengthens the relationship between the principal, teachers, staff, and other parties involved in school management. This leadership style fosters the formation of a strong team, where effective communication and mutual respect are the foundation of every decision. With close collaboration, principals are able to address problems and challenges together, create more effective solutions, and accelerate the achievement of shared goals.

visionary leadership style provides clear and purposeful direction for the school's future. The principal is able to formulate realistic long-term goals and provide a clear picture of the school's development direction. This ensures that all activities and policies implemented are not solely focused on short-term success but also lead to a sustainable long-term vision.

Values-based leadership is crucial in creating a healthy and integrated school climate. By upholding moral and ethical principles, the principal ensures that all school activities are grounded in positive values. This supports student character development and fosters an environment that fosters honesty, fairness, and mutual respect among all school members.

The adaptive leadership implemented by the principal is also crucial in addressing ever-changing dynamics. In the face of change, whether in policy, technology, or external challenges, the principal can quickly adapt his strategies and approaches. This leadership ensures that the school remains relevant and resilient amidst these changes.

Finally, the hastabrata leadership style, which reflects wisdom and fairness in decision-making, provides a strong foundation for the principal in navigating complex situations. By prioritizing the

principle of wisdom, the principal is able to make decisions that are best for the progress of the school and the well-being of all parties involved.

Overall, the various leadership styles implemented by the principal at MTs Sunan Kalijaga have created a positive and productive environment that supports the school's sustainable development. These approaches enable the school to survive and thrive despite the challenges it faces.

From the data analysis obtained, researchers identified significant challenges for Islamic education leadership at MTs Sunan Kalijogo. The following are five challenges faced by educational leadership at the madrasah:

1. Integration of Noble Islamic Values into the Global Curriculum.

One of the main challenges in Islamic education leadership at MTs Sunan Kalijaga in this era of globalization is maintaining a balance between noble Islamic values and developments in the global education curriculum. Therefore, the principal, as the person in charge of leadership, must be able to navigate the demands of a more modern and contemporary curriculum without sacrificing the religious values that underpin education at MTs Sunan Kalijogo.

2. Challenges of Technology and Digitalization

With rapid technological advances, many students are more exposed to external information, both positive and negative. Principals need to ensure that technology is used to improve the quality of education and introduce moderate and inclusive Islamic concepts to students. However, this can also pose a challenge in ensuring that students are protected from content that is inconsistent with religious values.

3. Multiculturalism and Pluralism

MTs Sunan Kalijogo is located in an area where the majority adhere to beliefs other than Islam. The challenge for the principal is how to lead a school that not only faces religious and cultural diversity but also ensures that students maintain a sense of pride in their Islamic identity within the broader context. The principal needs to foster an attitude of tolerance and mutual respect among the religious communities surrounding the school.

4. Management of Limited Resources

As explained in the profile, MTs Sunan Kalijogo began with limited resources, such as buildings and facilities. Although it now has an adequate building, resource management remains a major challenge for the principal in improving the quality of education. This includes efficient budget management, procurement of appropriate facilities, and development of competent human resources (HR).

5. Competition with Madrasahs and Other Schools

Along with the rapid development of educational institutions in the era of globalization, principals are faced with the challenge of competing with madrasahs and other schools that offer more comprehensive and modern facilities and educational programs. This competition demands that principals develop more creative and strategic approaches to attracting prospective students. Furthermore, principals need to emphasize MTs Sunan Kalijogo's strengths, including its educational quality, strong integration of Islamic values, and its contemporary learning approach, as well as its unique characteristics. In this context, principals must demonstrate that, despite limited resources, the school can offer high-quality, competitive education, while also providing added value not found in other educational institutions.

Although the challenges facing leadership at MTs Sunan Kalijogo are formidable, with strong enthusiasm, significant opportunities can still be identified. Leadership based on Islamic values has the potential to bring about positive change, particularly in shaping the character and integrity of the younger generation. The challenges of globalization, which often influence local culture and values, can actually be an opportunity to introduce a moderate, inclusive, and relevant Islamic perspective to the context of an increasingly interconnected world. With the right approach, Islamic leadership can be a force for addressing emerging social and cultural issues, while contributing to the formation of a more just and civilized society. Here are some opportunities available to leadership at MTs Sunan Kalijogo:

1. Improving Access to Technology-Based Education

In the era of globalization, technology can be a significant opportunity to improve the quality of education. Principals can utilize technology to enrich learning, such as by using digital learning media, educational applications, and e-learning platforms to support the teaching and learning process. This also allows schools to access educational materials from various international sources, enriching students' knowledge.

2. Character Education in a Multicultural Context

In a multicultural society, principals have the opportunity to develop character education programs that focus on moderate Islamic values, tolerance, and respect for differences. With an inclusive approach, principals can build a harmonious and conducive environment for students' social development.

3. Strategic Role in Shaping Islamic Leadership

The principal at MTs Sunan Kalijogo can leverage this strategic position to develop a young generation that is not only academically skilled but also possesses leadership based on Islamic values. This provides an opportunity to produce future leaders who are not only intelligent, but also wise and ethical.

4. Partnerships with Other Educational Institutions

With MTs Sunan Kalijogo's B-accreditation status, the principal has the opportunity to establish partnerships with other educational institutions, both locally, nationally, and internationally. This collaboration can include student exchanges, internship programs, or research projects that can enrich students' educational experiences.

5. Character Building Through Religious Education and Entrepreneurship

Globalization opens up opportunities for students to develop character through various areas, including entrepreneurship. Principals can design programs that integrate religious education with life skills learning, such as Sharia-based entrepreneurship. This not only enhances students' skills but also shapes their character to become independent and creative individuals.

In facing these challenges and opportunities, the principal, who implements the educational leadership system at MTs Sunan Kalijogo, plays a crucial role in creating an inclusive, creative, and Islamic-based educational environment. Managing limited resources, utilizing technology, and strengthening character and leadership education are steps that can be taken to ensure the madrasah remains relevant and capable of thriving in the era of globalization and multiculturalism.

Discussion

With the rapid pace of globalization and the multicultural era, Islamic education faces significant challenges in upholding Islamic values while adapting to the dynamics of the times. This discussion will examine various leadership models that can be applied to address these challenges, as well as opportunities that can be exploited to create an inclusive, innovative educational environment oriented toward developing students' character and academic qualities.

The leadership model or style of Islamic education at MTs Sunan Kalijaga adapts to the global and multicultural era by integrating basic Islamic principles with the challenges and dynamics of globalization, which involve cultural and technological diversity. The following are some relevant leadership styles in this context:

1. Transformational Leadership

This leadership style, rooted in the theories of Burns (1978) and Bass (1985), emphasizes positive change in individuals and organizations. Transformational Islamic educational leaders inspire and motivate students to develop their full potential, both academically, in character, and spiritually. Transformational leaders encourage the application of Islamic values that are in line with current developments and open up space for innovation in learning. In a global and multicultural era, these leaders also strive to facilitate intercultural dialogue that enriches understanding of plurality (Ray and Chakraborty 2014: 64).

Transformational leadership in Islamic education is an approach that emphasizes positive change in individuals and organizations. Transformational Islamic educational leaders act as agents of change, inspiring and motivating students to develop their full potential, both academically, in character, and spiritually. In a global and multicultural context, this type of leadership is highly relevant for creating an educational environment that is inclusive and adaptive to cultural diversity.

Transformational leadership emphasizes four main components (Bass, Bernard M, and Riggio, 2006). These four components are:

1. Idealized Influence
Leaders exemplify integrity and ethics, reflecting noble Islamic values.
2. Inspirational Motivation

- Leaders convey a clear and inspiring vision, igniting enthusiasm for achieving shared goals.
3. Intellectual Stimulation
Leaders encourage creativity and innovation, encouraging students to think critically and be open to new ideas.
 4. Individualized Consideration
Leaders pay special attention to individual needs and development, supporting personal and professional growth.

In Islamic education, the application of transformational leadership can be seen in various practices. For example, at the Darussalam Gontor Modern Islamic Boarding School, transformational leadership is realized through a systematic cadre system, producing leaders who are not only intellectually competent but also have a global perspective and commitment to multicultural values (Hajar, Aprilita, et.al., 2025).

Various studies show that madrasah principals who apply transformational leadership successfully serve as role models capable of inspiring, motivating, and supporting innovation among teachers and students (Nifasri, 2025). This leadership practice contributes to improving the quality of education by aligning academic achievement and student character development. Transformational leadership is effective in creating an environment that supports innovation and motivation, ultimately positively impacting the quality of teaching and learning in schools (Nasukah and Winarti, 2021).

While transformational leadership offers numerous benefits, its implementation faces challenges, particularly in the context of Islamic education in a multicultural society. These challenges include resistance to change, limited resources, and the need to adapt universal Islamic values to diverse social realities. However, with strong commitment and an inclusive approach, these challenges can be overcome.

2. Collaborative Leadership

Collaborative leadership is a leadership style that emphasizes the active participation of all parties involved in an organization, including teachers, students, parents, and the community. In the context of Islamic education, collaborative leaders build an inclusive learning environment, respect diversity, and encourage cross-cultural collaboration. As facilitators, these leaders create opportunities for each individual to contribute and develop according to their potential and cultural background. According to research by Ansori et al. (2023), collaborative leadership plays a role in increasing organizational effectiveness by leveraging diversity and fostering mutual respect among individuals.

The implementation of collaborative leadership in Islamic education can be seen in various educational programs that emphasize the principles of inclusivity and diversity. One example is the application of humanistic leadership theory in educational management, which prioritizes serving individual needs and development. This model creates a conducive learning environment to support the holistic development of students. According to Gera, leaders who adopt a collaborative approach in education can strengthen relationships between leaders, staff, and students, and improve the overall quality of education (Gera, Ganjarjati, and Purbaningrum 2024).

Collaborative leaders in the context of Islamic education must be able to manage diversity and ensure that every individual has equal opportunities in the learning process. This leadership plays a crucial role in creating an inclusive learning environment. These leaders not only manage educational administration but also build an organizational culture that supports inclusivity and collaboration. According to Ibn Khaldun (Fariha) (2014), leadership is not only about managing worldly affairs but also about ensuring that religious teachings are correctly applied in daily life, providing moral guidance for the community.

Although collaborative leadership brings many benefits, its implementation in Islamic education still faces challenges. One major challenge is resistance to change from groups that are more conservative in their understanding of the values of diversity. However, with the right approach by the principal at MTs Sunan Kalijaga, in line with that proposed by Greenleaf (1998), leaders can introduce servant leadership principles based on humility, love, and empowerment to build an environment that supports cooperation and respect for each individual. This approach can help overcome challenges and provide opportunities for creating a more inclusive and sustainable education system.

3. Visionary Leadership

Visionary leadership is a leadership model considered relevant for improving the quality of Islamic education, particularly in facing global and multicultural challenges. In the context of Islamic education, visionary leadership focuses not only on managerial aspects but also on establishing a clear, inspiring, and future-oriented vision. Visionary leadership emphasizes the implementation of a vision for the advancement of the institution, not only in the present but also in the future (Budiman 2017). Visionary leaders, in the context of MTs Sunan Kalijaga, were able to formulate and communicate a vision aligned with Islamic values, thus guiding the educational institution toward clear and measurable goals, as described in (Hamdanah, Mardia, and Rusydi, 2025).

Furthermore, Hidayah (2025) in her research emphasized that visionary leadership plays a strategic role in driving improvements in the quality of education, especially in an era full of challenges and global change. Visionary leaders not only create ideals but are also able to formulate effective strategies to achieve these goals. This is in line with the views of Annisa, A., & Muttaqin (2024), who stated that visionary leadership is future-oriented with the ability to formulate a clear vision, inspire, and motivate all elements of the educational organization to move towards common goals.

In practice, visionary leadership at MTsN Sunan Kalijaga also involves aspects of organizational culture. Visionary leadership in Islamic educational institutions is not simply about having big ideas, but also about how those ideas are translated into concrete actions that bring change. Visionary leaders are expected to be able to build an organizational culture that supports innovation, collaboration, and adaptation to changing times (Maksum, A., Sujianto, A. E., & Sulistyorini 2025).

Furthermore, visionary leadership also plays a role in creating the competitiveness of Islamic educational institutions. Research by Sholeh (2023) shows that strategies focused on specific market segments can help institutions maintain excellence amidst rapid environmental change. In the context of Islamic education, competitiveness is measured not only by academic aspects but also by the institution's ability to shape the character and morals of students in accordance with Islamic values. In facing the challenges of globalization and digitalization, visionary leadership in Islamic education must be able to integrate Islamic values with technological developments and global needs.

4. Values-Based Leadership

Values-based leadership at MTs Sunan Kalijaga emphasizes the importance of integrating moral and spiritual values into leadership practices. This approach focuses not only on administrative aspects but also on the character and moral development of students. In this context, Islamic educational leaders are expected to be role models in implementing Islamic values in every aspect of life.

The values of Islamic leadership, as outlined in Ahmad Rofi' Usmani's book, *Islamic Golden Stories*, include *siddiq* (honesty), *amanah* (trustworthiness), *tabligh* (conveyance), and *fathanah* (intelligence). These values align with the competencies stipulated in Minister of Education Regulation Number 13 of 2007 concerning principal leadership, which encompasses personality, managerial, entrepreneurial, supervisory, and social competencies. The implementation of these values in leadership is expected to improve the quality of education and shape student character in accordance with Islamic teachings (Muliyardari, A., 2023).

Furthermore, research by Nuzula I (2023) shows that leadership based on Islamic values has a positive impact on the effectiveness of organizational communication management. In the context of Islamic education, this means that leaders who implement Islamic values can create effective communication between all related parties, including teachers, students, and parents, thereby supporting the achievement of educational goals.

As research by Hidayat (2024) shows, leadership at MTs Sunan Kalijaga emphasizes that Islamic educational leaders must possess characteristics such as justice, trustworthiness, wisdom, and role models. Implementing leadership based on Islamic values in education can improve the quality of education, foster student character development, and create a conducive learning environment. This demonstrates that leadership based on Islamic values focuses not only on achieving academic goals but also on developing students' character and morals.

In practice, the implementation of values-based leadership in Islamic education can be implemented in various ways. For example, principals can serve as role models in implementing Islamic values in daily life, such as honesty, justice, and responsibility. Furthermore, principals can develop a school culture that supports the implementation of Islamic values, such as through character education programs and activities involving parents and the community.

Overall, values-based leadership at MTs Sunan Kalijaga plays a crucial role in creating an educational environment that not only excels academically but also fosters the character and morals of students. Therefore, it is crucial for Islamic educational leaders to understand and apply Islamic values in every aspect of their leadership to achieve holistic and sustainable educational goals.

5. Adaptive Leadership.

The adaptive leadership implemented by the principal of MTs Sunan Kalijaga utilizes a strategic approach that emphasizes the leader's ability to adapt to rapid and complex environmental changes while maintaining core Islamic values. This approach is highly relevant in the context of Islamic education in Indonesia, given the challenges of globalization, digitalization, and socio-cultural changes that impact Islamic educational institutions.

According to Heifetz, R.A., Grashow, A., & Linsky (2009), adaptive leadership is the ability to face challenges that cannot be resolved solely with technical solutions but rather require changes in values, roles, and relationships within the organization. In the context of Islamic education, this means that leaders must be able to identify the challenges faced, formulate appropriate strategies, and mobilize all elements of the organization to adapt to these changes without sacrificing Islamic principles.

Research by Huda (2025) shows that the application of adaptive leadership successfully improves the quality of education. Leaders who apply this approach are able to respond to change quickly and flexibly, create innovative solutions, and build an inclusive culture that supports the learning process. This is in line with the findings of Langgai (2025) who stated that school principals who implement adaptive leadership can increase school readiness in facing existing changes and challenges.

However, the implementation of adaptive leadership also faces challenges, such as those faced by MTs Sunan Kalijaga. Research by Elmanisar (2024) revealed that while adaptive leadership can improve teacher competency and student achievement, there are obstacles in internal team coordination and accountability for digital communication. This suggests that while adaptive leadership has significant potential, its implementation requires readiness and commitment from all elements of the educational institution.

To address these challenges, the leadership at MTs Sunan Kalijaga strives to build an organizational culture that supports change, for example through values-based adaptive leadership training. Research by Alhaa (2025) shows that adaptive leadership training based on Ki Hajar Dewantara's values can strengthen the effectiveness of higher education management and expand its social impact. This demonstrates that integrating local and national values in leadership training can enhance the relevance and sustainability of Islamic education.

Overall, adaptive leadership in Islamic education is an effective approach to addressing the challenges of the times. Adaptive leaders are not only able to respond quickly to change but also maintain the integrity of Islamic values in every aspect of education. Therefore, it is crucial for Islamic educational institutions to develop and implement adaptive leadership models that are appropriate to their context and needs.

6. Hastabrata Leadership

Indonesia is known as a country with a rich and profound cultural heritage, encompassing a broad spectrum, from traditions and customs to literary treasures. This heritage includes a diverse body of doctrinal literature containing concepts regarding the governance of society and the state. One of the most valuable cultural legacies is the Hastabrata Leadership Teachings. The principal of MTs Sunan Kalijaga applied the concept of these Teachings clearly, outlining eight fundamental qualities a leader must possess, drawing direct inspiration from natural phenomena. This demonstrates that, long before

the influx of contemporary Western leadership theories, local Nusantara wisdom had developed a leadership framework focused on noble values and a spirit of devotion to the people. In Java, in particular, there has long been a deep-rooted idea that juxtaposes the characteristics of a king (leader) with cosmic or natural attributes (Koentjaraningrat: 1994).

To maintain coherence and contextual significance amidst Indonesia's cultural background, the study by Rimadani et al. (2023) found that the adoption of a leadership model derived from Javanese local wisdom is highly relevant to today's multicultural education. The model used as a basis is Hastabrata, a prominent cultural conceptual framework whose essence is derived from Javanese philosophical doctrine. This Hasta Brata model is analyzed through the lens of a trait approach, with a primary emphasis on identifying and examining the fundamental characteristics that must be inherent in an ideal leader. In line with this leadership framework, multicultural education plays a crucial role. The main goal of multicultural education is to facilitate the process of learning, acceptance, and utilization of the spectrum of diversity to form an inclusive institutional vision. This is realized through the establishment of educational institutions that consistently guarantee and maintain equality (heterogeneity) among all stakeholders, including students, teachers, parents, and the wider community. Essentially, this multicultural education framework encompasses at least three main dimensions, namely: 1) the basic concept of multicultural education itself; 2) its role as a reform movement in the education system; and 3) the process of implementing multicultural education in daily practice.

Hastabrata emphasizes eight ideal natural characteristics (such as selfless giving like the Earth, guidance like the Moon, or decisiveness like Fire), which implicitly emphasize intrapersonal competence and exemplary qualities. These values align with the concept of Islamic leadership, where a leader (Imam/Caliph) is required to possess the qualities of Siddiq (honest/truthful), Amanah (trustworthy/responsible), Tabligh (conveying the truth/transparent), and Fathanah (intelligent/wise). In the context of Islamic education, the principal not only manages the institution but also serves as a spiritual and moral role model for the entire educational community. Thus, the teachings of Hastabrata can enrich and ground the concept of Islamic educational leadership, providing a strong operational framework based on local wisdom for achieving ideal and transformative leadership.

A study in Thai Muslim schools revealed five leadership characteristics crucial for Muslim school leaders in a multicultural context. First, gentleness is a leader's attitude in interacting with staff and students, which enables the creation of harmonious relationships. Second, justice, which leads to equal treatment of all parties regardless of cultural or religious background, creating an inclusive and just environment. Third, flexibility, which is necessary to adapt educational policies and approaches to the diversity that exists around the school. Fourth, tolerance, which is essential for maintaining harmony among individuals with differences, whether in terms of religion, culture, or outlook on life. Fifth, the ability to build interpersonal relationships, which supports leaders in fostering effective communication and strengthening bonds between all school members. These characteristics form the basis for effective leadership in multicultural environments, particularly in the context of Islamic education (Salemad, Noklang, and Dudsdeemaytha, 2022).

Overall, an effective model of Islamic educational leadership in the global and multicultural era must combine Islamic principles with an inclusive, innovative, and responsive approach to changing times, while also taking into account existing cultural diversity. Islamic educational leaders are expected to focus not only on academic achievement but also on shaping the character and morals of students so they can interact harmoniously in a diverse society.

4. CONCLUSION

In the context of Islamic education in the era of globalization and multiculturalism, leadership plays a crucial role in ensuring the sustainability and relevance of Islamic educational institutions, such as MTs Sunan Kalijogo Sendang. This study identified three important aspects that serve as conclusions.

First, the concept of Islamic educational leadership in this global era must be able to integrate Islamic values with the challenges and dynamics posed by globalization and cultural diversity. Islamic

educational leaders must not only maintain alignment with the basic principles of Islamic teachings but also be able to adapt to current demands, such as the use of technology and competency-based approaches. The results of the study indicate that at MTs Sunan Kalijaga, the principal applies various effective leadership styles, including transformational, collaborative, visionary, values-based, adaptive, and *hastabrata* leadership.

Second, the challenges faced by school principals in leading Islamic education are complex, including the integration of noble Islamic values into the global curriculum, the challenges of technology and digitalization, multiculturalism and pluralism, managing limited resources, and competition with madrasas and other schools.

Third, although these challenges are formidable, the opportunities are equally significant, such as increasing access to technology-based education, character education in a multicultural context, the strategic role of Islamic leadership development, partnerships with other educational institutions, and character development through religious education and entrepreneurship.

Overall, the challenges facing Islamic educational leadership in a global and multicultural era are considerable, but the opportunities are also vast. Based on these opportunities, the researcher suggests that with the right leadership approach, the principal of MTs Sunan Kalijogo Sendang can create an educational environment that not only achieves academic quality but also fosters character development in accordance with Islamic teachings. This can be achieved through increased access to technology and partnerships with other institutions to improve the quality of educational services. Thus, Islamic education will remain relevant and able to contribute to the development of an increasingly diverse society in the era of globalization and multiculturalism.

5. ACKNOWLEDGE

I would like to express my gratitude to the Rector of UINSATU Tulungagung, Prof. Dr. H. Abdul Aziz, who has guided the writing of this article. as well as to I also would like to Mr. Musalam, M.Pd.I, Principal of MTs Sunan Kalijaga, who has given me the opportunity to conduct this research. with contract number YWSS/MTs.SKJ/48/09/2025, thank my friends in the MPI doctoral class who have always provided support and suggestions.

REFERENCES

- Alhaa, D. (2025). "Pelatihan Kepemimpinan Adaptif Berbasis Nilai Ki Hajar Dewantara Bagi Dosen Dan Mahasiswa UNDARIS." *Suluh: Jurnal Ilmiah Pendidikan* 1(1):50–60. <https://jurnal.stiq.assyifa.ac.id/suluh/article/view/669>.
- Annisa, A., & Muttaqin, M. I. (2024). "Membangun Masa Depan Pendidikan: Peran Kepemimpinan Visioner Dalam Meningkatkan Kualitas Pendidikan." *Moral: Jurnal Ilmiah Pendidikan Islam* 9(2):45–60.
- Ansori, Hefniy, Baharun, H., Agus,A.H., & Zaini,A.W., (2023). "Method of Communications Islamic Educational Institutions in Building Branding Image Symbolic Interaction Studies." *Managere: Indonesian Journal of Educational Management* 5 (3): 280–93. <https://doi.org/10.52627/managere.v5i3.141>.
- Bass, Bernard M & Riggio, Ronald E. (2006). "Transformational Leadership." *Mahwah, NJ*.
https://scholar.google.com/scholar?hl=id&as_sdt=0%2C5&q=Bass%2C+B.+M.%2C+%26+Riggio%2C+R.+E.+%282006%29.+Transformational+Leadership.+Lawrence+Erlbaum+Associates.&btnG=
- Belk, R W. (2006). *Handbook of Qualitative Research Methods in Marketing*. Elgar Original Reference Series. Edward Elgar.
https://books.google.co.id/books?id=wikcliAq_SMC.
- Budiman, H. (2017). "Kepemimpinan Visioner Dalam Perspektif Islam." *Raden Intan Journal*, 1–10.

- Efendi, Nur. (2022). "Implementation of Total Quality Management and Curriculum on the Education Quality." *Journal of Social Studies Education Research* 13 (3): 120–49.
- Elmanisar, V. (2024). "Implementasi Kepemimpinan Adaptif Kepala Sekolah Dalam Menghadapi Tantangan Era Disrupsi." *Jurnal Pendidikan Dan Pembelajaran* 7(1):100–110. <https://jer.or.id/index.php/jer/article/download/1139/622>.
- Farihah, Irzum. (2014). "Agama Menurut Ibn Khaldun." *Fikrah* 2 (1): 187–205.
- Fauzian, R, & R Istianah. (2025). *Pendidikan Islam Dan Tantangan Era Globalisasi: Dinamika Ekonomi, Sosial, Budaya, Politik, Dan Reorientasi Kebijakan*. CV. Intake Pustaka. https://books.google.co.id/books?id=qVh_EQAAQBAJ.
- Gera, Irega Gelly, Nur Innayah Ganjarjati, & Dwi Purbaningrum. (2024). "Kepemimpinan Pelayanan Robert K. Greenleaf Sebagai Model Manajemen Pendidikan Yang Efektif Dan Humanis." *Indonesian Research Journal on Education* 4 (3): 1465–72. <https://doi.org/10.31004/irje.v4i3.888>.
- Greenleaf, Robert K. (1998). *The Power of Servant-Leadership*. Berrett-Koehler Publishers. https://scholar.google.com/scholar?hl=id&as_sdt=0%2C5&q=Greenleaf%2C+R.+K.+%281970%29.+The+Servant+as+Leader&btnG=.
- Hajar, Aprilita, Maskuri, & Chairil Anwar. (2025). "Islamic Multicultural Education Innovation Through Transformational Leadership : An Analysis of the Cadre Model at the Pondok Modern Darussalam Gontor." *Jurnal Pendidikan Islam* 15 (1): 1–13. <https://doi.org/10.38073/jpi.v15i1.2310>.
- Hamdanah, Mardia, & Muhammad Rusydi. (2025). "Visionary Leadership in Islamic Boarding Schools: Implications for Institutional Management within the Barakka Framework." *International Journal of Learning, Teaching and Educational Research* 24 (8): 1041 – 1057. <https://doi.org/10.26803/ijlter.24.8.46>.
- Heifetz, R. A., Grashow, A., & Linsky, M. (2009). *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*. Boston: Harvard Business Press.
- Hidayah, N. (2025). "Visionary Leadership and Its Impact on the Quality of Education in Islamic Educational Institutions." *Alhayat E-Journal* 9(1):1–15.
- Hidayat, A. (2024). "Kepemimpinan Dalam Pendidikan Islam: Pengertian, Karakteristik, Dan Implementasi." *Jurnal Pendidikan Islam*, 45–62.
- Huda, M. (2025). "The Role of Adaptive Leadership in Improving the Quality of Education at SMP NU Al Islami Pesanggaran." *Proceeding of the International Conference on Islamic Education* 1(1):1–10. <https://journal.stainim.ac.id/index.php/Proceeding/article/view/562>.
- In, K., Dasuki, Q. A., & Nurwahid, A. (2024). "Adaptive Leadership and Institutional Development in Islamic Education: A Case Study of Madrasah Diniyah At-Ta'abud Wonokromo." *Journal of Islamic Education Management Research* 2(2):190–210. <https://journal.uin-suka.ac.id/tarbiyah/jiemr/article/view/10860>.
- J.Moleong, Lexy. (2014). *Metode Penelitian Kualitatif*. Bandung: Rosdakarya
- Koentjaraningrat. 1994. *Kebudayaan Jawa*. 2nd ed. Jakarta: Balai Pustaka.
- Langgai, N. (2025). "Dampak Kepemimpinan Adaptif Terhadap Kesiapan Sekolah Dalam Menghadapi Perubahan." *Jurnal Administrasi Dan Manajemen Pendidikan* 2(1):15–25. [ICESY Volume 01, Issue 01, 2026](https://e-</p></div><div data-bbox=)

- journal.unbitago.ac.id/home/index.php/JAEIS/article/view/303.
- Maksum, A., Sujianto, A. E., & Sulistyorini, S. (2025). "Kepemimpinan Visioner Dan Corporate Culture Dalam Meningkatkan Daya Saing Lembaga Pendidikan Islam." *Indonesian Journal of Multidisciplinary Islamic Studies* 2(3):190–210.
- Masrukhin, A. R., Wahidah, F., Amrela, U., & Yusmira, Z. (2023). Development of a Foundation Phase Curriculum based on Multiple Intelligences Integrated with Technology Content and Local Wisdom. *International Journal of Education, Vocational and Social Science*, 2(02), 315-328.
- Muliyandari, A., & Arafah. (2023). "Nilai-Nilai Kepemimpinan Islam Dalam Buku Islamic Golden Stories Karya Ahmad Rofi' Usmani. Tarbiyah Wa Ta'lim:" *Jurnal Penelitian Pendidikan Dan Pembelajaran*, 10(2):107–19.
<https://doi.org/10.21093/twt.v10i2.6185>.
- Nasukah, Binti, & Endah Winarti. (2021). "Teori Transformasi Dan Implikasinya Pada Pengelolaan Lembaga Pendidikan Islam." *Southeast Asian Journal of Islamic Education Management* 2 (2): 177–90. <https://doi.org/10.21154/sajiem.v2i2.43>.
- Nifasri, N. (2025). "Adapting Transformative Leadership in Islamic Education: Insights from Madrasah." *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*.
https://scholar.google.com/scholar?hl=id&as_sdt=0%2C5&q=Nifasri%2C+N.%282025%29.+Adapting+Transformative+Leadership+in+Islamic+Education%3A+Insights+from+Madrasah.+Al-Tanzim%3A+Jurnal+Manajemen+Pendidikan+Islam.&btnG=.
- Nur Efendi, & Muh Ibnu Sholeh. (2023). "Mulya et Al., 2024." *Academicus: Journal of Teaching and Learning* 2 (2): 68–85.
<https://doi.org/10.59373/academicus.v2i2.25.Manajemen>.
- Nuzula, I. (2023). "Pengaruh Kepemimpinan Berbasis Nilai-Nilai Islam Dalam Efektivitas Manajemen Komunikasi Organisasi." *Student Research Journal*, 1(6):249–261. <https://doi.org/10.55606/srjyappi.v1i6.842>.
- Ray, N, & K Chakraborty. (2014). *Handbook of Research on Strategic Business Infrastructure Development and Contemporary Issues in Finance*. Advances in Finance, Accounting, and Economics (2327-5677). IGI Global.
<https://books.google.co.id/books?id=39xGAwAAQBAJ>.
- Rimadani, Rida, Agus Timan, M Pd, & Vika Ardianti. (2023). *Hasta Brata : Main Values of Educational Leadership in Multicultural Based International Learning School of Indonesia*. Atlantis Press SARL. <https://doi.org/10.2991/978-2-38476-156-2>.
- Saleemad, Khanittha, Sumate Noklang, & Jitra Dudsdeemaytha. (2022). "Leadership Characteristics for Muslim School Leaders in a Multicultural Context in Thailand." *International Journal of Instruction* 15 (2): 293 – 306.
<https://doi.org/10.29333/iji.2022.15217a>.
- Sholeh, M. I. (2023). "Strategi Menjaga Keunggulan Lembaga Pendidikan Islam Di Tengah Perubahan Lingkungan." *Jurnal Manajemen Pendidikan Islam* 8(1):100–115.
- Syakoer, Mukaromah. (2023). "Peran Leadership Dalam Mengelola Sumber Daya Manusia Yang Berkualitas." *J-CEKI : Jurnal Cendekia Ilmiah* 3 (1): 303–15.
<https://doi.org/10.56799/jceki.v3i1.2602>.

