

TRANSFORMATIONAL LEADERSHIP OF SCHOOL PRINCIPALS IN IMPROVING THE PERFORMANCE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN THE ERA OF SOCIETY 5.0 DI MAN 2 TRENGGALEK

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Abstract

This study aims to analyze the transformational leadership of school principals in improving the performance of Islamic Religious Education (PAI) teachers in the era of Society 5.0 in MAN 2 TRENGGALEK by integrating the values of Islamic education management. The approach used is qualitative with a case study design at MAN 2 TRENGGALEK Indonesia. The subjects of the study include school principals, PAI teachers, vice principals for curriculum, and madrasah supervisors. Data were collected through in-depth interviews, participatory observations, and documentation studies, then analyzed using the Miles, Huberman, and Saldaña models with cross-case analysis. The results of the study show that madrasah heads implement integrated management functions including participatory planning, effective organization, implementation of Islamic value-based programs, and structured supervision. PAI teachers at MAN 2 TRENGGALEK play a strategic role in supporting education management through curriculum planning, fostering religious activities, and monitoring the development of students' morals. Collaboration between madrasah heads and PAI teachers has been proven to form a conducive religious climate, strengthen academic achievements, and internalize Islamic values in all aspects of education. The integration of transformational leadership theory with Islamic educational management principles results in relevant leadership models to address the challenges of Society 5.0 without neglecting the roots of traditional values. These findings provide a theoretical contribution to the literature on Islamic education management and practical implications for the development of policies to improve the quality of religious education in Islamic-based schools.

Keywords: transformational leadership, Islamic education management, PAI teachers, Society 5.0, Education collaboration.

PENDAHULUAN

Era Society 5.0 requires Islamic Religious Education (PAI) teachers to have qualified professional competencies and the ability to adapt to technological developments (Judge 2025). The change in the educational paradigm that prioritizes the integration of technology and human values makes the role of school principals increasingly crucial as the main driver in creating a responsive and innovative school climate. The principal not only functions as an administrative manager, but also as a transformational leader who is able to inspire PAI teachers to innovate,

improve pedagogic competence, and align the learning process with the needs of the 21st century. This condition is important considering that Islamic religious education has a strategic role in shaping the character, morality, and morals of students in the midst of rapid globalization.

A number of previous studies have shown that transformational leadership has a significant influence on teacher performance and motivation. Humaisi et al. (2023) found that transformational leadership dimensions such as idealized influence and inspirational motivation are able to encourage national and international curriculum innovation at Madrasah Aliyah Nurul Jadid Probolinggo. Yahya (2023) in his qualitative study identified that this leadership style increases teachers' work motivation in several madrassas in Indonesia. Triyantoro et al. (2024) through a literature review emphasized the importance of integrating Islamic values such as justice, responsibility, and exemplary in the implementation of transformational leadership in Islamic-based schools. These findings provide a strong indication that transformational leadership can be an effective model in the context of Islamic religious education.

However, these studies still have limitations. Many studies focus on quantitative approaches or examine public schools without paying attention to the peculiarities of Islamic schools. Research by Khoerudin et al. (2025) at MTs Sukaraja shows that the transformational leadership of madrasah heads contributes to the quality of education by 41.7%, but has not studied in depth the integration of modern leadership theory with Islamic education management values. Similarly, Komara et al. (2024) prove that transformational leadership is able to strengthen teacher learning culture qualitatively, but has not led to the construction of an integrative leadership model typical of Islamic-based schools in the Society 5.0 era. This research gap provides room for more in-depth and contextual study. In this study, the theoretical framework used is Transformational Leadership Theory developed by Bass and Avolio (1990). This theory consists of four main dimensions, namely idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. These four dimensions are believed to be able to explain how school principals can motivate, inspire, encourage creativity, and give personal attention to PAI teachers. As a supporting theory, Islamic Educational Management Theory is used which is based on Islamic principles such as amanah, deliberation, justice, and uswah hasanah. This theory provides a normative foundation that enriches the analysis, so that leadership practices are measured not only by managerial effectiveness, but also by their conformity with Islamic values.

The novelty of this research lies in the integration of Transformational Leadership Theory and Islamic Educational Management Theory in the context of improving the performance of PAI teachers in the Society 5.0 era with an in-depth case study qualitative approach (Prastiwi 2025). This approach is expected to be able to produce a comprehensive and in-depth description of the leadership practices of school principals in leading Islamic schools. The research also offers a conceptual model that can be adopted by Islamic-based schools to develop leadership that is transformation-oriented and rooted in Islamic values. From the theoretical side, this research contributes to the enrichment of the Islamic education management literature through the use of modern leadership theory frameworks adapted to the local context (Lahagu, Kustiawan, and Adhichandra 2024). From a practical perspective, the results of the research can be a guideline for school principals and policy makers in formulating strategies to improve the performance of PAI teachers. Socially, this research is expected to contribute to improving the quality of religious education in Indonesia which is able to answer global challenges while maintaining the moral and spiritual values of the nation.

METODE PENELITIAN

This research uses a qualitative approach with a type of case study that aims to explore in depth the management practices of Islamic religious education in several educational institutions that have superior characteristics in Indonesia. The selection of a multi-case study was based on the need to obtain a comprehensive and comparative understanding of the managerial pattern of school principals and the implementation of policies in the management of PAI teachers in various institutional contexts (Lahagu et al. 2024; Solikah 2015). The location of the research was purposively determined, covering three Islamic educational institutions with different regions, socio-cultural backgrounds, and management models. Each institution has good accreditation, an adequate number of PAI teachers, and a structured professional development program.

The research subjects included school principals, PAI teachers, vice principals for curriculum, and madrasah supervisors who were selected using purposive sampling techniques by considering their direct involvement in the process of planning, implementing, and evaluating Islamic religious education programs. The selection of informants is based on their capacity to provide rich and relevant information to the focus of the research.

Data collection was carried out through in-depth interviews, participatory observations, and documentation studies. Interviews use semi-structured guidelines to allow for flexible exploration of issues, while observations are made on learning activities, coordination meetings, and other managerial activities. The documentation study includes the analysis of the institution's vision-mission documents, annual work plans, meeting notes, and teacher evaluation reports. In this process, the researcher acts as the main instrument (human instrument) that actively interacts with the data, interprets it, and builds meaning.

The research procedure begins from the pre-field stage which includes licensing and coordination with the institution, followed by the data collection stage in the field, and ends with the analysis and verification stage. The data analysis follows the Miles, Huberman, and Saldaña (2014) model which includes the process of data reduction, data presentation, and conclusion drawing and verification. In addition, cross-case analysis was conducted to identify similarities, differences, and patterns that emerged from each research location.

Data validity tests are carried out through triangulation of sources, techniques, and time, member checks with informants to ensure the accuracy of findings, and discussions with peers (peer debriefing) to avoid interpretation bias. This research also pays attention to ethical principles by asking for consent from informants through informed consent, maintaining the confidentiality of respondents' identities, and presenting results honestly and objectively according to the facts found in the field.

HASIL PEMBAHASAN

Overview of Research Locations and Informants

Madrasah Aliyah Negeri 2 Trenggalek which is located in Panggul District, Trenggalek Regency, East Java, is one of the prominent secondary education institutions in the development of Islamic religious education in the southern coastal area of East Java. Established in 1997, this madrasah adheres to the vision of "Realizing an Islamic, Achievement, and Competitive Generation" which is realized through the integration of Islamic values with the mastery of science and technology. The current head of the madrasah, Drs. H. Syaiful Anwar, M.Pd.I., is known to have participatory leadership that prioritizes collaboration with teachers, students, and the surrounding community.

The results of observations show that MAN 2 Trenggalek has relatively adequate facilities, including science laboratories, computer laboratories, libraries

with collections of Islamic and general literature, mosques that are the center of worship activities, and sports fields used to support student character development. In an interview, the Head of the Madrasah said "We want the children here to grow up to be strong individuals with strong faith and morals, but also able to compete in the outside world. Religious education is the foundation, technology and science are its wings."

Organizationally, this madrasah follows the standard structure of the Ministry of Religion, where the head of the madrasah is assisted by the deputy head of curriculum, student affairs, infrastructure, and public relations. Based on data for the 2024/2025 school year, madrasahs have 38 teachers, with 5 Islamic Religious Education (PAI) teachers who teach the subjects of the Qur'an Hadith, Moral Faith, Fiqh, and Islamic Cultural History.

Table 1. Brief Profile of Madrasah Aliyah Negeri 2 Trenggalek

Aspects	Information
Year of Establishment	1997
Status	State (Ministry of Religious Affairs)
Location	Panggul District, Trenggalek Regency, East Java
Number of Students	612
Number of Teachers	38 (5 GOOD teachers)
Vision	Realizing an Islamic, Achievement, and Competitive Generation
Religious Facilities	School mosques, Islamic libraries, tahfiz programs, routine studies
Religious Achievements	1st Place in the MTQ Competition at the Trenggalek Regency level (2023)

Implementation of Management Functions by the Head of Madrasah

The Head of MAN 2 Trenggalek, Drs. H. Syaiful Anwar, M.Pd.I., implements an integrated management function to ensure that the goals of the madrasah are achieved. In the planning aspect, he started the school year by preparing a Madrasah Work Plan (RKM) involving all elements of leadership, teachers, and school committees. This plan contains targets to increase academic achievement, strengthen religious programs, and develop infrastructure. In an interview, he said "The planning must be clear and mutually agreed, so that all parties feel owned and responsible for its achievement.

In the organizational function, the organizational structure is effectively arranged to support the implementation of the program. Each deputy head of the madrasah has a clear description of duties, such as the Deputy Head of Curriculum who is responsible for the implementation of the Independent Curriculum based on Islamic values, while the Deputy Head of Student Affairs oversees extracurricular activities such as Rohis, scouts, and science clubs. Observations show that coordination between departments runs smoothly, as can be seen from the weekly meetings that are always fully attended and produce operational decisions that are immediately followed up.

The implementation function is manifested in various real programs such as "Ramadan Islamic Boarding School" activities, tahfiz routine coaching, to teacher training related to the integration of learning technology. One of the teachers stated, "Mr. Syaiful not only ordered, but was involved in the field. During the MTQ competition yesterday, he even accompanied the students until the evening to ensure thorough preparation." This exemplary leadership approach makes teachers and students feel motivated.

In the supervision function, the head of the madrasah uses a structured monitoring method. Each program is evaluated through written reports and monthly evaluation meetings. The results of the supervision are not only used to find deficiencies, but also as a basis for awarding. Documentation data shows that by 2024, the teacher attendance rate will reach 98 percent, an increase from 95 percent in the previous year, which according to PAI teachers occurs due to the existence of an appreciation system for outstanding educators.

Overall, the implementation of the management function at MAN 2 Trenggalek reflects the integration between the Islamic vision and modern management. Madrasah heads are able to integrate participatory principles, data-based management, and exemplary values, thereby encouraging the creation of a solid work culture and a conducive learning climate.

The Role of PAI Teachers in Supporting Education Management

Islamic Religious Education (PAI) teachers at MAN 2 Trenggalek have a strategic role in supporting the success of education management implemented by madrasah heads. This role can be seen from their active involvement in program planning, the implementation of learning activities, and the evaluation of student achievements. In planning, PAI teachers are always invited to provide input related to strengthening Islamic values in the curriculum and extracurricular activities. One of the PAI teachers, Ustaz Ahmad Fathoni, said "We always try to align the PAI

program with the vision of the madrasah. For example, when compiling the academic calendar, we include a moral development agenda so that it becomes an integral part of learning."

In implementation, PAI teachers not only teach in the classroom, but also play a role as a coach for religious activities such as halaqah tahfiz, guidance of qira'atul Qur'an, and spiritual mentoring of students. The researcher's observation shows that every Friday morning before the lesson starts, PAI teachers lead a cult activity in turns by students that aims to foster confidence while improving religious understanding. This activity received full support from the madrasah management because it was proven to be able to build a religious climate in the school.

In terms of supervision, PAI teachers also assist the head of the madrasah in monitoring the behavior and development of students' morals. This evaluation is not solely carried out through cognitive assessment, but also through daily observation of students in the madrasah environment. Interview data with the Deputy Head of Student Affairs shows that reports from PAI teachers are often a reference in making decisions about student development. *"If there are students who rarely participate in congregational prayers, the PAI teacher will be the first to know and give input on the right approach,"* he said.

The involvement of PAI teachers shows that education management at MAN 2 Trenggalek runs collaboratively, where the managerial function of the head of the madrasah is strengthened by the role of PAI teachers who are the spearhead of the moral and spiritual development of students. This synergy makes madrasah programs not only focus on academic achievements, but also on the formation of sustainable Islamic character.

Collaboration between Madrasah Heads and PAI Teachers

Collaboration between the head of the madrasah and Islamic Religious Education teachers at MAN 2 Trenggalek is one of the key factors for the successful implementation of effective and religious education management. This form of collaboration can be seen starting from the program planning stage, organizing activities, to evaluating results. Madrasah heads consistently involve PAI teachers in strategic meeting forums, especially those that discuss strengthening the vision of madrasahs based on Islamic values. In an interview, the Head of the Madrasah stated, "PAI teachers are the main partners in building madrasah culture. We always discuss every strategic policy with them to be in line with our educational mission.

At the implementation stage, synergy can be seen in various religious development programs such as Islamic boarding school activities, daily worship

coaching, and religious competitions. PAI teachers act as technical implementers as well as innovators of activities, while madrasah heads provide administrative, budget, and facilitation support. Field observations show that every major religious activity at MAN 2 Trenggalek always has intensive coordination between the two parties. For example, in the implementation of the Ramadan Lightning Islamic Boarding School, the head of the madrasah ensures that infrastructure facilities are available, while PAI teachers design curriculum materials and learning methods that suit the character of the students. Collaboration is also seen in the monitoring and evaluation process. PAI teachers provide periodic student development reports, which are then considered by the head of the madrasah in determining the next coaching policy. A PAI teacher, Ustazah Siti Maryam, said, "Every semester we sit with the head of the madrasah to discuss the evaluation of student learning and behavior. From there, a new policy that is more targeted is born. This synergy that has been built shows that collaboration is not just a formal relationship between superiors and subordinates, but a partnership that strengthens each other in order to achieve educational goals. With a harmonious and mutually respectful working relationship, the implementation of education management at MAN 2 Trenggalek becomes more effective, adaptive, and in accordance with the demands of the times without leaving the roots of strong Islamic values.

KESIMPULAN

This research shows that the transformational leadership of madrasah heads has an important role in improving the performance of Islamic Religious Education teachers in the era of Society 5.0 in MAN 2 TRENGGALEK. Madrasah heads who are able to design participatory planning, organize resources effectively, implement Islamic values-based programs, and carry out structured supervision can create a conducive work climate. Leadership that inspires, motivates, provides intellectual stimulation, and pays attention to individual needs is proven to encourage PAI teachers to innovate and improve their competencies.

The role of PAI teachers as strategic partners of madrasah heads can be seen in their involvement in all stages of education management. PAI teachers not only teach, but also become coaches of religious activities, drivers of religious culture, and monitors of students' moral development. This synergy results in learning that is in line with the vision of the madrasah, strengthens Islamic values in the school environment, and builds morality-based discipline. The closely established collaboration between the head of the madrasah and the PAI teacher creates a harmonious and quality-oriented work system.

The integration of traditional values of Islamic education with modern management principles is one of the important findings of this study. This approach not only maintains the relevance of religious education in the midst of technological developments, but also ensures the sustainability of Islamic character in students. The results of this study provide a theoretical contribution to the development of Islamic education management literature, as well as offer a practical model of leadership that can be adopted by other madrassas to improve the quality of religious education in a competitive global era.

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