



Building Organizational Culture in Islamic Education with Collaborative Leadership as the Key

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Abstract:

This study aims to identify and describe the main dimensions of collaborative leadership that are relevant in the context of Islamic education. The background of this study is rooted in the assumption that a leader must be able to be an effective leader, with the same goal of providing guidance, setting an example, and directing members to improve while helping to solve organizational problems. In this study, the method used is qualitative research through literature study, which examines and synthesizes findings from research and theories that exist in previous scientific works. The findings indicate that collaborative leadership is a viable option for developing an Islamic education culture. With the increasing diversity of Islamic education in Indonesia, the leadership style applied must be integrated with Islamic values. As a creature of Allah SWT who maximizes the ability to allocate efforts in educational institutions, instilling Islamic character is very important and can be achieved through the implementation of daily behavior, which will ultimately shape the organizational culture. This study contributes to the understanding that the application of collaborative leadership in Islamic education has great potential to improve the quality of education and create a more inclusive and meaningful learning environment, with Islamic values such as ta'awun (mutual assistance), shura (deliberation), and ukhuwah (brotherhood) that support the principles of collaborative leadership.

INTRODUCTION

Education is a highly complex organization that brings together many individuals, work teams, structures, systems, and agreed-upon rules that are implemented by all members to achieve educational goals (Rosyid et al., 2021; Shidiq & Mubin, 2022; Sudrajat et al., 2021). Education plays a central role in shaping knowledge, character, individual skills, and strengthening personality to face the challenges of every era. Amidst the dynamics of global development (Adiyono et al., 2023; Al Auliya, 2023; Amadin, 2021; Jaenullah et al., 2022), Islamic educational institutions, as an integral part of the education system, hold a significant responsibility in offering quality education aligned with

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religious and cultural principles.

Within any organization, there is a leader who has been chosen and entrusted to direct, organize, and evaluate the existing systems. The leader will build a culture within the organizational system to open up greater opportunities for the contribution of the human resources within it, so that a common goal can be achieved (Gaol & Hutasoit, 2021; Lauren, 2023; Menteşoğulları, 2023; Yani et al., 2022). Leadership within an organization also requires sensitivity to the culture that exists within the organization. According to Robbins, organizational culture has five functions: creating a clear distinction, facilitating commitment, bringing and building identity, serving as a social glue, and serving as a meaning-making mechanism. The characteristics of organizational culture can be used as a guideline for leaders to make decisions so that the organization can be more effective in achieving its goals.

The phenomenon of building a collaborative leadership culture in Islamic educational institutions represents an interesting paradigm shift. In response to the increasingly complex demands of the times, Islamic educational institutions are starting to adopt more collaborative and participatory leadership models (Irwanto et al., 2023; U. Islam et al., 2023; Solechan et al., 2023). This is marked by a growing awareness of the importance of cooperation, the use of technology to support collaboration, and a focus on developing teacher competencies. However, this process is not without its challenges, such as resistance to change and limited resources. Nevertheless, with the various benefits offered, such as improving the quality of education and strengthening institutional capacity, this phenomenon is expected to continue to grow and become a major trend in the world of Islamic education.

Previous studies have revealed that collaborative leadership culture is effective in improving the quality of education in various types of educational institutions (Gaol & Hutasoit, 2021; Indadihayati & Hariyanto, 2023; Nurdin Hidayat & Patimah, 2023). However, in the context of Islamic educational institutions, in-depth studies on collaborative leadership culture that is specifically adapted to Islamic values are still relatively limited (Hefniy et al., 2023; Javed et al., 2021). Therefore, this article aims to conduct a comprehensive literature review on building a collaborative leadership culture in Islamic educational institutions. The quality of leaders and their leadership styles is also one of the determining factors in building an effective organizational culture along with individuals or human resources who have the qualifications and competencies, both academically and morally spiritual. In Islamic education, the spiritual and moral dimensions are also a primary concern. Islamic educational institutions are responsible for developing a generation that is faithful, has noble character, and is able to make positive contributions to society.

The purpose of this study is to explore the role of collaborative leadership in building organizational culture in Islamic educational institutions at MAN 3 Jember. This study aims to identify the main dimensions of collaborative leadership that can be applied in the context of Islamic education, and to analyze how the application of this leadership style can strengthen an organizational culture that supports Islamic values. By examining the influence of collaborative leadership on the development of an inclusive and meaningful organizational culture, this study aims to provide insight into how leaders in Islamic educational institutions can use collaborative principles to create a more effective and

Islamically-compliant educational environment.

RESEARCH METHOD

The research is conducted at MAN 3 Jember, an Islamic senior high school in Indonesia, chosen for its diverse educational environment and the implementation of Islamic values in its curriculum. This location provides a relevant context for studying the impact of collaborative leadership on organizational culture within an Islamic educational setting (Williams, 2021). The qualitative research method is employed to gain in-depth insights into the dynamics of collaborative leadership and its role in shaping organizational culture. By utilizing qualitative approaches, the study aims to capture nuanced perspectives and experiences from participants, enabling a comprehensive understanding of how collaborative leadership practices influence the educational environment and align with Islamic values.

Data for this study are collected using three primary techniques: interviews, observations, and documentation. Semi-structured interviews are conducted with key stakeholders, including school leaders, teachers, and administrative staff, to gather detailed insights into their experiences and perceptions of collaborative leadership. Observations are carried out in various school settings to examine how collaborative leadership practices are enacted in daily interactions and decision-making processes. Additionally, relevant documentation such as school policies, meeting minutes, and strategic plans are analyzed to understand the formal and informal aspects of leadership and organizational culture. These techniques collectively provide a comprehensive view of the implementation and impact of collaborative leadership within the context of Islamic education at MAN 3 Jember.

Data analysis in this study employs data triangulation to enhance the validity and reliability of the findings (M. A. Islam & Aldaihani, 2022). Triangulation involves cross-verifying data from interviews, observations, and documentation to identify consistent patterns and discrepancies. By integrating multiple sources of data, the study ensures a well-rounded perspective on how collaborative leadership influences organizational culture. The analysis process involves coding and categorizing data to identify key themes and insights, followed by comparing and contrasting findings from different data sources. This approach helps to build a robust understanding of the phenomena under investigation and provides a more comprehensive view of the effects of collaborative leadership in shaping the educational environment at MAN 3 Jember.

FINDINGS AND DISCUSSION

Collaborative Leadership Culture

Organizations consist of various components, one of which is human resources made up of personnel from different backgrounds. It is expected that this group of individuals shares the same vision and mission to achieve the main goals (Hidayat & Martina, 2022; Latifah et al., 2021). In a group of individuals, a leader is needed who has the ability and skills to influence the behavior of others, namely their subordinates, to act and think positively, thereby creating a culture oriented towards the same goal.

Culture is the result of human actions. When linked to organizations, it manifests in the spirit, atmosphere, and beliefs practiced within the organization.

States that organizational culture can be defined as a system of values and beliefs of members interacting with each other, with the organizational structure, and control systems to produce behavioral norms. Organizational or corporate culture is highly persuasive and affects almost every aspect of organizational life.

Culture within an organization is very important, playing a large role in whether or not the organization is a happy and healthy place to work. Through communicating and promoting the organizational vision to subordinates, and in getting their acknowledgement of the vision, it is possible to influence their work behavior and attitudes. When there is good interaction between the leader and subordinates, there will be contributions to team communication and collaboration, and encouragement of subordinates to accomplish the mission and objectives assigned by the organization, which in turn enhances job satisfaction (Beauchamp et al., 2021; Maheshwari & Nayak, 2022; Torlak et al., 2022). That organizational culture is a cognitive framework consisting of attitudes, values, behavioral norms, and shared expectations among organizational members. And the root of every organizational culture is a set of core characteristics that are collectively valued by organizational members.

Leadership is a key factor in shaping organizational culture. Leadership, on the other hand, is a consistent pattern of behavior applied by a leader through others, which is perceived by others when influencing them. Leadership plays an important role because a leader has management functions that can influence, direct, and guide members in their work to achieve organizational goals (Hallinger & Kovačević, 2022; Meng, 2022).

The concept of Islamic leadership has a very strong foundation, with Prophet Muhammad SAW, his companions, and Al-Khulafaa al-Raasyidiin providing models of leadership based on the Qur'an and Sunnah. Leadership based on Islamic teachings can lead to rapid development due to the social, cultural, and political conditions that influence it. Islamic leadership means guiding, directing, and showing the way to Allah SWT. The goal of this leadership is to strengthen leaders and help other members achieve Allah's pleasure both in this world and the hereafter. Click or tap here to enter text. In Islam, it is conveyed to the followers to become leaders according to the Sharia of Islam, thereby building an Islamic leadership culture. Islamic leadership is a balance of leadership with the concept of the world and the hereafter. Thus, the responsibilities of leadership are not only accountable to the members but also before Allah SWT. Islamic leadership prioritizes the values proposed by Islam, and everything done is for the sake of Allah's pleasure.

Every leader has a different leadership style. Sometimes a leader does not give subordinates the opportunity to ask questions or request explanations (Authoritarian), sometimes a leader gives subordinates the opportunity to discuss and ask questions (Democratic), and sometimes a leader leaves the existing conditions up to the subordinates (Laissez-faire). Studies on leadership theory continue to develop, including Trait Theories, Group and Exchange Theories, Contingency Theories, Path-Goal Leadership Theory, Charismatic Leadership Theories, and Transformational Leadership Theory.

Among the many leadership theories, Blanchard argues that no leadership style suits all conditions in an organization, but leadership will be very effective if it can accommodate its environment. One such leadership that accommodates the environment is collaborative leadership. Collaborative leadership was initiated

by the Carnegie Commission on Preventing Deadly Conflict. This commission believes that the strategies used in leadership and decision-making processes are very important in every condition to face every problem.

Collaborative leadership is a practical and effective way to overcome complex problems and challenges. The complexity that occurs will encourage cooperation to achieve common goals. More complicated matters, such as the ever-changing requirements based on market demands, make collaborative leadership fundamental in facing changes, including program changes and implementations. The need for change encourages all parties to innovate. In this case, collaborative leadership is an important element in the process of co-creation to drive change and manage problems. It even plays an important role in academic success. Collaborative leadership involves many people's thoughts, combining proportions, emotions, and enthusiasm in the problem-solving process. This is one of the radical changes in the leaders' mindset in management science.

Thus, collaborative leadership can be concluded as a cooperation process that requires sharing in terms of power, authority, knowledge, and responsibility. Collaborative leadership develops a shared vision, academic improvement for learning, emphasizes teacher professional development, facilitates a collaborative work culture, and involves stakeholders in decision-making to improve schools (Tian & Huber, 2021). Some explanations above show that collaborative leadership involves members in the organizational system. This involvement does not diminish the dignity of a leader as a guide, thus creating a harmonious culture that supports, strengthens, and cares for everything that requires follow-up for the expected goals. The concept of collaboration is also in line with the nature of humans as social beings who definitely need the energy, thoughts, ideas, and actions of others to participate in solving problems or generating ideas for progress.

Leadership within the context of Islamic education at MAN 3 Jember, it is crucial to consider the integral role of organizational culture and leadership styles in shaping the educational environment. The diverse backgrounds of personnel at MAN 3 Jember necessitate a leadership approach that fosters unity and shared vision to achieve common goals. Collaborative leadership, with its emphasis on cooperation, shared decision-making, and stakeholder involvement, aligns well with the values and practices of Islamic education. This approach can address the complexities and challenges faced by the institution by encouraging innovation and adaptability, which are essential in responding to evolving educational demands. By integrating collaborative leadership, MAN 3 Jember can enhance its organizational culture, improve communication and collaboration among staff, and create a more inclusive and supportive environment. This alignment is crucial for fostering a positive work atmosphere and achieving academic and administrative objectives in accordance with Islamic principles.

Islamic Education Leadership

In Indonesian, the word "pendidikan" (education) derives from the word "didik" (to teach), with the prefix "pe-" and the suffix "-an," which together signify the act of teaching. The term "education" originally comes from the Greek word "paedagogie," meaning guidance for children. This term translates into English as "education," which implies development or guidance. According to the online Great Dictionary of the Indonesian Language (KBBI), education is the process of

changing the attitude and behavior of an individual or a group of people in an effort to mature humans through teaching and training methods. It involves the process, method, and act of educating. Law No. 20 of 2003 concerning the national education system defines education as a conscious and planned effort to create a learning environment and learning process so that students actively develop their potential to possess spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, the nation, and the state.

In Arabic, the term for education is "tarbiyah," derived from the root word "rabba- yarubbu-tarbiyah," which means to grow, develop, or increase, reflecting the efforts to nurture and develop human potential. Various experts have defined Islamic education from different perspectives. According to Daulay, the fundamental aim of Islamic education is to shape a complete Muslim personality by developing all aspects of human potential, both physical and spiritual. Islamic Religious Education as systematic and pragmatic efforts designed to help students live according to Islamic teachings. Tafsir describes Islamic education as guidance provided to individuals to achieve maximal development in alignment with Islamic principles. Romlah emphasizes that the goal of Islamic education is to nurture and develop human resources in accordance with Islamic rules, aiming for the formation of fully human beings. Solichin adds that the model of Islamic education involves a pattern of interaction between educators and students to impart knowledge in both religious and general domains. Islamic education, from its inception, has always centered its philosophical view on its primary target: the human being as a creation of God. It recognizes the innate potential and innate religiosity-Islamic values as its core, which are developed both vertically and horizontally toward a happy life, both materially and spiritually, in the broadest sense. As time progresses and human needs become more diverse and expansive, Islamic education must remain open and accommodating to contemporary demands while adhering to Islamic norms.

Islamic education is generally understood as a type of education with a religious background aimed at developing individuals who are intellectually superior, rich in good deeds, and noble in morals. The ultimate goal of Islamic education is to create "insan kamil," or a perfect human being in all aspects, although it is believed that only Prophet Muhammad (PBUH) has achieved this level of perfection. From these definitions, it can be concluded that Islamic education is an activity or a series of actions and guidance efforts to maximize human potential, developing it fully so that individuals consistently align their lives with Allah SWT's commands and avoid His prohibitions (Fatimah & Syahrani, 2022; Ridwan, 2021). This education is carried out consciously, deliberately, and planned to form students' characters in line with the norms dictated by religious teachings. The development of personality in students is directed towards forming a Muslim personality, where Islamic teachings become a way of life, influencing their thinking, desires, and actions in accordance with Islamic teachings.

In analyzing the context of Islamic education at MAN 3 Jember, it is essential to recognize how the foundational concepts of education and Islamic values interplay within this institution. The term "pendidikan" in Indonesian, derived from "didik," signifies the act of teaching, reflecting a broad understanding of education as a process of personal development and behavior

change. In Arabic, "tarbiyah" emphasizes growth and development, aligning with the goal of nurturing human potential. At MAN 3 Jember, these principles are particularly relevant as the school seeks to integrate Islamic teachings with educational practices to shape well-rounded, morally upright individuals. According to various definitions, including those by Daulay and Romlah, Islamic education aims to cultivate a comprehensive Muslim personality, incorporating both physical and spiritual development. This objective is mirrored in MAN 3 Jember's approach to education, which strives to align academic and moral instruction with Islamic values, creating an environment where students can grow intellectually and spiritually. The emphasis on "insan kamil" or the ideal human being in Islamic education guides the institution's efforts to foster character development in line with religious teachings. By adhering to these educational and Islamic principles, MAN 3 Jember not only aims to enhance students' academic abilities but also to ensure their personal growth and adherence to Islamic norms, thereby creating a cohesive and values-driven educational environment.

Building a Collaborative Leadership Culture in Islamic Education

Globalization is progressing with new eras, and these developments must be adapted to the times. One sector that continually intersects to create a generation capable of surviving in the future is education. To meet these demands, the education system must innovate according to needs. Schools must be able to increase efficiency and quality. Collaboration among various parties, such as school leaders, teachers, committees, students, parents, and the government, will support the creation of quality schools (Kilag et al., 2023; Tian & Huber, 2021). One fundamental goal of contemporary and future education is to stimulate cooperation that empowers individuals to know themselves and behave according to applicable norms and rules while remaining open to others. These values, norms, and rules can be achieved by fostering good relationships.

Therefore, an organization such as a school must become a platform that strengthens relationships among individuals by opening opportunities for collaboration, exchanging ideas, respecting each other, and uniting for the common good. In an organization, it is common for cliques to form that separate individuals. Education plays a role in eliminating gaps and uniting differences into a complementary unity. Positive habits within an organization practiced consistently will form a positive culture. A positive culture is the foundation of a successful school, making culture a crucial concept in any organization (Fatimah & Syahrani, 2022; Hallinger & Kovačević, 2021; Ridlo & Yanti, 2023). The culture that can be built to achieve this cohesion is collaborative leadership. Leadership has the right to collaborate all components within the organization and instruct them to work together to achieve the same goals.

According to Jameson (2006), collaborative leadership is an essential element of a collaborative culture. Efforts to increase the effectiveness of a collaborative culture can be made by implementing collaborative leadership effectively based on key elements such as assessing the environment for collaboration, creating clarity, building trust, sharing influence and power, developing members' competencies, self-reflection, forming a collaborative social leadership identity, and building and sharing knowledge.

Conditions for effective collaborative leadership include several key

elements. Firstly, it must be guided by a clear vision, which is translated into specific goals and objectives that all stakeholders are committed to achieving. This vision provides direction and aligns efforts across the organization. Secondly, collaborative leadership requires innovation, creativity, and flexibility, enabling leaders to adapt to changing circumstances and generate new solutions (Beauchamp et al., 2021; Faiz et al., 2023; Meng, 2022). Additionally, a strong commitment to fostering a supportive environment for human resource management is essential, as it helps in developing and retaining talent. Collaborative leadership also promotes openness, encouraging transparency and communication among team members. Lastly, it facilitates both vertical and horizontal collaboration, enhancing coordination and cooperation across different levels and departments within the organization.

A collaborative culture can also be built through ongoing professional development focused on subject matter (content), providing opportunities for active learning among teachers, integrating into school life, and cohering professional development activities with school programs. These activities will strengthen relationships among teachers or even with their leaders, as continuous interactions will automatically build.

The theory of collaboration in educational management highlights the importance of involving all stakeholders, including teachers, students, parents, and the community, in decision-making and the implementation of educational programs. Strong collaboration can help enhance the effectiveness of leadership and management in Islamic institutional such as a madrasah. The Prophet Muhammad SAW provides inspiration in leadership by encouraging the sharing of ideas and trust, effective and regular communication, and collaborative problem-solving. He often sought the opinions of his companions on strategic matters, such as determining war strategies and social issues. Implementing collaborative leadership in Islamic education has great potential to improve the quality of education and create a more inclusive and meaningful learning environment. Islamic values such as ta'awun (mutual assistance), shura (consultation), and ukhuwah (brotherhood) strongly support the principles of collaborative leadership.

In the context of Islamic education, collaborative leadership can be realized in various ways, such as involving teachers, students, parents, and the community in decision-making related to the curriculum, program development, and learning evaluation. Moreover, school leaders can facilitate the formation of collaborative teams tasked with solving problems faced by the school. However, the implementation of collaborative leadership in Islamic education also faces several challenges, such as resistance to change, lack of collaboration skills, and limited resources. To overcome these challenges, systematic and sustainable efforts are needed, such as leadership training, developing an organizational culture that supports collaboration, and providing adequate support.

CONCLUSION

The integration of Islamic values with educational practices at MAN 3 Jember reflects a holistic approach to fostering student development. The term "pendidikan" emphasizes the transformative nature of education, aiming to shape individuals through deliberate teaching and training. Similarly, the Arabic concept of "tarbiyah" underscores the importance of nurturing and growing human

potential, aligning with the fundamental goals of Islamic education. At MAN 3 Jember, these concepts are effectively employed to cultivate a comprehensive Muslim personality, combining intellectual and moral growth. The school's focus on developing students in accordance with Islamic principles ensures that their educational journey is not only academically enriching but also spiritually and ethically grounded.

The principles of Islamic education, including the pursuit of "insan kamil," guide the efforts at MAN 3 Jember to align educational practices with religious teachings. This approach supports the creation of an educational environment where students are encouraged to achieve their full potential while adhering to Islamic values. By fostering a culture that integrates academic excellence with moral development, MAN 3 Jember exemplifies the effective application of Islamic educational philosophies. This alignment between educational goals and religious principles contributes to a nurturing environment that supports both the intellectual and spiritual growth of students, preparing them to lead balanced and purposeful lives.

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