



## **BEYOND SCHOOL LEADERSHIP: TRANSFORMING MADRASAH PRINCIPALS' LEADERSHIP TO FOSTER A CULTURE OF PEACE AMID THE CRISIS OF INTOLERANCE**

**Siti Lia Wafiroh<sup>1</sup>, Sukarman<sup>2</sup>, Muhammad Khoiruddin<sup>3</sup>**

<sup>1,2,3</sup> Nahdlatul Ulama Islamic University of Jepara, Central Java, Indonesia

Email: [sitilia.2526@student.unisnu.ac.id](mailto:sitilia.2526@student.unisnu.ac.id)<sup>1</sup>, [pakar@unisnu.ac.id](mailto:pakar@unisnu.ac.id)<sup>2</sup>,

[muhammad.khoiruddin@unisnu.ac.id](mailto:muhammad.khoiruddin@unisnu.ac.id)<sup>1</sup>

### **Abstract:**

The growing crisis of intolerance, bullying, and ideological polarization has expanded the role of madrasah principals beyond conventional school management toward fostering a culture of peace. This study aims to examine the transformation of madrasah principals' leadership in promoting a culture of peace amid contemporary educational challenges and to identify strategic responses to intolerance within madrasah. A qualitative library research design was employed by analyzing academic literature, educational policies, and relevant regulations using content analysis. The findings reveal that effective leadership transformation requires principals to integrate transformational, moral, and peace-oriented leadership into institutional governance. This transformation is supported by the Regulation of the Minister of Education, Culture, Research, and Technology of the Republic of Indonesia Number 13 of 2022, which emphasizes safe, inclusive, and violence-free learning environments. However, principals continue to face challenges, including institutional resistance, digital intolerance, and ideological polarization. The study argues that moving beyond traditional school leadership toward peace leadership enables madrasah principals to strengthen institutional resilience, promote social cohesion, and cultivate a sustainable culture of peace. This study contributes a conceptual perspective that redefines the strategic role of madrasah principals as peace leaders in contemporary Islamic education.

**Keywords:** *Madrasah principal; peace leadership; culture of peace; transformational leadership; intolerance*

### **INTRODUCTION**

Education is not merely a means of developing academic skills, but also serves as a strategic platform for shaping character, instilling humanistic values, and fostering a harmonious social life. However, in recent years, educational institutions have faced various social issues such as intolerance, bullying, violence, hate speech, and ideological polarization that threaten the creation of a safe and inclusive learning environment. This situation is a serious concern because it contradicts the objectives of national education as stipulated in Law No. 20 of 2003 on the National Education System, which affirms that education aims to develop students' potential so they become individuals of faith, noble character, democratic values, and a sense of responsibility. (Access, 2025; Buchori

et al., 2024; Efendi & Arif, 2025; Irianto, 2024) Various reports indicate that violence and intolerance continue to occur in educational settings, taking the form of physical and verbal violence, as well as discrimination based on religion, ethnicity, and social background—a situation further exacerbated by the spread of hate speech on digital media. This phenomenon demonstrates that the success of education cannot be measured solely by academic achievement but also by the ability of educational institutions to foster a culture of peace that strengthens social cohesion. Therefore, an in-depth study is needed on the transformation of madrasah principals' leadership in creating a safe, harmonious, and sustainable educational ecosystem. (Islam et al., 2025; Marolla-gajardo, 2025; Marolla-gajardo & Plaza, 2025)

Various studies indicate that the leadership of madrasah principals is a key factor in effective school management, improving the quality of learning, and fostering a conducive organizational culture. Most research positions madrasah principals as managerial, instructional, and transformational leaders who mobilize all resources to achieve educational visions and goals. Madrasah principals are also viewed as moral leaders responsible for instilling ethical values and creating a supportive organizational atmosphere so that all members of the madrasah community feel valued, safe, and protected. (Anggraeni, 2025; Efendi & Arif, 2025; Farwati, 2025) However, these studies have largely focused on improving educational quality, teacher performance, organizational culture, and leadership effectiveness, while the role of the madrasah principal as a peace leader in fostering a culture of peace as a response to crises of intolerance, bullying, and social polarization has received insufficient attention. Therefore, it is necessary to reconstruct the concept of madrasah principal leadership shifting from merely being a school leader to becoming a peace leader capable of addressing the increasingly complex challenges of contemporary education. (Fiqri & Said, 2025; Mikraj et al., 2025; Reflektika, 2025; Rokhim, 2025)

Empirical findings and gaps in research highlight the need for a new perspective that views madrasah principals not only as educational administrators but also as peace leaders capable of systematically and sustainably fostering a culture of peace. This perspective is crucial because the challenges facing madrasahs today extend beyond administrative and academic aspects to include conflict management, the prevention of intolerance, the strengthening of social cohesion, and the creation of a safe and inclusive learning environment. (Fahmi et al., 2025; Miller & Abdou, 2018; Musaddad, 2025) Therefore, this study focuses on the transformation of madrasah principals' leadership in fostering a culture of peace amid a crisis of intolerance by examining the strategic role of leadership that goes beyond conventional school leadership (Beyond School Leadership). Specifically, this study aims to analyze how leadership transformation can integrate the values of transformational, moral, and peace-oriented leadership to foster a culture of peace while addressing contemporary educational challenges, thereby creating a conceptual framework for leadership that is more adaptive to the social dynamics within the madrasah environment. (A. N. Review, 2025; Vinokur et al., n.d.; Warisno, 2025).

This study argues that resolving the crisis of intolerance in madrasahs requires more than simply strengthening administrative and institutional policy aspects; it also necessitates a paradigm shift in the leadership of madrasah principals, transforming them into peacemakers capable of fostering a sustainable culture of peace. Theoretically, the integration of transformational leadership, moral leadership, and Islamic educational values is believed to foster

an inclusive organizational climate, strengthen social cohesion, and manage diversity constructively.(Buchori et al., 2024; Efendi & Arif, 2025; Musaddad, 2025) Various studies support the notion that transformational leadership contributes to the formation of organizational culture, increases the trust of the school community, and creates a safe learning environment; however, these studies have not specifically adopted the dimension of peace leadership as a strategy to address rising intolerance in madrasahs. Therefore, this study reaffirms the concept of “Beyond School Leadership” by reconceptualizing the role of the madrasah principal from merely a school leader to a peace leader who integrates transformational, moral, and peace-oriented leadership as a new framework to strengthen social resilience and the sustainability of the madrasah’s educational ecosystem.(Ilham et al., 2026; Rokhim, 2025; Suherman et al., 2025).

## **RESEARCH METHODS**

This study employs a qualitative method in the form of a literature review, aiming to develop a conceptual synthesis regarding changes in madrasah principals’ leadership in fostering a culture of peace amid a crisis of intolerance. Data were collected through a review of various relevant scholarly sources, including articles from accredited national journals, reputable international journals, academic books, and government regulations related to educational leadership, a culture of peace, religious moderation, and madrasah management.(Efendi & Arif, 2025; Miller & Abdou, 2018) Literature selection was conducted purposefully based on content relevance, source credibility, and publication recency, with a primary focus on articles published within the last five years and major reference books published within the last ten years.(Novia & Aimah, 2024) The literature search was conducted through Google Scholar, Portal Garuda, Moraref, and other academic databases using keywords such as “madrasah principal leadership,” “peace leadership,” “culture of peace,” “intolerance,” and “transformational leadership.”

The data were analyzed using qualitative content analysis to identify, categorize, and interpret the key concepts related to the leadership transformation of madrasah principals. The analysis process consisted of four stages: data reduction, coding, thematic grouping, and drawing conclusions, which resulted in a conceptual synthesis of the “Beyond School Leadership” paradigm in fostering a culture of peace (A. M. Review et al., n.d.). The validity of the findings was ensured through source triangulation by comparing various research results, theories, and regulations that are conceptually interrelated, ensuring that the resulting interpretations are comprehensive, consistent, and academically sound.”

## **RESULTS AND DISCUSSION**

### **The Crisis of Intolerance as a New Challenge for Madrasah Leadership**

Social developments in the digital age present new challenges for educational institutions, including madrasahs. In the past, madrasah principals focused primarily on achieving academic excellence, managing administrative affairs, and improving teacher performance. However, in the context of modern society, these roles are no longer sufficient.(Prasetyo et al., 2025; Syakur, 2025) Madrasahs now face social dynamics characterized by rising intolerance, identity polarization, violence in educational settings, and a flood of digital information

that influences students' mindsets and interactions. Therefore, madrasah principals must serve not only as educational managers but also as agents of social change capable of fostering a culture of peace within the educational ecosystem.(Marzuqi & Aziz, 2025; Turhan, 2026)

The issue of intolerance in educational settings has become a real problem that threatens the school's function as a safe and inclusive learning environment (Muhajir et al., 2025). Research shows that discrimination based on religion, ethnicity, or social background still occurs in interactions among students and within school culture (Turhan, 2026). Intolerance does not always take the form of physical violence but can also manifest through social exclusion, hate speech, stereotypes, and rejection of different groups. This situation is exacerbated by social polarization in society, which also affects school life. As part of society, madrasahs are not immune to these social changes (Marolla-gajardo, 2025b).

In addition to rising intolerance, cases of bullying and various forms of violence in educational settings indicate that the challenges facing madrasah leadership have become increasingly complex. Bullying not only affects students' mental health but also undermines a sense of safety, trust, and social cohesion within the school community, while verbal, psychological, and physical violence are generally rooted in low empathy, a lack of respect for diversity, and a weak culture of dialogue (Stivanus & Tji, 2025). This complexity is further exacerbated by the development of digital technology in the Society 5.0 era, which is transforming communication patterns, opinion formation, and the construction of identity among the younger generation. On the one hand, digital media accelerates access to information; on the other hand, it also serves as a platform for the spread of misinformation, hate speech, radicalism, and narratives of intolerance all amplified by echo chamber algorithms thereby limiting dialogue with different groups (Hasan & Rahmi, 2025). In this context, it is no longer sufficient for madrasah principals to merely perform administrative and disciplinary functions; they are required to build a value system grounded in respect for human dignity, peaceful conflict resolution, the strengthening of students' character, and the school's cultural resilience against the negative influences of the digital space (Marolla-gajardo, 2025a). In this context, the Society 5.0 paradigm emphasizes not only the use of technology but also a balance between digital innovation and human values. Education aims not only to produce students who are technologically proficient but also to shape characters that are tolerant, empathetic, collaborative, and capable of coexisting in a diverse society (Yusliani, 2025). Thus, the leadership of madrasah principals must shift from an administrative focus toward a leadership style that integrates digital transformation with the development of students' social character (Mahbubi, 2024).

In this context, the Society 5.0 paradigm emphasizes not only the use of technology but also a balance between digital innovation and human values. Education aims not only to produce students who are technologically proficient but also to foster character traits such as tolerance, empathy, and collaboration, enabling them to coexist harmoniously in a diverse society (Koesoemawati & Hakim, 2026; Nihayah et al., 2026). Consequently, the leadership of madrasah principals must shift from an administrative focus toward a leadership style that integrates digital transformation with the development of students' social character (Mutamimah et al., 2025; Thohri, 2022).

This shift aligns with national policies aimed at preventing violence in educational settings. Ministry of Education, Culture, Research, and Technology

Regulation No. 13 of 2022, amending Ministry of Education and Culture Regulation No. 82 of 2015 on the Prevention and Handling of Acts of Violence in Educational Institutions, reaffirms the obligation of educational institutions to create a learning environment that is safe, comfortable, inclusive, and free from all forms of violence and discrimination (Chamadi & Wulan, 2025; Nuansah et al., 2025; Rahmi et al., 2025). This regulation broadens the meaning of educational leadership from mere administrative management to a moral responsibility to build a school ecosystem that respects human rights, diversity, and the protection of students. Consequently, madrasah principals can no longer rely on conventional leadership approaches that focus solely on organizational compliance; rather, they must be able to foster an institutional culture that prevents intolerance and violence from the outset (Julista et al., 2024; Mubarak et al., 2022; Turhan, 2026).

Strengthening religious moderation is a crucial strategy for addressing various challenges. Religious moderation does not mean diminishing one's commitment to religious teachings, but rather fostering a way of practicing religion that is fair, balanced, respectful of differences, and opposed to extremism and violence (Chamadi & Wulan, 2025; Rahmi et al., 2025). In the madrasah environment, these values of moderation must be implemented through school policies, the curriculum, the learning process, social interactions, and the exemplary conduct of the entire madrasah community (Mubarak et al., 2022; Nuansah et al., 2025). The madrasah principal plays a strategic role as both a role model and a key driver to ensure that these values become a living organizational culture, not merely a slogan (Julista et al., 2024; Turhan, 2026).

In this context, the concept of a culture of peace is a highly relevant approach to madrasah leadership today. A culture of peace encompasses a system of values, attitudes, behaviors, and social practices that promote respect for human dignity, dialogue, cooperation, nonviolent conflict resolution, justice, and appreciation for diversity (D. R. Efendi & Arif, 2025; Rahmi et al., 2025). A culture of peace is not the result of a temporary program but rather the fruit of consistent leadership in creating a conducive organizational climate, building relationships among the school community, and integrating the value of peace into all educational activities (Miller & Abdou, 2018). The madrasah principal serves as a peace leader who coordinates all educational resources to create a safe, inclusive, and harmonious learning environment (Ilham et al., 2026).

Various studies indicate that social transformation, advances in digital technology, rising intolerance, bullying, violence, and societal polarization have altered the nature of the challenges faced by educational institutions (Syakur, 2025; Wara et al., 2025a). These conditions underscore that a leadership model for madrasah principals that focuses solely on administrative and managerial functions is no longer sufficient (Fiqri & Said, 2025). Madrasah leadership must transform into a transformative leadership capable of fostering a culture of peace, internalizing religious moderation, strengthening the social resilience of the madrasah community, and guiding the entire educational ecosystem toward an inclusive, safe, and civilized learning environment (Munir, 2026). These findings form the basis for further discussion on how madrasah principals can transcend their traditional roles through leadership practices oriented toward building a culture of peace.

## **Beyond School Leadership: Transforming Madrasah Principals into Peace Leaders**

Changes in the nature of challenges in the world of education, as previously explained, demand a paradigm shift in madrasah principal leadership. For decades, the success of school leadership has more often been measured by the principal's ability to manage the organization, improve the quality of learning, and achieve institutional performance targets. This paradigm has produced various leadership models that position madrasah principals as administrators, supervisors, managers, or learning leaders (Erfiyana et al., 2026). These models were effective when the primary challenges were organizational efficiency, improving the quality of learning, and academic achievement. However, with the rise of intolerance, social conflict, violence, and digital disruption, administrative success alone is no longer sufficient to address the complexities of 21st-century education (Ajigoena, 2022).

In the traditional paradigm, the madrasah principal serves as an administrator responsible for managing resources, formulating internal policies, and implementing educational regulations. This role has evolved into that of an academic supervisor who ensures the quality of learning by mentoring teachers and evaluating their performance (Alkouatli et al., 2023). The concept of instructional leadership positions the madrasah principal as a leader focused on improving students' academic quality. The school management perspective expands the principal's responsibilities to include those of an organizational manager who integrates the planning, organizing, executing, and supervising of all school activities (Fattah & Sukri, 2026). Although these roles are important, the primary focus remains on institutional effectiveness and the achievement of educational quality indicators.

However, the challenges faced today are far more complex; they are not limited to academic achievement or organizational effectiveness. The educational environment now faces rising social conflicts, identity polarization, intolerance, bullying, and violence that threaten the creation of a safe learning environment (Ndwandwe, 2026). Therefore, madrasah principals must have the ability to build healthy social relationships, manage conflicts constructively, strengthen social cohesion, and instill values of peace among the school community. In other words, educational leadership today is not just about leading a school, but also about leading for peace (Zohriah et al., 2025).

This transformation marks the emergence of the "Beyond School Leadership" paradigm a model of madrasah principal leadership that transcends administrative roles and focuses on social leadership to foster a culture of peace. Under this paradigm, madrasah principals not only manage educational organizations but also create a social ecosystem where all school members can thrive in an atmosphere of mutual respect, inclusivity, open dialogue, and freedom from violence (Nuryana et al., 2025). Therefore, the success of leadership is measured not only by the quality of school management but also by the ability to foster social harmony within the educational community. This transformation has given rise to five new, mutually complementary dimensions of madrasah principal leadership (Fida et al., 2025).

First, the madrasah principal serves as a Peace Leader. The principal now acts as the primary driving force in fostering a culture of peace. As a peace leader, he or she develops a shared vision that emphasizes the importance of tolerance, respect for diversity, dialogue, and peaceful conflict resolution. The focus of leadership is no longer solely on achieving institutional goals, but also on creating

a safe, inclusive, and civilized learning environment. In this regard, a culture of peace serves as the strategic foundation for all madrasah policies (Fahmi et al., 2025).

Second, the madrasah principal serves as a moral leader. Intolerance is, in essence, a form of moral crisis; therefore, the madrasah principal must be a role model of public ethics that reflects the Islamic values of rahmatan lil-'alamin, religious moderation, justice, and respect for human dignity. Moral leadership is demonstrated through exemplary behavior, consistency in policy, and integrity in decision-making, so that the values of peace are not merely slogans but are truly ingrained as part of the organizational culture (Bradley-levine et al., 2020).

Third, the madrasah principal serves as a transformational leader. Building a culture of peace requires a paradigm shift among the entire school community. Madrasah principals must be able to inspire teachers, staff, students, and parents to share a common vision of the importance of living in diversity. Transformational leadership not only changes the organizational structure but also the mindset, values, and culture of the madrasah. This change forms the foundation for a learning organization capable of adapting to social challenges (Suja et al., n.d.).

Fourth, the madrasah principal serves as a Conflict Manager. Conflict is a natural part of school life, and what distinguishes an effective school is not the absence of conflict, but the ability to manage it constructively. The madrasah principal must possess expertise in mediation, negotiation, empathetic communication, and restorative approaches so that every conflict becomes an opportunity for social learning, rather than a source of division. Thus, conflict resolution focuses on restoring relationships, not merely on imposing sanctions (Erfiyana et al., 2026).

Fifth, the madrasah principal serves as a Social Cohesion Builder. A culture of peace can only flourish if there is strong social cohesion among all members of the madrasah community. The madrasah principal is tasked with fostering mutual trust, cooperation, participation, and solidarity through various programs involving teachers, students, parents, religious leaders, and the community. This social cohesion serves as the primary foundation for preventing intolerance by making every individual feel like part of a community that values diversity (Ajigoena, 2022).

These five dimensions indicate that the transformation of madrasah leadership is not merely a matter of replacing one model with another, but rather of broadening the focus of leadership from mere organizational effectiveness toward social transformation (Alkouatli et al., 2023). The roles of administrator, supervisor, manager, and learning leader remain essential foundations in madrasah management; however, these roles must be integrated with the ability to build peace, manage conflict, strengthen public morality, and foster social cohesion. In other words, administrative leadership serves as the foundation, while peace leadership becomes the primary direction of transformation (Fattah & Sukri, 2026).

Based on this conceptual synthesis, this article proposes the “Beyond School Leadership” model as an innovation that reconstructs the role of the madrasah principal from merely a school leader to a peace leader. This model positions the madrasah principal not only as an administrator of an educational institution but also as a strategic actor in building a culture of peace by integrating five dimensions of leadership: peace leader, moral leader, transformational leader, conflict manager, and social cohesion builder. Therefore, the success of

madrasah leadership amid the crisis of intolerance is measured not only by managerial effectiveness but also by its ability to transform the madrasah into a safe, inclusive, dialogic, and civilized social space.

### **Strategies for Building a Culture of Peace through Transformational Leadership**

The transformation of madrasah principals into peace leaders, as explained earlier, will not have maximum impact if it is not applied in daily leadership practices. A culture of peace does not emerge suddenly; rather, it is the result of a leadership process that deliberately fosters values, norms, social interactions, and institutional systems that support harmonious communal life (Hakim et al., 2026). Therefore, a transformational leadership approach is highly relevant because it focuses not only on changing organizational structures but also on transforming organizational culture and the behavior of the madrasah community (Yahya, n.d.). Based on a synthesis of educational leadership theory, the concept of a culture of peace, previous research, and national policies on character education and religious moderation, there are seven key strategies that madrasah principals can implement to foster a culture of peace (Alam et al., 2024).

### **Internalization of Islamic Values as the Foundation of a Culture of Peace**

A culture of peace in madrasahs must be grounded in Islamic values that emphasize mercy, justice, compassion, brotherhood (ukhuwwah), consultation (shura), and respect for human dignity. These values are not merely taught as academic subjects but must be internalized through the curriculum, school culture, religious activities, daily routines, and interactions among the madrasah community (Mahmud, 2025). From a character education perspective, the internalization of values will be successful if students go through the process of knowing (moral knowing), feeling (moral feeling), and acting (moral action). Therefore, the madrasah principal is responsible for ensuring that all educational activities serve as a means of instilling the values of peace derived from Islamic teachings (Aspandi et al., 2025).

### **The Madrasah Principal as a Moral Leader**

Success in fostering a culture of peace depends heavily on the example set by leaders. Social learning theory asserts that people learn by observing the behavior of figures they regard as authoritative. In a madrasah, the principal is the primary figure who serves as a role model for teachers, staff, and students. An open attitude toward differences, the ability to listen with empathy, fairness in decision-making, and a consistent rejection of all forms of discrimination are concrete examples that the entire school community will emulate. Therefore, moral leadership is reflected not only in policies but also in the personal integrity that shapes the organizational culture (Udin & Riyanto, 2021).

### **Fostering Dialogic and Inclusive Communication**

A culture of peace requires a safe space for communication where all members of the school community can express their views without fear. A dialogic approach views dialogue as a means of fostering mutual understanding, not merely as a tool for conveying information. The madrasah principal must foster a culture of deliberation, reflection forums, cross-group discussions, and two-way

communication mechanisms that involve teachers, students, parents, and the community. Studies on school climate show that open communication can increase trust, strengthen social cohesion, and reduce the likelihood of interpersonal conflicts. Therefore, dialogic communication is an essential tool in building an inclusive learning environment (Tambak et al., 2021).

### **Strengthening Restorative Conflict Management**

Conflict is an inevitable phenomenon in educational organizations. However, conflict does not always have a negative impact if managed through a restorative approach. Unlike punitive approaches that focus on violations, the restorative approach aims to restore social relationships, build shared responsibility, and mitigate the impact of conflict on the school community. As conflict managers, madrasah principals must develop mechanisms for mediation, negotiation, counseling, and dialogue-based conflict resolution so that every problem becomes an opportunity for social learning for the entire school community (Maskanah et al., 2024). This strategy is also in line with Ministry of Education, Culture, Research, and Technology Regulation No. 13 of 2022, which emphasizes the importance of preventing and addressing violence in educational institutions through an approach that protects students' rights and creates a safe learning environment.

### **Strengthening Religious Moderation as an Organizational Culture**

Religious moderation is one of the key foundations for building a culture of peace in madrasahs. Values such as tolerance (*tasamuh*), balance (*tawazun*), justice (*i'tidal*), and respect for diversity must be an integral part of the organizational culture, not merely topics covered in Islamic Religious Education classes (Susanto et al., 2025). Madrasah principals play a crucial role in integrating religious moderation into the school's vision, institutional policies, co-curricular and extracurricular activities, and teacher training. Various studies indicate that schools that systematically internalize religious moderation tend to exhibit higher levels of acceptance of diversity and are more effective at preventing the emergence of intolerant attitudes among students (Wara et al., 2025b).

### **Participatory Decision-Making**

Transformational leadership places participation at the core of organizational management. Involving teachers, staff, students, the madrasah committee, and parents in decision-making can foster a sense of ownership regarding school policies. Participation also strengthens transparency, accountability, and trust among stakeholders (Alam et al., 2024). In the context of a culture of peace, democratic decision-making reduces the concentration of power, prevents social exclusion, and fosters shared responsibility for creating a harmonious madrasah environment (Mahmud, 2025).

### **Strengthening Digital Peace Literacy in the Society 5.0 Era**

Advances in digital technology have transformed the way students interact, meaning that fostering a culture of peace cannot be limited to the physical school environment alone. Madrasah principals need to develop digital peace literacy—that is, the ability of the school community to use digital media critically, ethically, and responsibly, with a focus on promoting the values of peace (Udin & Riyanto, 2021). This literacy includes the ability to recognize hoaxes, hate

speech, disinformation, and extremist propaganda, as well as the ability to engage in respectful digital communication that values diversity. In the context of Society 5.0, technological proficiency must be balanced with the reinforcement of humanistic values so that digital transformation does not become a means of reproducing intolerance, but rather a medium for strengthening social cohesion and dialogue among the school community (Tambak et al., 2021).

A synthesis of theory, research, and regulations indicates that a culture of peace cannot be achieved through incidental or ceremonial programs, but rather through a transformation of leadership that touches all aspects of madrasah life. The internalization of Islamic values, exemplary leadership by madrasah principals, dialogic communication, restorative conflict management, the promotion of religious moderation, participatory decision-making, and digital peace literacy are complementary strategies for building a safe, inclusive, and harmonious educational ecosystem. Therefore, the effectiveness of the Peace Leadership Framework depends not only on a paradigm shift in leadership but also on the madrasah principal's ability to systematically integrate these seven strategies into institutional management. This synthesis affirms that a culture of peace is the result of transformational leadership capable of connecting Islamic values, national education policies, and the demands of the digital society to create madrasahs that are resilient in the face of the crisis of intolerance.

### **The “Beyond School Leadership” Conceptual Model in Building a Culture of Peace**

The preceding discussion demonstrates that the rise of intolerance, bullying, violence, social polarization, and digital disruption has fundamentally transformed the challenges faced by madrasahs (Affan, 2026). Consequently, the effectiveness of madrasah principals can no longer be assessed solely through organizational management, academic achievement, or administrative performance. In the Society 5.0 era, educational leadership requires a broader capacity to strengthen social resilience by fostering a sustainable culture of peace (Mundiri et al., 2025). However, the synthesis of theoretical perspectives, previous studies, and educational regulations reveals that conventional school leadership primarily oriented toward administration, supervision, and organizational management remains insufficient to address emerging issues such as intolerance, identity conflicts, and the erosion of social cohesion. These conditions necessitate a reconstruction of the leadership paradigm that extends beyond institutional management toward fostering inclusive, dialogic, and humane social relationships (Ismail et al., 2021).

In response to this challenge, this study proposes the concept of Beyond School Leadership, which redefines the role of the madrasah principal from an educational manager into a peace-building agent. Rather than replacing existing managerial responsibilities, this paradigm integrates transformational leadership, moral leadership, and peace leadership into a unified leadership framework capable of responding to contemporary social challenges (Abidin et al., 2024). Through this integration, madrasah principals are expected not only to ensure effective educational management but also to cultivate students' character, strengthen social cohesion, prevent intolerance, and create learning environments that are safe, inclusive, and conducive to peaceful coexistence (Akbar et al., 2025).

Conceptually, the Beyond School Leadership framework begins with recognizing the crisis of intolerance as the catalyst for leadership transformation.

This transformation is operationalized through the integration of transformational, moral, and peace leadership, supported by strategic practices such as the internalization of Islamic values, exemplary leadership, dialogic communication, restorative conflict management, the promotion of religious moderation, participatory decision-making, and digital peace literacy (N. M. Efendi et al., 2024). The systematic implementation of these strategies enables the development of a culture of peace as the foundation of madrasah organizational culture, ultimately strengthening school safety, enhancing social cohesion, and fostering sustainable peace culture capable of responding to future social challenges. Conceptually, the model presented in this article can be described as follows (Khairuddin, 2019).



This conceptual model demonstrates that a culture of peace is not produced by isolated policies or short-term programs, but emerges from a systemic process of leadership transformation. In this framework, madrasah principals function as strategic agents who connect social change, Islamic values, educational policies, and institutional practices to create a safe, inclusive, and peaceful educational ecosystem (Pertiwi et al., 2023). Accordingly, this study proposes the Beyond School Leadership framework, which reconstructs the role of madrasah principals by integrating transformational leadership, moral leadership, and peace leadership into a unified leadership model specifically designed to respond to the crisis of intolerance in the madrasah context (N. M. Efendi et al., 2024).

The primary contribution of this study lies in positioning these three leadership paradigms as an integrated framework rather than as separate or alternative approaches to improving school effectiveness, as commonly presented in previous studies (Huda et al., 2023). By shifting the focus of educational leadership from organizational effectiveness toward social resilience and a sustainable culture of peace, this model enriches the discourse on Islamic educational leadership and redefines madrasah principals as strategic peace-building actors (Warisno, 2025). Practically, the framework provides guidance for madrasah principals, policymakers, and Islamic educational institutions in designing governance that promotes a culture of peace, while also offering a conceptual foundation for future empirical studies across diverse educational settings (Fida et al., 2025).

## CONCLUSION

The crisis of intolerance, bullying, violence, social polarization, and digital disruption has transformed the challenges of madrasah leadership, rendering conventional school leadership inadequate for addressing contemporary educational issues. This study demonstrates that madrasah principals must move beyond traditional managerial roles to become peace leaders\*\* who integrate transformational, moral, and peace leadership in fostering social cohesion, religious moderation, constructive conflict management, and a sustainable culture of peace. Consequently, madrasah leadership is no longer confined to organizational effectiveness but extends to promoting peacebuilding and strengthening social resilience in the Society 5.0 era.

The main contribution of this study is the Beyond School Leadership Framework, which integrates transformational, moral, and peace leadership into a unified conceptual model for cultivating a culture of peace in madrasahs. Unlike previous studies that examine these leadership paradigms separately or focus primarily on school effectiveness, this framework positions peacebuilding as the core orientation of educational leadership through systematic strategies, including the internalization of Islamic values, exemplary leadership, dialogic communication, restorative conflict management, religious moderation, participatory decision-making, and digital peace literacy. This framework advances the discourse on Islamic educational leadership while providing a conceptual foundation for future empirical studies to examine its effectiveness across diverse educational contexts.

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