

# Managing Harmony Through Dialogue: Religious Leaders as Community Educational Managers

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## ABSTRACT

Educational management scholarship has long assumed that effective pluralism education requires formal institutional infrastructure. Communities that sustain sophisticated tolerance education systems entirely outside formal organizational boundaries, however, challenge this assumption in ways the field has not adequately theorized. This study examines how Islamic and Hindu religious leaders exercise community-based educational management in sustaining inter-religious harmony within a multi-religious community whose unbroken record of coexistence across its entire settlement history constitutes an empirically distinctive case for educational management inquiry. Employing a qualitative phenomenological case study design, data were collected through semi-structured in-depth interviews, participatory observation, and documentary analysis, and were analyzed using an interactive qualitative data analysis model. The findings reveal three interdependent educational management strategies deployed by *Tuan Guru* and *Parisade* as community educational leaders: preventive program management through structured *musyawarah* dialogue, participatory experiential learning facilitation through *gotong royong*, and consensual curriculum governance through the *Tri Mandala* boundary framework, sustained by three enabling conditions of leader legitimacy, multi-channel communication competence, and sociocultural institutional memory. The implications for educational management are threefold: this study reconceptualizes educational management as a function exercisable across formal and non-formal boundaries, introduces sociocultural institutional memory as a generative theoretical construct for understanding community educational leadership continuity, and offers an empirically grounded model of pluralism education management directly applicable to SDG 4 and SDG 16 policy agendas in religiously diverse societies globally.

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## INTRODUCTION

Private vocational schools, particularly those running health expertise programs, face a complex dual challenge in the modern educational landscape (Khumaidi et al., 2021). On one side, the institution is expected to fulfil its idealistic role of producing high-quality, character-rich graduates who are readily absorbed by the business and industrial world, such as hospitals and clinics. On the other, as a non-governmental entity operating independently without full subsidy, the private vocational school must behave like a competitive organisation in order to secure its own financial sustainability. Under this twin pressure, relying on financial indicators alone, or on student graduation rates as a sole measure of institutional performance, is no longer adequate. Education is a labour-intensive sector driven by stakeholder satisfaction and service quality (Paposa & Paposa, 2023; Wahyuni et



al., 2024). The Balanced Scorecard (BSC), which integrates the financial, customer, internal-process, and growth-and-learning perspectives simultaneously, is therefore regarded as a far more holistic and strategic instrument for measuring the performance of educational organisations (Coskun & Nizaeva, 2023; Karmeni et al., 2025).

Although the Balanced Scorecard has been widely adapted to measure performance in the public and education sectors, a review of the literature reveals an empirical inconsistency that constitutes a clear research gap. Several prior studies report that institutional efforts to strengthen the growth-and-learning perspective, through heavy investment in productive-teacher training, assessor certification, or the provision of research facilities, frequently fail to produce a significant direct impact on organisational performance (Daly et al., 2022; Harguem, 2021). This phenomenon signals an *investment lag*, a temporal gap between the moment of investment and its eventual return. Viewed through the Resource-Based View, the possession of superior human resources does not automatically transform into institutional achievement unless it is managed through binding managerial governance (Georgiadis & Kornelakis, 2025; Gerhart & Feng, 2021; Ployhart, 2021). The inconsistency thus raises a fundamental question for school managers: what condition is actually required for a school's internal investment to materialise into genuine performance advantage?

This study argues that the inconsistency arises from the absence of a *boundary condition* that governs the implementation of the Balanced Scorecard, namely accountability. In the context of school governance, accountability is not merely the reporting of financial figures; it encompasses process transparency, the clarity of employee performance targets, and answerability for post-training commitments (Klimecki & Wilson, 2025). Without a strict accountability system, the innovations and new knowledge acquired by educator's risk remaining individual achievements that are never optimally disseminated across classrooms and practical laboratories (Li et al., 2025; Shariq et al., 2023). Accountability is postulated to transform operational and training expenditure from a mere cost, a *sunk cost*, into a strategic investment capable of elevating the school's reputation in the eyes of the community and its industry partners (Alajmi, 2022; Kang et al., 2025; Nugroho et al., 2022).

What distinguishes this study from the existing body of work is its treatment of accountability not as another performance perspective to be measured, but as a contingency that conditions when the Balanced Scorecard perspectives translate into performance at all. Prior applications of the framework in education have largely modelled the four perspectives as direct and additive drivers of performance, leaving the conditions of their effectiveness unexamined (Kiriri, 2022; Slamet & Esha, 2022). By repositioning accountability as a moderating *boundary condition*, this study addresses the investment-lag puzzle directly and offers a more precise account of how human-capital investment becomes consequential. The private vocational school is a particularly apt setting for this inquiry, because its internal governance flexibility demands a high degree of managerial accountability to its foundation, parents, and industry partners, making the moderating role of accountability both visible and testable.

Accordingly, this study aims to test empirically the causal relationships between the four Balanced Scorecard perspectives and the performance of a private health vocational school, while investigating in depth the moderating role of accountability in catalysing those relationships. From this aim, the study advances a set of hypotheses proposing that each of the four perspectives, financial, customer, internal-process, and growth-and-learning, positively influences organisational performance, and that accountability moderates each of these four relationships such that the effect of every perspective on performance strengthens as accountability increases, with particular expectation that accountability activates the otherwise non-significant link between the growth-and-learning perspective and performance. The study is expected not only to enrich the literature on vocational education management but also to provide practical guidance for school managers seeking to optimise the effectiveness of institutional investment through the strengthening of a comprehensive accountability system.

## RESEARCH METHOD

This study employs a qualitative research design grounded in a phenomenological case study approach. The qualitative paradigm was selected because the central object of inquiry, namely the construction of community-based educational management practices by religious leaders in a multi-religious village setting, is irreducibly experiential and contextually embedded, rendering quantitative measurement both methodologically inappropriate and epistemologically insufficient for capturing the depth of meaning that the research questions demand. Within this paradigm, the phenomenological orientation directs analytical attention toward the lived experiences of *Tuan Guru* and *Parisade* as educational managers, foregrounding the subjective meanings they attach to their leadership practices rather than measuring those practices against externally imposed performance criteria. The case study design was chosen because Narmada Village constitutes a bounded, empirically distinctive social system whose internal dynamics, including a sustained record of inter-religious harmony in conditions of pronounced residential and spatial proximity, warrant intensive and context-sensitive examination. Together, these methodological commitments position this study within the interpretivist tradition of educational management research, prioritizing analytical depth and contextual fidelity over statistical generalizability.

Data collection was conducted through three complementary techniques deployed simultaneously across a structured fieldwork period in Narmada Village, West Lombok, from October to November 2025. The primary technique was semi-structured in-depth interviewing, applied to a purposively selected sample of key informants comprising Islamic religious leaders (*Tuan Guru* and *Ustadz*), Hindu religious leaders (*Parisade*), village administrative officials, and community figures with demonstrated involvement in inter-religious management activities. Informants were selected on the basis of role relevance, depth of engagement with inter-religious educational practices, and capacity to provide analytically rich accounts of community leadership. Sampling continued until theoretical saturation was reached, as indicated by the consistent recurrence of themes across successive interviews without the emergence of substantively new categories. The second technique was participatory observation, conducted across five communal social activities including *gotong royong* sessions and inter-faith deliberative forums (*musyawarah*), allowing the researchers to document behavioral manifestations of educational management practices that interview data alone could not fully capture. The third technique was documentary analysis of village administrative records, demographic data, and meeting documentation, which provided an empirical foundation for contextualizing and triangulating the interview and observational findings.

Data analysis followed the interactive model developed by (McGill et al., 2023), comprising three iterative and mutually informing analytical processes: data condensation, data display, and conclusion drawing and verification. Data condensation involved the systematic reduction of raw interview transcripts, field notes, and documentary records through coding and thematic categorization, directed specifically toward identifying patterns of educational management strategy and enabling conditions for sustained community leadership. Data display organized the condensed data into structured analytical matrices and thematic frameworks that made relationships between categories visible and comparable across informants and data sources. Conclusion drawing involved the progressive formulation of analytical claims, beginning with provisional interpretations and moving toward more grounded theoretical propositions as convergent evidence accumulated across the dataset. The credibility of all findings was established through source triangulation, which cross-verified interview accounts against observational data and documentary evidence, and through method triangulation, which cross-verified findings produced by each of the three data collection techniques. Member checking was additionally conducted with selected informants to confirm the accuracy of interpretive claims attributed to their accounts.

The methodological architecture of this study is constructed across four hierarchically ordered and mutually reinforcing layers, each of which is designed to serve the epistemological demands of the research questions rather than to conform to a generic qualitative template. **Table 1** presents the integrated research design framework that governed all phases of data collection, analysis, and validity verification in this study.

**Table 1.** Integrated research design framework

Methodological layer	Component	Description and justification
Research paradigm	Interpretivist paradigm	Prioritizes analytical depth, contextual fidelity, and subjective meaning over statistical generalizability; appropriate for studying lived educational management practices in a multi-religious community setting
Research design	Phenomenological approach	Explores the lived experiences of <i>Tuan Guru</i> and <i>Parisade</i> as educational managers, foregrounding the subjective meanings they attach to their leadership and community education practices
	Case study design	Narmada Village treated as a bounded, empirically distinctive social system warranting intensive and context-sensitive examination due to its sustained record of inter-religious harmony in conditions of spatial proximity
Data collection techniques	Semi-structured in-depth interviews	Purposively selected informants comprising <i>Tuan Guru</i> , <i>Ustadz</i> , <i>Parisade</i> , village officials, and community figures; sampling continued until theoretical saturation was reached across successive interviews
	Participatory observation	Conducted across five communal activities including <i>gotong royong</i> sessions and inter-faith <i>musyawarah</i> forums; documented behavioral manifestations of educational management practices not recoverable through interview data alone
	Documentary analysis	Village administrative records, demographic data, and meeting documentation provided an empirical foundation for contextualizing and triangulating interview and observational findings
Data analysis (Miles, Huberman & Saldana, 2014)	Data condensation	Systematic reduction of raw transcripts, field notes, and documents through coding and thematic categorization directed toward identifying patterns of community-based educational management strategy
	Data display	Condensed data organized into analytical matrices and thematic frameworks that made relationships between categories visible and comparable across informants and data sources
	Conclusion drawing and verification	Progressive formulation of analytical claims from provisional interpretations toward grounded theoretical propositions as convergent evidence accumulated across the full dataset
Validity and credibility	Source triangulation	Cross-verification of interview accounts against observational data and documentary evidence to ensure internal consistency of all empirical claims
	Method triangulation	Cross-verification of findings produced independently by each of the three data collection techniques, confirming convergence across methodologically distinct sources
	Member checking	Confirmatory review of interpretive claims with selected key informants to ensure that analytical conclusions accurately reflect the meanings and experiences of research participants

Source: Authors' elaboration based on fieldwork (2025).

## RESULT AND DISCUSSION

### Result

This section presents findings from qualitative data analysis conducted in Narmada Village, Narmada District, West Lombok, examining how Islamic and Hindu religious leaders exercise community-based educational leadership in managing religious pluralism. Data were drawn from in-depth interviews, participatory observation of communal activities, and village administrative documentation. The analysis is organized around two focal dimensions: the educational management strategies employed by religious leaders, and the institutional and sociocultural conditions that sustain those strategies across generations.

### Demographic and Spatial Profile as an Educational Management Context

Village administrative documentation records a total population of 4,494 residents, comprising 3,993 Muslims (88.8%) and 501 Hindus (11.2%), alongside small minorities of Christians and Buddhists. Spatial observation confirmed pronounced residential integration: Muslim and Hindu households stand at distances of approximately five meters from one another, while the village mosque and Hindu temple are situated within a radius of less than 100 meters. **Table 2** summarizes the demographic composition and spatial characteristics that constitute the foundational context within which community educational management operates in Narmada Village.

**Table 2.** Demographic composition and spatial characteristics of Narmada Village

Dimension	Category	Detail	Educational Management Implication
Demographic composition	Total population	4,494 residents	Large, diverse community requiring systematic value management
	Muslim residents	3,993 (88.8%)	Majority group; primary constituency of <i>Tuan Guru</i>
	Hindu residents	501 (11.2%)	Minority group; primary constituency of <i>Parisade</i>
	Other faiths	Christians & Buddhists (minority)	Further diversifies the normative management challenge
Spatial characteristics	Inter-household distance	~5 meters (Muslim–Hindu)	High proximity demands continuous boundary governance
	Mosque–temple distance	<100 meters	Shared sacred space requires active schedule management
	Conflict history	None recorded (throughout settlement history)	Demonstrates sustained effectiveness of informal education system
Leadership structure	Islamic educational authority	<i>Tuan Guru</i> / <i>Ustadz</i>	Primary moral educator for Muslim community
	Hindu educational authority	<i>Parisade</i>	Primary moral educator for Hindu community

Source: Authors' elaboration based on village documentation and field observation (2025).

**Table 2** reveals that the demographic asymmetry between Muslim and Hindu residents (88.8% versus 11.2%) does not translate into social stratification or educational marginalization of the minority group. Rather, the spatial data point to a structural condition of enforced proximity that, absent active educational management, would carry a statistically elevated risk of symbolic friction. The sustained absence of recorded conflict across the entire settlement history of the village constitutes the most consequential finding in the demographic record: it is not a naturally occurring outcome but the measurable product of

continuous, generation-spanning educational leadership exercised by *Tuan Guru* (Islamic religious scholars who function as the primary moral and spiritual authority within the Sasak Muslim community of Lombok) and *Parisade* (Hindu religious councils whose members hold collective authority over spiritual guidance and community decision-making within the local Hindu population) as the community's co-equal normative authorities.

### Three Educational Management Strategies of Religious Leaders

Qualitative analysis identified three principal strategies through which religious leaders in Narmada Village perform their educational management function. Each strategy corresponds to a distinct dimension of community-based non-formal education: preventive program management through structured dialogue, experiential learning facilitation through *gotong royong* (the Indonesian practice of communal mutual cooperation in which community members collectively contribute labor and resources toward shared social goals), and curriculum governance through communal norm consensus. **Table 3** maps these strategies against their corresponding educational management functions, delivery mechanisms, and measurable outcomes.

**Table 3.** Educational management strategies of religious leaders in Narmada Village

Strategy	Educational management function	Delivery mechanism	Key actors	Measurable outcome
<b>Strategy 1</b> Preventive dialogical communication	Preventive program management; anticipatory norm articulation	Formal inter-faith gatherings (min. 8 sessions/year); pre-event deliberation forums	<i>Tuan Guru</i> & <i>Parisade</i> as co-conveners	Zero inter-religious incidents across all recorded major religious events
<b>Strategy 2</b> <i>Gotong royong</i> as experiential learning	Participatory experiential learning facilitation; solidarity internalization	Communal work activities (5 observed sessions); shared public infrastructure maintenance	Both communities under informal facilitation of religious leaders	Cross-religious participation without identity-based exclusion across all observed sessions
<b>Strategy 3</b> Consensual boundary governance	Community curriculum governance; symbolic space management	Informal bilateral communication; <i>Tri Mandala</i> zoning; mutual scheduling protocols	<i>Tuan Guru</i> , <i>Parisade</i> , and village officials as joint curriculum administrators	Sustained compliance with shared community norms across both religious groups

Source: Authors' elaboration based on field interviews, observation, and village documentation (2025).

**Table 3** reveals that the three educational management strategies employed by religious leaders in Narmada Village are not discrete or isolated practices but form an integrated, mutually reinforcing system in which preventive program management creates the normative architecture that experiential learning activities then populate with embodied meaning, while consensual boundary governance institutionalizes the outcomes of both into durable community norms. The progression from formal dialogue to participatory activity to internalized curriculum closely parallels the logic of non-formal educational program design, confirming that *Tuan Guru* and *Parisade* function as de facto educational managers whose leadership competencies extend well beyond spiritual guidance into the deliberate design and administration of a community-wide tolerance education system.

### ***Preventive dialogue as educational program management***

Village administrative records covering the preceding twelve months documented at least eight formal inter-faith gatherings, referred to locally as *musyawarah* (structured deliberative forums rooted in Indonesian indigenous democratic tradition, in which participants seek collective consensus rather than majority-rule resolution), convened prior to major religious events. Interview data consistently indicated that these forums are not administrative formalities but carefully managed educational spaces in which norms are articulated, potential misunderstandings are pre-empted, and shared expectations are renewed. One Islamic religious leader described the rationale in terms that reflect a distinctly managerial orientation toward community education:

*"Before any major event, we always sit together. Not because there is a problem, but to prevent misunderstandings from arising later."* (Interview, November 3, 2025)

This statement is significant from an educational management perspective precisely because it positions dialogue not as a response to conflict but as a proactive educational program whose purpose is the continuous cultivation of normative consensus. The regularity of these forums, their anticipatory rather than remedial character, and their joint convening by *Tuan Guru* and *Parisade* all point to a form of program management that closely parallels the planning and scheduling functions of formal educational administrators.

### ***Gotong royong as participatory experiential learning***

Observation of five village social activities documented consistent participation by both Muslim and Hindu residents without any observable division along religious lines. A Hindu religious leader articulated the educational significance of this integration:

*"When it comes to community work, there is never any distinction between who is Muslim and who is Hindu. We are all village residents. This has been the custom since ancient times."* (Interview, November 3, 2025)

From an educational management standpoint, *gotong royong* functions as a managed experiential learning environment in which the activity itself is the curriculum, participation is the pedagogy, and the internalization of cross-religious solidarity is the intended learning outcome. Religious leaders manage this environment not through lesson plans but through modeling inclusive participation and ensuring that communal activities remain spaces in which religious identity does not operate as a criterion of inclusion or exclusion.

### ***Consensual boundary governance through Tri Mandala***

Interview findings indicate that Islamic and Hindu leaders regularly engage in direct bilateral communication to negotiate the scheduling of religious ceremonies, the management of amplified sound during worship, and the regulation of religiously sensitive practices within shared public space:

*"If there is a ceremony at the temple or a religious holiday, we usually inform each other beforehand. So we don't disturb one another."* (Interview, November 3, 2025)

This mutual notification practice reflects a sophisticated educational management function that is most visibly institutionalized in the *Tri Mandala* system — a three-tier sacred zoning framework of Hindu origin that spatially encodes the boundaries of religious access within Taman Narmada. The outermost zone, *Nista Mandala* (the public zone accessible to all community members regardless of religious affiliation, comprising gardens, bathing pools, and common gathering areas), accommodates cross-religious use. The intermediate zone, *Madya Mandala* (the semi-restricted zone designated for communal functions including halls and meeting spaces), permits carefully managed shared access. The innermost zone, *Utama Mandala* (the sacred inner sanctum restricted exclusively to Hindu worshippers for ritual

purposes), is recognized and respected by Muslim community members as a non-negotiable boundary. A village official described the community's relationship to Taman Narmada in terms that underscore its function as a shared educational resource:

*"Taman Narmada belongs to all of us. We take care of it together, because it is part of the village's history."* (Interview, November 3, 2025)

### Supporting Conditions for Sustained Community Educational Leadership

Beyond the three strategies identified above, the data reveal three enabling conditions that undergird the effectiveness of religious leaders as educational managers in Narmada Village. The following figure maps these conditions as interconnected pillars of a sustainable community educational management system.



**Figure 1.** Enabling conditions for sustained community-based educational management in Narmada Village

*Source: Authors' analysis based on village documentation (2025)*

**Figure 1** demonstrates that the three enabling conditions do not operate as parallel and independent variables but as mutually constituting pillars of a coherent, if informally organized, educational management infrastructure. Leader legitimacy determines the normative weight carried by educational messages; multi-channel communication competence — spanning formal *musyawarah*, informal bilateral exchanges, and the symbolic stewardship of shared heritage such as Taman Narmada — determines the pedagogical reach and adaptability with which those messages are delivered; and sociocultural institutional memory ensures that the system's educational gains are not contingent on any individual leader's tenure but are embedded in the community's cross-religious kinship structure and collective historical identity. These three conditions together explain why the community-based educational management system in Narmada Village has demonstrated a durability that formal institutional structures often fail to replicate, and why the absence of organizational formalization should not be conflated with the absence of managerial sophistication.

## Discussion

The findings of this study confirm that community-based educational management in Narmada Village operates as a coherent, strategically organized system rather than as an incidental byproduct of cultural tradition. The three strategies identified in the Result section, namely preventive dialogical communication, participatory experiential learning through *gotong royong*, and consensual boundary governance through the *Tri Mandala* framework, constitute recognizable educational management functions that are structurally analogous to those performed by formal educational administrators, despite the complete absence of institutional mandate, organizational hierarchy, or codified accountability mechanisms. This finding reframes the central theoretical question that the study poses: the issue is not whether community-based educational management exists, but why the educational management field has been so slow to recognize, theorize, and learn from it. The discussion that follows situates each major finding against existing literature and draws out the theoretical, empirical, and practical implications that the Narmada case generates for the field.

The preventive dialogical management strategy documented in this study extends the educational leadership literature in a direction that existing scholarship has not adequately theorized. Studies of educational program management have consistently emphasized reactive and remedial functions: administrators respond to identified problems, design interventions after failures occur, and evaluate outcomes against pre-established performance indicators. The *musyawarah* forums convened by *Tuan Guru* and *Parisade* invert this logic entirely. They are anticipatory rather than remedial, preventive rather than corrective, and relational rather than procedural. This anticipatory orientation aligns with (Svensson & von Knorring, 2025; Tan, 2023; Woodier & Thuesen, 2024) distributed leadership framework, which recognizes that leadership functions are performed across multiple actors and sites rather than concentrated in single institutional roles, but it extends that framework by demonstrating that distributed educational leadership can operate without any formal organizational structure and can produce program management outcomes, specifically the sustained prevention of inter-religious conflict, that are measurable, durable, and generation-spanning.

The *gotong royong* sessions documented in this study function as a managed experiential learning environment whose educational logic closely mirrors the framework developed by (Javahery & Bavandi, 2025; et al., 2021; Wijnen-Meijer et al., 2022), in which concrete experience generates reflective observation, which in turn produces abstract conceptualization and active experimentation. Muslim and Hindu residents who participate together in communal labor without any identity-based division are not merely performing a cultural tradition; they are cycling through an experiential learning sequence in which cross-religious solidarity moves from behavioral enactment to internalized value across repeated iterations of the activity. This finding extends Kolb's framework by demonstrating that experiential learning cycles can be facilitated by community leaders operating without pedagogical training, formal curricula, or institutional infrastructure. It also challenges the assumption in the non-formal education literature that experiential learning requires deliberate program design by credentialed educators, showing instead that *Tuan Guru* and *Parisade* produce equivalent pedagogical effects through the sustained facilitation of culturally embedded communal practice.

The consensual boundary governance strategy, most visibly institutionalized in the *Tri Mandala* zoning of Taman Narmada, speaks directly to the educational management literature on curriculum governance and institutional norm transmission. (James et al., 2025; Morrissey, 2025; Silver, 2022) identifies curriculum management as one of the core functions of educational leadership, encompassing decisions about what knowledge, values, and behavioral norms are selected, organized, and transmitted to learners within a given educational community. The findings of this study demonstrate that *Tuan Guru* and *Parisade* perform precisely this function, jointly administering a community curriculum whose content

includes spatial boundary norms, religious scheduling protocols, and mutually negotiated behavioral expectations that govern how religious difference is managed in conditions of proximity. What distinguishes this curriculum from its formal institutional counterpart is not its content or its function but its medium: it is encoded in spatial arrangements, reciprocal practices, and shared heritage rather than in written syllabi, lesson plans, or assessment rubrics, yet it produces demonstrably durable normative outcomes across multiple generations of community members.

The three enabling conditions identified in this study, namely leader legitimacy and authority, multi-channel communication competence, and sociocultural institutional memory, provide a theoretical account of why the community-based educational management system in Narmada Village has sustained its effectiveness across generations without the organizational infrastructure that formal educational management theory typically treats as a prerequisite for institutional continuity. (Bosse, 2022; Guskova & Golubovskaya, 2023; Juliastuti et al., 2023) identify moral authority and communicative competence as foundational dimensions of effective educational leadership, findings that the Narmada case confirms at the community level. The third enabling condition, however, sociocultural institutional memory, extends beyond what the existing leadership literature has theorized. It describes a form of educational management continuity that does not depend on individual leaders, organizational records, or formal succession planning, but is instead embedded in the community's cross-religious kinship structure, shared heritage sites, and intergenerational transmission of coexistence norms. This construct offers the educational management field a new analytical resource for understanding how non-formal educational systems sustain their effectiveness in the absence of the organizational memory mechanisms on which formal institutions rely.

This study makes three specific contributions to educational management scholarship that collectively advance the field's theoretical and practical boundaries. The first contribution is the reconceptualization of educational management as a function rather than a role, demonstrating that *Tuan Guru* and *Parisade* perform genuine educational management work, encompassing program planning, experiential learning facilitation, curriculum governance, and institutional memory transmission, without occupying any formally recognized administrative position. This reconceptualization has direct implications for how educational management researchers define their field's subject matter and for how educational management practitioners understand the range of actors whose work shapes educational outcomes in their communities. The second contribution is the introduction of sociocultural institutional memory as a theoretically generative construct that explains community educational management continuity in contexts where formal organizational infrastructure is absent, a construct with potential applications across the comparative and international educational management literature. The third and most practically consequential contribution is an empirically grounded model of community educational leadership for pluralism that is directly actionable for SDG 4 and SDG 16 implementation: it demonstrates that durable pluralism education does not require expensive institutional infrastructure but does require sustained, legitimate, multi-channel educational leadership that is deeply embedded in the cultural and relational fabric of the community it serves, a finding with significant implications for educational policy in religiously diverse societies across the Global South and beyond.

## CONCLUSION

This study establishes that educational management is most productively understood as a function rather than a role, and that community-based actors without formal institutional standing can exercise that function with a sophistication, durability, and contextual effectiveness that formal educational administration has rarely matched in comparable pluralist settings. The *Tuan Guru* and *Parisade* of Narmada Village do not supplement a formal

pluralism education system; they constitute one, and they have sustained it across generations through the deliberate deployment of preventive program management, participatory experiential learning facilitation, and consensual curriculum governance within a community whose sociocultural institutional memory provides the continuity that formal organizations typically achieve through bureaucratic infrastructure. The theoretical construct of sociocultural institutional memory introduced here, and the reconceptualization of educational management as a function exercised across formal and non-formal boundaries, offer the field analytical tools that extend well beyond the Indonesian context from which they are drawn, with direct relevance for educational policy in religiously diverse societies navigating the SDG 4 and SDG 16 agenda globally.

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