

Beyond Dualism: Hybrid Kiai Leadership and the Rise of One-Roof Islamic Education Governance

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Abstract

The integration of Madrasah Ibtidaiyah (MI) and Islamic boarding schools under one roof presents a new configuration in Islamic education management that no longer separates formal and traditional systems. This study aims to reveal how the hybrid leadership of the kiai, serving as both the boarding school supervisor and the head of the madrasah, shapes a distinctive, layered governance pattern. Using a qualitative approach with an intrinsic case study design at MI Tahfidzul Qur'an and PPATQ Raudlatul Falah Pati, data were collected through observations of 530 students, in-depth interviews with the kiai, administrators, tahfiz teachers, *murabbi*, parents, and students, and the analysis of institutional documents. The findings indicate that the one roof system fosters an integration of authority that is not merely administrative but rooted in spiritual and cultural legitimacy. The management structure operates in a dual yet inseparable pattern, where formal and informal roles mutually reinforce one another. The curriculum is not merged but connected through the continuity of values between classroom learning and dormitory life. The educational environment fosters total control, enabling intensive and sustained character internalization. However, behind this integration, tensions emerge regarding professionalism and the distribution of authority. This study proposes the concept of Hybrid-Integrative Islamic School Governance (HIISG) as a synthesis between charismatic authority and managerial rationality in contemporary Islamic education. This concept expands the global discourse on value-based educational governance models that are both adaptive to tradition and responsive to the demands of modernity.

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INTRODUCTION

In the global landscape of contemporary education, the integration of formal education systems and values-based education has emerged as a strategic issue of growing prominence (Ahmad, 2012; Karisma & Abdurakhman, 2021; Zainal et al., 2022). This transformation is driven not only by demands for institutional efficiency but also by the urgent need to provide holistic education, one that sharpens cognitive abilities and shapes students' character, spirituality, and psychosocial well-being (Mahmoudi et al., 2012; Miller, 2007, 2023). Various recent studies indicate that the fragmentation between academic education and values education is one of the root causes of the global character crisis (Biesta, 2020; OECD, 2021). In this context, an integrative model

that combines formal learning with the cultivation of daily life is gaining widespread attention as a promising alternative (Hefner, 2022, 2023; Poerwanti & Marmoah, 2021). Education is no longer viewed as merely a classroom activity but as a living ecosystem that unfolds continuously.

In the realm of Islamic education, this issue of integration has a more complex dimension. Historically, there has been a fairly clear dichotomy between madrasahs, which represent standardized formal education, and pesantren, which emphasize the transmission of values, etiquette, and spirituality. The literature in the field of Islamic education has thus far tended to focus on the modernization of madrasahs, curriculum reform in pesantren, or partial institutional transformation (Azra, 2018; Idris, 2020; Lukens-Bull, 2010). Scholars' primary focus has generally revolved around how these two systems adapt to modernity, yet within separate frameworks. Consequently, studies examining the integration of both as a unified management system remain relatively limited.

Several important studies have attempted to bridge this gap. Hefner's (2020) study highlights the role of Islamic schools in shaping religious identity amidst social change. Tan (2014) examines Islamic educational reform in a global context, emphasizing policy and curriculum aspects. Meanwhile, Isbah (2020) and Taufikin (2021) explore the dynamics of pesantren in responding to modernity through institutional adaptation. On the other hand, Lukens-Bull (2010) positions the pesantren as a distinctive space for moral formation. Nevertheless, these studies generally still view madrasahs and pesantren as standalone entities, or at most as having limited interaction. Existing studies predominantly examine institutional transformation and curriculum reform separately, while paying limited attention to the lived integration of management, authority, and daily practices within a unified system.

Nevertheless, there is a significant gap that has not been empirically addressed in depth. The integration of madrasahs and pesantren under one roof, particularly in configurations where the kiai serves as both spiritual leader and head of a formal institution, presents complexities that have not been adequately explained. However, empirical studies exploring how dual leadership structures operate within integrated Islamic educational institutions remain limited. Little is known about how authority is negotiated, distributed, and enacted in everyday practices within such hybrid systems. Previous research has not sufficiently addressed how formal managerial rationality and charismatic-religious authority coexist, overlap, or even conflict within a single institutional framework. Furthermore, the micro-context that captures the lives of santri in their entirety, from the classroom to the dormitory, is still rarely used as a locus for in-depth analysis.

Building on this gap, this study aims to examine in depth how integrated Islamic education is managed in practice, focusing on leadership integration, institutional systems, and students' lives. More specifically, this study poses the following questions: (1) how do the structure and leadership practices of the kiai as a dual figure shape institutional governance, (2) how is the integration between the madrasah and pesantren systems implemented in daily life, and (3) how does the one-roof environment influence the formation of students' character and discipline. This study employs a qualitative approach with an intrinsic case study design to capture these dynamics in depth and context.

This study contributes on multiple levels simultaneously. Theoretically, it offers

the concept of Hybrid Integrative Islamic School Governance as a new framework for understanding Islamic educational governance, combining charismatic authority and administrative rationality. Empirically, it presents rich field data from the context of one-roof Islamic educational institutions—a setting rarely explored in depth in the international literature. Methodologically, this study demonstrates the strength of the case study approach in capturing the complexity of educational practices that cannot be reduced to separate variables. Furthermore, socially, this study offers critical reflections for the development of an Islamic education model that is not only academically effective but also robust in character formation and the cultivation of life values.

RESEARCHS METHOD

This study employs a qualitative approach with an intrinsic case study design to examine Islamic educational management practices within the one-roof model thoroughly (Creswell & Creswell, 2022; de Vries, 2020). This design was chosen because it can capture the complexity of relationships among actors, structures, and values that cannot be reduced to separate variables (Yin, 2014). The intrinsic case study allows researchers to understand phenomena contextually, especially when the boundaries between the formal system (madrasah) and the cultural-spiritual system (pesantren) become fluid and intertwined. Epistemologically, this study is grounded in a constructivist paradigm that views reality as socially constructed through daily interactions (Creswell & Poth, 2017). This approach aligns with the research objective, which goes beyond merely describing management structures to understanding how the meanings of leadership, authority, and system integration are shaped and implemented in practice.

Research Setting and Context

This study was conducted at MI Tahfidzul Qur'an and the Pondok Pesantren Anak Tahfidzul Qur'an (PPATQ) Raudlatul Falah in Pati, Central Java. These two institutions operate within a single institutional system under the unified leadership of a kiai who also serves as the head of the madrasah. This configuration makes the research location a concrete representation of a one-roof Islamic education model that integrates formal and non-formal systems into a single educational ecosystem. Institutionally, the madrasah manages formal learning with an organizational structure that includes a principal, vice principal, subject teachers, homeroom teachers, and evening tutors. Meanwhile, the pesantren manages the students' lives through the kiai, pesantren administrators, tahfiz instructors, and murabbi who are responsible for 24-hour supervision. This location was selected purposefully because it demonstrates a high degree of integration between academic learning and character development rooted in dormitory life.

Participants and Data Sources

Research participants were selected using purposive sampling, with consideration given to their direct involvement in the management system and student life. Key informants included 1 kiai as the central leader, 2 boarding school administrators, 1 tahfiz teacher, 2 murabbi, 5 parents of students, and 10 students. This selection aimed to capture diverse perspectives, ranging from policymakers to the direct recipients of educational practices. In addition to interviews, data were obtained

through observations of 530 students in the one-roof system. These observations served not only as a supplement but as a primary data source for understanding the dynamics of students' daily lives within the context of system integration. Additional data sources included institutional documents, such as organizational structures, activity schedules, and the curriculum.

Data Collection Procedures

Data collection was conducted through three main techniques (Bowen, 2009; Knott et al., 2022; Ponticell et al., 2018): participatory observation, in-depth interviews, and document analysis. Observations were conducted directly within the students' daily lives, covering formal learning activities, Quran memorization (tahfiz) sessions, and interactions within the dormitory. This approach allowed researchers to capture real-world practices that are often not revealed in interviews. Interviews were conducted in a semi-structured manner using a guide designed based on the research focus, covering leadership, system integration, and character building. Interviews were conducted flexibly to allow space for participants' experiential narratives. The research duration spanned several months to ensure the depth and consistency of the data. A document analysis was conducted on various institutional records to understand how the system integration was formally designed. These documents served as a benchmark against the practices observed in the field.

Data Analysis

Data were analyzed using thematic analysis techniques conducted in stages: coding, categorization, and interpretation (Braun & Clarke, 2019; Nowell et al., 2017; Squires, 2023). The initial stage involved open coding to identify units of meaning from the raw data. Next, axial coding was used to link categories with conceptual relationships. The final stage, selective coding, yielded key themes representing patterns of hybridity in educational management. The analysis was conducted iteratively by continuously comparing data across sources to identify consistency and variations in meaning. This approach allows findings to emerge inductively from the data, rather than being imposed by a pre-existing theoretical framework.

Trustworthiness

Data validity is ensured through four main criteria: credibility, transferability, dependability, and confirmability (Denzin & Lincoln, 2011). Credibility is strengthened through source triangulation (kiai, teachers, murabbi, students, and parents) and methodological triangulation (observation, interviews, and documentation). Member checking is conducted by confirming preliminary findings with several key informants.

Transferability is achieved through a thick description of the context, allowing readers to assess the relevance of the findings in other contexts. Dependability is maintained through systematic documentation of the research process. At the same time, confirmability is ensured by maintaining an audit trail to confirm that findings stem from the data rather than researcher bias.

Ethical Considerations

This study was conducted in accordance with research ethics principles. All participants provided informed consent before the interviews. Participant identities

were protected through anonymity and data confidentiality. Additionally, this study ensured that no harmful interventions were conducted on participants, particularly given that the research subjects included children.

Limitations

This study has limitations due to its case study design, which is focused on a single location, so the findings are not intended to be broadly generalized. Furthermore, reliance on qualitative data introduces interpretive subjectivity, though this has been minimized through triangulation. Nevertheless, these limitations open the door to further research to test the findings in broader contexts and with different approaches.

RESULT AND DISCUSSION

Result

This section presents empirical findings derived from direct engagement with the reality of integrated education at MI Tahfidzul Qur’an and PPATQ Raudlatul Falah Pati. The findings are not merely presented as descriptions but as the result of an in-depth analysis of the practices, relationships, and meanings embedded within them. In general, the research results indicate that the integration of madrasahs and pesantrens does not end at administrative unification but forms a hybrid management model that operates through authority, values, and daily practices.

Leadership Integration: The Kiai as the Center of Dual Authority

The first finding indicates that leadership within the one-roof system is not fragmented but centered on the figure of the kiai, who holds a dual role as both the head of the pesantren and the principal of the madrasah. This position is not merely structural but also symbolic and cultural. The kiai does not merely lead but serves as the source of value legitimacy that binds the entire system.

Table 1. Integration of Kiai Leadership

Theme	Data Source	Frequency	Quotation / Interpretation Empirical Finding
Single Authority	Interviews (Religious Leaders, Administrators, Teachers)	High	“All major decisions ultimately go back to the kiai” Leadership is centralized and charismatic
Dual-role leadership	Interviews (Teachers, Murabbi)	High	“The kiai is not only a mentor, but also our spiritual authority principal” Integration of formal and spiritual authority
Value-based compliance	Observation	Very high	Students and teachers follow instructions without resistance Legitimacy is not only structural but also moral

Informal coordination	Documentation & Observation	Moderate	Not all policies are formally written	The system operates through cultural communication
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“Single authority” should not be interpreted merely as the centralization of power in an administrative sense. The assertion that all major decisions ultimately rest with the kiai actually indicates a form of authority that is relational and symbolic. Centralization here does not create an impression of oppressive domination, but rather provides a shared point of reference that maintains the direction and stability of the institution’s values. While in Max Weber’s framework, rational-legal authority rests on formal procedures, in this context, legitimacy is rooted in collective trust in the kiai’s integrity and moral capacity. Decisions are accepted not out of structural obligation but because they align with shared values. In practice, this creates both decision-making efficiency and strong internal cohesion, but it also implies a high degree of dependence on the central figure.

In the finding of “dual-role leadership,” the meaning that emerges goes beyond mere dual roles. The statement that the kiai functions simultaneously as the head of the pesantren and the principal of the madrasah indicates the merging of two domains of authority that are usually separate: spiritual and administrative. In many configurations of Islamic education, these two spheres operate in parallel with fairly distinct boundaries. However, in this one-roof system, those boundaries become fluid. The kiai is not only a guardian of values but also a key actor in managerial decision-making. This integration produces a strong coherence between spiritual vision and operational policy, thereby preventing the authority conflicts that often arise in conventional dual-leadership models. On the other hand, this situation demands complex leadership capabilities, as the kiai must navigate two distinct logics simultaneously: the normative logic of values and the managerial logic of effectiveness.

“Value-based compliance” reveals a deeper dimension than mere discipline. Compliance that appears without resistance indicates that control mechanisms have ceased to be external and have been internalized within the individual. From Pierre Bourdieu’s perspective, this can be understood as the formation of habitus, in which values and norms are not perceived as external pressures but as part of the structure of consciousness that guides action. Such compliance is far more stable than formal rule-based discipline, as it does not rely on constant supervision. Students and teachers follow the rules not out of fear of punishment, but because they feel aligned with the values they hold dear. Thus, the legitimacy of leadership is not merely structural in nature but has become a moral authority collectively internalized.

Meanwhile, “informal coordination” indicates that the management system in this context does not rely entirely on documented administrative mechanisms. The absence of some policies in written form does not signify a weak system, but rather highlights the strong role of cultural communication as a medium of coordination. In value-based organizations such as pesantren, clarity does not always need to be articulated in formal documents; it exists in relationships, customs, and shared understanding. This flexibility enables a faster response to on-the-ground dynamics without being hindered by rigid procedures. Coordination occurs through relational closeness and trust, so that organizational culture functions as an effective unwritten

rule. Within this framework, the system's stability is supported by the strength of living values rather than by mere formal regulations.

When these four findings are considered together, it becomes evident that the emerging leadership model operates within a space that the traditional-modern dichotomy cannot fully explain. Centralization exists but is rooted in trust; role duality emerges yet yields a unified direction; discipline is established through internalization; and the system functions yet is supported by culture. Authority is not merely obeyed because of structure, but because of the meaning attached to the figure of the leader. In this context, the kiai's leadership is no longer merely an administrative position but becomes an epistemological axis that unites structure, values, and practices into a living unity.

System Integration: Synchronization of Madrasah and Pesantren

The second finding shows that integration is not achieved through the merging of systems, but rather through a seamless synchronization between the formal curriculum and pesantren education. The two systems operate side by side, yet reinforce one another in the goal of character development.

Table 2. Synchronization of Pesantren and Madrasah

Theme	Data Source	Frequency	Quotation / Empirical Finding	Interpretation
Parallel Curriculum	Interviews (Teachers, Religious Instructors)	High	"School in the morning, Quran memorization at night"	The systems are not merged but placed side by side
Integration of values	Observation	Very high	Consistent discipline in the classroom and dormitory	Continuity of values is key
The role of the murabbi	Interview (Murabbi)	High	"We accompany the students throughout the day"	Learning extends to daily life
Structured schedule	Documentation	High	A packed and repetitive daily schedule	System supports habit formation

"parallel curriculum" indicates that integration within a one-roof system is not achieved through total merging but rather through structured, complementary juxtaposition. The phrase "school in the morning, tahfidz at night" reflects the existence of two learning streams running simultaneously without negating one another. The formal curriculum maintains its academic standards, while the pesantren curriculum fills the spiritual and memorization dimensions. This pattern indicates that integration is not always synonymous with unification, but can also take the form of harmonious coexistence.

Regarding "value integration," observations show that discipline does not end as a rule in the classroom but continues consistently in dormitory life. This continuity is key, as values do not fragment in context. Students do not face differing behavioral standards between the learning and living environments. Within this framework, values serve as a common thread connecting all activities, ensuring that character education is not episodic but continuous.

The role of the murabbi reinforces this integrative dimension. The fact that they

accompany students throughout the day indicates that the educational process extends beyond the formal institution. Murabbi do not merely function as supervisors but as mediators of values, bridging the gap between the curriculum and daily life. Their presence ensures that every activity, even the simplest, remains within the orbit of education. Thus, learning is no longer bound to specific times and places but is embedded in daily life.

Meanwhile, the “structured schedule” indicates that the system integration is also supported by a disciplined, repetitive time design. The dense pattern of activities is not merely a technical arrangement but a habit-forming strategy. The repetition of activities establishes a stable rhythm of life, allowing values and behaviors to be gradually internalized. These findings collectively confirm that system integration operates through concrete, repeated, and consistent practices, not merely through conceptual designs on paper.

Total Environment: Character Formation Based on 24-Hour Living

The third finding reveals that the one-roof system creates a total educational environment that intensively shapes character. The students’ lives are not separated into learning and living; rather, they form a single, continuous whole.

Table 3. 24-Hour Character Environment

Theme	Data Source	Frequency	Quotation / Empirical Finding	Interpretation
High discipline	Observation	Very high	Students follow the schedule with few violations	The environment fosters a culture of discipline
24-hour supervision	Interview (Murabbi)	High	“We are with the students all the time”	Continuous supervision
Internalization of values	Interviews (Students, Parents)	High	“The child has changed more after boarding school”	Values instilled through repeated practice
Minimal deviation	Documentation	Low	Relatively few violations	An effective system of social control

“High discipline” indicates that students’ adherence to the schedule does not stem solely from external pressure, but rather from an environment that gradually shapes habitual patterns. When students participate in activities with few violations, it signifies that discipline has become an accepted part of their routine rather than merely a rule to be followed. From Pierre Bourdieu’s perspective, this condition indicates the formation of a disciplinary habitus, where regular actions emerge reflexively because they are embedded within the structure of consciousness.

Regarding the “24-hour supervision” aspect, the murabbi’s statement that they are always with the students indicates that supervision is not incidental but continuous and integrated into daily life. This control functions not only as a surveillance mechanism but also as a mentoring process that maintains the consistency of values in every activity. The murabbi’s presence creates a space for intense interaction, so that every moment becomes an educational opportunity. Thus, control is not interpreted as a restriction, but rather as a form of continuous pedagogical engagement.

Meanwhile, “value internalization” is reflected in students' and parents'

acknowledgment of behavioral changes following life at the pesantren. This change does not occur instantly but through repeated and consistent practice. Values are not merely conveyed verbally but are brought to life in daily routines, gradually becoming part of one's identity. This process demonstrates that effective character development does not depend on instructions but on continuous life experiences.

The finding of "minimal deviation" indicates that the low rate of violations is not merely the result of strict supervision, but of a system capable of effectively internalizing norms. Social control no longer relies on formal sanctions but on the collective consciousness that has been formed. Overall, this one-roof environment functions as a total, non-fragmented educational space where values are not taught as concepts but are brought to life in daily life, resulting in deeper character development compared to non-boarding models.

Discussion

The findings of this study reveal that the one-roof Islamic education model does not merely present administrative integration between madrasahs and pesantren, but rather forms a new configuration that is hybrid, dynamic, and continuously negotiated in daily practice. Leadership integration centered on the kiai, the synchronization of formal and non-formal learning systems, and the creation of a total educational environment constitute the three main interconnected nodes. These three elements do not stand alone but function as a fluid system, shaping a management pattern that defies explanation through classical dichotomous approaches.

Theoretically, these findings can be understood through the lens of institutional hybridity, which positions organizations as arenas where various institutional logics converge (Battilana & Dorado, 2010; Battilana & Lee, 2014; Skelcher & Smith, 2015). In this context, the madrasah represents a rational-bureaucratic logic, while the pesantren embodies a traditional-charismatic logic. Interestingly, this study reveals that these two logics do not negate one another but intertwine in fluid practice. The leadership of the Kiai, as a dual figure, serves as the meeting point, enabling integration without losing legitimacy in either domain.

From a classical perspective, this phenomenon recalls the typology of authority proposed by Max Weber, particularly the convergence of charismatic and rational-legal authority (Brown, 2018; Weber, 1978); however, unlike Weber's assumption, which tends to view them as distinct forms, these findings instead reveal an operational synthesis where charisma does not negate rationality but rather enhances its effectiveness. Obedience does not stem solely from formal structures but from the internalization of values inherent in the leader's figure.

Furthermore, within Pierre Bourdieu's framework, this integration can be interpreted as the formation of a new habitus through the continuous reproduction of practices (Bourdieu, 1986; Medvetz & Sallaz, 2018; Mohseni, 2022). The residential environment creates a relatively closed social space where values, discipline, and norms are intensively reproduced. The santri's habitus is formed not solely through formal instruction, but through repeated and consistent life experiences. This explains why character formation within this system tends to be stronger compared to fragmented educational models.

Compared to previous research, these findings both expand upon and correct several established assumptions. Hefner's (2022) study emphasizes the role of Islamic

schools in shaping religious identity, though still within the framework of formal institutions. Tan (2014), Abu Bakar (2017) and Hashim & jemali (2017) examine Islamic educational reform from the perspectives of policy and curriculum, while Isbah (2020), Budiharso & Suharto (2022), and Roqib (2021) highlight pesantren’s adaptation to modernity. Lukens-Bull (2010), Putro et al., (2019), and Sadiah (2022) position the pesantren as a distinctive space for moral formation. This study goes a step further by demonstrating that when madrasahs and pesantren are no longer stand-alone but integrated into a single system, what emerges is not merely collaboration but a simultaneous transformation of structures and practices.

The most striking difference lies at the level of practice. Previous research tends to stop at the level of design or policy, while these findings demonstrate how integration operates in daily life, from the classroom to the students’ dormitories. Thus, this study fills a critical gap in the literature, which has historically paid insufficient attention to the lived-experience dimension in integrated Islamic education.

Through a synthesis of empirical findings and theoretical dialogue, this study proposes a new conceptual framework called Hybrid-Integrative Islamic School Governance (HIISG). This model can be understood as a governance system that combines four main elements: (1) dual authority that integrates spiritual and administrative leadership, (2) a coexistence system that allows formal and diniyah curricula to run side by side, (3) a total value environment that shapes character through 24-hour life control, and (4) value-based governance that makes values the operational foundation of management.

Table 4. The Concept of Hybrid-Integrative Islamic School Governance

Dimension	Empirical Findings	Theoretical Synthesis
Leadership	The kiai as the center of authority	Dual authority (formal–spiritual)
System	Parallel and integrated curriculum	Coexistence system
Environment	Total control over students' lives	Total value environment
Practice	Integration of values into daily life	Value-based governance

In the dimension of leadership, the finding that the kiai serves as the center of authority underscores the presence of a dual authority that is not separate but rather integrated between the formal and spiritual realms. The kiai not only performs administrative functions as the head of the madrasah but also holds moral legitimacy as the caretaker of the pesantren. This integration yields leadership that is not merely structurally effective but also culturally binding, ensuring that policy direction and values align along a consistent trajectory.

At the systemic level, the existence of an integrated parallel curriculum indicates the formation of a coexistence system in which two educational systems operate side by side without negating one another. The formal and diniyah curricula are not merged but aligned through the continuity of their objectives. This demonstrates that integration need not be homogeneous but can manifest as functional harmony.

The environmental dimension reveals total control over the students’ lives, forming a total value environment. This environment not only regulates activities but also instills values through repeated life experiences. Daily life becomes the primary medium for character education, ensuring that values do not remain merely at the conceptual level.

Meanwhile, the practice dimension shows that integrating values into daily life

leads to value-based governance, in which institutional management is grounded in lived values rather than merely enforced rules. The synthesis of all these dimensions forms the HIISG model, which affirms that the success of the one-roof system lies in the ability to unify structure, values, and practice into a living unity. As shown in Figure 1 below.

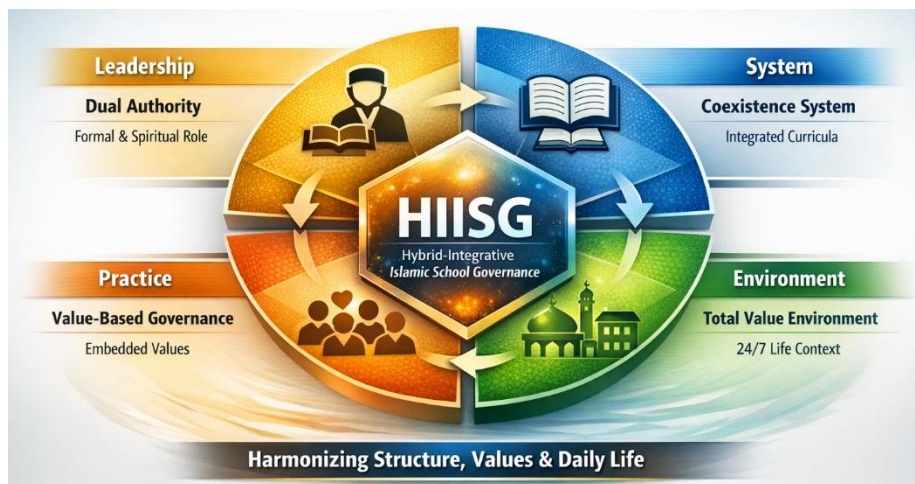


Figure 1. Hybrid-Integrative Islamic School Governance (HIISG)

The HIISG model not only explains the observed phenomena but also offers a new analytical framework in the study of Islamic education. Unlike previous approaches that tended to be normative or partial, this model is integrative and practice-based. It does not separate structure from culture, or policy from experience, but views both as parts of a single, mutually shaping unity. Practically, these findings have important implications for administrators of Islamic educational institutions. First, institutional integration must be supported by leadership possessing dual legitimacy, formal and cultural. Without this, integration risks becoming merely administrative. Second, the success of the one-roof system depends heavily on the consistency of the values embodied in every aspect of students' lives. This means that the curriculum is not enough to be designed on paper but must be brought to life in daily practice. Third, the role of actors such as the murabbi becomes crucial as a bridge between the system and the students' lived experiences.

However, this study also acknowledges its limitations. The focus on a single case means these findings are not intended for broad generalization. Additionally, the qualitative approach opens the possibility of interpretive subjectivity, although this has been minimized through triangulation. Therefore, future research could expand the context by involving more institutions or using a quantitative approach to test the HIISG model more broadly. Moving forward, studies on Islamic education need to move beyond the old dichotomy between tradition and modernity. These findings suggest that the two need not be pitted against each other but can be synthesized into a new, more adaptive form. It is within this space that Islamic education rediscovers its relevance, not merely as a system for transmitting knowledge, but as a space for the holistic formation of the human person.

CONCLUSION

This study confirms that integrating Madrasah Ibtidaiyah and Islamic boarding schools under one roof is not merely an institutional strategy but a fundamental transformation in how Islamic education is conducted and understood. Key findings indicate that the success of this system rests on organically managed hybridity, particularly through the leadership of religious scholars who blend spiritual and administrative authority, the synchronization of the curriculum, which is not merged but harmonized, and a holistic educational environment that enables the continuous internalization of values. From this point, this study introduces the concept of Hybrid-Integrative Islamic School Governance (HIISG) as a new framework explaining how structure, values, and practices can coalesce into a living educational system. This novelty lies not only in institutional integration but in the system's ability to shape students' habitus through the continuity of learning experiences and daily life.

The implications of these findings extend to two domains simultaneously. In practice, the management of Islamic education requires an approach that avoids being trapped in the formal-nonformal dichotomy and instead dares to design a unified, value-based ecosystem. Leadership is key, not only in administrative functions but in providing the moral legitimacy capable of driving the entire system. Theoretically, this study enriches the body of Islamic education research by offering the HIISG model as an alternative analytical framework for value-based governance. However, this study has limitations due to its single context focus and qualitative approach, which are not intended for broad generalization. Therefore, future research needs to test this model in various institutional contexts and employ quantitative or mixed-method approaches to strengthen external validity. Thus, this study not only fills a gap in the literature but also opens new pathways for exploring Islamic education that is more integrative, adaptive, and relevant to the challenges of the times.

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