# The Demands of Madrasah Management Transformation

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# The Demands of Madrasah Management Transformation: Strategies to Realize Quality Madrasas Climate

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**ABSTRACT**

This study aims to determine the madrasas management strategy to create a quality madrasas climate to improve the quality of Islamic education amid madrasas competition in Indonesia. The research method used is mixed methods *(mixed method)* namely by combining quantitative data as well as qualitative data. Quantitative data is in the form of a percentage of the application of the madrasas climate. Qualitative data is in the form of descriptions of respondents' opinions about the use of the madrasash climate. The respondents in this study were madrasas heads, educators, and employees in the madrasash environment, totaling 68 respondents. These respondents came from 7 provinces in Indonesia and were randomly selected based on the area *(cluster random sampling)*. Researchers analyzed quantitative data from the results of the questionnaire descriptively. While the qualitative data analysis was analyzed using the Miles & Huberman model. The results of this study indicate that the strategy for realizing a quality madrasash climate is that 89.7% of madrasashs implement this madrasash climate strategy aimed at improving the quality of educational services. 83.8% of madrasas have their own characteristics in forming a positive madrasas climate such as creating an Islamic culture, training, developing students' interests and talents, and emphasizing character education. This strategy is made based on the power of the head of the madrasas which is assisted by educators, employees, and students properly. This is indicated by the successive percentages of 92%, 92.6%, and 85.3%. The findings of this study describe that the formation of a positive madrasas climate does not give up the values of religious moderation as an effort for madrasas to provide an understanding of moderation education for students during pluralism in Indonesia.

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## 1. INTRODUCTION

Education in madrasas is an issue that is always interesting to discuss. This is because madrasas are a formal education system in Indonesia that consists of various elements that form a unified whole ('Ulyan, Purwanto, & Basit, 2021). In madrasas, there are various kinds of social systems that develop from a group of people who interact with each other according to certain patterns and goals that influence each other and are influenced by their environment so that they shape behavior from the results of individual relationships with individuals and with their environment. Madrasas can be viewed from two approaches, namely a static approach which is a container or place for people to gather in an organizational structure (Mashar et al., 2021), and a dynamic approach which is a harmonious cooperative relationship between members to achieve common goals. Interactions that occur in educational institutions such as madrasas are an indication of a relationship between a person and others within the scope of Islamic education (Ismail, Taufik, & Aziz, 2020).

Interactions that can create harmonious relationships and create humane social conditions in madrasas require a good working climate. The madrasas climate plays an important role in the educational process because it shows the atmosphere of life and interactions in the madrasas (Tambak, Humairoh, Noer, & Ahmad, 2020). Not only that, but the climate also describes culture, traditions, and the way personnel act in madrasas, both for teachers, students, and teaching staff (Ningsih & Jha, 2021). Madrasas climate can be translated as the overall attitude of teachers in madrasas, especially those related to their health and satisfaction with the profession they are currently doing. While the work climate according to Prati et al., is a reciprocal relationship between personal, social, and cultural factors that influence individual and group attitudes in the madrasash environment which are reflected in the atmosphere of a harmonious and conducive cooperative relationship between the principal and educators, between fellow educators, and between educators and madrasash employees (Prati, Albanesi, & Pietrantoni, 2017), all of these components must establish positive relationships with students so that educational goals are achieved properly.

The positive climate in madrasas contributes to the quality of teacher performance in madrasash institutions which can be in the form of a physical and non-physical work climate. Teacher performance is an illustration of the quality of work owned by the teacher and is manifested through the mastery and application of teacher competence (Stronge, 2018). Teacher performance has certain specifications that can be seen and measured based on specifications or competency criteria that must be owned by every teacher. One of the factors used to measure the success of education in schools is teacher performance because the teacher is one of the educational implementers who plays an important role in educational institutions (Kim, Jörg, & Klassen, 2019). But in fact, it is not uncommon to find teachers who lack enthusiasm in carrying out their duties, both in terms of planning lessons, implementing learning, and evaluating learning which will certainly have an impact on the lack of success of the goals to be achieved (Farinde-Wu, Glover, & Williams, 2017).

The negative climate embedded in madrasas manifests itself in forms of association that are competitive, contradictory, jealous, oppositional, indifferent, individualistic, and selfish. A negative climate can reduce teacher work productivity (Berkowitz, Moore, Astor, & Benbenishty, 2017). The negative madrasas climate creates uncertainty for students in the various educational facilities they should receive, such as excellent service, learning quality, conducive learning environment, humanist learning process, etc. This is in line with the educational conditions that students want that the process of creating a madrasas climate by students begins with a conducive atmosphere of madrasas security (Umar, Setyosari, Kamdi, & Sulton, 2021), implementation of good discipline in madrasas, a teaching and learning atmosphere that supports students' enthusiasm for learning, a good atmosphere of relations between students and students and the relationship between teachers and students, as well as a clean and comfortable madrasash environment for learning (Kusnawawati, 2022).

In fact, the study of school climate has invited a wide range of public opinion. This can be observed from several research studies by scholars, experts, practitioners, and researchers who wish to explore this theme. As the results of Wang et al.'s research show that a positive school climate is less likely to do

cyberbullying and being a victim of bullying because the moral identity of fellow students at school moderates the direct and indirect relationship between school climate and action cyberbullying (Wang, Zhao, Yang, & Lei, 2021). Research from E & M describes that the school climate during the Covid-19 pandemic will be well-formed if the principal and the managerial team are able to collaborate well, and teacher performance factors also have a positive impact on a quality school climate (E & M, 2021). Research by Daily et al., also claims that a positive school climate has been shown to reduce absenteeism and increase student academic success (Daily et al., 2020).

However, research on madrasash climate has hardly been found explicitly in recent years. Madrasas climate studies are a crucial topic that must be discussed because educators and managerial teams of Islamic education institutions need a lot of supporting literature as a reference in creating a good madrasas climate. Based on this, this study aims to determine the madrasas management strategy to create a quality madrasas climate as a formal educational institution in Indonesia to realize the quality of Islamic education during modern education. The results of this study are expected to become an integral frame for educators, teaching staff, and the madrasas managerial team in formulating a positive and quality madrasas climate so that the goals of Islamic education can be achieved properly.

## 2. METHODS

### *2.1 Research Design and Participants*

This study used a mixed methods approach *(mixed method)*. Namely by integrating or combining two types of data; quantitative and qualitative. This is done to obtain more comprehensive data. Quantitative data were collected from respondents who applied the madrasas climate to realize madrasas quality. Then, the qualitative data describes the shape of the madrasas climate that is applied to each madrasas. The population of this study is the head of the madrasas, teachers, and other staff in the madrasas environment. The sample in this study was taken randomly based on the area (*cluster random sampling*) that is stakeholder from each related institution totaling 68 respondents from 7 provinces in Indonesia. East Java Province totaled 24 respondents from 24 institutions, Central Java 12 institutions, West Java 8, DKI Jakarta 10, Riau 6, West Nusa Tenggara 2, and Banten 6 institutions. Data collection was carried out from January to March 2023.

### *2.2 Research Instrument*

Quantitative data was obtained from a questionnaire distributed by Google Forms. In contrast, qualitative data were collected from informants via telephone interviews and WhatsApp social media because they were quite far apart. The statements from the questionnaire developed regarding the strategy for creating a quality madrasash climate are as follows:

Table 1: Statement of research instruments

| Statement | Yes | Sometimes | No |
|---|---|---|---|
| Managing the madrasash climate to improve the quality of education services in the modern era of progress. | | | |
| The strategy of cultivating religion in madrasas is by using power or through people's *power* | | | |
| Madrasas climate management is adjusted to the characteristics of madrasas and the demands of global developments. | | | |
| The principal of the madrasas has a role with all his power which is very dominant in making changes | | | |
| Educators play an active role in creating a humanist madrasas climate. | | | |

| | | | |
|---|---|---|---|
| Students participate in creating a madrasas climate | | | |
| Forms of madrasash climate and culture include:<br>a. Congregational prayer<br>b. Pray together<br>c. Dress decently<br>d. Reciting al-Quran<br>e. 3S Culture (smile, greet, greet)<br>f. Extracurricular<br>g. Technology and information strengthening | | | |
| Incorporate religious values in every student activity | | | |
| Madrasash climate management applies moderate Islamic values and understanding concepts. | | | |

### *2.3 Data Analysis*

Researchers analyzed quantitative data from the results of the questionnaire descriptively. Meanwhile, qualitative data analysis was analyzed using the (Miles & Huberman, 1994) model. *First,* the researcher collected data based on the random distribution of respondents to 68 respondents from various madrasas. *Second,* researchers classify data based on research problems that have been determined. *Third,* the researcher presents the data according to the specified research problem. *Fourth,* researchers draw conclusions descriptively from the findings of the research. Based on the findings, the research analysis focused on applying the madrasash climate to improve the quality of madrasas. The data is critically examined using these four stages.

## 3. FINDINGS AND DISCUSSION

### *3.1. Madrasash Climate Strategy to Improve the Quality of Education*

Madrasash climate is a series of work environment characteristics that are assessed directly or indirectly by madrasash members as a major force in influencing their behavior. The formation of the madrasas climate is based on a form for madrasas to achieve the goals desired by madrasas (Anwar, Jufri, & Muhaimi, 2019). In this study, researchers found data that the madrasash environment implemented several behaviors that were expected to form a quality environment or climate in the Covid-19 pandemic situation based on the madrasash motto, vision, and mission. The data obtained by researchers in this study are as follows:




Figure 1: Madrasash Climate Strategy to Improve the Quality of Madrasas

Today, efforts to improve the quality of education continue to be carried out by various parties to develop human resources and develop national character. Improving the quality of education is a

development target in the field of national education and madrasash (Shaturaev, 2021). In improving the quality of education, one thing that can be done by various institutions including madrasas is to create a good madrasas climate (Susanto, 2022). Based on the data obtained, 89.7% of the sample in this study madrasas implemented and created a madrasash climate to improve the quality of education services. However, sometimes the madrasas climate is also not well-formed for some madrasas, where as many as 10.3% of madrasas have not created a madrasas climate for improving the quality of education. The application of this madrasas climate is a characteristic that is implemented and managed by each madrasas. The purpose of implementing this madrasas climate is to return to each madrasash. Some respondents are as follows:

*"The formation of the madrasas climate is returned to the process of managing the institution. Each institution has a different end goal and different expectations for its environment. However, the overall goal of forming a climate for madrasas is to make madrasas behave religiously in accordance with Islamic religious law" (HR, Interview, 2022)*

*"The formation of a madrasas climate focuses a lot on the achievement of student learning outcomes. From a good madrasash climate, it is hoped will produce students who behave religiously and have character education as the demands of global development must be accompanied by changes in character" (AW, Interview, 2022)*

*"Madrasas are more synonymous with Islam. However, many madrasas also focus on shaping modern societal behavior, without eliminating Islamic values. This happens because madrasas also adapt to the very massive developments of the times. If madrasas do not adapt, then Islamic education in madrasas will be left behind" (SD, Interview, 2022)*

That is, based on some of the opinions above, the formation of a positive madrasas climate aims to improve the quality of education for these madrasas. The formation of the madrasas climate is also adapted to global demands and developments (Jazeel, 2020). This means that the characteristics of each madrasas are prioritized and adapted to the needs of students in the future. Based on Tonich's research, values, norms, and behavior are still superior topics that must be prioritized in every madrasash (Tonich, 2021). Apart from that, Huda et al said that the learning environment and education system adopted also affect the learning process and the quality of student learning outcomes (Huda, Tsani, Syazali, Umam, & Jermsittiparsert, 2020). As for the data obtained, 83.8% of the respondents said their madrasas applied a madrasas climate that was adapted to the global needs of students. However, only 14.7% of the madrasas in this study were still rigid in implementing the madrasas climate according to the times and choosing conventional traditions.

The madrasas head has a very important role to create a positive madrasas climate. To create a change and a quality environment, various strategies, and active roles can be controlled by the head of the madrasash. As much as 92% of the sample said that the madrasash principal had control over the formation of the madrasas climate. Where the important role and power of the madrasas head can make decisions and agreements to make the madrasas climate well realized (Susanto, 2022). Based on Shulhan's opinion, several characteristics of the madrasas climate are that the head of the madrasas tries to improve the madrasas, quality, and supervision are carried out by the head of the madrasas (Shulhan, 2018). The madrasas head is always guided by the regulations that have been made, and the school principal acts for the progress of the madrasas and develops the madrasas organization (Devi & Subiyantoro, 2021)). However, 8% of the respondents stated that the head of the madrasas did not have a dominant important role in making changes, in fact, the big changes were made by religious teachers. The statement is based on the following opinions:

*"It is true that ideally, the head of the madrasas has an important role in making major changes to the institution because he has the authority to decide every policy that will be implemented. However, the reality on the ground*

*is that teachers have a more role in creating big changes in madrasas, especially religious teachers" (PWR, Interview, 2022)*

This statement describes that religious education teachers have many roles in shaping a good madrasash climate. This is in accordance with Umam's that the madrasas climate that is formed and carried out well is religious activities (Umam, Trimansyah, Kartika, & Iriantara, 2021). This religious activity is carried out to create students who jurist (understand) and form a religious environment. However, it is not only educators who teach religious subjects who play a role, an educator should indeed be able to take an active and innovative role to create a good and humanist environment for students (Keinänen, Ursin, & Nissinen, 2018). Based on existing data, 92.6% of respondents stated that the educators in each madrasas had an active role in helping the madrasas head create a good climate for his madrasas.

The educators also participate in carrying out every activity that has been jointly determined for the head of the madrasas and the educator. The participation of these educators has an important impact and influence on the creation of an environment that has been designed and developed by madrasas (Syar'i, Akrim, & Hamdanah, 2020). Most of the habits and activities are carried out by students. On average, 85.3% of the students from the madrasash who was the sample of this study participated in carrying out routine madrasash activities. The importance of religious activities in madrasas concerns Maarif et al., by stating that students who actively participate in religious activities in madrasas have good religious skills and achievements compared to others (Maarif, Wardi, & Amartika, 2020). The achievements of students in certain fields such as religion cannot be separated from the contributions of educators who always guide and direct students. It is more assertive to say that the enthusiasm for educating by educators is directly proportional to the good climate conditions of the madrasash.

The work climate that exists in madrasas is the main factor that determines the quality of learning faced by students in madrasas. Therefore, talking about the quality of education in madrasas is closely related to the work climate that is formed in these madrasas (Susanto, Ritonga, & Desrani, 2022). A condition where there are symptoms of teacher attitudes and behavior that neglect their duties and responsibilities, such as often arriving late, not preparing lesson plans, being lazy to do routine administrative tasks, and often complaining (Le, Janssen, & Wubbels, 2018). This indicates that one of the causes is the unfavorable working climate conditions in madrasas. This condition certainly cannot be tolerated and will have a negative impact on quality teaching and learning processes. For this reason, one thing that can be done by an educator in creating a good madrasas climate is to carry out tasks properly and exemplify good behavior to students.

In the process of creating a good madrasas climate, the role of students cannot be separated. Andriningrum & Gunawan emphasized that students are the main component in creating a healthy madrasash climate, where students are learning objects in the formation of a religious madrasas community (Andriningrum & Gunawan, 2019). This participation can be in the form of carrying out and carrying out activities that have become the hallmark of the madrasas culture. Something that is closely related and has always been the culture of the community, namely Islamic culture which is a common rule in activities carried out at madrasas (Maarif et al., 2020). As for the habits that belong to Islamic culture in these madrasas, such as how to dress that covers the private parts, praying in congregation, dhikr together, reciting Al-Qur'an, pilgrimage rituals, cult activities, funeral practices, getting used to good manners towards others, spreading ukhuwah through the habit of smiles, greetings, and greetings. In line with the research data, respondents stated that students participated in realizing and creating a positive school culture and climate. On average, 85.3% of students in madrasas participate, and another 13.2% still occasionally violate the cultural rules set by the madrasas.

The culture applied in various madrasas has certain characteristics that distinguish one Islamic education institution from other institutions as expressed by the respondents as follows:

*"What characterizes our madrasas is by implementing Islamic madrasas culture, such as how to dress. Provisions in dress are one of the teachings of Islamic law and aim to glorify and save people in this world and in the hereafter. The culture of Islamic dress must be taught to students from an early age so that in the future they can be safe from promiscuity that is not concerned with Islamic dress" (WP, Interview, 2022)*

*"It is obligatory to pray in the congregation for students and educators as well as other employees. We always instill in students the importance of praying in congregation, in addition to greater rewards, social values and togetherness between all levels of society can be seen from praying together" (MF, Interview, 2022)*

### *3.2. Forms of Madrasash Climate Application*

Broadly speaking, the data obtained by the researchers explain that the culture applied in several institutions includes the following:

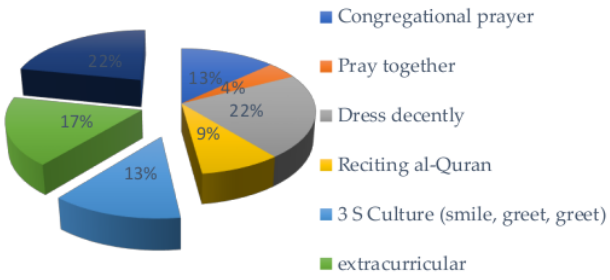



Figure 2: Applied religious values.

As for the data seen above, information technology and how to dress modestly have balanced values that are applied by several institutions. Apart from that, the Islamic culture and climate of the madrasas must be applied. Madrasas also prioritize creating an environment based on technology. However, the Islamic culture that has become the hallmark of the madrasas itself cannot be sidelined or eliminated. The existence of an Islamic culture applied in an educational institution will have an impact on all madrasash citizens (Abdullah, 2019), where every student is expected to be able to follow and carry out the Islamic culture that is applied in madrasas. Islamic culture will also make madrasas have a conducive climate.

Through the creation of positive norms and habits, harmonious relationships and cooperation based on mutual respect will be created by themselves. In addition, a conducive madrasas climate and culture encourages every madrasash member to act and do their best which leads to high student achievement (Arsyad, OK, & Zalukhu, 2022). However, not only Islamic culture can be cultivated in a madrasas. There are also other cultures that become routine activities for madrasas. Some respondents said that not all activities and the climate of the madrasash is closely related to religious values. The data obtained from statement 7 regarding madrasas holding religious values in every student activity are as follows:

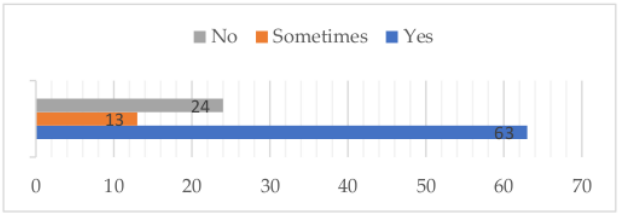


Figure 3: Religious values in the madrasas climate

The data above shows that most madrasas develop activities from students by incorporating religious values, as many as 63% of respondents stated that their madrasas are identical with religious values and Islamic character. However, a small number said that religious values are only part of Islamic culture. Therefore, based on existing data, as many as 24% of respondents said their madrasas not only implemented Islamic-based student activities but there were other activities that became a madrasas culture that could support achievement and become a hallmark of a madrasas. This was expressed by respondents as follows:

*"Routine activities such as extracurricular activities are activities that can develop students' interests and talents. There are many extracurriculars that can be developed, such as scouting, spirituality, sports, arts, and scientific work. However, during the Covid-19 pandemic, extracurricular activities were slightly hampered due to the implementation of online learning policies, and these policies reduced student participation in extracurricular activities" (ST, Interview, 2022)*

*"What has become the hallmark of a madrasas is its Islamic climate. However, what makes our madrasas different from other madrasas is that we focus on science as well as technology. Introducing students to technology is a support for the future of our students to compete in this globalization era" (AM, Interview, 2022)*

Implementation of extracurricular activities is a process of actualizing students' creative potential. This is because so far, the conventional teaching and learning process in the classroom has not provided sufficient space and time for students to be able to develop other wishes. So that sometimes in the context of formal education (face-to-face in class), there is very little room for the development of affective and psychomotor aspects of students. In Meadows' research, outdoor or extracurricular activities have a very relevant correlation to the development of student achievement (Meadows, 2019).

According to Runco, learning achievement is not only obtained from good grades, but the creativity and potential of students outside the classroom are also part of their respective achievements (Runco, Acar, & Cayirdag, 2017). Sukmaswati et al., also said that a good madrasas climate not only affects student achievement and learning outcomes, but it also has a positive impact on student behavior (Sukmaswati, Lian, & Wardiah, 2020). That is, a good climate can reduce the potential for delinquency and unfavorable behavior for students. Therefore, A positive madrasash climate is a condition in which the school and its environment are in a state that is very safe, peaceful, and fun for learning activities. This positive climate is a school climate that is free from the possibility of noise, crowds, and crime.

Lately, violence seems to be increasingly familiar in the life of our society. This is indicated by the increasing number of various forms of violence, ranging from social conflicts, inter-village or inter-tribe brawls, motorcycle gangs, and student fights to domestic violence. This fact indicates that the spirit of peace in life is fading. There are many factors that cause it, depending on which point of view is used to understand it. It is difficult to decipher the various factors that exist because each is interrelated. However, one basic thing that must be done is how to stop, or at least reduce, so that violence does not escalate. Without efforts to prevent violence, violence will expand and become integral to social life (Susanto, Desrani, Febriani, Ilhami, & Idris, 2022).

### *3.3 Implementation of the Concept of Moderation in Madrasas*

Madrasas have a moral responsibility in providing education and preventing violent behavior. One way that can be done is to instill the values of moderation for educators and students that they better understand the beauty of a peaceful environment and respect each other. Adopting a moderate perspective on religion, namely understanding, and practicing religious teachings without going to extremes, both the extreme right (a very rigid understanding of religion) and the extreme left (a very liberal understanding of religion) (Ritonga, 2021). Considering that Indonesia has a variety of cultures,

religions, ethnicities, and races, each of which has differences, conflicts will easily occur if serious handling is not carried out. As the data obtained are as follows:

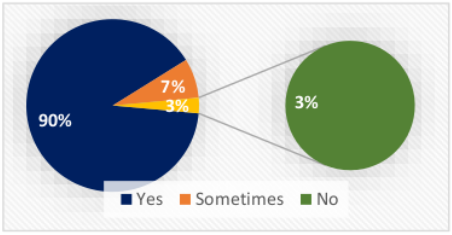



Figure 4. Moderate values in madrasash climate

The data obtained is that on average 90% of madrasas apply moderate Islamic values and concepts. On average, 7% of respondents from several madrasas still sometimes apply moderate concepts and understanding to students. The application of religious moderation in education can build mutual respect from an early age between students who have different religious beliefs, the curriculum or books applied in madrasas should preferably contain the values of pluralism and religious tolerance (M. Ritonga, Ritonga, & Desrani, 2022).

Based on the results and discussion above, the climate of the madrasas is the life of the madrasas residents themselves. Madrasash experience in carrying out all its activities starting from norms, objectives, relationships between madrasash members namely headmasters, educators, students, administration staff, madrasas guards, community, and parents, teaching and learning processes, madrasas leadership practices and structures Madrasas organization is a reflection or picture of what is called the madrasas climate. All these madrasas experiences will shape the character of the madrasas or the characteristics that distinguish one madrasas from another. Relationships between madrasash members are social relations that are built in the framework of carrying out various madrasash activities such as teaching and learning processes, self- and institutional leadership practices, teacher-student interaction, educator interaction with administrative staff, and so on. From a positive madrasash climate, a culture of a society that is peaceful and able to appreciate differences among people will be formed during the plurality of the Indonesian nation (Supriyatno & Ubabuddin, 2020).

## 4. CONCLUSION

The formation of a quality madrasas climate is the responsibility of all madrasas residents such as madrasas heads, educators, teaching staff, students, and the community. A quality madrasash climate is considered capable of encouraging the improvement of the quality of Islamic education during technological and modern developments. Based on the data obtained, the results of the research found that the strategy of Madrasas management creates a quality madrasas climate by applying Islamic culture as a characteristic of the madrasas itself such as habituation of praying in congregation, dhikr together, wearing clothes that are in accordance with Islamic law, reciting al-Qur'an, getting used to good manners towards others, spreading ukhuwah through the habit of smiling, and greeting. Formation of a quality madrasas climate to develop the interests and talents of students, implement extracurricular activities, and deepen the mastery of information technology to improve student learning achievement. Not only that, but a positive madrasas climate also provides comfort for madrasas residents to learn and teach, which ultimately supports achieving the expected educational goals. The findings of this study describe that a quality madrasas climate also always provides religious moderation education for students so that students understand the importance of maintaining tolerance, mutual respect between religious communities, and respecting differences amidst the pluralism of religions, cultures, ethnicities, and races in Indonesia.

This research is still limited in the scope of madrasash management strategies as an effort to improve the quality of madrasas. Matters that were not discussed in this study became a topic of discussion for subsequent research. It is possible that future research may examine madrasash

management strategies in other contexts or will cover different madrasashs. Another interesting area to look at is the completeness of the madrasash infrastructure as an institution that has a moral responsibility to advance Islamic education in Indonesia. Another aspect that is important to follow up on is government support for the progress of madrasas so they can compete in a global world.

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