JURNAL PENDIDIKAN NUSANTARA
http://ejournal.tahtamedia.com/index.php/nusantara
e-ISSN: 2809-6495; p-ISSN: 2809-7041

Informal and Person-Dependent Leadership and Management Practices in a *Madrasah Ibtidaiyah*

***Alfi Zahrotuz Zakiyyah[1], Musyarapah[2]**
[1,2]Universitas Islam Negeri Palangka Raya, Jl. G. Obos, Menteng, Kecamatan Jekan Raya, Kota Palangka Raya, Kalimantan Tengah, Indonesia
[2]orcid id: https://orcid.org/0009-0007-7788-8414
*Alfizakiyyah7@gmail.com

Keywords:
Leadership, Management, Madrasah Ibtidaiyah.

Abstract

This study explores how the head of Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya understands the concepts of leadership and management, how both are practiced in running the institution, and how they relate to each other. The research employed a qualitative single-case study design. Data were collected through a semi-structured interview with one key informant, the head of the madrasah, and one month of field observation, and were analyzed using data condensation, data display, and conclusion drawing. According to the head of the madrasah, leadership is exercised through supervision, role modeling, and religious motivation in guiding teachers and students. Meanwhile, management is understood as the process of planning, implementing, and evaluating learning activities as well as administrative functions. Management practice appears to be informal and not yet institutionalized (evaluation is not documented and no written procedures were reported), so the continuity of institutional activities depends heavily on the personal role of the head of the madrasah. The two are seen as complementary, but the findings rest on a single informant and reflect his perceptions, so they cannot be generalized. Strengthening the management system, particularly evaluation and documentation, is suggested without diminishing the Islamic leadership values of the institution; further research should add teachers and documents as sources of triangulation.

Kata Kunci:
Kepemimpinan, Manajemen, Madrasah Ibtidaiyah.

Penelitian ini bertujuan untuk mengeksplorasi pemahaman kepala Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya tentang konsep kepemimpinan dan manajemen, penerapan keduanya dalam pengelolaan lembaga, serta hubungan di antara keduanya. Penelitian menggunakan metode kualitatif dengan desain studi kasus tunggal. Data dikumpulkan melalui wawancara semi-terstruktur dengan satu informan kunci, yaitu kepala madrasah, dan observasi lapangan selama satu bulan, kemudian dianalisis melalui kondensasi data, penyajian data, dan penarikan kesimpulan. Menurut kepala madrasah, kepemimpinan dijalankan melalui pengawasan, keteladanan, dan motivasi religius dalam mengarahkan ustadz, ustadzah, serta santri. Sementara itu, manajemen dipahami sebagai proses perencanaan, pelaksanaan, dan evaluasi kegiatan pembelajaran serta administrasi madrasah. Praktik manajemen tampak masih informal dan belum terlembaga (evaluasi belum terdokumentasi dan prosedur tertulis belum

dilaporkan), sehingga keberlangsungan kegiatan sangat bergantung pada peran personal kepala madrasah. Keduanya dipandang saling melengkapi, namun temuan bertumpu pada satu informan dan mencerminkan persepsinya sehingga tidak dapat digeneralisasi. Penguatan sistem manajemen, khususnya evaluasi dan dokumentasi, disarankan tanpa menghilangkan nilai-nilai kepemimpinan Islami; penelitian lanjutan perlu melibatkan guru dan dokumen sebagai triangulasi.

Received : 28 April 2026; Revised: 10 June 2026; Accepted: 21 July 2026

http://doi.org/10.55080/jpn.v5i2.228

This is an open access article under the CC–BY license

1. Introduction

Islamic educational institutions have a strategic role in shaping the quality of human resources who are not only intellectually superior, but also have a strong spiritual and moral character (Iskandar et al., 2025; Kurniasih et al., 2024). In the era of globalization marked by the rapid development of science and technology, Islamic educational institutions are required to be able to adapt to changes without abandoning Islamic values. The management of Islamic educational institutions is a very important aspect to be considered so that educational goals can be achieved effectively and efficiently (Prasetyo, 2022).

Effective management of educational institutions is inseparable from leadership and management roles (Amiruddin, 2022). Leadership plays a role in providing direction, vision, and motivation to all members of the organization, while management functions in organizing and managing existing resources systematically (Piranggada et al., 2025). Both are important components that are interrelated in determining the success of an educational institution. Without good leadership, the organization will lose its way, whereas without effective management, the organization's activities will run without a clear system.

This ambiguity is also clearly evident in Islamic educational institutions, including *Madrasah Ibtidaiyah*. At the Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya, for example, the head of the madrasah serves a dual role as both a spiritual leader and visionary who determines the institution's religious direction and orientation and as an administrative manager who handles scheduling, teacher assignments, student administration, and finances. Our observations indicate that decisions regarding the curriculum and day-to-day operational matters are made by the same person without a clear distinction between roles, so that leadership and management functions are rarely differentiated in practice. This kind of role overlap is not uncommon in traditional Islamic educational settings, where authority is often centralized in a single figure (Dhofier, 1982). As a result, the delegation of authority is limited, administrative tasks are heavily dependent on a single individual, and strategic planning receives less attention than routine operations.

Leadership emphasizes more on a person's ability to influence and direct individuals or groups to achieve certain goals (Tyaningsih & Nurachadijat, 2023). Meanwhile, management focuses more on the process of managing activities through planning, organizing, implementing, and controlling (Chamidah & Minarti, 2021; Oja et al., 2023; Tanaem, 2023). These are analytical distinctions of

emphasis rather than a strict dichotomy: leadership is more concerned with direction, influence, and interpersonal relationships, while management is more concerned with systems and work processes. Contemporary literature stresses that the two overlap, since managers also lead and leaders also manage (Bush, 2011).

In the context of Islamic educational institutions, leadership has a broader dimension because it not only focuses on administrative aspects, but also includes spiritual and moral values (Manzil & Muttaqin, 2024). A leader in an Islamic educational institution is expected to be able to be an example for all members of the organization (Basri et al., 2024; Mu'minah et al., 2023), and able to build a conducive educational environment based on Islamic values (Subaidi et al., 2024). The conceptual basis of these distinctive characteristics (such as *amanah*, *uswah hasanah*, and *shura*) is elaborated in the Theoretical Framework below.

Management in Islamic educational institutions plays a role in ensuring that all activities run according to the plan that has been set. Good management will result in a structured and efficient work system, so that educational goals can be achieved optimally. The management function which includes planning, organizing, implementing, and controlling is the basis for managing activities in educational institutions (Wijayanti & Wicaksana, 2023).

Despite having different roles, leadership and management are inseparable in the management practices of educational institutions. Both must run synergistically so that organizational activities can run well (Herman et al., 2022). Strong leadership will provide direction and motivation, while good management will ensure that activities go according to plan (Suryadi et al., 2023). The synergy between the two is the key to increasing the effectiveness of the management of Islamic educational institutions.

Research on the leadership of the kiai and on the management of *pesantren* and *Madrasah Ibtidaiyah* is extensive, including classic studies of *pesantren* tradition and kiai leadership (Dhofier, 1982). Recent studies have largely followed two separate lines. The first examines kiai leadership in *pesantren*, describing authoritarian or charismatic patterns, the tendency to neglect managerial aspects and cases where modern managerial principles are adopted (Suryana et al., 2021). A smaller group focuses on leadership in Madrasah Ibtidaiyah itself, such as emotional-intelligence-based leadership at *Hidayatul Mubtadi'ien* Ngawi (Mahanani et al., 2024) and visionary leadership of the madrasah head. The second line examines the management of *Madrasah Ibtidaiyah* through the planning, organizing, implementing, and controlling functions, often finding uneven implementation, such as limited supervision, disorderly administration, and mismatched teacher assignments (Mahanani et al., 2024; Said et al., 2021)[i]. Comparative work further suggests that *pesantren* leadership is centered on the kiai's moral authority yet limited in formal management capacity (Muttaqin, 2020). Taken together, these studies show what leadership looks like and how management functions are carried out, but they treat the two largely in isolation. What appears to be less common is research that examines leadership and management side by side, using explicit analytical indicators, in a small nonformal *Madrasah Ibtidaiyah*, and that asks how both roles are distributed or overlap when one person performs them. This study addresses that gap by analyzing leadership and management together at Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya.

The contribution of this study is contextual and analytical. It reads the concepts of leadership and management through an explicit set of indicators (Table 1) and

applies them to the practice of a nonformal Islamic educational institution, the *Madrasah Ibtidaiyah*, so that the findings can be compared with studies of formal institutions and of *pesantren*. As a single-case study, it aims at the transferability of insights, not at statistical generalization (Somali, 2026).

Based on the background above, this study addresses three research questions: (1) How does the head of Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya understand the concepts of leadership and management, and how does he distinguish them? (2) How are leadership and management practiced in the daily running of the institution, according to the head's account and field observation? (3) What relationship between the two appears in the institution's practice? The first question is answered by comparing the informant's understanding with the conceptual distinctions in the Theoretical Framework, and the second and third through the indicators in Table 1. Because the study rests on a single case, its conclusions are limited to this institution.

1.1. Leadership and Management: Definitions and Distinctions

Leadership is commonly defined as the process of influencing and directing individuals or groups toward shared goals (Robbins & Judge, 2015). Management, in the classical tradition, is the process of planning, organizing, actuating, and controlling resources to achieve organizational goals (Fayol, 1949). Zaleznik (2004) contrasted leaders, who are oriented to vision and change, with managers, who are oriented to order and stability. Kotter (2000) argued that management copes with complexity through planning, budgeting, and control, whereas leadership copes with change by setting direction and motivating people.

These distinctions are analytical rather than absolute. Managers also lead, and leaders also manage (Bush, 2011); the "actuating" function in Terry's model already contains leading activities, and in small organizations one person typically performs both roles. This study therefore uses the distinctions in Table 1 as a lens to classify the practices reported by the informant, and treats overlapping practices (for example, supervision, which is a controlling function but also an expression of leadership) explicitly as overlaps rather than assigning them to a single concept.

Table 1. Analytical distinctions and indicators used to read the data

Dimension	Leadership	Management
Orientation	Vision, direction, and change (Kotter, 2000; Zaleznik, 2004)	Order, plans, and stability (Fayol, 1949)
Basis of influence	Personal influence, trust, and role modeling	Formal authority, structure, and procedures
Core activity	Motivating and inspiring teachers and students	Planning, organizing, actuating, and controlling
Indicators in a Madrasah Ibtidaiyah	Direction given to teachers; role modeling; religious motivation	Structure and division of tasks; written plans and schedules; SOPs; documented evaluation
Overlap zone	Supervision, decision-making, and teacher development	Classified case by case, according to the function they serve

1.2. Islamic Leadership Values and Work Motivation

Leadership in Islamic educational institutions is grounded in values that are operationalized here through four sets of concepts. First, *amanah* (trust), which frames leadership as accountable responsibility; the Prophetic tradition that every person is a shepherd who is responsible for those in his care (narrated by al-Bukhari and Muslim) is commonly cited in this regard. Second, *uswah hasanah* (exemplary conduct), grounded in QS. Al-Ahzab [33]: 21. Third, *shura* (consultation), grounded in QS. Ali 'Imran [3]: 159. Fourth, the prophetic qualities of *siddiq*, *tabligh*, and *fathanah*, together with the work ethic of *ihsan* and *itqan* (excellence in work) (Manzil & Muttaqin, 2024; Mu'minah et al., 2023). These concepts distinguish Islamic leadership from generic leadership not by a different mechanism of influence but by the moral and spiritual standards by which a leader's conduct is assessed.

Work motivation is read using self-determination theory, which distinguishes intrinsic or autonomous motivation from externally controlled motivation (Basikin, 2020), and Herzberg's distinction between motivators and hygiene factors such as pay and working conditions (Herzberg et al., 1959). These are combined with the Islamic concepts of *niyyah* (intention), *ikhlas* (sincerity), *ibadah* (worship), and *barakah* to interpret why teachers in a Madrasah Ibtidaiyah may remain committed under limited material rewards.

On this basis, the data are read through the indicators in Table 1: leadership (direction, influence, role modeling, motivation) and management (structure and organizing, planning, procedures, documentation, evaluation). The relationship between the two is examined through concrete cases of how the head's supervision affects the implementation of plans.

2. Methods

This study uses a qualitative approach with a single-case study design, because the unit of analysis is one institution; the findings therefore aim at transferability, not generalization. This study was conducted at Madrasah Ibtidaiyah Miftahul Huda-2 in Palangka Raya, located at Jl. Tjilik Riwut No. 3.5, Bukit Tunggal Village, Jekan Raya Subdistrict, Palangka Raya, Central Kalimantan. This location was deliberately chosen because it is a non-formal Islamic educational institution that combines the madrasah system with pesantren values, thereby allowing for an in-depth study of leadership and management in a small-scale institution.

The data source in this study is a single key informant, the head of Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya, who also serves as a member of the teaching staff. The head was selected as the key informant (purposive selection, not sampling) because he has knowledge, experience, and authority that are directly related to leadership and management practices in the management of the institution. Because the informant is also the leader being studied, the data are treated as his perceptions and self-reports about leadership and management. Claims about teachers, the working atmosphere, or students are therefore attributed to him and are not treated as independently verified; this is acknowledged as the main limitation of the study.

Data collection was conducted through observation and semi-structured interviews. Observations were carried out over the course of one month to directly

observe the learning process, interactions between the madrasah principal and students, and the implementation of institutional management activities. Interviews were conducted in person over the course of one day, lasting approximately 45–60 minutes, using an interview guide developed based on the research focus. The interview questions focused on the informants' understanding of the concepts of leadership and management, the differences between the two, and their application in the management of Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya. The interviews were conducted in Indonesian, and the quotations are presented here in English translations by the authors.

The research instruments used included observation guidelines, interview guidelines, voice recording devices, and field notes. Observation guidelines are used to record various activities related to leadership and management practices, while interview guidelines are used to obtain in-depth data on informant experiences and views. The guidelines were derived from the indicators in Table 1 (leadership: direction, influence, role modeling, motivation; management: planning, organizing, procedures, documentation, evaluation).

The data analysis uses the Miles et al. (2015) interactive model, which includes three stages, namely data reduction, data display, and conclusion or verification. The data from observations and interviews were condensed by coding and selecting information relevant to the focus of the research, then displayed as a thematic narrative supported by a coding table (Table 2). Coding used the indicators in Table 1 (deductive) and open coding for emerging topics (inductive). In the Results, the informant's statements are labeled as his account, and the researcher's interpretations are labeled as such. The last stage is carried out by drawing conclusions based on the patterns and relationships found in the research data.

Table 2. Illustration of the coding process

Informant statement or datum	Code	Category	Theme
The head supervises teachers, staff, and students so that learning runs well.	Supervising	Direction and supervision	Supervision-centred role of the head (leadership–management overlap)
Teaching is described as a "hereafter activity" whose reward is not cut off	Religious motivation	Spiritual motivation	Role modeling and religious motivation (leadership)
Teachers attend FKDT training and prepare material	Teacher development; material preparation	Planning	Informal planning (management)
Students read the Qur'an one by one, then memorize short surahs (sorogan, classical)	Sorogan; classical method	Pedagogical implementation	Implementation (pedagogy)

Informant statement or datum	Code	Category	Theme
Reading and memorization are assessed; solutions are sought for students off target.	Student assessment; follow-up	Evaluation	Evaluation without written instruments (management)
No written instruments; assessment by direct observation	Undocumented evaluation	Documentation	Management not yet institutionalized

Trustworthiness follows the criteria of credibility, dependability, confirmability, and transferability. Credibility was pursued through member checking with the informant, by reconfirming the interview results with him, and through technique triangulation between interview and observation. Because there is only one informant, however, member checking only confirms that the data match what the same person said and does not replace source triangulation. Dependability and confirmability are supported by voice recordings, field notes, and the coding record (Table 2), and transferability by the description of the research setting.

3. Result and Discussion

3.1. Leadership: Understanding and Practice According to the Head of the Madrasah

Based on the interview with the head of Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya, leadership is understood as the role of the head in regulating and supervising teachers, administrative staff, and students so that learning activities run effectively. All statements in this section reflect the informant's account (see Methods) and have not been verified through other sources.

The head's description of his role as regulating and supervising corresponds with the "direction" and "influence" dimensions of leadership. Robbins & Judge (2015) define leadership as the ability to influence and direct organizational members to achieve common goals. However, supervision is also a controlling function in the management models of (Fayol, 1949), and regulating administration is a management function, so the informant's account mixes the two concepts (Table 1). In this article, "directing" and "setting an example" are classified as leadership, while "supervising" is treated as an overlapping practice.

Transformational leadership theory (Artanto, 2022) emphasizes four dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. The informant's account is consistent with the first two dimensions only. In the interview, the head emphasized that leadership is not limited to position but is about guiding and setting an example for subordinates. From the perspective of Islamic education, this account corresponds with the concept of *uswah hasanah* (QS. Al-Ahzab [33]: 21), in which a leader is expected to be an example in behavior, discipline, and responsibility. However, a leader's self-report about his own exemplary conduct is evidence of how he perceives his role, not of the conduct itself. Moreover, the informant also defined leadership as supervision by a superior (see the section on differences below), which suggests a hierarchical or even authoritative orientation, so the account cannot rule out transactional, authoritative, or paternalistic styles. Intellectual

stimulation and individualized consideration cannot be assessed from the available data.

Nonetheless, when critically reviewed, leadership practices that place a strong emphasis on example have two sides to consider. On the one hand, this approach is reported by the head to create a harmonious work atmosphere and to foster the motivation of the *ustadz* and *ustadzah*, who, he says, feel valued and attached to the institution. These are the head's perceptions; no teacher was interviewed to confirm them. But on the other hand, an approach that relies too much on the leader figure has the potential to create dependency on the person of the leader, a pattern that Dhofier (1982) discussed as personal authority that has not been routinized and that is documented in studies of *kiai*-centred *pesantren*. In the context of Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya, the head's account indicates that most of the activities are still greatly influenced by the active role of the head of the madrasah, ranging from supervising activities to providing motivation to teaching staff.

In terms of motivation, the head of the madrasah emphasizes a religious approach by instilling the value that teaching is part of worship. The religious approach used by the head can be interpreted through the Islamic concepts of *niyyah*, *ikhlas*, and *ibadah*, and analytically it resembles intrinsic, autonomous motivation as described in self-determination theory (Basikin, 2020), in which work is valued for its meaning rather than for external rewards. Based on the results of the interview, the head of the madrasah said that teaching activities in the madrasah are "hereafter activities" whose rewards will not be interrupted. According to the head, the main motivation of the *ustadz* and *ustadzah* therefore comes not only from material factors but also from spiritual encouragement and the value of devotion; this has not been tested with the teachers themselves.

According to the head, this religious approach helps maintain the enthusiasm and sincerity of the *ustadz* and *ustadzah* despite financial limitations. No indicators of effectiveness (such as attendance, turnover, or teaching performance) were collected, and the nature of the financial limitations (honorarium level, source of funds) is not specified in the data. The head reports that the teaching staff carries out their duties responsibly because they view teaching as a form of worship. In the context of Islamic educational institutions, this approach is very relevant because it is in accordance with the spiritual values that are the basis of madrasah education. A critical reading is also necessary: a narrative of teaching as worship can normalize low teacher welfare, creating a tension between the ideal of sincere service and teachers' right to fair remuneration, which Herzberg et al. (1959), distinction between motivators and hygiene factors helps to articulate.

However, when associated with modern management concepts, motivation does not only come from intrinsic factors, but also needs to be supported by extrinsic factors (Arifin & Abidin, 2025). As an interpretation by the researcher, this condition may become a challenge if the workload of the *ustadz* and *ustadzah* increases while forms of recognition do not develop. Data on workload, honoraria, and recognition were not collected, so this is a proposition for further inquiry rather than a finding. A balance may therefore be needed between spiritual value-based motivation and the support of a more tangible reward system. With this balance, the spirit of service that has been possessed by the teaching staff can be maintained while improving the professionalism and sustainability of madrasah management more optimally.

3.2. Management: Understanding and Practice

Based on the results of the interview, the head of the madrasah understands management as the process of planning, implementing, and supervising all resources in the madrasah. The informant explained (a slightly different formulation appears in the section on differences below):

> "*Madin management is an activity starting from planning, implementing and supervising all existing resources starting from teachers, students and administrators so that they run effectively.*"

The informant's account shows familiarity with the basic functions of management. He describes planning, implementation, and evaluation of learning activities; whether they are carried out continuously could not be verified. Based on the results of the interview, the head of the madrasah explained:

> "*The plan is for teachers to follow the trainings provided by FKDT and then also prepare the material to be taught.*"

Attending training organized by the *Forum Komunikasi Diniyah Takmiliyah* (FKDT) is better read as teacher development, a human resource management activity, than as instructional planning. In Ponorogo, FKDT is formally positioned as a partner of the *Diniyah* and *Pesantren* Education Section in fostering *Madrasah Ibtidaiyah takmiliyah*, and training is one of the forms of support (Peraturan Daerah Ponorogo, 2024); similar forums elsewhere facilitate teacher training and administrative guidance for member madrasahs (Maulidia et al., 2023).

In the implementation of learning activities, Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya still uses traditional learning methods that are classical and *sorogan*. Based on the results of the interview, the learning process is carried out by way of students advancing one by one or two according to the level of ability to read the Qur'an. The teacher then listens to the students' readings, followed by memorizing short letters, then continues with the delivery of learning materials according to a predetermined schedule.

Sorogan is a pedagogical method long used in *pesantren* and early Islamic education (Dhofier, 1982) rather than a management function in itself. For the management question, what matters is how the institution organizes it: the grouping of students by level or ability, the scheduling and teacher–student ratio, the supervision of classes, and the division of tasks among teachers. The data do not yet describe these arrangements. The informant considers *sorogan* effective because teachers can correct reading errors immediately and give individual attention; this is a perception, not an assessed outcome.

In addition, at the evaluation stage, the madrasah assesses the ability to read the Qur'an and memorize it. The head of the madrasah said:

> "*The evaluation is by looking at the children's abilities and finding solutions for children who recite and memorize, but whose memorization is not on target.*"

The informant's account can be loosely mapped onto the management functions of Wijayanti & Wicaksana (2023): planning, organizing, actuating, and controlling. The mapping is partial and should be read with caution. Teacher participation in FKDT training and material preparation only loosely resembles planning; the *sorogan* method is a pedagogical practice rather than the "actuating" function, and the assessment of reading and memorization is student assessment, not an

evaluation of management (teacher performance, achievement of programs, schedule compliance, institutional quality). The head's effort to find solutions for students who are off target does show that the assessment cycle is closed informally. Most importantly, the organizing function (structure, task division, job descriptions, coordination), which is most relevant to the question of how far the institution depends on its head, was not covered in the data. According to the informant, management is carried out in a simple way because evaluation is not supported by structured and systematically documented instruments.

However, when compared with the management functions above, the practice reported by the informant has some limitations. Assessments of the development of students are still mostly carried out based on direct observation of *ustadz* and *ustadzah* without any measurable evaluation instruments. The researcher infers that, as a result, evaluation results are difficult to use as a basis for decision-making and program development; this is an inference, not an observed finding.

Aslamiyah et al. (2024) argued that effective management must be oriented to results, which requires clear objectives and the measurement of performance. If it is associated with the conditions at Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya, the management system reported by the head is still informal and not fully documented. This suggests a gap between the informant's understanding of management concepts and their implementation. In his account, the head understands the importance of planning, implementation, and evaluation but is constrained in practice by limited administrative systems and resources; these constraints are reported, not measured.

It is possible that this condition is common in small nonformal institutions, where limited human resources, facilities, and administrative support make management depend more on experience and habit than on a standard system, but this should not be generalized to all nonformal institutions without evidence (Saepudin et al., 2020). For this case, the absence of clear standard operating procedures (SOPs) and the limits of resources are reported by the informant and are not yet supported by data on the number of teachers, facilities, budget, or existing documents. These statements also need to be reconciled with the informant's remark on administration, discussed next. On administration, the head stated:

> "*Even though Madin is a nonformal institution, its administration is almost the same as a formal institution.*"

This statement concerns administration, which is a management function, and it appears to conflict with the findings above that SOPs are absent and recording is not systematic. One reading is that basic administration (for example, attendance and schedules) exists while evaluation and documentation remain informal; another is that the head overstates the formality of the madrasah's administration. Which parts of the administration are "almost the same" as in a formal institution should be explained and verified against documents.

Nevertheless, this condition deserves attention because good management contributes to the success of an educational institution. Without a clear system, even a well-run activity will be difficult to develop optimally. This is in line with Fayol's view that emphasizes the importance of management principles such as division of labor, discipline, and order in the organization (Fayol, 1949). These principles were not assessed one by one against the data, so this study does not

conclude that they have not been applied; they serve as a lens for further investigation.

Descriptively, management practice at Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya can be characterized as informal, habit-based management, that is, management that relies on experience and routine rather than on a standard, documented system. According to the informant, this is shown by an evaluation process that remains simple and by administrative recording that is not fully systematic. No stage model of organizational development is used here, because no criteria for such a classification were defined.

Overall, the management practice at Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya shows that, in the informant's account, the understanding of management is conceptually adequate. However, its implementation still needs to be strengthened so that the management of institutions can run more effectively, efficiently, and sustainably in supporting the improvement of the quality of Islamic education.

3.3. Differences and Relationship between Leadership and Management

Based on the results of the interview, the head of Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya offered separate definitions of leadership and management, which are examined below. According to the informant, leadership is more related to the ability to supervise and direct human resources so that activities run well, while management focuses more on the process of managing activities from planning to evaluation. In an interview, the head of the madrasah said:

> "*Leadership is more of a supervisory activity for superiors so that the resources under them work and run well.*"

Meanwhile, regarding management, he explained:

> "*If management is more about planning, starting from the process, implementation and evaluation so that activities run well and efficiently.*"

The informant's definitions overlap rather than clearly distinguish the two concepts. He defines leadership as supervision by a superior, yet supervision (controlling) is a core management function in the models of (Fayol, 1949), and he also included "supervising" in his own definition of management in the previous section. His wording ("superiors") also implies a hierarchical, authority-based view of leadership, which differs from the exemplary and transformational style attributed to him earlier. Compared with Robbins & Judge (2015), who associate leadership with influencing and directing people, his definition of leadership captures only the "directing" aspect, while his definition of management (planning, process, implementation, evaluation) matches the standard management cycle. Whether he "understands" the difference cannot be judged from the match between his answers and textbook definitions alone; it must be checked against his practice, which is discussed next.

In practice, the data show an imbalance, but it should not be read simply as "leadership is more dominant than management". No criterion or indicator of "dominance" was defined, the two aspects were not compared indicator by indicator, and the data come from a single source. According to the head, he has a very large role in maintaining the continuity of activities, providing motivation, and creating a harmonious work atmosphere. Meanwhile, the management system

reported is simple and not fully structured. Two alternative explanations deserve consideration: (a) in a small organization whose head also teaches, formal management may not yet be needed; and (b) the head's supervision and decision-making are themselves a personalized form of management rather than evidence of stronger "leadership". The finding is therefore better framed as management that is not yet institutionalized or documented and that relies on the person of the head, than as "leadership greater than management".

If analyzed further, this condition suggests that management at Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya is person-dependent rather than system-dependent: planning, supervision, and decision-making run through the personal authority and routines of the head rather than through documented structures and procedures. This is close to the notion of personal authority that has not yet been routinized and to the *kiai*-centred pattern described in *pesantren* studies (Dhofier, 1982). In the short term, this condition may not be a major problem if strong leadership is able to maintain the stability of learning activities and religious activities. However, in the long run, over-reliance on leaders can be a challenge to the sustainability of the institution.

As a hypothesis, if the head of the madrasah changes, the continuity of the current arrangements may not be maintained unless they are supported by a documented management system. The relationship between leadership and management in improving the quality of learning is described by the informant only in general terms. The head of the madrasah emphasized that good leadership will help management activities run according to plan. He said:

> "*The relationship with good leadership in the sense of supervision from superiors can run well.*"

The statement is circular and does not show a mechanism: "complementary" restates the conceptual premise from the Introduction rather than a new finding. Concrete cases are needed, such as when the head's supervision improved the implementation of a plan, or when the absence of a system made leadership insufficient. Conceptually, leadership provides direction and motivation for human resources, while management ensures that planned activities can be carried out effectively and efficiently.

The informant's account suggests that the synergy between leadership and management is only partly present. According to the head, his leadership creates a conducive learning atmosphere and increases the commitment of the ustadz and *ustadzah* to the institution; neither observation data nor teachers' voices yet support this claim. The weaknesses reported in the management system, such as unstructured evaluation and simple documentation, are described as obstacles, but no indicators of quality were measured.

In the informant's account, leadership and management are complementary in the management of Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya. This is consistent with earlier studies that link the effectiveness of Islamic educational institutions to leaders' ability to direct human resources and manage the organization (Suryadi et al., 2023), and with studies of *kiai*-centred leadership in *pesantren* (Dhofier, 1982). However, this study found that management relies on the person of the head more than on a documented system. This is shown by the strong role of the head of the madrasah in supervising, motivating, and

maintaining the continuity of learning activities, while the management system is still running simply.

As an interpretation, the case suggests a pattern of person-dependent management: management that runs through the head's personal authority, example, and religious motivation rather than through a documented system. This interpretation sits close to established concepts, namely personal authority that has not been routinized and the *kiai*-centred pattern in *pesantren* (Dhofier, 1982). The contribution of this study is to describe how this pattern appears in the daily management of a small *Madrasah Ibtidaiyah*. The study does not establish that the "success" of madrasah management is determined by the leader's ability, because success was not measured and a single-informant qualitative design cannot establish determination; according to the head, the leader's religious motivation and organizational culture appear to be associated with the continuity of activities.

4. Conclusion

This study found that the head of Madrasah Ibtidaiyah Miftahul Huda-2 Palangka Raya understands leadership as supervising and directing human resources and management as planning, implementing, and evaluating activities. These definitions overlap, so his understanding is functional and hierarchical rather than clearly differentiated. In practice, leadership works through direction, role modeling, and religious motivation, while management stays simple, informal, and weakly documented. The two are described as complementary, but the evidence for how they interact is limited. The novelty of this study is that it reads leadership and management side by side, through explicit indicators, in a small nonformal *Madrasah Ibtidaiyah* where one person performs both roles. Earlier research mostly treats kiai leadership in *pesantren* and management functions in *Madrasah Ibtidaiyah* separately. The study is useful because it shows how management that depends on the person of the head appears in daily institutional practice, which gives a basis for comparison with formal institutions and *pesantren*. Its theoretical contribution is the concept of person-dependent management. It shows that in a small nonformal Islamic institution the boundary between leadership and management is blurred, and that management runs through the head's personal authority, example, and religious motivation rather than a documented system. This is close to Dhofier's personal authority that has not been routinized and to *kiai*-centred leadership. Because the data come from one informant, one institution, and a short fieldwork period, the findings reflect the head's perceptions, cannot be generalized, and are at most transferable to similar *Madrasah Ibtidaiyah*.

For Islamic education, the madrasah should strengthen evaluation, documentation, and administration without weakening its spiritual and moral leadership values such as *amanah* and *uswah hasanah*. Simple, context-fit tools can serve this, such as a student development book, reading rubrics per level, memorization target matrices, minutes of monthly meetings, and a teaching journal. Spiritual motivation for teachers should be balanced with a more tangible system of recognition, and a documented system would also protect continuity when leadership changes. These suggestions come from the researcher's reading of the findings and have not been confirmed with stakeholders. Future research should add *ustadz, ustadzah*, the foundation board, FKDT supervisors, and parents

as informants, use document analysis, compare several *Madrasah Ibtidaiyah*, and study leadership succession over time.

5. References

Amiruddin, T. (2022). Komunikasi Efektif Dalam Kepemimpinan Pendidikan Islam. *Benchmarking*, *6*(2), 1. https://doi.org/10.30821/benchmarking.v6i2.13697

Arifin, M., & Abidin, M. (2025). Pengaruh Metode Pembelajaran Kolaboratif terhadap Keterampilan Kepemimpinan Mahasiswa di PerguruanTtinggi Islam. *Jurnal Idaarah*, *IX*(1), 35–52. https://doi.org/10.24252/idaarah.v9i1.52666

Artanto, D. (2022). Strategi Kepemimpinan Transformasional untuk Meningkatkan Mutu Layanan Pendidikan Islam. *Jurnal Manajemen Pendidikan Islam*, *12*(2), 1–15. https://doi.org/10.30863/ajmpi.v12i2.2706

Aslamiyah, N., Patimah, S., & Murtafiah, N. H. (2024). Results-Based Management As A Model for Madrasah Education Management. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, *6*(3), 815–828. https://doi.org/10.37680/scaffolding.v6i3.8738

Basikin, B. (2020). English teachers' motivation for a professional development program: Perspectives of Self-Determination Theory. *Indonesian Journal of Applied Linguistics*, *10*(1), 36–45. https://doi.org/10.17509/IJAL.V10I1.24982

Basri, H., Hasibuan, H. R., & Rahman, Z. A. (2024). Transformational Leadership of Pesantren as a Role Model for Contemporary Islamic Education Institutions. *Indonesian Journal of Islamic Educational Management*, *7*(1). https://doi.org/10.24014/ijiem.v7i1.25856

Bush, T. (2011). *Theories of educational leadership and management (4th ed.).* SAGE Publications.

Chamidah, A. N., & Minarti, S. (2021). Manajemen Sekolah dan Madrasah. *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam*, *6*(2), 167–186. https://doi.org/10.58401/salimiya.v6i2.2177

Dhofier, Z. (1982). *Tradisi pesantren: Studi tentang pandangan hidup kyai.* LP3ES.

Fayol, H. (1949). *General and industrial management (C. Storrs, Trans.). Pitman*.

Herman, H., Kurniawan, A., & Hasnadi, H. (2022). The Revitalization of The Madrasah Principal Leadership in Improving The Quality of Education. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, *6*(4), 1021–1034. https://doi.org/10.33650/al-tanzim.v6i4.3583

Herzberg, F., Mausner, B., & Snyderman, B. B. (1959). *The motivation to work (2nd ed.)*.

Iskandar, S., Saepudin, D., Husaini, A., & Syafrin, N. (2025). The Concept of the Perfect Human (al-Insan al-Kamil) in Islamic Education According to al-Ghazali and Its Implementation in Indonesian Islamic Higher Education. *TARBIYA: Journal of Education in Muslim Society*, *12*(1), 97–114. https://doi.org/10.15408/tjems.v12i1.46553

Kotter, J. P. (2000). *What leaders really do. Harvard Business Review*.

Kurniasih, M. D., Sastradiharja, E. J., & Syaidah, K. (2024). Integration of Islamic Values in Civic Education at Pesantren-Based Universities. *TARBIYA: Journal of Education in Muslim Society*, *11*(2), 179–196. https://doi.org/10.15408/tjems.v11i2.41447

Mahanani, A. O., Maghfiroh, A. M., & Efendi, N. (2024). Kepemimpinan Pembina Madrasah Ibtidaiyah Hidayatul Mubtadi'ien Ngawi Berbasis Kecerdasan Emosional dalam Menyongsong Era Globalisasi. *Al-Fahim : Jurnal Manajemen Pendidikan Islam*, *6*(1), 55–72. https://doi.org/10.54396/alfahim.v6i1.763

Manzil, K. L., & Muttaqin, M. I. (2024). Kepemimpinan Dalam Pendidikan Islam (Pengertian, Karakteristik Kepemimpinan Rasulullah, Karakteristik Kepemimpinan Islam dan Keberhasilannya). *Jurnal Penelitian Multidisiplin Bangsa*, *1*(7). https://doi.org/10.59837/jpnmb.v1i7.140

Maulidia, M., Haq, R. R., Khoirudin, M. A., & Amrullah, A. M. K. (2023). Peningkatan Kompetensi Guru Ma'arif melalui Pelatihan Media Interaktif Google Sites di MINU al-Istiqamah. *Ma'arif Journal of Education, Madrasah Innovation and Aswaja Studies*, *2*(1), 7–14. https://doi.org/10.69966/mjemias.v2i1.17

Miles, M. B., Huberman, A. M., & Saldana, J. (2015). *Qualitative Data Analyzis: A Method Sourcebook*.

Mu'minah, M., Namiroh, N., & Malihah, L. (2023). Peran Kepemimpinan Dalam Lembaga Pendidikan Agama Islam. *Tarbiyah Darussalam: Jurnal Ilmiah Kependidikan Dan Keagamaan*, *7*(02), 75. https://doi.org/10.58791/tadrs.v7i02.358

Muttaqin, I. (2020). Types and Characteristics of Kyai Leadership Within Pesantren. *Dinamika Ilmu*, *20*(1), 165–174. https://doi.org/10.21093/di.v20i1.2446

Oja, A. A. R., Mustiningsih, M., & Sunarni, S. (2023). Peran perencanaan kepala sekolah berbasis nilai-nilai Kristiani. *Jurnal Akuntabilitas Manajemen Pendidikan*, *11*(2), 33–43. https://doi.org/10.21831/jamp.v11i2.64327

Peraturan Daerah Ponorogo. (2024). *Peraturan Daerah Kabupaten Ponorogo tentang Fasilitas Pendidikan Diniyah Nonformal dan Pesantren* (Issue 6).

Piranggada, T. H., Triyoso, M., Efendi, K., Aslamiah, A., & Suriansyah, A. (2025). Kepemimpinan dan Manajemen Sumber Daya dalam Memperkuat Kinerja Sekolah. *JAMP: Jurnal Administrasi Dan Manajemen Pendidikan*, *8*(1), 251–259. https://journal2.um.ac.id/index.php/jamp/article/view/64128

Prasetyo, M. A. M. (2022). Pesantren Efektif: Studi Gaya Kepemimpinan Partisipatif. *Munaddhomah*, *3*(1), 1–12. https://doi.org/10.31538/munaddhomah.v3i1.159

Robbins, S. P., & Judge, T. A. (2015). *Organizational behavior (16th ed.)*. Pearson Education.

Saepudin, A., Akhyadi, A. S., & Saripah, I. (2020). Training Model to Improve Manager Performance in Nonformal Education Units in Improving the

Quality of Education Services. *Journal of Nonformal Education*, *6*(2), 210–217. https://doi.org/10.15294/jne.v6i2.25890

Said, R., Trisnamansyah, S., Hanafiah, H., & Khori, A. (2021). The implementation of the Policy Area No. 11 Year 2010 about the Education of Madrasah Ibtidaiyah Takmiliyah in Bogor Regency. *Nidhomul Haq*, *6*(2), 363–381. https://doi.org/10.31538/ndh.v6i2.1577

Somali, M. F. F. (2026). Socio-cultural dynamics of mosque-based halal enterprises: An islamic social enterprise case study. *Halal Studies and Society*, *3*(1), 18–21. https://doi.org/10.29244/hass.3.1.18-21

Subaidi, S., Arsyad, J., & Kisworo, A. Y. (2024). Empowering Islamic Values: The Role of Madrasah Head Leadership in Extracurricular Enrichment. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, *8*(2), 624–634. https://doi.org/10.33650/al-tanzim.v8i2.8268

Suryadi, I., Pamungkas, R. W. P., Wahyudi, F. S., & Wibowo, T. S. (2023). Peran Kepemimpinan Efektif dalam Meningkatkan Kualitas Manajemen Pendidikan. *Journal Of International Multidisciplinary Research*, *1*(2). https://doi.org/10.62504/n7ww8a59

Suryana, Y., Khoiruddin, H., & Oktapiani, T. (2021). Gaya Kepemimpinan Kharismatik Kyai dalam Pengembangan Pondok Pesantren. *Jurnal Islamic Education Manajemen*, *6*(2), 199–210. https://doi.org/10.15575/isema.v6i2.6322

Tanaem, Y. E. (2023). Implementation of school based management in christian religion high school Kupang. *Jurnal Akuntabilitas Manajemen Pendidikan*, *11*(1), 24–33. https://doi.org/10.21831/jamp.v11i1.57583

Tyaningsih, S., & Nurachadijat, K. (2023). Pengaruh Gaya Kepemimpinan dan Motivasi dalam Suatu Organisasi. *Journal on Education*, *6*(1), 3286–3299. https://doi.org/10.31004/joe.v6i1.2999

Wijayanti, N., & Wicaksana, F. A. (2023). Implementasi Fungsi Manajemen George R Terry dalam Meningkatakan Mutu Lembaga Pendidikan. *Jurnal Cerdik*, *3*(1), 30–43. https://doi.org/10.21776/ub.jcerdik.2023.003.01.04

Zaleznik, A. (2004). Managers and leaders: Are they different? *Clinical Leadership and Management Review*, *18*(3), 171–177.