RECONSTRUCTING RATIONALIZATION IN ISLAMIC EDUCATION:
A Systematic Literature Review of Max Weber's Bureaucracy Theory

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Keywords:	ABSTRACTS
Rationalization; Bureaucracy; Max Weber's Theory; Islamic Education; Systematic Literature Review	**Background:** Max Weber's theory of rationalization and bureaucracy offers a critical framework for understanding organizational structures in Islamic education. However, the standardization inherent in bureaucratic systems often conflicts with the decentralized and value-driven nature of Islamic education. **Purpose:** This study explores the reconstruction of rationalization in Islamic education management through Weber's bureaucratic theory, analyzing how it can be harmonized with Islamic values. **Method:** A systematic literature review (SLR) was conducted, synthesizing research from databases such as Scopus, Web of Science, and Google Scholar. **Result:** The findings reveal that while Weberian bureaucracy, characterized by hierarchical authority and legal-rational procedures, enhances efficiency, it may also introduce rigidity that limits innovation and adaptability to modern challenges. This study proposes a balanced approach that integrates bureaucratic efficiency with Islamic ethical principles, emphasizing flexibility, value-based leadership, and cultural integration. **Implication:** The research provides valuable insights for policymakers and educational leaders seeking to modernize governance frameworks while preserving core Islamic values. It highlights the importance of adapting Weber's bureaucratic model to meet contemporary educational demands without compromising spiritual and moral integrity. **Conclusion:** The study concludes by advocating for an integrated approach that combines bureaucratic structures with Islamic values, fostering management systems that are both efficient and responsive. Future research should further explore the application of Weber's theory in Islamic education, focusing on leadership, cultural considerations, and the implications for governance and educational reform.

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A. INTRODUCTION

Rationality is seen as possibly the most important idea in Max Weber's work. The schol-ars discussing this idea have often limited its diverse nature. The concept of rationalization by Max Weber is clarified as structuring an organization through written rules, standardized procedures, and hierarchy to achieve the goals that have been constructed which is Bureaucracy. Weber refered to bureaucratic domination as formally rational caused action-oriented to intellectually analyzable general rules and statutes dominates here, as well as the selection of the most adequate means for continued adherence to them (Manolescu, 2024). From a technical point of view, the most "rational" type of domination is it aims to do nothing more than calculate the most precise and efficient means for the resolution of problems by ordering them under universal and abstract regulation (Kosik, 1989).

The feature of Max Weber's theory is that official positions are organized in hierar-chical levels from top to bottom and sideways with power and consequences at each level. A bureaucratic structure defined establishes clear reporting relationships between lower and higher levels of authority (Abane et al., 2020). Each official is selected based on his professional qualifications by competitive examinations. The bureaucracy must also be supported in management by trained expertise (Gerth & Mills, 1946). Overall, Max Weber's theory of rationalization and bureaucracy provides a critical foundation for understanding organizational structures. His emphasis on hierarchical authority, impersonal regulations, and standardized procedures has significantly influenced institution management.

Institutions represent structured systems of deeply embedded social norms that govern and regulate interaction in society. Furthermore, organizations constitute a distinct subset of institutions, characterized by defined criteria that establish the boundaries and differentiate members from non-members. They also operate under principles of sovereignty, determining authority and decision-making hierarchies, alongside clearly delineated chains of command that outline roles and responsibilities within the organizational framework (Brette, 2006). Furthermore, effective management in organizations plays a crucial role in shaping institu-tional performance, with managers serving as key agents who influence outcomes through their strategic presence and decision-making contributions. Concerns have long been raised regarding the reduction of managerial positions within public institutions, particularly given their essential role in enhancing individual performance by providing guidance on skill de-velopment, fostering group cohesion, and sustaining motivation within the workforce (Giest & Klievink, 2024).

Bush & Middlewood (2005) stated that most management structures in education, particularly in secondary schools and colleges, tend to be consistent with bureaucratic assumptions, and some are regarded as pictorial representations of democracy. It is considered a system that has a purpose in creating students' comprehension and learning environment. Hoyle and Wallace (2012) discussed about managerialism in education. It is able to enhance organizational effectiveness but it led to the lack of professional autonomy and an overemphasis on quantifiable outcomes. In contrast, professionalism in education refers to reflective practice, critical thinking, and active engagement with educational reforms (Hoyle & Wallace, 2012). They suggested educational leaders should evolve those principles in managing education institutions so that managerial efficiency while preserving the core values of

education. Serving as a pivotal catalyst, principal leadership fosters and enhances teacher pedagogical efficacy, ultimately driving improvements in overall school performance (Mulyani et al., 2020). The instructional, transformational, and spiritual leadership exhibited by principals exerts a direct and significant influence on both teachers' performance and students' academic achievement (Nurabadi et al., 2021). Moreover, leaders are required to emphasize the importance of context-sensitive strategies and only look up to mere numerical targets while assessing the teaching and learning process. Furthermore, pedagogical leadership focuses on developing human capital that more effective approach to improving schools compared to bureaucratic, visionary, and entrepreneurial leadership. It appears capital by transforming schools into communities where teachers are able to collaborate and increase new knowledge and skills (Sergiovanni, 2006).

One of the education fields is Islamic education. The values of Islam as the prime to the education environment such as the institution management and learning process that directs students to have good traits qualities and attitudes as human beings especially in society (Suyadi et al., 2021). The institution of Islamic education is led by ulama kiai or ulama. The regeneration from older to younger generations is the principal area considering the sustainability of the institution (Badruzaman & Adiyono, 2023). Moreover, Khoiruddin (2018) concluded some characteristics of traditional Islamic education are preserving Islamic teachings and the learning system is conventional such as the teaching method only focusing on the teachers. In addition, Ismail et al., (2022) defined that the traditional Islamic education feature consists of conventional learning system.

Although Islamic education aims to form students within God and worship, it still has some challenges to face. Meanwhile, Amin et al., (2021) discovered that the challenge of achieving quality education in Islamic education stems from the limited competence of teachers. Additionally, equitable access to education remains unbalanced, and there are persistent issues concerning leadership and school management. Several challenges currently hinder the regeneration of leaders in Islamic education. One significant issue is the declining interest among the younger generation in pursuing careers as Islamic educators. This trend is driven by various factors, including the inadequate welfare of Islamic educators and the limited public recognition of their profession (Badruzaman & Adiyono, 2023). The management of Islamic education is the main foundation for various developments in any aspect of an institution. Lipscombe et al. (2021) indicated that education leaders are formally designated individuals with accountable responsibilities who serve as intermediaries between senior leadership and teachers. Their role is to provide leadership that fosters positive advancements in teaching quality and student learning outcomes. In terms of effectiveness, integrating instructional leadership with an approach that inspires staff and volunteers—whether directive, collaborative, or transformational, depending on the school's specific context—appears to be the most suitable strategy for complementary schools (Arthur & Souza, 2023).

The management of Islamic education has continuously evolved to respond to the challenges brought by modernity, globalization, and the increasing complexity of educational administration. Moreover, the challenges planning, and lack of knowledge about Islamic high schools (Anwar, 2018). A key aspect of this evolution is the rationalization of management processes, which aims to establish an efficient and

systematic structure for governing educational institutions. While formal structures have certain limitations, they demonstrate notable resilience (Bush & Middlewood, 2005). Max Weber's theory of rationalization and bureaucracy serves as a fundamental framework for analyzing modern organizational structures. His focus on hierarchical authority, impersonal regulations, and standardized procedures has profoundly shaped public administration and educational management on a global scale. This prompts a critical examination of the extent to which Weberian bureaucratic models align with the ethical foundations and value-laden principles intrinsic to Islamic educational philosophy.

Ali et al., (2023) investigated the bureaucracy, and power structures in contemporary education systems. The result appears that the synthesis of bureaucratic principles with contemporary imperatives was essential for educational institutions to navigate and respond effectively to the complexities of modern challenges. Moreover, H. Ali et al., (2016) analyzed the managerial challenges that are inherently linked to the efficiency and effectiveness of goal attainment, both of which play a crucial role in ensuring the sustainability and progressive development of pesantren in Jambi. The result obtained that work ethic and transformative leadership provide a positive impact on the effectiveness of school management especially in a global environment. It makes one of the first steps in the development of the institution in accordance with the religious values applied. On the other hand, Müller & Steiner (2018) explored the bureaucratization of Islam in Southeast Asia. It is shaped by a range of socio-political dynamics and historical contexts, each uniquely influencing its development within local settings. It extends beyond institutional frameworks, permeating public discourse and shaping the everyday experiences of the communities in which it functions. The rigid structures of bureaucratic standardization often clash with the inherently decentralized and diverse nature of Islamic tradition.

The implementation of the Systematic Literature Review (SLR) methodology in this study facilitates a rigorous and structured examination of existing scholarship on Weberian rationalization and Islamic education management. By consolidating and critically evaluating existing research, systematic reviews contribute to the establishment of a robust and dependable knowledge base that serves both academic scholars and practitioners in the field of management. The primary objective of a systematic review is to generate comprehensive insights by synthesizing theoretical perspectives across various disciplines and subfields (Schmeisser, 2013). Moreover, systematic review minimizes bias and enables the comprehensive synthesis of findings across multiple studies. Its enhanced statistical power allows for the identification of subtle biases, thereby strengthening the reliability of the analysis (Staffs, 2007). The SLR approach ensures a comprehensive, balanced, and objective assessment of the subject matter.

Based on the previous data above, the rigidity often associated with Weber's model may conflict with the dynamic and value-driven nature of Islamic education. This research is urgently needed to explore how Weber's rationalization theory can be adapted to better serve Islamic educational institutions, ensuring both bureaucratic efficiency and alignment with Islamic ethical imperatives. Furthermore, the objective is to provide a comprehensive analysis of the integration of Max Weber's theory of bureaucracy into the management of Islamic education through a systematic literature review for offering insights to policymakers and educational leaders.

B. METHOD

This study employed a Systematic Literature Review (SLR) methodology to comprehensively analyze and synthesize existing research on Weber's rationalization and integration into Islamic education management. The research process followed a structured approach, consisting of four primary stages: planning, data collection, data analysis, and synthesis. The process of collecting papers conducted on specific filters (Azizah et al., 2021). Each stage is meticulously designed to ensure a rigorous and transparent review of relevant literature, enabling the development of a well-founded conceptual framework for reconstruction rationalization within Islamic education management. Moreover, this study adapted The Preferred Reporting Items for Systematic Reviews and Meta-Analyzes (PRISMA).
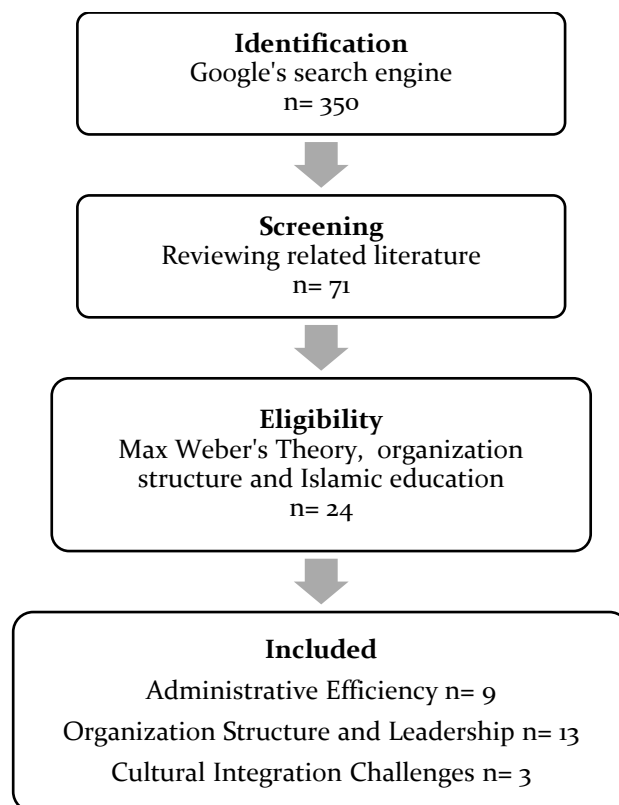
Identification
Google's search engine
n= 350

Screening
Reviewing related literature
n= 71

Eligibility
Max Weber's Theory, organization structure and Islamic education
n= 24

Included
Administrative Efficiency n= 9
Organization Structure and Leadership n= 13
Cultural Integration Challenges n= 3

Figure 1 The Use of PRISMA technique in SLR

Planning stage

The planning stage served as the foundation of this study, ensuring a clear research direction and systematic execution. It involved defining the research objectives, formulating research questions, and establishing inclusion and exclusion criteria. The following were the stages in the planning stage:
1. **Defining the research objective**
   The main objective of the study was to provide a comprehensive analysis of the integration of Max Weber's theory of bureaucracy into the management of Islamic education

2. **Formulating research question**

   The primary research question guiding this study was: Which part of Islamic education is integrated by Weber's rationalization? How can Weber's rationalization theory inform the structure and bureaucracy of Islamic education management? These questions were designed to explore the potential adaptations of Weberian bureaucratic principles in the context of Islamic education.

3. **Determining inclusion criteria**

   These include peer-reviewed journal articles, books, and conference papers published within the last 10 years that focus on Weber's theory and Islamic education management, and the integration of theoretical discussions or empirical analyses related to the study's theme.

4. **Regulating the exclusion criteria**

   The purpose was to eliminate sources lacking theoretical depth, empirical validation, or relevance to the research topic. By setting these parameters, the study guarantees the selection of relevant literature that contributes meaningfully to the discussion.

5. **Selecting of citation management tool**

   This research involved Mendeley for organizing references.

   Furthermore, the planning stage incorporated a preliminary review of existing literature to refine research objectives and identify knowledge gaps. This exploration helped in understanding prevailing scholarly debates on Weberian bureaucracy and its relevance to Islamic education. The study built a strong foundation for subsequent research phases, ensuring coherence and methodological rigor.

Data Collection Stage

In this stage, the previous research was explored that related to the main keywords of this study in term of Weber theory, Islamic education, and management. The following steps are below:

1. **Comprehensive literature search**

   It was conducted across multiple academic databases, including Scopus, Web of Science, and Google Scholar. The selection of these databases was based on their extensive coverage of high-impact research in the fields of social sciences, education, and organizational side.

2. **The keywords search**

   The keywords include "Weberian bureaucracy," "rationalization in education," "Islamic education management," "bureaucratic structure in religious institutions," and "hierarchical authority in education."

3. **Title and abstract screening**

   Previous studies analyzed a multi-phase screening process to ensure relevance and quality by a title and abstract screening to exclude clearly irrelevant studies. The remaining studies then undergo a full-text assessment based on predefined inclusion and exclusion criteria. This process enhanced the credibility of the selected literature and ensures that only relevant and pertinent studies are included in the analysis.

4. **Additional citation chaining**

   This involved observing the references of selected papers to uncover foundational works and influential research that may not have appeared in the initial database

search. By employing this strategy, the study maximizes the breadth of the literature reviewed and strengthens the comprehensiveness of its analysis.

5. **Data management tools**
   Mendeley was utilized to organize and track selected studies systematically.

Data Analysis Stage

The data analysis stage involved systematically categorizing and interpreting the selected studies to extract meaningful insights. Pedagogical exploration was employed as the primary analytical method to identify key themes and patterns within the literature. This process facilitated a structured examination of the interplay between Weberian bureaucracy and Islamic education management.

1. **Collecting the selected papers**
   All the papers were retrieved based on the title and abstract from collecting procedure. Those studies were determined to associate each paper based on the key points. This stimulated the researcher to focus on exploration of the papers.

2. **Analyzing the paper**
   After grouping the papers, the researcher read and in depth analyzed the papers. It focused on assessing their research objective and findings. The analysis incorporated a comparative examination, of Weber's bureaucratic principles, management practices, and Islamic educational. This evaluative process helped uncover potential areas for reformulation or adaptation of Weberian principles especially in Islamic education.

   Overall, this stage served findings to establish a nuanced understanding of how rationalization theory can be reconstructed within the context of Islamic education. The insights were utilized as the foundation for developing the conceptual framework presented in the synthesis stage.

Synthesis Stage

The synthesis stage integrated findings from the analysis phase to construct a conceptual framework for rationalization in Islamic education management. This stage moved beyond summarizing literature and seeks to generate novel insights by synthesizing theoretical perspectives, empirical evidence, and contextual considerations.

1. **Marking the finding**
   The noted findings from each paper were conformed to relate them one another. It is to identify opportunities and challenges in adapting Weberian bureaucracy to Islamic education. This phase engage mapping relationships between key themes, the bureaucratic rationalization interact within Islamic educational settings.

2. **Drawing conclusion**
   This highlights areas of modifications were aligned to rationalization principles with Islamic educational philosophy. This conceptual mapping aid in visualizing potential pathways for integrating structured management approaches while preserving the spiritual and moral foundations of Islamic institutions. Moreover, it explored practical implications for stakeholder especially in term of policy and leadership in Islamic education.

In the end, the synthesis stage provided interpreted core that balances organizational system with the ethical imperatives of Islamic education for improvements in Islamic educational management.

C. RESULT AND DISCUSSION
Findings

The results were concluded by analyzing the selected papers. Each article was reviewed one by one to obtain the findings of the study. It is displayed on the table below.

Table 1. Selected Paper "Reconstructing Rationalization of Max Weber's Bureaucracy Theory in Islamic Education"

No	Study	Research Focus	Finding
1.	Khan, 2017	The advantages and disadvantages of the Weberian model of bureaucracy	The Weberian bureaucratic model remained a fundamental and necessary framework for governance. While bureaucratic rigidity and public dissatisfaction present challenges, the focus should be on reforming and improving the system.
2.	Müller et al., 2018	The manifestations of bureaucratized Islam in five Southeast Asian countries: Brunei, Indonesia, Malaysia, the Philippines, and Singapore	The bureaucratization of Islam in Southeast Asia is operated by diverse socio-political motivations and historical contexts in each local setting. It affected public discourse and everyday life in the societies where it operates.
3.	Herson, 2018	Assessing the application of educational management standards in fostering the development of private Islamic high schools.	The implementation of educational management standards in private Islamic high schools has been carried out; however, certain components remain inadequately applied.
4.	Miskiah, et al., 2019	Integration of ICT into Islamic religious education teacher training at a religious training center in Palembang, Indonesia.	The teachers had not fully integrated ICT into their teaching, with limited use of PowerPoint and no use of other tools like email, blogs, or websites.
5.	Wekke et al., 2019	The leadership style of kyai (Muslim priests) in traditional Islamic boarding schools (pesantren) using Weber's leadership theory	It indicated that the traditional leadership style in DDI Mangkoso is deeply rooted in the pesantren's educational system. However, the charismatic and transformative leadership approaches of Anregurutta K.H. Abdul Rahman Ambo Dalle and KH Farid Wajedi emerged as the most influential, shaping the institution's development and sustaining its educational and religious mission.
6.	Rafdhi et al, 2020	Exploring how information technology can be used to internalize divine values and	Information technology could be used to internalize divine values in Islamic education management, as there were

		develop pious character in Islamic educational institutions	manifestations (tajalli) of God's attributes in the concepts and mechanisms of information technology
7.	Riyadi and Khoriyah, 2020	New Order bureaucracy in Islamic education	New Order government formalized bureaucracy in Islamic education, with strict policies and regulations
8.	Amin et al., 2021	The issues and challenges in the governance of Islamic education in a global context	Analyzing student learning outcomes in reveal a disparity between high test scores and the actual quality of human resources, indicating deeper systemic issues beyond mere academic performance. Additionally, the study identified critical challenges in Islamic education, particularly in governance and administrative structures.
9.	Aquino, et al., 2021	The implementation and level of school heads' leadership practices and teachers' performance	School heads demonstrated exceptionally high leadership practices across various dimensions do consistently very satisfactory.
10.	Rumbay et al., 2021	Weber's ideas on bureaucracy to improve the bureaucracy in the Indonesian education system, particularly in private schools	Weber's discourse on bureaucratic rationalism emphasizes the significance of individual competencies and proficiencies in organizational effectiveness.
11.	Abbas et al., 2022	Analyzing the abilities and competencies of women in crisis management as depicted in the Qur'an, particularly through the narrative of the Queen of Sheba	Queen of Sheba (Bilqis) presented her as an exceptional model of a woman's ability to overcome major crises through her leadership skills.
12.	Zuhri, 2023	Research trends in Islamic education management	Leadership styles, including autocratic models, impact organizational success in Islamic educational institutions
13.	Ali et al., 2023	The exploration of the utilization of Max Weber's theory in modern educational organizations	Weber's bureaucratic and power structure theories in contemporary education systems provide a foundational framework for maintaining order and efficiency. However educational organizations must integrate traditional bureaucratic structures with contemporary demands, ensuring that governance models remain both efficient and responsive to the complexities of the modern educational landscape.
14.	Suprapto et al., 2024	Innovative programs and activities implemented at SMA MTA Surakarta to improve school management quality	The school had undertaken comprehensive educational innovations, including strengthening boarding school governance, character development, education management, teacher and institutional capacity, infrastructure enhancement, and

			student soft skill development.
15.	Shofiyyah et al., 2023	The challenges of implementing and prospects of innovation in Islamic education management	It identified key challenges in educational transformation, including limited comprehension, resistance to change, resource constraints, and tensions between tradition and modernity. The collaboration and strong leadership are critical in overcoming these challenges and driving sustainable innovation, ensuring that institutions can navigate the complexities of modern education while preserving their core values.
16.	Badruzaman and Adiyono, 2023	Exploring how bureaucracy in the Islamic education system influences the definition of the situation, especially in the context of the emergence of discrimination or inequality and the role and impact of elite groups in determining the direction of Islamic education.	It identified various ways in which individual or group identities can be reinterpreted in the context of Islamic education, including changes in students' and teachers' religious, cultural, or ethnic identities.
17.	Ritonga and Ritonga, 2023	Gender representation in State Islamic Universities	State Islamic Universities aligned with Weberian bureaucratic characteristics, including authority, specialization, and regulations, with gender equality in work specialization
18.	Anas and Hanani, 2023	The implications of Weberian bureaucratic ideals on the efficiency and effectiveness of management in the education system.	The findings highlighted that key bureaucratic elements—such as rationality, clear rules, strict hierarchy, specialization, impersonality, and the separation of ownership and management—serve as a foundation for structured decision-making, efficient administration, and improved educational outcomes.
19.	Suharto and Pribadi, 2023	The application of management theory in Islamic education	The implementation of a systems-based approach to management, which integrates key principles such as target-based management, engineering, structural organization, human resource development, and information management.
20.	Ibrahim et al., 2023	The connection among transformational leadership style, employee job satisfaction, and organizational commitment in pesantren (Islamic boarding school)	Job satisfaction played a role in the relationship between transformational leadership and organizational commitment.
21.	Amin, 2024	The investigation the distributed leadership (DL) practices in two	The criteria for distributing leadership roles was not well-defined.

		Islamic secondary schools located in different countries	
22.	Holilah and Hajjaj, 2024	Digital transformation in Islamic education management	Transformation showd significant changes to the organizational culture, creating higher transparency and accountability in the management of educational institutions.
23.	Fandir, 2024	Examining the role of Islamic philosophy and values in shaping educational paradigms in the digital era	The findings underscored that the integration of technology in Islamic education is essential for expanding access, enhancing the teaching and learning process, and equipping learners to navigate the challenges of globalization while maintaining their Islamic identity and values.
24.	Mar, 2024	Challenges, opportunities and strategies the integration of technology in Islamic education	This study revealed that educators recognize the significant benefits of integrating technology into learning. In the context of Islamic education, key challenges in the digital era include the spread of misinformation and the negative influence of social media, which necessitate stronger digital literacy initiatives and the integration of Islamic values into educational curricula.
25.	Izzul Haq, 2024	The routine of reading the verse Al-Anbiya':79 at the Al-Fattah Kartasura Islamic Boarding School using Max Weber's concept of social action	While this practice is rooted in tradition, reinforcing religious values and maintaining spiritual discipline, it also carries a rational dimension, as it is performed with the belief in receiving divine blessings.

The exploration of integration between Weberian Theory which focuses on organizational structure and bureaucracy in Islamic education is discussed in discussion section.

Analysis/Discussion
Administrative Efficiency and Modernization
The application of Weberian bureaucratic principles in the education system had profound implications for management efficiency and effectiveness. According to Anas (2023), Weber's bureaucratic model ensured rational decision-making through a hierarchical structure, specialization, impersonality, and the separation of ownership and management. These principles enable structured governance, enhancing administrative control and accountability in educational institutions. Furthermore, the rational-legal authority emphasized in Weberian bureaucracy ensures that policies are implemented systematically, fostering predictability and consistency in educational management. This structured approach not only improves administrative efficiency but also facilitates better resource allocation and organizational stability.

Despite its benefits, Weber's bureaucratic framework must be adapted to modern educational challenges. As Ali (2023) pointed out, contemporary educational institutions must navigate complex issues such as the increasing demand for flexibility and inclusion. The rigid hierarchy and standardized procedures of traditional bureaucratic models may hinder innovation and responsiveness to evolving educational demands.

The transformation fostered a shift in organizational culture, increasing transparency and accountability in educational administration. Information technology served as a means to embed divine values within Islamic educational institutions, and the more effectively information technology is applied, the higher the quality of these institutions becomes (Rafdhi et al., 2020). According to Holilah and Hajjaj (2024), the adoption of Learning Management Systems (LMS) and e-learning platforms had enhanced the effectiveness of teaching and learning processes while simultaneously improving school management efficiency. Suprapto (2024) emphasized that the implementation of broader educational innovations, such as strengthening governance structures, fostering student character development, and enhancing school facilities. The renewal of Islamic educational institutions in North Sumatra, Indonesia, from traditional to modern structures had profoundly influenced the methodologies and practices of Islamic education. They had innovatively incorporated Islamic principles into marking a departure from the conventional approaches of traditional Islamic educational systems (Sumanti et al., 2024). Fandir (2024) noted the evolution of Islamic education requires a careful balance between modern educational practices and the preservation of Islamic values. The incorporation of technology, particularly during the COVID-19 pandemic, has demonstrated the potential of digital education in maintaining and improving access to Islamic learning.

Furthermore, the implementation of such digital trasnformation faces notable challenges, particularly in terms of inadequate infrastructure and the lack of digital literacy. These obstacles must be systematically addressed through strategic investments in infrastructure and comprehensive training programs for educators. Educators have yet to fully incorporate ICT into their instructional practices, with usage largely confined to PowerPoint presentations and an absence of more dynamic digital tools. The primary impediments to effective ICT integration include inadequate infrastructure, insufficient tech-nical proficiency, and a scarcity of ICT-based teaching resources (Miskiah et al., 2019). These barriers must be addressed to enable effective implementation of transformation in Islamic education. The adoption of modern technologies like Artificial Intelligence (AI) and the Internet of Things (IoT) also presents significant opportunities for enhancing educational practices while maintaining Islamic values, especially in remote or traditional settings. Moreover, Mar (2024) highlighted that the primary challenges Islamic education faces in the digital era is the proliferation of misinformation and the negative impacts of social media. To mitigate these issues, it is crucial to enhance digital literacy programs and embed Islamic values within the curriculum.

Based on the evidences on the previous studies, the main idea of the use of Weber's theory in administrative effeciency and modernization is an aspect that needs to be considered as an effort to improve Islamic education management. The harshness of Weberian bureaucracy, especially its hierarchical decision-making processes and standardized rules, may impede responsiveness to rapidly changing

educational landscapes such as the relevant context of globalization and technological advancements whereas the use of technology helps teachers and students in the learning process. One example occurred during the Covid-19 pandemic. All aspects of life are encouraged by the existence of technology, one of which is the educational aspect in order to achieve learning objectives. The adaptation of modernization to the administration of Islamic education is expected to develop so that Islamic education can also be accepted in accordance with today's purposes. In line with this, several obstacles have emerged, such as the unpreparedness of adequate facilities and infrastructure and digital literacy by stakeholders. This can be overcome by the existence of clear and systematic rules, with the application of bureaucracy. However, the system cannot be fully implemented because it is hierarchical and rigid regulations can also limit innovation. In order to overcome this imbalance, Islamic values can be applied to the process. These values become a filter for the modernization that wants to be done. For example, if an institution wants to digitize school facilities, the school must hold discussions with all community members and related parties in order to get the best decision for all sides. This is in line with the Islamic value of deliberation. Decisions are made not only centered on one person but also consider other people's suggestions so that the benefits are widely felt.

A key strategy for addressing these challenges is the synthesis of traditional bureaucratic principles with contemporary governance models. Moreover, integrating bureaucratic efficiency with modern management approaches can enhance institutional performance. Educational organizations must strike a balance between bureaucratic structure and flexibility, enabling them to respond effectively to technological disruptions, policy changes, and diverse student needs (M. Ali et al., 2023). The desicion of applying technological advancements in educational institutions can create a balanced approach that retains religious core while embracing modern educational tools (Mar, 2024). This integration required the implementation of data-driven decision-making, decentralized leadership models, and participatory governance, ensuring that Weberian bureaucracy evolves to meet the demands of 21st-century education. By refining bureaucratic structures rather than abandoning them, educational institutions can maintain administrative order while fostering innovation and inclusivity.

Organizational Structure and Leadership
While bureaucracy has inherent disadvantages, it remains a preferable system compared to unproven alternatives. The resurgence of Weberian bureaucracy can be attributed to the shortcomings of New Public Management, which failed to deliver the anticipated efficiency and effectiveness in governance (Khan, 2017). Consequently, the bureaucratic model is still viewed as the most reliable framework for ensuring public welfare through structured administration and regulatory oversight. Weber's bureaucratic model is deeply rooted in rationalism, emphasizing human reasoning and decision-making as fundamental to effective governance. Weber prioritized human skills and capacity over rigid administrative procedures or hierarchical structures. This perspective is particularly relevant in educational institutions, such as private schools, where the competency of educators and administrators significantly influences institutional success (Rumbay et al., 2021). By focusing on individual expertise and rational decision-making, educational institutions can create a more

adaptable and responsive bureaucratic system that enhances overall management efficiency.

The bureaucratization of Islamic education has also played a significant role in shaping its structure and administration. Riyadi and Khoiriyah (2020) discusses how the New Order government implemented strict policies and regulations to formalize Islamic primary and secondary education. Institutions that did not conform to government regulations were not officially recognized, which led to a structured yet rigid system of governance. This bureaucratic approach ensured standardization and regulatory compliance but also imposed constraints on educational flexibility. This highlights the tension between bureaucratic control and the religious and cultural openness that is a hallmark of Islamic educational traditions. The intersection of these points underscores the need to balance regulatory oversight with the preservation of educational and religious values. Amin (2024) examined how the two Islamic secondary schools vary in terms of the dimensions of distrubuted leaderships practiced. He found that the institution exhibited a well-defined hierarchical structure established but however, the criteria for allocating leadership roles to teachers were not clearly articulated. In contrast, the implementation of distributed leadership in Islamic secondary schools could alleviate the workload of headteachers and foster the growth of a professional learning community through teacher leadership.

However, Amin (2021) highlighted underscores the disparities in accessibility to education across different regions and institutions, further exacerbating challenges related to leadership in both general and Islamic educational settings. These findings align with Weber's rationalization theory, which advocates for a structured and efficient bureaucracy in educational institutions to bridge these gaps and ensure equitable education management. The integration of bureaucratic principles in Islamic education requires also an understanding of the cultural and leadership dynamics that influence organizational success. Leadership styles play a pivotal role in shaping the effectiveness of Islamic education institutions. Zuhri (2023) advocated for leadership styles that emphasize flexibility and adaptability, moving away from autocratic models in favor of collaborative and transformational leadership that can respond effectively to contemporary challenges. Leaders exhibited robust leadership practices across key domains, including planning, organizing, controlling, directing, and coordinating (Aquino et al., 2021). Similarly, Wekke et al. (2019) examined the leadership of kyai in traditional Islamic boarding schools, identifying three key styles: traditional, charismatic, and transformative leadership. The evolution of DDI Mangkoso under transformative leadership, particularly through the integration of Al-Azhar's educational methodologies and collaboration with local government, illustrates how leadership adaptation can enhance institutional development. These perspectives highlight the necessity of integrating rationalized and adaptable leadership approaches in Islamic education management to align with contemporary educational demands (Wekke et al., 2019; Zuhri, 2023). Shoffiyah et al., (2023) identified opportunities for developing adaptive approaches that enhance learning quality and institutional competitiveness. Collaboration and synergy leadership emerge as key factors in overcoming these today's challenges (Ma`arif et al., 2023). The transformational leadership style Islamic boarding schools effect employee job satisfaction, and organizational commitment (Ibrahim et al., 2023). Meanwhile, the importance of effective administration and management in Islamic education, viewing

it as a critical element in achieving institutional goals. These findings suggest that by adopting a structured yet flexible bureaucratic model, Islamic education institutions can navigate the complexities of modernization while maintaining their core values (Shofiyyah et al., 2023; Suharto & Pribadi, 2023).

Furthermore, Weber's rational-legal authority framework can be employed to promote merit-based leadership that is inclusive of all stakeholders, including women. The representation of women in structural positions within higher education is another crucial aspect of rationalization in Islamic education management. Numerous Muslim women rose to prominence as scholars and assumed significant political and social roles during the Golden Age that followed the emergence of Islam in early Islamic society (Hilal, 2019). Ritonga and Ritonga and Ritonga (2023) asserted that women have the right to occupy leadership roles in universities based on merit and competency. The study highlights that communication among officials in higher education institutions should be rooted in integrity, professionalism, and inclusivity, without discrimination based on gender. The comtemporary pesantren has undergone a transformation into more modern institutions that champion gender equality, with nyai assuming a progressively autonomous and influential role in leading pesantren and advocating for women's equal opportunities in the public domain (Muafiah, 2024). Moreover, the Qur'anic portrayal of the Queen of Sheba (Bilqis) serves leadership as characterized by a constellation of strategic attributes, including authority and command, discernment, intellectual acuity, trust-building, experiential knowledge, charismatic presence, and decisive action (Abbas & Rawabdeh, 2022) .This finding supported the rational-legal authority framework within Weber's bureaucratic model, advocating for meritocracy and systematic management in education. By implementing structured policies that ensure gender inclusivity, Islamic educational institutions can enhance administrative efficiency and foster a more diverse and competent leadership landscape.

The pictures showed that the organizational structure based on Weber's theory prioritizes the ability and capacity of a person with certain standards. In fact, if that organizational structure is carried out by integrated Islamic values, it positively impactful. Transformative leadership in accordance with Islamic core becomes the initial foundation for the development of the institution. Everyone has the right to be given the same opportunity to learn in order to know their potential. Furthermore, equal opportunities for men and women to occupy a position. The no discrimination for women is a value contained in Islam that is good for someone not based on gender and ethnicity. Moreover, transformative leadership refered to the adaptive leadership, which is open to the views and opinions of all stakeholders for the advancement of education according to the times, balanced with structured rules that can be clearly interpreted as a limit that should not be crossed by the attitude of openness so as not to block the basic principles of Islamic education.

Cultural Integration Challenges

The bureaucratization of Islamic education in Southeast Asia is a complex phenomenon influenced by socio-political motivations and historical contexts unique to each region (Müller & Steiner, 2018). Badruzaman (2023) identified that bureaucracy can influence how students and teachers perceive their religious, cultural, and ethnic identities. Religious traditions and values play a crucial role in shaping the

structure and daily practices of Islamic educational institutions. the routine recitation of Al-Anbiya':79 in Islamic boarding schools as a form of traditional social action aimed at maintaining spiritual and religious values (Izzul Haq, 2024). Simultaneously, this practice can also be seen as a goal-rational action, where the motivation lies in seeking divine blessings. Such religious routines exemplify how bureaucracy in Islamic education does not solely focus on administrative control but also integrates cultural and spiritual elements that influence the daily operations and pedagogical approaches within these institutions. Understanding these dynamics is essential for reconstructing rationalization in Islamic education management to ensure that bureaucratic structures foster an equitable and holistic learning atmosphere rather than reinforcing social divisions.

The standardization of Islamic education through bureaucratic mechanisms often leads to tensions between centralized governance and the decentralized nature of traditional Islamic institutions. While bureaucratic structures aim to create order and efficiency, they may also impact religious pluralism and theological openness, as administrative control can sometimes conflict with diverse interpretations of Islamic teachings. The integration of bureaucracy into Islamic education necessitates a balance between organizational effectiveness and the preservation of religious authenticity. To effectively integrate Weberian bureaucratic principles in Islamic education, there is a need to critically assess the existing administrative frameworks and their socio-religious implications. It need for a more adaptive approach that incorporates local religious and cultural values. Incorporating Islamic values such as deliberation (shura) into the decision-making processes within educational institutions can provide a means of bridging the gap between bureaucratic efficiency and cultural sensitivity. This approach can also help mitigate the negative effects of bureaucratic rigidity, ensuring that educational governance remains responsive to the needs of students and the broader community.

While bureaucracy contributes to efficiency and systematic governance, its application should not undermine the foundational religious and cultural values inherent in Islamic education (Badruzaman & Adiyono, 2023; Izzul Haq, 2024; Müller & Steiner, 2018). By adopting an adaptive and context-sensitive approach, Islamic educational institutions can harness bureaucratic efficiency while maintaining theological diversity, fostering inclusivity, and preserving the rich traditions of Islamic pedagogy.

The main point found out that the application of Weber's bureaucracy theory is influenced by the culture and social conditions of a place. Furthermore, bureaucracy is not admitted to cover the territory of the Islamic foundation. Rationalization is not allowed to doubt the belief that God is one. It is clear that the application of rationalization is only related to the social aspects, especially in the structure of Islamic education or the administrative process, not on the belief in God or Islamic theology itself.

D. CONCLUSION

The reconstruction of Weberian bureaucratic principles in Islamic education management demonstrated both advantages and challenges in balancing administrative efficiency with the preservation of religious and cultural values. It concluded that implementation of integration between those principles into administrative modernization and organization leadership. In contrast, the main value of religion education which is Islamic theology is not allowed to affect of Weberian fundamental. At the end, institutions or the stakeholders must embrace hybrid model that combine bureaucratic efficiency with contemporary governance innovations and in line by Islamic value. In the end, future research should focus on exploring the adaptation of Weberian bureaucratic principles to Islamic educational systems. This includes a deeper examination of how Islamic values can shape and modify bureaucratic structures to ensure they align with the ethical imperatives of Islamic education. Additionally, further studies could investigate the role of leadership in this adaptation, particularly the integration of transformational and distributed leadership styles within the bureaucratic structure of Islamic education institutions. It should explore the impact of decentralization and participatory governance in maintaining the dynamic and decentralized nature of Islamic institutions while ensuring effective management.

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