

# **Leadership Styles of Madrasah Principals Towards Sustainable Education: A Systematic Review**

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## **ABSTRACT**

In this modern era, the role of madrasah principals is not only limited to being administrators but also as leaders who are able to bring positive changes in Islamic education. In the context of sustainable education, the leadership style applied by madrasah principals has a crucial role in shaping an inclusive and progressive organisational culture. Therefore, research on the various leadership styles of madrasah principals is important in supporting efforts towards sustainable and quality Islamic education. This type of research is descriptive qualitative. The research technique used in this research is documentary research, based on literature data from several books and journals related to leadership communication in education. It can be concluded that the leadership style applied by the madrasah head has a significant impact on efforts to achieve sustainable Islamic education. Various leadership styles, such as authoritarian, democratic, transformational and transactional, influence organisational culture, staff motivation and the quality of student learning. Madrasah principals need to adopt leadership styles that are adaptive and responsive to the dynamics of change, as well as integrate Islamic values in madrasah management to contribute positively to building a sustainable and quality Islamic education in the future. Thus, research and development in the context of the leadership style of madrasah principals is essential in facing the challenges and opportunities in developing relevant, inclusive Islamic education that is relevant, inclusive and sustainable for future generations.

**Keywords: Leadership; Madrasah; Communication; Sustainable Education**

## A. INTRODUCTION

Madrassa principals have a very important role in managing Islamic educational institutions. As leaders, they are responsible for managing the administration and operations of the madrasah and leading and inspiring staff and students to achieve educational goals. In this context, the leadership style applied by madrasah principals plays a key role in shaping organizational culture, staff performance and the quality of education provided by madrasahs (Aslamiyah et al., 2022).

In the development and dynamics of madrasah aliyah education in Indonesia, the head of a madrasah, according to Fuadah & Murtafiah (2022), can be regarded as a leader of teachers who can influence them to improve the learning process. Education itself is an important foundation in developing society and the nation. The quality of education organized by an educational institution is highly dependent on various factors, and one of the main factors influencing the quality of education is the leadership of the madrasah principal (Awwaliyah & Baharun, 2018). The madrasah principal plays a key role in designing the vision, developing strategies and managing the resources needed to achieve high educational goals. Therefore, the study of madrasah principals' leadership is very important in facing challenges and changes in the world of education.

In the context of the continuous evolution of Islamic education, the role of the madrasa head becomes increasingly important in leading the institution towards achieving long-term educational goals (Samrin, 2015). The leadership styles applied by madrasah principals play a key role in shaping an organizational culture that is inclusive, innovative and adaptive to changing times. Therefore, an in-depth understanding of the various leadership styles of madrasah principals is essential in formulating strategies that support sustainable Islamic education. Research on the leadership styles of madrasah principals has been the focus of attention in Islamic education. The different leadership styles applied by madrasah principals can affect organizational effectiveness and staff performance in achieving the desired educational goals (Pratiwi & Novianty, 2020).

One of the interesting aspects of research on the leadership style of madrasah principals is the comparison between authoritarian and democratic leadership styles (Djunaini, 2017). Authoritarian leadership styles tend to emphasize centralized control and decision-making, while democratic leadership styles provide greater room for staff participation and involvement in decision-making (Dirham, 2019). In the madrasah context, these two leadership styles can have different impacts on organizational culture, staff motivation, and the quality of student learning (Zuryati et al., 2015).

In addition to authoritarian and democratic leadership styles, research on the leadership style of madrasah principals also includes transformational leadership styles (Mitrohardjono, 2020) dan transactional (Syafaruddin, 2019). Transformational leadership styles focus on developing an inspiring vision, motivating employees, and developing individuals (Tokhibin & Wuradji, 2013), while transactional leadership

emphasizes rewards and sanctions to achieve specific goals (Lumban Gaol, 2016). These two leadership styles also have significant implications in the context of madrasahs.

Although extensive research has been done on the leadership styles of madrasah principals, there is still a need for further in-depth and continuous research. In a changing era with increasingly complex educational demands, madrasah principals need to understand the dynamics of change and develop adaptive and effective leadership styles. Therefore, research on the leadership style of madrasah principals is an important and relevant field in the context of developing quality Islamic education.

## **B. METHOD**

This research is written using qualitative methods (see Apriyanto & Anum, 2018; Ayu et al., 2020; Herman et al., 2021). The type of data studied is not numerical data but narrative words, so it is also called descriptive qualitative (see Clarice Dedel et al., 2023; Hidayat et al., 2022; Saragih & Situmorang, 2023). This research strategy is carried out by exploring in-depth discussions based on a discipline of theoretical science known as basic theory. The research technique used in this research is documentary research, based on literature data from several books and journals related to leadership communication in education.

## **C. DISCUSSION**

### **a. Communication style of Madrasah Principal in Alfred Schutz's Perspective**

The madrasah head is not only an administrator but also a leader who must be able to inspire his teachers and students. Effective education leaders can design a clear vision, motivate staff, and create an environment conducive to effective learning (Kaharudin & Hannah, 2021). They should also have an in-depth understanding of the curriculum, student needs and other aspects relevant to the education process.

In addition, madrasah principals are also responsible for ensuring that education is organised according to the values and principles held by the educational institution. In the context of Islamic education, the leadership of madrasah heads is not only concerned with achieving academic results but also with developing students' character and morals in accordance with Islamic teachings (E. B. Bukit et al., 2023; Harmawati et al., 2016; Mannan, 2017).

However, in the face of increasingly complex dynamics of social, technological and educational change, the leadership of madrasah principals is also faced with several challenges (Taufiq, 2018). They must be able to cope with these changes wisely, adjust to new developments in education, and maintain a high quality of education.

Research that discusses the communication style of madrasah principals using the perspective of Alfred Schutz will involve understanding and applying the concepts developed by Schutz in his social phenomenology theory (Taufiq, 2018). Alfred Schutz was an Austrian philosopher and sociologist best known for his contributions to

understanding social interaction (Carey, 2002; Miles & Huberman, 1994).

According to Carey (2002), in the context of research on the communication style of madrasah principals, Schutz's perspective is used to understand individual experiences in communication situations and how individuals give meaning to these experiences. Schutz argued that humans live in a social world that is structured and interdependent. He also emphasised the importance of subjective understanding in social analysis.

Here are some concepts from Schutz's perspective that can be used in researching the communication style of madrasah principals:

1. **Common-sense meaning:** Schutz argues that humans use shared common understandings to give meaning to everyday situations. In the context of the madrasa principal's communication style, you can explore how the principal gives meaning to communication situations in Islamic educational institutions and how common understanding affects communication.
2. **Reality Construction:** Schutz suggested that humans actively construct their social reality through subjective interpretations of their life experiences. In this study, you can explore how madrasah principals construct their social reality through their communication style and how this affects interactions with teachers, staff, students, and other stakeholders.
3. **Practical Knowledge:** Schutz highlights the importance of practical knowledge in social interaction. Practical knowledge relates to individuals' knowledge about expected actions in certain situations. In the context of madrasah principals, this research can explore how madrasah principals use their practical knowledge in their daily communication, how they form expectations about expected behaviour, and how this affects their communication style.
4. **Lifeworld:** Schutz emphasised the importance of individuals' understanding of their social world. In this study, you can explore how madrasah principals understand their social world, including existing values, norms and expectations, and how this understanding shapes their communication style in carrying out leadership roles within the madrasah.

### **b. B. Madrasa Head Psychology**

In the context of leadership, "power" can be viewed from organisational and individual perspectives. From an organisational perspective, a leader's power is seen as a result of the position or role that the leader holds within the organization's hierarchical structure. In the individual perspective, leader power is seen as a personal attribute or characteristic the leader possesses, regardless of his/her formal position in the organisational structure (Werang, 2014).

There are several sources of power recognised in this perspective, namely:

1. Legitimacy Power: Power that derives from the leader's formal position in the organisational structure. For example, a CEO has formally recognised power to make decisions..
2. Reward Power: Power that stems from the leader's ability to reward, incentivise, or reward subordinates as a form of recognition or motivation.
3. Coercive Power: Power that comes from the leader's ability to impose punishment or sanctions on subordinates as a form of control or discipline.
4. Information Power: Power that comes from the leader's access to important and valuable information to the organisation, so that the leader can control and share that information with others.
5. Expert Power: Power derived from the knowledge, expertise, or technical excellence possessed by the leader. Leaders who are respected for their expertise strongly influence the organisation.

Some of the sources of power recognised in this perspective include:

1. Charisma Power: Power that comes from the leader's attractiveness, personality, and exceptional communication skills. Charismatic leaders are able to influence and inspire others.
2. Trust Power: Power that derives from the level of trust that subordinates have in the leader. Leaders who are considered trustworthy and have high integrity can gain power through strong relationships with subordinates.
3. Interpersonal Skills Power: Power that comes from skills in interacting and building good relationships with others. Leaders who have the ability to listen, empathise, and understand the needs of subordinates can gain strong power in influencing them.
4. Inspirational Power: Power that comes from the leader's ability to inspire and motivate others with a vision..
5. The principal is said to be an educational leader if, legally, he/she has a legitimate source of power given by the authorities to the principal to carry out activities in order to achieve goals formally. The principal can carry out activities in accordance with the obligations that must be carried out. The principal will automatically hold other sources of power, especially those that belong to the organisation, namely reward and coercive power (Bull, Ray; Valentine, Tim & Williamson, 2009; Gelfand & Brett, 2004; Jones & Jones, 1993).

### **c. Communication Style of Madrasah Head**

The ability to communicate and interact is very important in an organisational life, in fact it is a demand for everyone in the environment. Communication in organisations plays a central role in creating a conducive situation and environment. Effective and continuous communication helps build strong relationships between organisational members, facilitates timely and accurate information flow, and

promotes shared understanding (Santoso & Apriyanto, 2020). Therefore, overall, continuous communication is important in organisations to create a conducive work environment, enhance collaboration, avoid misunderstandings, promote mutual understanding, and facilitate the timely flow of information.

According to the Indonesian dictionary, style is the energy that can move something, strength, ability, attitude, movement, gesture, mannerisms that characterise a person, certain movements arranged to attract the attention of others. Communication style is a distinctive, different or characteristic mode, manner, expression, and response. Every self-presentation reflects some recognisable communication style (Andhika et al., 2018; Dirham, 2019).

One of the determining factors for organisational success is the leader's communication style, which must create effective communication between leaders and subordinates. This is important in improving teacher performance. Routamaa & Hautala (2008) state that a "Manager requires an integrated system in this leadership process consisting of how it is in process, a strategy of a communication plan, and determining leadership communication mode ". From this information, it can be seen that in studying leadership communication, it must pay attention to the dimensions of leadership communication, including the communication process, communication planning strategy, and communication style (Limantoro, 2015).

Style is a distinctive habit that each individual has in communicating. Every leader has a different communication style when running an organisation. The leader communication style theory developed by Kurt Lewin is one of the recognised leadership theories in social science and management. The theory was introduced by Kurt Lewin in 1939 and has continued to develop since then. It examines how a leader's communication style influences the behaviour and performance of team or group members in an organisation (Brown, 2016).

#### **d. Leader Communication Style Theory "Lewin"**

1. **Authoritarian Style (Autocratic Leadership):** This style is characterised by the leader making decisions singularly, without much involvement of team or group members in the decision-making process (Kramsch, 2001). Authoritarian leaders give clear directions and expect obedience from team members. This style works best in emergencies or when quick decisions are needed.
2. **Democratic Leadership Style:** In this style, the leader is more open to participation and input from team members. Decisions are made collectively, and communication between the leader and team members is two-way. This style is often considered more motivating and can lead to better solutions in situations that require creativity and innovation (Sulistiyowati et al., 2022).
3. **Delegative Style (Laissez-Faire Leadership):** In this style, the leader gives full autonomy to the team members (Apriana et al., 2022). The leader only acts as a resource and support, while team members can make decisions and organise their

work. This style is suitable when team members have a high level of expertise and can be self-reliant.

This theory emphasises that leaders can change their communication style depending on the situation at hand. Effective leaders are able to adapt their leadership style according to the needs of the group or task at hand. It is known as the "three styles of leadership theory" because it identifies three main styles, but in practice, a leader often uses a combination of these three styles depending on the context. It is important to remember that the success of a leader depends not only on his communication style but also on his ability to understand and respond appropriately to the situation and his team members.

#### **e. Leader Communication Style Theory "Sendjaja Djursa"**

In the book *Communication Theory*, there are 6 communication styles, namely:

##### **1. The Controlling Style**

This controlling style of communication is characterised by a desire or intent to limit, coerce and regulate the behaviour, thoughts and responses of others (Sanchez-Burks et al., 2003). People who use this style of communication are known as one-way communicators.

##### **2. The Equalitarian Style**

An important aspect of this communication style is the existence of a common ground. The equalitarian communication style is characterised by the flow of verbal and written messages that are two-way traffic of communication (S. Bukit et al., 2023). People who use a communication style that means this equality are people who have a high caring attitude and the ability to build good relationships with others both in context and in other scopes. The equalitarian style facilitates communication in groups or between one another.

##### **3. The Structuring Style**

This structured communication style utilises written and spoken verbal messages to solidify the order to be carried out (Santoso & Apriyanto, 2020). The message's sender pays more attention to the desire to influence others. In this communication style, someone is able to plan verbal messages to further solidify their goals, provide affirmation, or have answers to any questions that arise.

##### **4. The Dynamic Style**

A dynamic communication style has an aggressive tendency because the sender understands that the environment is action-orientated (Dirham, 2019). The main purpose of this communication style is aggressive communication, which aims to stimulate the recipient of the message to do something well. This communication style is quite effective if used to overcome problems.

##### **5. The Relinquishing Style**

This communication style reflects a willingness to accept others' suggestions,

opinions or ideas, rather than a desire for orders. However, the sender of the message has the right to give orders and control others (Limantoro, 2015). The purpose of this communication style is that the sender of the message or the sender cooperates with other people. This communication style is more effective for people in a group or organisation that involves many people.

#### 6. The Withdrawal Style

What arises if this communication style is used is the weakening of the act of communication, meaning that there is no desire from people who interpret this style to communicate with others. After all, there are some interpersonal problems or difficulties because these people face them (Santoso & Apriyanto, 2020).

This style of communication can be said to divert the issue. For example "I don't want to interfere with this" this statement means that he is trying to escape responsibility, but it also indicates a desire to avoid communicating with others.

As a communicator, the leader of the organisation must adjust the delivery of the message, the manager is also responsible for the smoothness or not the work done by his subordinates. To carry out their leadership effectively, managers must also be able to communicate effectively. Effective communication must be two-way, upward and downward communication, listening and giving orders (Djunaini, 2017; Irawan, 2018; Sugiyanto et al., 2022). Listening is a general attitude that managers can use whenever dealing with employees.

#### f. Communication in Islamic Perspective

In Islam, as the source of all knowledge, the Koran has explained much about communication. Let's explore the science of communication in the context of Islam. It can be understood that communication in Arabic is known as al-intisal which comes from the root word wasola which means "convey" as found in Surah Al-Qashash: 51.

Hussain defines Islamic communication as a process of conveying messages or information from communicators to communicants using the principles and methods of communication contained in the Quran and Hadith (Irawan, 2018; Marwah, 2021). Thus, in theoretical and practical aspects, Islamic communication can be different from communication according to general communication perspectives because Islamic communication is based on the Koran and Hadith, which uphold the truth, while general communication prioritizes political and material benefits.

Communication in Islam teaches humans always to convey good messages in a good way and should be responded to in a good way for the sake of human survival in a better direction. As in the word of Allah:

وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ

“Do not be grieved by their words. Verily, all power belongs to Allah. He is the All-Hearing, the All-Knowing.” (Q.S. Yunus: 65).



Based on Syukur Kholil in Wicaksono (2017), Islamic communication aims to give good news and threats, invite to the good ma'ruf and prevent evil, warn the negligent, advise and admonish. In this case, Islamic communication always tries to change the bad treatment of individuals or target audiences to good treatment.

In Islamic communication ethics, there are six types of speech styles or talks (qaulan), namely (Marwah, 2021):

1. Qaulan Sadidan (right speech, uprightness, honesty).

The word "qaulan sadidan" is mentioned twice in the Quran. Firstly, Allah tells people to convey qaulan sadidan in the affairs of orphans and offspring, found in the Word of Allah (Q.S. An-Nisa: 9):

وَأَلْيَسَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

“Fear those who should leave after them weak offspring (whom) they fear for. So, fear Allah and speak with truthful speech (in terms of safeguarding the rights of their offspring.” (Q.S. An-Nisa: 9).

2. Qaulan Balighan (words that make an impression on the soul, are right on target, communicative, and easy to understand).

This expression is found in (Q.S An-Nisa: 63) which has:

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

“They are those of whom Allah knows what is in their hearts. Therefore, turn away from them, admonish them, and speak to them words that make an impression on their souls.” (Q.S An-Nisa: 63)

3. Qaulan Maisyura (words of lightness)

In oral and written communication, use language that is easy, light and precise so that it is easy to digest and understand. In the Quran, the term qaulan maisyura is found, which is one of the guidelines for communication using language that is easy to understand and relieves feelings. In the Word of Allah (Q.S Al-Isra: 28) explained:

وَأَمَّا تَعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

“If (unable to help so) you (are forced) to turn away from them to obtain the mercy from your Lord that you hope for, say a gentle word to them.” (Q.S Al-Isra: 28)

4. Qaulan Layyina (words of kindness).

The command to use gentle speech is found in (Q.S Thaha: 44):

فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

“Speak to him (Pharaoh [Fir'aun]) with gentle words, so that he may realise or be afraid.” (Q.S Thaha: 44).

5. Qaulan Karima (noble words)

Islam teaches to use noble words in communicating to anyone. This noble word

as found in (Q.S Al-Isra: 23), namely:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرُهُمَا ۗ وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

“Your God has commanded you to worship none but Him and to be kind to your parents. If either of them or both of them grow old in your care, then do not say to them the word "ah" and do not yell at them, and say to them good words. Just saying the word "ah" (or other harsh words) to parents is not allowed by religion, let alone treating them more harshly.” (Q.S Al-Isra: 23)

#### 6. Qaulan Ma'rufa (good speech)

Qaulan ma'rufa can be translated as appropriate speech. The word ma'rufa is an isim maf'ul derived from its madinya, 'arafa. One of the meanings of ma'rufa etymologically is al-khair or al-ihsan, which means good. So qaulan ma'rufa means words or expressions that are good and appropriate. The word Qaulan Ma'rufa mentioned by Allah in (Q.S Al-Ahzab: 32) is:

يٰۤاَيُّهَا النِّسَاءُ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۗ اِن تَقِيْنَنَّ فَا لَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِيْ قَلْبِهٖ مَّرَضٌ ۗ وَقُلْنَ قَوْلًا مَّعْرُوْفًا

“The wives of the Prophet, you are not like other women if you are pious. So, do not lower your voice (with artificial meekness) so as to arouse the passions of those in whose hearts there is disease, and speak good words.” (Q.S Al-Ahzab: 32)

Meanwhile, leadership in educational institutions, in this case, the principal, is the leader of the education unit level who has a span of control as a figure or role model to lead his subordinates to a better direction. Bartky in Prim Masrokan Mutohar explained that a good principal should be an effective leader for his students, educators, parents of students and the community (Yusmina et al., 2022).

In realising effective leaders and their development, the author uses the Instructional Leadership theory developed by (Bush, T., Bell, L., & Middlewood, 2019). This theory is one of the most important approaches to educational leadership. It focuses on an educational leader's role in improving educational institutions' learning and teaching process. It recognises leadership as a key factor influencing the quality of education and student learning outcomes.

#### **g. Leadership styles of madrasah principals towards sustainable education**

There are several important points to consider, including:

The role of madrasah principals in continuing education: Madrasah principals have a central role in influencing the direction and quality of education in their institutions. In the context of sustainable education, madrasah principals need to be agents of change who are able to develop strategies and policies that support sustainable and relevant learning for students (Syafaruddin, 2019).

Leadership style and organisational culture: The leadership style adopted by the madrasah principal directly impacts the organisational culture of the madrasah. An inclusive, progressive and learning-oriented leadership style can shape an open, collaborative and innovative organisational culture, an important foundation for sustainable education (Husni & Puadi, 2018).

The Effect of Leadership Style on Staff Motivation and Performance: The right leadership style can motivate madrasah staff to make their maximum contribution and feel actively involved in efforts to improve the quality of education. Madrasah principals who are able to practise transformational leadership styles, which inspire, empower and provide clear direction, can bring about positive changes in staff motivation and performance (Fajeri, 2023).

Integration of Islamic Values in Leadership Style: A madrasah head is also expected to integrate Islamic principles in their leadership style. Principles such as justice, togetherness, simplicity and courage should be reflected in the actions and decisions of the madrasah head, thus creating an environment that is in accordance with Islamic teachings and reinforcing Islamic values in education.

Challenges and Opportunities: Despite the importance of leadership style in taking madrasa education towards sustainability, madrasa principals are also faced with various challenges. Such challenges include the changing educational environment, society's diverse demands, and the complexity of educational regulations. However, with challenges also come opportunities for innovation, collaboration and professional development that can result in positive changes in madrasah education.

By paying attention to these aspects, madrasah principals can play a significant role in steering madrasah education towards sustainability, which includes not only academic, but also moral, spiritual, and social aspects of students.

#### **D. CONCLUSION**

Leadership Style of Madrasah Principals Towards Sustainable Education" refers to the leadership approach applied by madrasah principals to achieve sustainable education. This leadership style includes the strategies, attitudes and behaviours used by madrasah principals to lead and manage their Islamic education institutions with a long-term vision oriented toward sustainable learning. In this context, madrasah principals need to adopt a leadership style that pays attention to administrative and operational aspects and considers the long-term impact on the quality of education provided by their madrasahs. Leadership styles orientated towards sustainable education pay attention to various aspects, such as curriculum innovation, improving teaching quality, staff development, and integrating sustainability and Islamic values in learning.

The importance of the madrasah head's leadership style in achieving sustainable education lies in his or her ability to create an inclusive, collaborative and

learning-oriented organisational culture. A leadership style that supports the active participation and involvement of all stakeholders, including teachers, staff, students and parents, can strengthen commitment to sustainable learning. In addition, madrasah heads need to be able to develop strategies that are adaptive and responsive to the rapidly changing educational environment, including technological advances, changing labour market demands and complex social challenges. With progressive and innovative leadership styles, madrasah principals can lead their madrasahs to become dynamic, relevant and highly competitive learning centers in the current era of globalisation.

Thus, "Leadership Styles of Madrasah Heads Towards Sustainable Education" is not only about how madrasah heads manage their institutions efficiently but also about how they lead the transformation towards quality, relevant, and sustainable education that is able to answer future challenges and prepare a generation of Muslims who are competent and have integrity.

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