

Bridging Pedagogical and Managerial Governance in Islamic Education: A Qur'anic Based Holistic Integration Model

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Abstrak

Penelitian ini mengkaji krisis sistemik integrasi pedagogik-manajerial pada lembaga pendidikan Islam di Kecamatan Banjit, Indonesia, yang ditandai oleh fragmentasi antara visi kelembagaan berbasis nilai Al-Qur'an dan Hadis dengan implementasinya dalam praktik pembelajaran dan tata kelola. Penelitian ini bertujuan untuk (1) mengidentifikasi pola krisis integrasi, (2) mengukur tingkat dan konsistensi integrasi antara dimensi pedagogik dan manajerial, serta (3) merumuskan dan memvalidasi secara empiris model integrasi holistik berbasis nilai-nilai Islam. Penelitian menggunakan desain mixed-methods sequential explanatory. Tahap kualitatif melibatkan wawancara mendalam, observasi, dan analisis dokumen terhadap 24 informan, yang menghasilkan lima tema utama krisis melalui prosedur pengodean. Tahap kuantitatif melibatkan survei terhadap 168 responden menggunakan instrumen skala Likert 32 butir yang dikembangkan dari temuan kualitatif (Cronbach's Alpha = 0,89). Analisis statistik meliputi korelasi Pearson dan regresi linier sederhana. Hasil penelitian menunjukkan bahwa tingkat integrasi berada pada kategori sedang, dengan korelasi positif yang kuat ($r = 0,71$) antara dimensi pedagogik dan manajerial. Analisis regresi menunjukkan bahwa integrasi manajerial menjelaskan 50% varians dalam integrasi pedagogik ($R^2 = 0,50$), yang merepresentasikan efek substansial dalam konteks penelitian pendidikan. Secara teoretis, penelitian ini memperkuat konstruksi integrasi sistemik dalam pendidikan Islam melalui sintesis antara epistemologi pendidikan Islam dan teori global tentang kepemimpinan pembelajaran serta reformasi sekolah menyeluruh. Penelitian ini menghasilkan model holistik yang terdiri atas visi berbasis nilai, integrasi kurikulum, supervisi berbasis nilai, evaluasi karakter terintegrasi, dan kepemimpinan religius transformatif. Secara praktis, temuan ini menegaskan bahwa reformasi pembelajaran yang berkelanjutan memerlukan restrukturisasi kelembagaan guna menjamin koherensi antara nilai, tata kelola, dan praktik pembelajaran dalam pendidikan Islam kontemporer.

Kata kunci : Integrasi Pedagogik; Manajemen Pendidikan Islam; Nilai Al-Qur'an dan Hadis; Model Holistik.

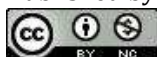
Abstract

This study examines the systemic crisis of pedagogical-managerial integration in Islamic educational institutions in Banjit District, Indonesia, characterized by fragmentation between Qur'anic-Hadith-based institutional visions and their implementation in instructional and governance practices. The research aims to (1) identify patterns of integration crisis, (2) measure the level and consistency of integration between pedagogical and managerial dimensions, and (3) formulate and empirically validate a holistic integration model grounded

How to Cite

Pratama, Dody. (2026). Bridging Pedagogical and Managerial Governance in Islamic Education: A Qur'anic Based Holistic Integration. *Al-Bustan: Jurnal Pendidikan Islam* 3 (1).

Published by



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in Islamic values. A mixed-methods sequential explanatory design was employed. The qualitative phase involved in-depth interviews, observations, and document analysis with 24 informants, generating five major crisis themes through coding procedures. The quantitative phase surveyed 168 respondents using a 32-item Likert-scale instrument developed from qualitative findings (Cronbach's Alpha = 0.89). Statistical analysis included Pearson correlation and simple linear regression. The results indicate that integration remains at a moderate level, with a strong positive correlation ($r = 0.71$) between pedagogical and managerial dimensions. Regression analysis shows that managerial integration explains 50% of the variance in pedagogical integration ($R^2 = 0.50$), representing a substantial effect size within educational research contexts. Theoretically, this study advances the construct of systemic integration in Islamic education by synthesizing Islamic epistemology with global theories of instructional leadership and whole-school reform. It proposes a holistic model consisting of value-based vision, curriculum integration, value-based supervision, integrated character evaluation, and transformative religious leadership. Practically, the findings highlight that sustainable instructional reform requires institutional restructuring to ensure coherence between values, governance, and classroom practice in contemporary Islamic education.

Keywords: *Pedagogical Integration; Islamic Educational Management; Qur'anic Values; Holistic Model.*

Submitted: December 29, 2025, Approved: January 25, 2026, Online Date: March 17, 2026, Published: March 19, 2026

Introduction

Social transformation, the digitalization of education, and the dynamics of national policy over the past decade have posed serious challenges for Islamic educational institutions in maintaining coherence between pedagogical dimensions and institutional governance. In various Islamic schools, particularly at the primary and secondary levels, there are indications of a disconnect between classroom practices and the management systems that support them, resulting in the incomplete internalization of Qur'anic and Prophetic values within the organizational culture of schools.¹ At the same time, increasing demands for public accountability and national quality standards require Islamic educational institutions to integrate leadership, curriculum, assessment, and student services within a systemic managerial framework.²

Recent scholarship shows that efforts to improve the quality of Islamic education frequently focus on a single dimension either pedagogical or managerial without systematically elaborating their integration. Studies on value-based Islamic

¹ Abdullah Sahin, *Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education* (Cham: Springer, 2018).

² OECD, *School Leadership for Learning: Insights from TALIS 2018* (Paris: OECD Publishing, 2019).

curricula tend to emphasize instructional strategies, curriculum reconstruction, and contextual learning innovations. Other research highlights madrasa leadership and school-based management as key determinants of institutional quality.³ Meanwhile, scholarship examining Islamic education in socio-political contexts often concentrates on ideological and policy debates rather than on operational institutional models.⁴

However, these strands of research largely develop in parallel rather than in synthesis. Pedagogical reform is commonly framed at the classroom level without structural linkage to governance systems, whereas management-oriented studies frequently treat values as normative rhetoric instead of operational variables influencing instructional quality. Consequently, the conceptual bridge between value-based pedagogy and institutional governance remains theoretically underdeveloped and empirically under-validated within contemporary Islamic education discourse.

Within the context of Islamic early childhood education, several studies stress the importance of internalizing tawhidic and moral values through holistic child development approaches.⁵ However, such approaches are often not accompanied by aligned institutional management designs, resulting in a disconnect between the value vision cultivated in classrooms and the institution's planning, evaluation, and supervision systems.⁶ On the other hand, studies on Islamic educational management emphasize the urgency of quality-based governance and public accountability, yet they have not explicitly formulated an epistemological integration between Qur'anic and Prophetic values and modern management practices.⁷ This fragmentary tendency indicates not merely a practical gap but a

³ Mujamil Qomar, "Manajemen Pendidikan Islam Dan Tantangan Mutu," *Jurnal Pendidikan Islam* 8, no. 2 (2019): 123–140.

⁴ Noorhaidi Hasan, "Education, Young Islamists and Integrated Islamic Schools in Indonesia," *Studia Islamika* 19, no. 1 (2012): 77–111.

⁵ Suyadi, "Pendidikan Karakter Dalam Perspektif Pendidikan Islam Anak Usia Dini," *Al-Athfal* 5, no. 1 (2019): 1–14.

⁶ Nurul Hidayati, "Manajemen PAUD Islam Berbasis Nilai," *Jurnal Obsesi* 4, no. 2 (2020): 635–646.

⁷ Dedy Supriyadi, "Good Governance Dalam Manajemen Pendidikan Islam," *Tadris* 13, no. 1 (2018): 45–60.

structural and conceptual fragmentation in which governance is not positioned as a determinant of value internalization.⁸

The theoretical gap in this study lies not merely in the absence of a holistic model, but in the limitations of existing frameworks that treat value-based pedagogy and institutional management as separate analytical domains. Current pedagogical models in Islamic education primarily focus on curriculum content, instructional strategies, and moral internalization at the classroom level, yet they fail to operationalize how these values are structurally embedded within governance systems, supervision mechanisms, and institutional performance indicators. Conversely, existing management models emphasize quality assurance, leadership effectiveness, and administrative accountability, but they do not conceptualize governance as a vehicle for epistemological value integration grounded in the Qur'an and Hadith.

As a result, integration between pedagogy and management remains fragmented because the two domains are constructed within different theoretical paradigms one normative and value oriented, the other procedural and administrative without a unifying conceptual framework that positions governance as a determinant of value internalization. This fragmentation has prevented the development of an empirically validated model that simultaneously integrates (1) value-based learning practices grounded in the Qur'an and Hadith, (2) institutional management systems, and (3) the strengthening of Islamic educational organizational culture within a coherent and measurable structure.

Many studies stop at normative or conceptual recommendations without field-based testing that combines qualitative exploration and quantitative verification.⁹ Other research has developed learning or management models but has not constructed an integrative framework bridging the two within the context of an actual integration crisis at the school level.¹⁰ Thus, the novelty of this study lies in

⁸ Sahin, *Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education*.

⁹ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Yogyakarta: Pustaka Pelajar, 2024).

¹⁰ Rosnani Hashim, "Islamization of Knowledge: A Comparative Analysis," *Intellectual Discourse* 24, no. 1 (2016): 7–30.

formulating a holistic model grounded in Qur'anic and Prophetic values through an exploratory sequential mixed-methods approach, producing a model that is not merely normative but also empirical and measurable.

International reports on educational governance indicate that the quality of learning is strongly influenced by consistency among leadership, organizational culture, and classroom practice.¹¹ From an Islamic perspective, the integration of values and systems is not merely an administrative necessity but a moral mandate to realize education that balances spiritual, intellectual, and social dimensions.¹² Without such integration, Islamic education risks becoming trapped in a dualism between normative ideals and managerial realities.¹³

Departing from these gaps and urgencies, this study asserts its uniqueness in three principal aspects. First, it does not merely describe the crisis of integration but identifies crisis themes through qualitative field exploration and verifies them through quantitative surveys. Second, it formulates an integrative model that combines learning strategies, educational assessment, institutional management, and organizational culture strengthening within a unified framework grounded in Qur'anic and Prophetic values.

The objective of this article is to formulate and validate a holistic model of pedagogical and managerial integration based on Qur'an and Hadith values in Islamic education by identifying patterns of integration crises, measuring the level of consistency between learning practices and governance systems, and constructing an applicable model framework for Islamic educational institutions. This study introduces a novel, empirically validated model of pedagogical managerial integration grounded in Qur'anic and Prophetic epistemology, which has not been systematically formulated in previous Islamic education scholarship. By operationalizing value integration into measurable governance indicators and statistically testing their relationship, this research moves beyond normative

¹¹ OECD, *Education at a Glance 2022: OECD Indicators* (Paris: OECD Publishing, 2022).

¹² Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993).

¹³ Wan Mohd Nor Wan Daud, *Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas* (Kuala Lumpur: ISTAC, 2014).

discourse and offers a reconceptualization of Islamic educational governance as a systemic value-driven framework.

Method

This study employed a mixed methods approach using an exploratory sequential design, which begins with qualitative exploration to identify major themes and is followed by a quantitative phase to test and validate the initial findings on a broader scale. This design was selected because it allows for the development of quantitative instruments grounded in empirical field realities, ensuring that the measured constructs are contextual and aligned with the studied phenomena.¹⁴ This approach is also appropriate for research aimed at formulating a conceptual model while simultaneously testing it statistically.¹⁵ In the context of Islamic education research, integrating qualitative and quantitative approaches is considered effective in bridging normative and empirical dimensions.¹⁶

The research was conducted in Banjit District, Way Kanan Regency, Lampung Province, Indonesia, from November 2025 to February 2026. The site was selected purposively on the grounds that the area includes several Islamic educational institutions representing diverse levels, ranging from Islamic early childhood education to primary and secondary education. In social research, purposive site selection is intended to obtain a context that is rich and relevant to the research focus.¹⁷ Furthermore, studying a local context enables in depth exploration of pedagogical and managerial integration practices within a specific socio-religious environment.¹⁸

In the qualitative phase, the research subjects consisted of 24 informants selected through purposive sampling based on their direct involvement in instructional processes and institutional management within Islamic educational

¹⁴ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*.

¹⁵ Sahin, *Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education*.

¹⁶ Abbas Tashakkori and Charles Teddlie, *Mixed Methodology: Combining Qualitative and Quantitative Approaches* (Thousand Oaks CA: Sage, 2010).

¹⁷ Norman K. Denzin and Yvonna S. Lincoln, *The Sage Handbook of Qualitative Research, 5th Ed.* (Thousand Oaks CA: Sage, 2018).

¹⁸ Robert K. Yin, *Case Study Research and Applications, 6th Ed* (Thousand Oaks CA: Sage, 2018).

institutions. The qualitative sample comprised 24 informants selected through purposive sampling, including school principals, Islamic religious education teachers, early childhood and primary classroom teachers, foundation administrators, and education supervisors, based on their strategic roles in pedagogical implementation and institutional governance. Instrument development was grounded in qualitative thematic findings and subsequently operationalized into measurable indicators for the quantitative phase. Purposive sampling was employed because the study emphasized depth of information rather than statistical generalization.¹⁹ The number of informants was considered sufficient when data saturation was reached, meaning no significant new themes emerged.²⁰

In the quantitative phase, 168 respondents participated, consisting of educators and educational staff from eight Islamic educational institutions in Banjir District. This number met the adequacy criteria for descriptive and correlational statistical analyses in social and educational research.²¹ Sampling was conducted proportionally based on the number of educators in each institution to maintain internal representativeness.²²

Qualitative data were collected through semi-structured interviews, limited participatory observation, and document analysis. Semi-structured interviews allowed flexibility in exploring themes related to the crisis of pedagogical-managerial integration without losing focus on the research objectives.²³ Observations were conducted to identify the consistency between Qur'anic and Prophetic value based visions and actual classroom practices as well as institutional governance. Document analysis included curriculum documents, lesson plans, annual work plans, and internal evaluation instruments. The combination of these three techniques aimed to enhance validity through methodological triangulation.²⁴

¹⁹ Michael Quinn Patton, *Qualitative Research & Evaluation Methods*, 4th Ed. (Thousand Oaks CA: Sage, 2015).

²⁰ Johnny Saldaña, *The Coding Manual for Qualitative Researchers*, 3rd Ed. (London: Sage, 2016).

²¹ Louis Cohen, Lawrence Manion, and Keith Morrison, *Research Methods in Education*, 8th Ed. (London: Routledge, 2018).

²² W. Lawrence Neuman, *Social Research Methods*, 7th Ed. (Boston: Pearson, 2014).

²³ Steinar Kvale and Svend Brinkmann, *InterViews: Learning the Craft of Qualitative Research Interviewing*, 3rd Ed. (Thousand Oaks CA: Sage, 2015).

²⁴ Norman K. Denzin, *The Research Act*, 3rd Ed. (New York: McGraw-Hill, 2017).

Qualitative data analysis was carried out through stages of data reduction, data display, and thematic conclusion drawing. This process followed an interactive analysis model that enabled continuous verification throughout data collection.²⁵ Open coding was used to identify initial categories, followed by axial coding to connect categories into broader themes of integration crisis. Data validity was ensured through source triangulation, member checking, and audit trails to maintain credibility and dependability.²⁶

The qualitative findings served as the basis for developing a quantitative instrument in the form of a five point Likert scale questionnaire. Instrument development involved content validity testing with three experts in Islamic education and educational management. Construct validity was tested using item-total correlation, while reliability was measured using Cronbach's Alpha with a minimum threshold of 0.70.²⁷ These procedures were essential to ensure the internal consistency of the instrument before its administration to the main sample.²⁸

Quantitative data were analyzed using both descriptive and inferential statistics. Descriptive statistics were used to describe the level of pedagogical and managerial integration in terms of means, percentages, and score distribution categories. Inferential statistics, including Pearson correlation and simple linear regression analysis, were employed to examine the relationship between pedagogical and managerial dimensions.²⁹ The use of correlational analysis in educational research aims to identify the strength of relationships among variables without experimental manipulation.³⁰

Performance benchmarks were established based on three parameters: value consistency in instructional practices, value integration within managerial systems, and perceptions of institutional effectiveness. Establishing performance

²⁵ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis*, 3rd Ed. (Thousand Oaks CA: Sage, 2014).

²⁶ Sharan B. Merriam and Elizabeth J. Tisdell, *Qualitative Research*, 4th Ed. (San Francisco: Jossey-Bass, 2016).

²⁷ Joseph F. Hair and Et Al., *Multivariate Data Analysis*, 8th Ed. (Boston: Cengage, 2019).

²⁸ Lee J. Cronbach, "Coefficient Alpha and the Internal Structure of Tests," *Psychometrika* 16, no. 3 (n.d.): 297-334.

²⁹ Andy Field, *Discovering Statistics Using IBM SPSS Statistics*, 5th Ed. (London: Sage, 2018).

³⁰ John W. Creswell, *Educational Research*, 6th Ed. (Boston: Pearson, 2018).

indicators grounded in both qualitative and quantitative data enabled a more comprehensive evaluation.³¹ Scores were classified into four categories based on quartile distribution to facilitate interpretation of integration levels.

Data integration was conducted through a joint display procedure in which qualitative themes and quantitative statistical results were systematically compared within an integrated matrix. Convergent findings were identified when statistical patterns supported qualitative themes, divergent findings were examined through re-analysis of field narratives, and complementary findings were used to refine and elaborate the emerging constructs prior to final model formulation. This approach enabled the identification of convergence, divergence, and complementarity between data sets prior to formulating the final model.³² The holistic model grounded in Qur'anic and Hadith values was then constructed as a conceptual framework integrating value vision, learning strategies, evaluation systems, leadership, and organizational culture within Islamic education.

All research stages were carried out in accordance with social research ethics, including informed consent, data confidentiality, and the use of information strictly for academic purposes. Through this methodological design, the study is expected to produce an integrative model that is empirical, measurable, and contextual, in accordance with the needs of Islamic education in Banjit District during the 2025–2026 period.

Results and Discussion

Results

This section presents the research findings based on the processing of qualitative and quantitative data collected in Banjit District during the period of November 2025 to February 2026. The data presented here constitute the results of data reduction, categorization, and statistical analysis; they are not raw data. The findings are displayed in table form to facilitate the identification and reading of emerging patterns. This section focuses solely on describing what was found and

³¹ OECD, *Education at a Glance 2022: OECD Indicators*.

³² John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research*, 3rd Ed. (Thousand Oaks CA: Sage, 2017).

how the conditions appear, without engaging in theoretical or interpretative discussion.

1. Qualitative Exploration Results: Themes of the Pedagogical Managerial Integration Crisis

The results of in-depth interviews, observations, and document analysis involving 24 informants generated five major themes related to the crisis of pedagogical managerial integration grounded in Qur’anic and Hadith values. These themes were derived through open coding and axial coding procedures until data saturation was achieved.

Table 1. Major Themes of the Pedagogical Managerial Integration Crisis with Relative Frequencies (n = 24)

No	Major Theme	Frequency (f)	Percentage (%)	Field Indicators (Summary)
1	Inconsistency between value vision and instructional practice	19	79.2%	Lesson plans lack explicit value indicators; cognitively dominated instruction
2	Limited integration of character evaluation	18	75.0%	Assessment emphasizes cognitive outcomes over character dimensions
3	Weak value-based academic supervision	17	70.8%	Supervision focuses on administrative compliance rather than value integration
4	Dualism between managerial policies and religious culture	16	66.7%	Religious programs not aligned with institutional strategic planning
5	Gap in integrative leadership competence	15	62.5%	School leaders lack structured guidelines for implementing integrative governance

Source: Primary research data; results of in depth interviews, field observations, and document analysis processed by the researcher 2026

Most informants stated that Qur’anic and Hadith-based visions were formally documented in institutional records but had not been fully translated into operational instructional indicators or management systems. Classroom observations revealed the dominance of lecture-based methods and emphasis on academic achievement rather than value internalization. Annual work plan

documents also showed a separation between academic programs and religious development programs.

2. Development and Testing of the Quantitative Instrument

The quantitative instrument was developed based on the five qualitative themes and consisted of 32 Likert-scale items with five response levels. Construct validity testing indicated that all items had item total correlation coefficients above the r table value (0.361 at $n=30$; $\alpha=0.05$). Reliability testing showed a Cronbach's Alpha value of 0.89, categorized as highly reliable.

Table 2. Instrument Reliability Test Results

Variabel	Jumlah Item	Cronbach's Alpha	Kategori
Integrasi Pedagogik	16	0,87	Sangat Reliabel
Integrasi Manajerial	16	0,89	Sangat Reliabel
Total Instrumen	32	0,89	Sangat Reliabel

Source: Processed data results

3. Survey Results on the Level of Pedagogical–Managerial Integration

A survey of 168 respondents produced the following distribution of pedagogical managerial integration levels.

Table 3. Distribution of Pedagogical Managerial Integration Levels

Kategori Skor	Rentang Nilai	Frekuensi	Persentase
Rendah	$\leq 2,50$	38	22,6%
Sedang	2,51–3,25	79	47,0%
Tinggi	3,26–4,00	41	24,4%
Sangat Tinggi	$> 4,00$	10	6,0%

Source: Processed data results

The majority of respondents (47.0%) fell within the moderate category. Only 30.4% were in the high and very high categories combined, indicating that pedagogical managerial integration has not yet reached an optimal level.

4. Correlation Analysis of Pedagogical and Managerial Dimensions

Pearson correlation analysis revealed a significant positive relationship between pedagogical and managerial dimensions.

Table 4. Pearson Correlation Test Results

Variabel	r	Sig. (p)	Keterangan
Integrasi Pedagogik Integrasi Manajerial	0,71	0,000	Signifikan

Source: Processed data results

The correlation coefficient of 0.71 indicates a strong and statistically significant relationship at the 0.01 level. This finding suggests that higher levels of pedagogical integration are associated with higher levels of managerial integration.

5. Simple Linear Regression Analysis

Regression analysis demonstrated that the managerial dimension significantly contributes to the improvement of pedagogical integration.

Table 5. Regression Analysis Results

Variabel Bebas	β	t	Sig.	R ²
Integrasi Manajerial	0,68	11,24	0,000	0,50

Source: Processed data results

An R² value of 0.50 indicates that 50% of the variance in pedagogical integration can be explained by managerial integration, while the remaining 50% is influenced by other factors outside the model.

6. Integrated Data Results (Joint Display Summary)

The integration of qualitative and quantitative findings revealed convergent patterns across three principal aspects:

Table 6. Integration of Qualitative and Quantitative Findings

Tema Kualitatif	Dukungan Data Kuantitatif	Pola Integrasi
Inkonsistensi visi dan praktik	Skor sedang (47%)	Konvergen
Lemahnya supervisi nilai	Skor rendah pada indikator evaluasi	Konvergen
Dualisme kebijakan	Korelasi kuat (r=0,71)	Konvergen
Evaluasi karakter belum sistemik	22,6% kategori rendah	Konvergen

Kepemimpinan integratif belum optimal	R^2 0,50	Konvergen
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Source: Processed data results

7. Formulation of a Holistic Model Based on Qur'an and Hadith Values

Based on data integration, a holistic model was formulated consisting of five primary components:

- a. Qur'anic Hadith vision and values as a strategic foundation.
- b. Integration of values within curriculum planning.
- c. Value-based academic supervision.
- d. Integrated character and performance evaluation.
- e. Transformative religious leadership.

This model is structured as an integrative conceptual framework linking pedagogical and managerial dimensions systemically, extending previous empirical studies in Islamic education management that tended to examine instructional leadership, religious culture, or governance effectiveness separately rather than within a unified integrative model.

Overall, the findings indicate that (1) there is a pedagogical–managerial integration crisis marked by inconsistency between value vision and operational practices; (2) the level of integration remains in the moderate category with a relatively significant proportion in the low category; (3) there is a strong and significant relationship between pedagogical and managerial integration; and (4) the managerial dimension contributes 50% to the quality of pedagogical integration.

Discussion

The research findings indicate that the crisis of pedagogical–managerial integration in Islamic education in Banjit District is not merely a technical administrative issue, but rather a systemic problem affecting the dimensions of vision, leadership, organizational culture, and the implementation of values in teaching and learning. The qualitative results reveal an inconsistency between the vision grounded in the values of the Qur'an and Hadith and actual classroom practices and managerial policies, while the quantitative findings confirm that the

level of integration falls within the moderate category, with a relatively significant proportion in the low category. This pattern reinforces the thesis that Islamic education often experiences fragmentation between normative ideals and institutional praxis.³³ This condition aligns with Abdullah Sahin's findings, which emphasize that the primary challenge of contemporary Islamic education is bridging theological values with structured modern educational systems.³⁴

The strong correlational relationship ($r = 0.71$) between pedagogical and managerial dimensions indicates that the quality of instruction is significantly influenced by the quality of institutional governance. This finding supports instructional leadership theory, which asserts that school leadership contributes substantially to the quality of the teaching and learning process.³⁵ The OECD, in its report *School Leadership for Learning*, also affirms that instructional effectiveness cannot be separated from management systems, organizational culture, and consistent leadership.³⁶ Thus, pedagogical-managerial integration is not only a normative necessity from an Islamic perspective but also has an empirical foundation in modern educational management theory.

The finding regarding weak value-based academic supervision shows that the control function tends to be more administrative than transformational. In the literature on Islamic educational management, supervision should function as an instrument for value development and comprehensive improvement of instructional quality.³⁷ The absence of value indicators in supervision results in the Qur'anic vision articulated in strategic documents not being systematically internalized in classroom practice. This is consistent with Mujamil Qomar's analysis, which states that Islamic educational management often fails to fully integrate spiritual and managerial aspects within a unified operational framework.³⁸

The regression result indicating that the managerial dimension explains 50% of the variance in pedagogical integration can be considered substantial within the

³³ Sahin, *Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education*.

³⁴ Sahin.

³⁵ John Hattie, *Visible Learning* (London: Routledge, 2009).

³⁶ OECD, *School Leadership for Learning: Insights from TALIS 2018*.

³⁷ Merriam and Tisdell, *Qualitative Research, 4th Ed.*

³⁸ Qomar, "Manajemen Pendidikan Islam Dan Tantangan Mutu."

context of educational research, where explained variance values are often moderate due to the complexity of social and institutional variables. An R^2 of 0.50 suggests a strong practical effect, indicating that managerial factors play a central role in shaping pedagogical integration. This finding strengthens the argument that instructional reform cannot rely solely on teacher training but requires comprehensive institutional restructuring.

This perspective aligns with the whole school improvement approach, which emphasizes the alignment of vision, policy, and instructional practice.³⁹ Within the framework of Islamic education, such integration is also linked to the concept of the unity of knowledge (*tauhidic worldview*), which rejects the dichotomy between spiritual and administrative dimensions.⁴⁰ Therefore, the holistic model formulated in this study positions value-based vision as the strategic foundation guiding the entire institutional system.

When compared with previous studies, the results of this research demonstrate both consistency and expansion of earlier findings. Rosnani Hashim's research emphasizes the importance of value integration in the curriculum and higher-order thinking development, but it does not empirically elaborate its connection to institutional management.⁴¹ Meanwhile, Noorhaidi Hasan's study on integrated Islamic schools highlights the ideological and social dimensions of Islamic education, yet it does not specifically measure the pedagogical–managerial relationship within a quantitative model.⁴² This study extends that scope by combining qualitative exploration with statistical validation, thereby producing an empirically tested model. Thus, this research does not contradict previous studies but fills conceptual and methodological gaps that have not been comprehensively addressed.

Theoretically, the holistic model of pedagogical managerial integration based on Qur'anic and Hadith values formulated in this study strengthens the argument that Islamic education must be conceptualized as a coherent and interdependent

³⁹ Alma Harris, *School Improvement: What's in It for Schools?* (London: Routledge, 2010).

⁴⁰ Al-Attas, *Islam and Secularism*.

⁴¹ Hashim, "Higher Order Thinking Skills in Islamic Education."

⁴² Hasan, "Education, Young Islamists and Integrated Islamic Schools in Indonesia."

system rather than a collection of fragmented instructional and administrative practices. The five-component framework value-based vision, curriculum integration, value-based supervision, integrated character evaluation, and transformative religious leadership demonstrates a structural synthesis between Islamic educational epistemology and contemporary theories of systemic school improvement and instructional leadership.

From a global perspective, this integrative approach aligns with whole-school reform models and systems thinking in educational leadership, which emphasize coherence between vision, governance, and classroom practice. However, unlike secular systemic models that are primarily organizational in orientation, this framework embeds transcendental values as the ontological foundation of governance and pedagogy. In this respect, the model not only resonates with Syed Muhammad Naquib al-Attas's conception of *adab* as the organizing principle of a comprehensive educational order, but also extends it into the managerial domain by operationalizing value integration within measurable institutional structures.⁴³

Similarly, Wan Mohd Nor Wan Daud's emphasis on systemic reform rather than partial curriculum revision finds empirical support in the regression findings of this study. When viewed comparatively alongside global scholarship on transformative leadership and moral purpose in education, this model contributes a distinctively Islamic paradigm in which spiritual worldview, organizational governance, and pedagogical practice are epistemologically unified. Thus, the study advances theoretical integration by positioning Islamic educational management within broader international debates on values based and system wide educational reform.⁴⁴

Practically, the resulting model has direct implications for curriculum development, academic supervision, and institutional management in Islamic educational institutions. First, the curriculum must be designed with explicit and measurable value integration indicators. Second, academic supervision should

⁴³ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam* (Kuala Lumpur: ISTAC, 1999).

⁴⁴ Daud, *Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas*.

include instruments for assessing the internalization of values in instructional practice. Third, institutional strategic planning must integrate academic programs and character development within a unified evaluation framework. This approach is consistent with quality based management principles that demand alignment among planning, implementation, and evaluation.⁴⁵

Furthermore, this study provides a strategic contribution to addressing the challenges of transforming Islamic education in the contemporary era. Amid digitalization and globalization, Islamic education faces the risk of value reduction if not supported by a robust management system.⁴⁶ The integrative model formulated through this research offers a policy direction that enables Islamic educational institutions to preserve their normative identity while enhancing institutional competitiveness. Thus, this article not only enriches academic discourse on pedagogical-managerial integration but also provides an applicable implementation reference for Islamic educational institutions in both local and national contexts.

Overall, this discussion affirms that the research objective formulating and validating a holistic model of pedagogical and managerial integration based on the values of the Qur'an and Hadith has been achieved through the identification of crisis patterns, measurement of integration consistency levels, and development of an applicable model framework. The scientific contribution of this study lies in strengthening the theoretical construct of systemic integration in Islamic education, while its practical contribution is embodied in an implementative model that can serve as a reference for curriculum development, supervision, and governance of Islamic educational institutions in the era of contemporary transformation.

Conclusion

This study concludes that the crisis of pedagogical managerial integration in Islamic education is fundamentally systemic rather than merely technical or administrative. The qualitative findings reveal a persistent inconsistency between

⁴⁵ Joseph Juran, *Juran's Quality Handbook, 6th Ed.* (New York: McGraw-Hill, 2010).

⁴⁶ Azra, "Islamic Education and Reinforcement of Moderation in Indonesia."

Qur'anic Hadith based institutional visions and their operationalization in instructional and managerial practices. Quantitative analysis confirms that the overall level of integration remains moderate, with a considerable proportion in the low category. The strong correlation ($r = 0.71$) indicates that pedagogical quality is closely associated with governance effectiveness, while the regression result ($R^2 = 0.50$) demonstrates that managerial integration explains 50% of the variance in pedagogical integration an effect size considered substantial within educational research contexts characterized by complex institutional variables.

Theoretically, this study contributes to strengthening the construct of systemic integration in Islamic education by synthesizing Islamic epistemology with global theories of instructional leadership and whole school reform. Practically, it offers an empirically validated holistic model that can guide curriculum design, supervision systems, and institutional governance toward value-based coherence.

However, this study has several limitations. First, the research was conducted within a specific regional context, which may limit broader generalization. Second, the quantitative model employed a simple linear regression approach, which does not capture more complex multivariate dynamics. Third, qualitative findings relied on thematic saturation within a limited informant group.

Future research should expand the model through multi-regional or cross-national studies, apply more advanced statistical techniques such as structural equation modeling, and explore additional mediating variables such as organizational culture, teacher professional identity, and digital transformation readiness. Such investigations would further refine and strengthen the theoretical and empirical foundations of integrative Islamic educational management in the contemporary era.

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