

## Influence of Image-building, Financial Stability and Curriculum development on Education Management with Moderating effect of Educational Leadership: An Islamic Perspective \*

Husnul Yaqin<sup>1</sup>, Zainap Hartati<sup>2</sup>, Ahmad Salabi<sup>3</sup>, Syaiful Bahri<sup>4</sup>, Hilmi Mizani<sup>5</sup>

### ARTICLE INFO

#### Article History:

Received: 11 January 2021

Received in revised form: 18 July 2021

Accepted: 10 August 2021

DOI: 10.14689/ejer.2021.94.19

#### Keywords

Education management

Islamic ideology

Financial stability

Curriculum development

Image building

### ABSTRACT

**Purpose:** This research focused on the crucial phenomenon of education management with Islamic perspective in the Indonesian education sector, addressing how the Muslim population can transform the existing socio-political practices in accordance with Islamic ideology. The study identified factors such as image-building, financial stability, and curriculum development for successful implementation of education management with Islamic perspective. The study also aimed at investigating the moderation role of educational leadership between exogenous and endogenous constructs.

**Research Method:** This quantitative study utilized three questionnaires for data collection from the respondents belonging to the education sector of Indonesia. The purposive sampling technique was used to collect the sample. The data was analyzed through Smart-PLS.

**Findings:** The results reveal that image building and curriculum development are critical factors for survival of education management. There is need to acquire dedicated and visionary leadership in education sector to transform the existing practices according to Islamic ideology. The study reported signification relationship between image building and education management, curriculum and education management, and education leadership and education management. The financial stability was however observed as insignificant to education management. The moderation role of education leadership was observed to be significant between all constructs.

**Implications and Future research:** The study suggests focusing on critical factors including image-building of Islamic ideology-based education system and project the potential contribution in economic and human capital development. It has been suggested to develop and transform the curriculum to address the Islamic perspective for effective education management. The study also emphasized on getting visionary and supportive leadership to influence and develop education management. Future research ought to focus on larger sample size, on professional employees of both conventional and Islamic ideology-based organizations and preferably based on time series to enable a comparison.

© 2021 Ani Publishing Ltd. All rights reserved.

<sup>1</sup>Corresponding Author: Faculty of Education and Teacher Training, UIN Antasari, Banjarmasin, INDONESIA, e-mail: [husnulyaqin@uin-antasari.ac.id](mailto:husnulyaqin@uin-antasari.ac.id), ORCID: 0000-0003-0958-3604

<sup>2</sup> Faculty of Education and Teacher Training, IAIN Palangka Raya, INDONESIA, e-mail: [zainap.hartati@iain-palangkaraya.ac.id](mailto:zainap.hartati@iain-palangkaraya.ac.id), ORCID: 0000-0002-5611-423X

<sup>3</sup> Faculty of Dakwah and Communication Science, UIN Antasari, Banjarmasin, INDONESIA, e-mail: [salabiahmad11@gmail.com](mailto:salabiahmad11@gmail.com), ORCID: 0000-0003-3622-1246

<sup>4</sup>Faculty of Education and Teacher Training, UIN Antasari, Banjarmasin, INDONESIA, e-mail: [syaifuldjamarah35@gmail.com](mailto:syaifuldjamarah35@gmail.com), ORCID: 0000-0003-1789-1017

<sup>5</sup>Faculty of Education and Teacher Training, UIN Antasari, Banjarmasin, INDONESIA, e-mail: [hilmimizani.iain@gmail.com](mailto:hilmimizani.iain@gmail.com), ORCID: 0000-0002-3555-2257

## Introduction

There is a dire need to address the critical phenomenon of education management by highlighting the influential factors that play significant role in education management. Education has greatly improved the human civilization in the form of social and cultural values. The world today considers education as the means to remove backwardness, bring agility, improve quality of life and progress by reshaping the human destiny (Hussain, 2004). The education carried by the people of society or even nations determine the good and bad civilization. The evolution of education took centuries until the world today has entered the information society as a mark of progress and modernization. Education has developed such characteristics like rationality, future orientation, transparency, time saving, innovative and creative forms in the modern society. The new era of information society is based on technology, competitiveness, and curiosity, which is integrally able to turn challenges into opportunities (Dalle et al., 2021; Putra et al., 2020). It is therefore imperative for the world community to evolve problem-solving techniques to let the information society flourish.

The shape of education today cannot be separated from the Islamic education culture. The Islamic education stands firm on the belief of ruling out the polytheism and bringing the monotheism as the ethical foundation. It internalizes the individual and collective values of faith. Although, the world community in general and Indonesian society embraced the challenges of technology and correlated education system, the Islamic education and teaching has not been able to meet the requirements and expectations. In the Indonesian perspective, the Islamic education received by the people has failed to encourage them to face the weakness that are being experienced by them (Lukens-Bull, 2001). After the 9/11 attacks on United States, the Islamophobia exacerbated, and the perception of Islam and Islamic education further became worse. A greater challenge is that the western world has developed the perception of Islam being the religion of hate, hostility, and terroristic activities, against western humanitarian and democratic values. This could be because of the false portrayals of Islamic education as imparting anti-western curriculum, or media reporting biased sentiments and irrationally stereo typing the Islamic values. This not only has intensified the situation of Islamic education in the western world but also trembled the Islamic education system in many Islamic countries, such as Indonesia and Malaysia (Halim Tamuri, 2007).

The education about Islam and other social sciences provided in Islamic schools is a key factor of setbacks and retardation. A few institutions, however, had taken revolutionary steps to provide quality education so that their graduates could

compete in the real world. The Indonesian Islamic education system is the sub-system of National Education System by the Law; but still its regulations are framed by education institutions. Educational institutions exert an incredible dominance on Islamic education management system. The concept of being backward is ignored

because Islamic education is rarely considered as beneficial for the disadvantaged people.

In the Indonesian perspective, particularly, the Islamic education system has faced several setbacks, challenges and therefore has remained underdeveloped (Alam, 2020a). However, in the later years, the Islamic schools show progress to adapt to the new conventions and challenges. There are increasing number of Islamic schools which offer different models of education, but the challenges are still there for these schools. This necessitates taking innovative steps to meet the desired outcome. It is also necessary to take these innovative steps urgently, not only to update the curriculum and management, but also to strategize the operational tasks and make them effective and efficient in every sense.

The weaknesses of the Islamic education system and Islamic schools that are to be addressed are vast such as scientific and technological study, language tools for interpretation and other weaknesses in systems and methods. These weaknesses require constructive solution to identify the components of Islamic education (Amaroh et al., 2021). The alteration of Islamic education system does not only require modification or upgradation; rather it requires re-enactment, rebuilding and redirection. Completely revolutionizing the Islamic education system can contribute to achieve its take-off phase.

This research paper is focused on studying the factors to strengthen Islamic education system in which leadership of the Muslim world can propagate and communicate the world about true values of Islamic education to mitigate the immense and frightened effects. The Islamic education institutions are facing multiple challenges due to lack of leadership in the Islamic countries. The leadership of Muslim world has failed to portray the true values and teachings of Islam and Islamic Education and to tone down the propaganda of western media to depict Islam as the religion of radicalization and recruiting terrorists. Additionally, the Muslim leaders are often represented as corrupt, military officers, tribal leaders, sumptuous kings and fanatic mullahs who are not willing to protect human rights and sabotage the rights of women and children (English et al., 2015).

Keeping in view the aforesaid narrative, it is essential to identify the top issues of Islamic education system, to recommend how to mitigate the effect of challenges faced by Islamic schools. There is a need to identify solution to these challenges and to improve the Islamic school management system with persistent intervention of school leadership (Lahmar, 2020). There is a need to review the existing Islamic education system and reconstruct means of keeping the Islamic teachings intact. Moreover, it is essential to identify capable human resources with analytical and strategic capabilities who can act as leaders and could cope up with the requirements of new era. Such leaders would also act as stakeholders in the education system and guide teachers, parents, society, and the entire educational institution (Alfurqan, 2020).

This study fundamentally discussed the leadership intervention in the improvement of Islamic school management system by improving the image building, financial stability, designing updated and regulated uniform curriculum

and by building bridges and partnerships among the Islamic schools and their management. This study also examined the impact of changing requirements of the society and analyzed the adaptability of the existing Islamic school management and leadership. In the subsequent section, a literature review is carried out to understand their significance.

### Literature Review

The Islamic education system is of two types: a *maktab*, analogous to an elementary school; and a *madarasa* analogous to a higher education institution. The Islamic curriculum and content of education is heterogeneous throughout the world. While it is mandatory for every Muslim child to attend the *maktab* to learn the basic and necessary portion of the Holy book which is required for daily prayers, in *madrasa*, the curriculum includes the commentary and explication, *hadith*, philosophy and history (Talbani, 1996). In higher education, the scope of the curriculum widens to cover subjects such as economics, mathematics astronomy and *tib* (medicine) and even *Jirahi* (surgery). However, the curriculum for *mufti* (Islamic Scholar) is based not only on

the mentioned subjects but *fiqh* also. This is the reason why Muslims excelled in every field from science and art to archeology, medicine, and astronomy. The Muslim schools and institutions are not only for Muslims but people from other religions who wish to learn Arabic and Persian (Anzar, 2003).

According to Islamic teachings the value of education is placed at a high altitude. The spread of Islam throughout the world among assorted people has brought education as prioritized channel for creating a social order that is more cohesive and universal. With the emergence of the Greek and Latin philosophies in 9th century, the knowledge in the world got divided into three major categories i.e., natural, and philosophical science; literature and art; and Islamic sciences. The last one accentuated on the Quran and Hadith and its explanation by leading scholars, but it also valued the Greek and Latin education as important and not being less virtuous (Sheikh & Ali, 2019).

The Islamic education in early phase was more focused on technical development of irrigation system, architectural innovations, development of textile industry, formation of iron products and development of products using steel and leather product production. In this era, the significant work has been done in the advancement of economics, commerce and trade, merchant marine setup and paper manufacturing. The supremacy of the Islamic education was achieved after the 11th century when higher education was greatly influenced by denominational interests. This denominational education system was widespread in the eastern world from Transoxiana to Egypt. During the period of 1050 A.D. and 1250 A.D., more than 75 schools were developed with Islamic education system (Sudan, 2017). Islamic school building, maintaining, and managing was quite complex and challenging task.

Almost all Islamic schools shared same variant of difficulties such as finance, curriculum, and human resources.

#### *Educational Leadership*

A leader's belief and his association with Islamic education is an elementary need of developing and improving Islamic education. However, his belief about education is also a necessary ingredient for the improvement of the Muslim population. Education has got different meanings for different school leaders (Oudghiri, 2021). Researchers have indicated different purposes of education such as (Holzer, 2021) who asserted that employment is the major driving force; it can not only reduce unemployment but also improve the living standard of the working class. Similarly, (Arthur et al., 2008; Skilbeck, 2017) in their studies mentioned that social cohesion develops a strong social and developing environment, so education is necessary to bring prosperity and strengthen the humans in social terms. In the same way (Hirsch, 1997) concluded that intellectual learning of the citizens is necessary to contribute to the economy of the country. It is only through education that intellectual learning can contribute in developing curriculum, designing courses and managing the institutions (Hirsch Jr, 2010). Similarly, leaders also hold beliefs concerning racial, ethnic and religious groups that benefit a few students over others and show

universal disparities and ingrained dominant communal structures (Ezzani & Brooks, 2015; Lindsey et al., 2018).

Brooks and Sungtong (2016) believed that beliefs of school leadership, intentionally or unintentionally, may influence their decisions. This can be disadvantageous to students and can worsen the communal division in the society. As Muslims have different school of thoughts and practice different faiths and traditions, leadership is also likely not to be unanimous on the views and purpose of education. However, the fundamental rules of being Muslim are same for diverse school of thoughts and they agree on such concepts that are core of Islamic education. First doctrine is the Tawhid, which every Muslim believes in and gives *shahadah* that God, the creator, and sustainer of the universe is one. The second is seeking knowledge of Islam through Quran and hadith; the third is *ta'lim* which includes the education of other disciplines in the Islamic perspective. The curriculum of these disciplines, what is being taught and what is being focused in them, is context specific (Helen, 2006).

In the Indonesian perspective, the basic knowledge of the Quran is mandatory for every Muslim; to learn from Quran the basic requirements and rituals of Islam and to become a beneficial person and upright human. In Indonesia like other Muslim countries, the leadership of the Islamic education institutions manage schools by enrolling students from a wide variety of cultures, sects, religion and races and become supportive in spite of this diversity (Ezzani & Brooks, 2015). However, on the other hand, there is also a possibility that the enrolled students are from same ethnic group and a monotonous viewpoint might be imposed (Hoechner, 2020). Regardless of the possibility, the beliefs of the leadership of Islamic schools sets the doctrine of education, which is to teach religious knowledge and to integrate the study and prayer in daily routine schedule (Thangaraj, 2021). Thus, this doctrine may contribute

to curriculum, finances, and image of the Islamic school in deciding the improvement in Islamic school management system.

School leadership is profoundly inclined in their beliefs and for many leaders' faith and theology is key factor in performing school tasks (Brooks & Normore, 2010; Dantley, 2003; Ghosh et al., 2017). However, these leaders are fundamentally prone towards specific school of thoughts. Moreover, national origins, cultural values, ethnicity, social divide, political affiliations, and gender notions play important role in defining the faith principles of leaders. The tendency of Islamic institutions greatly depends upon the belief and faith of the leaders, although, enormous Muslim leaders agree that the religious knowledge is elemental need of the Islamic life (Alam, 2020b; Bano, 2017; Hefner, 2010).

Though local market, influence of global trends and historical evolutionary processes also contribute in shaping the beliefs of leaders of Islamic school management, the fundamental religious principles remain same throughout the world, hence keeping basic rules homogenous for schools (Manger, 1999). This diversity in religion gives birth to variant sects of beliefs, which are sometimes cohesive to conformist creed and sometimes tend to be extremely progressive, suggesting a moderate or grey path between two said extremes (Brania, 2010). However, the Holy book and teachings of Prophet Muhammad (PBUH) adhered to the principle of singularity and cohesion without any trends of diversity of sects. An important role is played by Islam in the life of people, which can only be a symbolic affiliation. For the fundamentalists, Quran has only one correct interpretation and explication. Therefore, any diverse approaches and different schools of thoughts would give a new shape to the belief that how Muslim leaders specifically confer their identity and persuade the broader view of Islam (Safi, 2003).

Countries with Muslim majority and accepted as Muslim countries such as Saudi Arabia, Pakistan, Malaysia, and Indonesia have codified their constitution and law according to the basic *sharia* laws thus moderating the property law, family law and some criminal proceedings according to the *sharia* principles. Countries where Muslims are in minority are primarily secular states, where there is often a need to organize societal drives to popularize the practice of Islam individually and as professional conduct. These societal forces include socio-political settings, immigration laws, historical events and other social conflicts (Gale & Thomas, 2020; Vertovec & Peach, 1997).

*i. Image Building and Improvement in Islamic Education System*

During the last two decades, especially after 9/11, the perception of Muslim countries has been highly affected. The Islamic schools have also been highly affected and put on the back burners not only by the world community but by the Muslim community as well. In this situation, it becomes necessary for the leadership of the school to tackle and rebuild the school image not only for the world community but also to handle the Muslim community and take them in confidence (Kejora, 2020). The trust must be redeemed by proposing solution and ways to mitigate the skepticism. Only leaders have the key responsibility to rebuild the image of Islamic schools to improve the Islamic education management system. It is a general perception in Muslim world that Islamic schools cannot be good. There is a lack of

trust in variety of ways, including children and woman security, academic content, and environment of the school. There is also a strong perception that Islamic schools produce terrorists and jihadis. Moreover, the feedback of parents carries more weight than the educators. So, it becomes utterly necessary to satisfy the parents.

Regarding academic content of the Islamic schools, the parents blame the schools when their children cannot compete in the market (Hifza & Aslan, 2020). The challenge of conflicting measures of school expectation cannot be neglected. However, in wider community the biggest challenge is negative reporting of Islam in media, which is because they are unaware of Islamic cultures, values, and obligations, and the fear of unknown hovers upon them. In the post 9/11 scenario, the already trembling and backward Islamic education system was further shaken. The role of school leadership should be to build the image of Islamic schools by portraying soft image of Muslims and by developing a marketing plan to propagate positive reporting in media. This trust can be gained by providing quality education, regularizing the Islamic schools, and getting accreditation for them. Providing transparency to parents is also helpful in building the school image (Shnaikat, 2020). Last, but not the least, the interactive relation with the world education community can address the issues of wider community challenges.

ii. *Financial stability and Improvement in Islamic Education System*

The educational establishments require funds and resources to run themselves efficiently. Quality education in any school can be provided when there is sufficient fund. The funds can be collected through number of ways such as tuition fee, persistent donations, Islamic investments, and savings by reducing expenses can generate sufficient funds for schools. The leaders of the school can play an important role in convincing the state and the businessmen to bring funds for the betterment of school (Khatoon et al., 2020). To compete in wider market, the school must spend on staff, facilities, and educational equipment. Despite lack of finances the Islamic schools are trying to meet high academic expectations (Syahid et al., 2021). The leaders of the school are also exploring more streams to bring the finances including the establishment of an endowment fund and developing a circle of donors for steady income. A remarkable effort to be made by Islamic schools is to try to be in businesses for partnerships so that scarcity of financial sources and weak stability can be checked.

Providing quality education is really a big challenge due to its being expensive. The school is willing to meet the high expectations, but financial constraints create hurdles. Moreover, the schools also do not have enough savings or reserve corpus funds that can be beneficial in challenging times (Ab Rahman et al., 2020). The lack of endowment fund and feeble donations are the challenges that the school management and leaders must address to resolve the financial issues. The school leaders may find new sources of revenue and develop strategies to increase cost-efficiency. The leadership must expand their circle to increase donations. The reserve and endowment fund must also be developed along with trying to get financial aid (Ahmad, 2021).

iii. *Curriculum Improvement in Islamic Education System*

A big challenge faced by most Islamic schools is the selection of subjects and appropriate disciplines. To improve the Islamic school management system, subjects must be standardized and regulated. This can only be achieved if the curriculum is clear, defined, solid and well-formed. The improvement in the Islamic education system is greatly affected by the curriculum of the institution (Novita et al., 2021). Most parents are concerned that in Islamic schools the knowledge about the present world is not delivered properly, due to which students from Islamic schools are less competitive. The curriculum is the key challenge to institutions regardless of their type. Many Islamic schools are not able to design well-formed curriculum even for standard disciplines such as interpreting the Holy book, Islamic History and Arabic as a language. Islamic schools borrow curriculum from the conventional public schools which is a great point of concern for Islamic schools (Fathurrochman et al., 2021).

Likewise, the battle of EQ and IQ is to be addressed. In today's world EQ is more important than IQ, hitherto the institutions continue to teach latter more than the former. The Islamic schools must be at the front foot to bring innovation in the education sector (Ilyasin, 2020). This can either be achieved by multiculturalism or by environmentalism. The curriculum must be adaptive to welcome the changes in the world's trends and technology. This is an ongoing process which addresses the curriculum, assessment, instructions and it comprises a blend of technology and professional development (Nasir, 2020).

The purpose of Islamic education is to make new generation aware of fundamentals of religion, Islamic history and to learn the daily prayers and understanding of Quran and hadith teachings. Thus, by providing Islamic education an Islamic community can be developed and youngsters can be put on the right directions (Lessy & Arif, 2020). But unfortunately, as of today in most Islamic countries and, particularly in Indonesia, the Islamic school students become isolated from the rest of the educational world. It is evident from the past researches that if the Islamic schools find ways to outreach and become partner with other conventional schools and industry, improvement in Islamic education system can be witnessed at higher pace (Muslim et al., 2020). Moreover, most Islamic schools have only one class per grade, due to which the teachers cannot share their experience, expertise, and challenges.

To address these challenges, the staff is to be well-trained who can understand the requirements of diverse learners and suggest suitable instructional strategies. Each lesson should be accompanied by activities to address the multiple intelligences. High achievers and low achievers of the class must be dealt with a professional approach. Institutions must not accept the students with special needs if institutions are not equipped appropriately to address and fulfill their special needs. The relationship between teachers and staff members can be improved by building partnership and healthy development environment (Hadi & Mikail, 2021). The ideas and strategies sharing among teachers at schools can also bring innovation in the school development. Moreover, joining school associations like NAIS, NAEYC, NAESP, ASCD, can be beneficial for the Islamic school and for their regularization.

iv. *Educational Leadership and Improvement in Islamic Education System (Moderating Role)*

A shocking challenge faced by most Islamic schools is the lack of qualified leadership. The relevant professional background and the capability of dealing with day-to-day strategic tasks are mandatory requirements for school leadership. A nurturing environment must be developed to improve the leadership abilities and also succession of leadership should be decided from among the youth (Fadillaha et al., 2020). Such a dwindling leadership is a point of great concern. The scarcity of value and nurture, high expectations, are often criticized but no efforts are made to find good leaders. School leaders must be fostered, and appropriate support should be given to them once identified so that they can perform and get retained. Many research studies show that trusting them elevate their confidence and recognizing their efforts is a key to their performance (Brooks et al., 2020). However, appropriate time span must be given to them to show their professional growth and progress; it can be achieved by encouraging the growth in the provided resources. Most importantly, leadership legacy should not be neglected. Planning for the succession of leadership must always be in place to avoid any mismanagement (Ghamra-Oui, 2020). The society can also play a big role in mitigating these challenges if it encourages promising young Muslims to obtain their education in the subject of school leadership. These graduates then should be placed on internships in the institution to learn practical skills from school leaders.

The current study examined the role of leadership in the perspective of educational management. This study was conceptualized to help educational leadership determine the relationship between exogenous and endogenous constructs. It was hypothesized that educational leadership moderated the relationship between image building and improved Islamic education management, as well as the relationship between leadership and Islamic school management. The study was based on the premise that leadership is an important phenomenon which impacts the workplace environment and the efficiency of the working environment. The educational leadership is also expected to play a moderating role between financial stability and improved Islamic education management and between curriculum and improved Islamic education management.

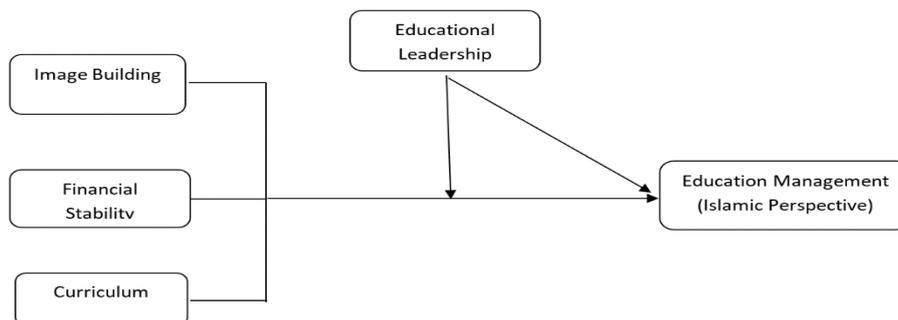


Figure 1. Research Framework

v. *Research Framework*

Figure 1 illustrates the proposed research framework that depicts the hypothesized relationship investigated in the perspective of education management in Islamic schools.

Based on this framework, the following 7 hypothesized statements were stated:

H1: Image building significantly influences Education Management in Indonesian education sector.

H2: Financial Stability significantly influences Education Management in Indonesian education sector.

H3: Curriculum significantly influences Education Management in Indonesian education sector.

H4: Educational Leadership significantly influences Education Management in Indonesian education sector.

H5: Educational Leadership moderates the relationship between Image building and Education Management in Indonesian education sector.

H6: Educational Leadership moderates the relationship between Financial Stability and Education Management in Indonesian education sector.

H7: Educational Leadership moderates the relationship between Curriculum and Education Management in Indonesian education sector.

H1 investigates the relationship between image building and improved Islamic education management; H2 examines the relationship between financial stability and improved Islamic education management; H3 investigates the relationship between curriculum and improved Islamic education management. H4 investigates the relationship between leadership and improved Islamic education management.

The leadership perspective is utilized in the research framework as a moderator, with three moderating hypotheses, H5 to H7, formed to test its moderation effect between exogenous and endogenous constructs. H5 investigates the moderation effect of leadership between image building and improved Islamic education management; the moderation role of leadership between financial stability and improved Islamic education management is examined under hypothesis H6; while H7 examines the moderated role of leadership between curriculum and improved Islamic education management.

## **Research Methodology**

### *Research design*

This study is cross-sectional and quantitative in nature as data was collected through questionnaires from respondents. This research design ideally suits to measure the impact between variables and analyze data for statistical evidence. The unit of analysis was an individual. The leaders in education sector closely related to Islamic perspective were the respondents of the study.

### *Research sample*

The current research implied purposive sampling technique to collect data from the employees of education sector in Indonesia, who were respondents of the study.

### *Research instruments and procedure*

The variables of the study were assessed on 5-point Likert measurement scale. Three questionnaires were adopted in this study. The first questionnaire contained six items on educational management with Islamic perspective, adopted from a study by (Andriansyah et al., 2019). The second questionnaire of five items on image building was adopted from a study of (Sürücü et al., 2019). The third questionnaire of four items on educational leadership was adopted from a study by (Grift, 1990). In addition, the financial stability was determined based on three simple statements including 1) 'Expanding the donor circle and finding new sources of revenue ensures the quality education at affordable price' 2) 'Building a reserve fund is a beneficial source of revenue' and 3) 'New strategies such as endowment fund and financial aid fund can increase the efficiency of Islamic schools.'

Similarly, the curriculum was assessed based on three simple statements: 1) 'Solid, well-formed and clearly defined curriculum responsibly contributes to improving the Islamic education system'. 2) 'Partnership and synergy with other schools to share resources is a good approach in curriculum development.' 3) 'Well-trained educators in the school follow up with the curriculum to make it better'. The five-item scale of image building was assessed on the basis of these statements: 1) 'Building synergy between teachers and administrators across other schools can avoid Islamic school isolation;' 2) 'By joining professional educational associations like NAIS and NAESP, a cross-school network can be built,' 3) 'Allocating time and resources for the teachers to share experience, ideas and strategies keep them away from re-inventing the wheel.'

### *Data Analysis*

Data analysis was conducted by utilizing Smart-PLS in two sections: section one prepared a measurement model that addressed the reliability and validity of the constructs; the second phase tested the hypotheses using the structural equation modeling (SEM) to determine the strength and impact of the exogenous variables on the endogenous construct.

## **Results and Discussion**

### *i. Measurement Model Assessment*

The measurement model assessment comprised the determination of reliability and validity of the constructs based on Cronbach alpha ( $\alpha$ ), composite reliability and average variance extract (AVE). Table 1 presents the values for measurement assessment model while Figure 2 exhibits the measurement model assessment. The PLS-algorithm method was utilized for calculation of the measurement model assessment which depicts the values of the stated parameters for reliable and valid constructs. The Cronbach alpha higher than 0.60 is considered acceptable reliability; higher than 0.70 as good reliability; and higher than 0.80 as excellent reliability.

Similarly the CR must remain higher than 0.60 as cutoff point and the value for AVE higher than 0.50 for acceptability as lower AVE is not acceptable and SEM cannot be executed for hypotheses testing (Hair et al., 2010).

**Table 1**

*Cronbach alpha, CR and AVE*

| S# | Constructs                  | Cronbach alpha ( $\alpha$ ) | CR    | AVE   |
|----|-----------------------------|-----------------------------|-------|-------|
| 1  | Education Management (IEM)  | 0.807                       | 0.860 | 0.526 |
| 2  | Educational Leadership (EL) | 0.808                       | 0.873 | 0.634 |
| 3  | Image building (IB)         | 0.947                       | 0.959 | 0.824 |
| 4  | Curriculum (Curr)           | 0.803                       | 0.871 | 0.632 |
| 5  | Financial Stability (FS)    | 0.936                       | 0.959 | 0.886 |

Table 1 presents the values for Cronbach alpha for education management (Islamic perspective) to be 0.807, CR to be 0.806 and value of AVE was observed higher than cutoff point at 0.526. This suggests that education management is acceptable on statistical grounds for reliability and validity. The educational leadership stated its Cronbach alpha at 0.808, CR to be 0.873, and AVE to be 0.634. Similarly, the image-building Cronbach alpha shows the values of 0.947, the CR to be 0.959 and AVE to be 0.824, hence acceptable on statistical grounds. For the curriculum variable, the Cronbach alpha was observed as 0.803, CR as 0.871 and AVE as 0.632. The financial stability Cronbach alpha was found as 0.936, CR as 0.959 and AVE to be 0.886, making all values statistically acceptable

*Discriminant Validity*

The discriminant validity is examined in current section, the square root of AVE must remain higher than the correlation value as suggested by the (Fornell et al., 1981). The square root of AVE is given in the intersecting column, and it must remain higher than the remaining values of the same column.

**Table 2**

*Discriminant validity.*

| S# | Constructs | Curr  | EL    | FS    | IB    | IEM   |
|----|------------|-------|-------|-------|-------|-------|
| 1  | Curr       | 0.795 |       |       |       |       |
| 2  | EL         | 0.450 | 0.796 |       |       |       |
| 3  | FS         | 0.441 | 0.633 | 0.941 |       |       |
| 4  | IB         | 0.401 | 0.635 | 0.705 | 0.908 |       |
| 5  | IEM        | 0.999 | 0.548 | 0.539 | 0.548 | 0.726 |

**Note:** Education Management (IEM-Islamic perspective), Educational Leadership (EL), Image building (IB), Curriculum (Curr), Financial Stability (FS)

Table 2 demonstrates the discriminant validity based on the square root of AVE in the intersecting cells, which should remain higher as compared to other correlational values for achievement of discriminant validity. The square roots of AVE for curriculum, for educational leadership and for financial stability, for example, are seen higher than other correlational values. The square root of AVE of image

building also satisfies the criteria to achieve the discriminant validity. The square root of AVE for improved education management is also observed higher than other correlational values, which satisfies the discriminant validity. Figure 2 presents the measurement model drawn from the Smart-PLS.

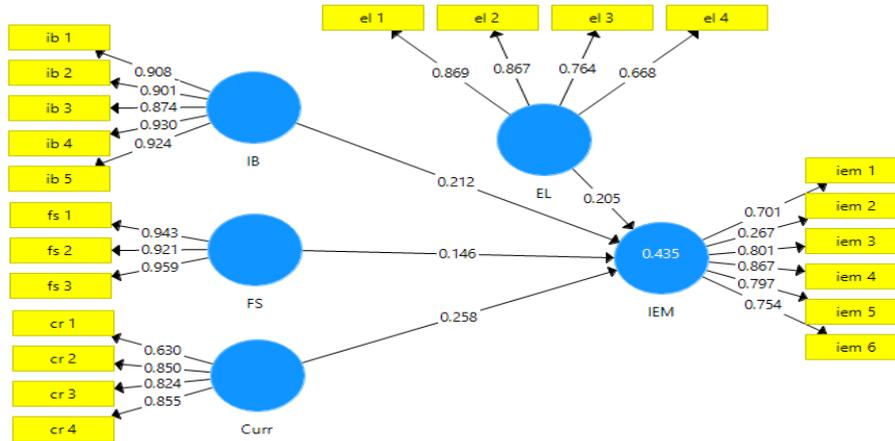


Figure 2. Measurement Model Assessment

**Note:** Education Management (IEM-Islamic perspective), Educational Leadership (EL), Image building (IB), Curriculum (CR, Curr), Financial Stability (FS)

ii. Structural Equation Model (SEM)

The study hypotheses were tested under structural equation model (SEM) technique while bootstrapping method was utilized for investigating the relationship between variables. The current study has four direct hypotheses and three moderating hypotheses (Figure 1). Table 3 presents the values of direct relationships between the constructs of the study and evaluated on the base of  $\beta$ , T-statistics and P values. The significance of the hypotheses was examined on the basis of given criteria that t-statistics must remain higher than 1.96 with 5% error margin as suggested by (Hair et al., 2010). Figure 3 demonstrates Structural equation model drawn from Smart-PLS.

**Table 3**

| Direct Relationship |            |         |              |         |
|---------------------|------------|---------|--------------|---------|
| S#                  | Constructs | $\beta$ | T Statistics | P Value |
| 1                   | IB→IEM     | 0.212   | 2.407        | 0.016   |
| 2                   | FS→IEM     | 0.146   | 1.556        | 0.120   |
| 3                   | Curr→IEM   | 0.258   | 3.763        | 0.000   |
| 4                   | EL→IEM     | 0.205   | 2.348        | 0.019   |

**Note:** Education Management (IEM-Islamic perspective), Educational Leadership (EL), Image building (IB), Curriculum (Curr), Financial Stability (FS)

H1: Image building significantly influences the Education Management in Indonesian education sector

Hypothesis 1, the results show that ( $\beta = 0.212$ ,  $t$ -value = 2.407,  $p$ -value = 0.016), and the  $t$ -value is found to be higher than cutoff points. Therefore, the hypothesis is accepted on statistical grounds. The result of the hypothesis shows that image building plays a significant role in education management in Islamic perspective, which means the education sector should focus on the image building to attract potential candidates. Currently, the image related to Islamic perspective is receiving large-scale criticism from all over the world. There is a dire need to formulate such strategies that project the positive and contributive image of Islamic education management to the world.

H2: Financial Stability significantly influences the Education Management in Indonesian education sector

Hypothesis 2, the results show that ( $\beta = 0.146$ ,  $t$ -value = 1.556,  $p$ -value = 0.120), and the  $t$ -value is found to be higher than cutoff points. Therefore, the hypothesis is rejected on statistical grounds. The result of this hypothesis shows that financial stability has insignificant relation with education management, however the financial stability does matter in various aspects, mainly for the improvement in education management in Islamic perspective. If financial stability is found to be insignificant, it suggests that existing financial capabilities may be sufficient to introduce the improvements or effective education management.

H3: Curriculum significantly influences the Education Management in Indonesian education sector

Hypothesis 3, the results show that ( $\beta = 0.258$ ,  $t$ -value = 3.763,  $p$ -value = 0.000), and the  $t$ -value is found to be higher than cutoff points. Therefore, the hypothesis is accepted on statistical grounds. The results show that curriculum development according to the Islamic perspective has an important role in educational management. The result also states that there is significant relationship between curriculum and education management; hence, the curriculum must be updated gradually to equip the students with latest knowledge, skills, and abilities along with research areas. It suggests that there is a significant need in development of appropriate curriculum that depicts the effective educational management in Indonesian education sector.

H4: Educational Leadership significantly influences the Education Management in Indonesian education sector

Hypothesis 4, the results show that ( $\beta = 0.205$ ,  $t$ -value = 2.348,  $p$ -value = 0.019), and the  $t$ -value is found to be higher than cutoff points. Therefore, the hypothesis is accepted on statistical grounds. The results show that educational leadership has an important role and significant influence on educational management in Islamic perspective. The result thus state that there is a significant relationship between educational leadership and education management. This suggests that educational leadership is effective and contributive and that visionary and enthusiastic leadership influences the decision making. Educational leadership is, therefore, essential for the development of educational management. There is also a significant

need to identify and develop appropriate leaders in education sector who can successfully transform the required change in Indonesian education sector.

*Moderation role of Educational Leadership*

The study attempted to examine the moderation role of educational leadership between independent and dependent variables. Table 4 presents these moderation results. The first moderation hypothesis, H5, examined the moderating role of educational leadership between image building and educational management; the second moderating hypothesis, H6, investigated the relationship between financial stability and educational management; the third moderating hypothesis, H7, investigated the moderation role of educational leadership between curriculum and educational management. This study argues that education management moderates the relationship exogenous and endogenous constructs.

**Table 4**

*Moderation Effect*

|               | Original Sample (O) | T Statistics | P Values |
|---------------|---------------------|--------------|----------|
| IB*EL → IEM   | 0.190               | 2.170        | 0.030    |
| FS*EL → IEM   | 0.195               | 2.214        | 0.027    |
| Curr*EL → IEM | 0.183               | 2.472        | 0.014    |

**Note:** Education Management (IEM-Islamic perspective), Educational Leadership (EL), Image building (IB), Curriculum (Curr), Financial Stability (FS)

H5: Educational Leadership moderates the relationship between Image building and Education Management in Indonesian education sector

Hypothesis 5, the results show that ( $\beta = 0.190$ , t-value = 2.170, p-value = 0.030), and the t-value is found to be higher than cutoff points. Therefore, the hypothesis is accepted on statistical grounds. The result shows that image building influences the education management and effective leadership plays a significant role in this relationship. This suggests that leadership plays an important and a significant role for development of educational management; and that visionary and effective leadership style does matter in any kind of progression and success. Therefore, it is highly recommended to acquire visionary leadership for transformation of educational management for positive consequences.

H6: Educational Leadership moderates the relationship between Financial Stability and Education Management in Indonesian education sector

Hypothesis 6, the results show that ( $\beta = 0.195$ , t-value = 2.214, p-value = 0.027), and the t-value is found to be higher than cutoff points. Therefore, the hypothesis is accepted on statistical grounds. Surprisingly, the direct relationship between financial stability and educational management was reported insignificant, but in the presence of effective educational leadership the relationship becomes stronger and significant. This suggests that the higher is effective leadership and visionary leadership, the greater is the influence on educational management with Islamic perspective. The organizations should therefore focus on the development of

visionary and effective leadership style to gain positive consequences for educational management and growth in Indonesian sector and bring the required change in its education system.

H7: Educational Leadership moderates the relationship between Curriculum and Education Management in Indonesian education sector

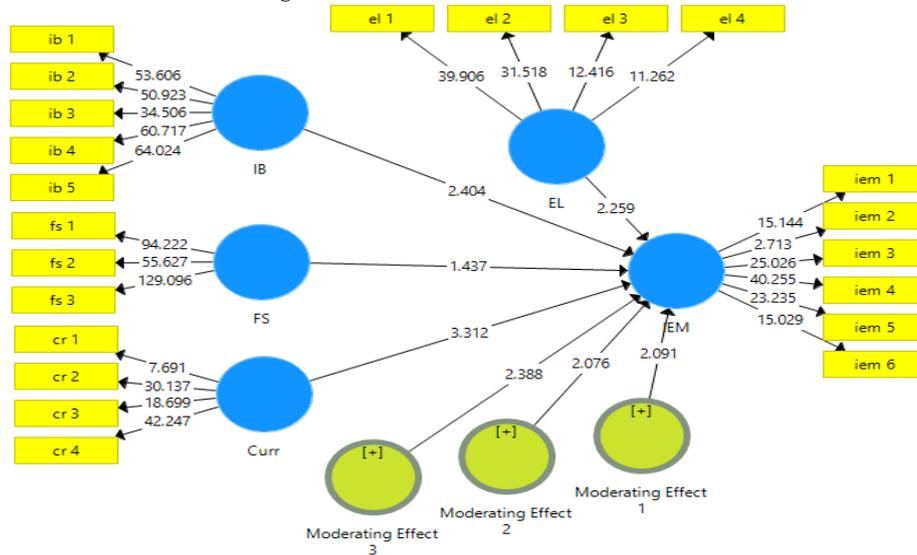


Figure 3. Structural Equation Model

**Note:** Education Management (IEM-Islamic perspective), Educational Leadership (EL), Image building (IB), Curriculum (CR, Curr), Financial Stability (FS)

Hypothesis 7, the results show that ( $\beta = 0.183$ ,  $t\text{-value} = 2.472$ ,  $p\text{-value} = 0.014$ ), and the  $t$ -value is found to be higher than cutoff points. Therefore, the hypothesis is accepted on statistical grounds. The direct relationship between curriculum and education management was significant and moderation role of effective and visionary educational leadership was also reported as significant. This suggests a significant and important role of effective leadership between the curriculum and education management. It is therefore clear that leadership is important in formulating the curriculum in Islamic perspective and for the growth and success of education sector. Therefore, government and education ministry should focus on the development of effective and progressive leaders to be utilized for effective education management in education sector of Indonesia for Islamic perspective of education.

### Conclusion, Recommendations/Implications and Future Research

A dire need was felt to conduct research on the Islamic perspective of education management when Islamic ideology has gained a wide attention in various aspects of life such as Islamic banking, financial sector, investment perspective and Islamic ideology-based insurance policies. The present research focused on the potentially

influential variables required for successful education management. The role of constructs such as image-building, financial stability and curriculum development were examined in this study to determine the education management and the role of educational leaders in strengthening and influencing educational management. The purposive sampling technique was applied for data collection as study, as this study had the purpose of determining the educational management in Islamic perspective, to understand the causes of islamophobia which has gained attention of leaders around the world; and find out how to respond to mitigate the negative perception about Islamic education and various aspects of life. Smart-PLS was utilized for the assessment of reliability and validity; the hypotheses were investigated through structural equation model. The findings reported that image building and curriculum development influenced education management, but financial stability was found insignificant. Interestingly, educational leadership was found to be a significant moderator between exogenous and endogenous constructs. The results reported that *educational* leadership significantly moderates the relationship between image building and education management, and significantly moderates the relationship between financial stability and education management. However, their direct relationship was reported as insignificant. Similarly, the educational leadership was found significantly moderating the relationship between curriculum and education management in Islamic perspective. In nutshell, the direct hypotheses H1, H3 and H4 were found to be significant and H2 was reported insignificant. The moderated hypotheses H5, H6 and H7 were observed as significant.

An important objective of the Islamic education system is to transfer the Islamic culture, values, teaching and benefits to younger generation. This challenge is still facing chasm and gulf in the education system. It is also observed that Muslim countries with Muslim cultures are immersed in setbacks, trounces, underdevelopment, defenselessness, dissection, and scarcity. In such a situation, education management in Islamic perspective was the prime concern of the current research effort. This study also aimed at showing that higher education sector played a significant role in knowledge enrichment, skills development, and enhancement of capabilities among human resource to meet the demands of various sectors.

#### *Recommendations/Implications*

The current study has focused on improvements in the education management in the Islamic perspective in Indonesian education sector. There are certain guidelines which this study would like to suggest for educational transformation and identify crucial influential factors for education management. First, the Indonesian education sector along with the education ministry should pay attention towards the introduction of various Islamic ideology-based education programs to satisfy the need of Muslim population and to project the positive image of Islamic education through effective contribution in turbulent financial situations. Second, to take the innovative and unique initiatives for education management, it is suggested that an image building process must start around the world and participative struggles must be considered to project the positive and soft image of Islamic ideology for education development.

Third, it is important to focus on the financial concerns with effective leadership to influence and build the education management under Islamic perspective. Fourth, curriculum must be focused and updated under the Islamic perspective and the existing practices must be transformed in accordance with modern world that depicts the basic Islamic rules specifically in banking sector, education, and insurance sectors. Finally, the study has focused on the leadership aspect, hence it is suggested in the light of findings that effective education leadership is required for achievement of goals and effective education management.

#### Future research

The current study faced a few limitations including sampling, time and cost constraints, a few of which can be addressed in future research. For instance, research can be carried out with larger sample size and covering the higher education sector more widely. Future studies can focus on such professionals' that provide services in conventional and Islamic ideology-based organizations and sampled can generalized to compare the results. Studies may also be conducted by collecting time series data or after and before data collection by conducting pretests and posttests or training workshops on Islamic perspectives. Studies should also focus on the cultural variables to determine the education management in Islamic and non-Islamic countries. Studies can also be conducted to explore how the higher education sector can collaborate between education institutions and professionals to develop and implement the education management policies.

#### References

- Ab Rahman, A. H., & Yahya, S. (2020). Reputation, Competitive Advantage and Financial Performance of Infaq Received Among Private Islamic Schools in Malaysia. *International Journal of Academic Research in Business and Social Science*, 10(9), 798-808. doi:<http://dx.doi.org/10.6007/IJARBS/v10-i9/7868>
- Ahmad, I. (2021). Attaining Sustainable Development Goals Through Islamic Social Finance. *Islamic Sosial Finance and Its Role for Achieving Sustainable Development Goals: Islamic Economics Winter Course*, 259.
- Alam, M. (2020a). A collaborative action in the implementation of moderate islamic education to counter radicalism. *International journal of innovation, creativity and change*, 11(7), 497-516. Retrieved from [https://www.ijicc.net/images/vol11iss7/11742\\_Alam\\_2020\\_E\\_R.pdf](https://www.ijicc.net/images/vol11iss7/11742_Alam_2020_E_R.pdf)
- Alam, A. (2020b). *Inside a madrasa: Knowledge, power and Islamic identity in India*. Routledge India.
- Alfurqan, A. (2020). Evolution and Modernization of Islamic Education In Minangkabau. 2020, 16(1), 17. doi:<https://doi.org/10.18196/AIJIS.2020.0114.82-98>
- Amaroh, S., & Ali, M. (2021). Effective and Fun Learning Management of Islamic Education. *Ilkogretim Online*, 20(5), 2585-2593.
- Andriansyah, A., Taufiqurokhman, T., & Wekke, I. (2019). RETRACTED ARTICLE: Responsiveness of public policy and its impact on education management: An empirical assessment from Indonesia. *Management Science Letters*, 9(3), 413-424. doi:<http://dx.doi.org/10.5267/j.msl.2018.12.008>
- Anzar, U. (2003). Islamic education: A brief history of madrassas with comments on curricula and current pedagogical practices. *Paper for the University of Vermont, Environmental Programme*.

- Arthur, J., Davies, I., & Hahn, C. (2008). *Sage handbook of education for citizenship and democracy*: Sage.
- Bano, M. (2017). *Female Islamic education movements: The re-democratisation of Islamic knowledge*: Cambridge University Press.
- Brania, A. (2010). Characterization of the Mamluk painting materials in Cairo, Egypt: El-Ashraf Bersbay Madrasa (826 AH/1423 AD) a case study. *مجلة الإتحاد العام للكتابيين العرب*, 11(1), 39-1. doi:<https://dx.doi.org/10.21608/jguaa.2000.2747>
- Brooks, J. S., & Normore, A. H. (2010). Educational Leadership and Globalization: Literacy for a Glocal Perspective. *Educational Policy*, 24(1), 52-82. doi:<https://doi.org/10.1177%2F0895904809354070>
- Brooks, M. C., Brooks, J. S., Mutohar, A., & Taufiq, I. (2020). Principals as socio-religious curators: progressive and conservative approaches in Islamic schools. *Journal of Educational Administration*, 58(6), 677-695. doi:<https://doi.org/10.1108/JEA-01-2020-0004>
- Brooks, M. C., & Sungtong, E. (2016). 'We still have bombings': school principals and insurgent violence in Southern Thailand. *International Journal of Leadership in Education*, 19(5), 505-533. doi:<https://doi.org/10.1080/13603124.2015.1059489>
- Dalle, J., Raisinighani, M. S., Putra, A. P., Suriansyah, A., Hadi, S., & Sahara, B. (2021). A Technology Acceptance Case of Indonesian Senior School Teachers: Effect of Facilitating Learning Environment and Learning Through Experimentation. *International Journal of Online Pedagogy and Course Design (IJOPCD)*, 11(4), 45-60. doi:<http://doi.org/10.4018/IJOPCD.2021100104>
- Dantley, M. E. (2003). Purpose-Driven Leadership: The Spiritual Imperative to Guiding Schools Beyond High-Stakes Testing and Minimum Proficiency. *Education and Urban Society*, 35(3), 273-291. doi:<https://doi.org/10.1177%2F0013124503035003002>
- English, F. W., & Bolton, C. L. (2015). *Bourdieu for educators*: Sage.
- Ezzani, M. D., & Brooks, M. C. (2015). (Mis) Understanding Islam in a Suburban Texas School District. *Religion & Education*, 42(3), 237-254. doi:<https://doi.org/10.1080/15507394.2015.1013408>
- Fadillaha, R., Sururb, M., Elfriantoc, A. K. R., Suhailie, A., Handayanif, R. A., Mufidg, A., . . . Muhajiri, K. F. (2020). The influence of leadership style on innovation capabilities of islamic school teachers in organizational learning perspective during covid-19 pandemic. *Systematic Reviews in Pharmacy*, 11(7), 589-599. Retrieved from <https://www.sysrevpharm.org/articles/the-influence-of-leadership-style-on-innovation-capabilities-of-islamic-school-teachers-in-organizational-learning-persp.pdf>
- Fathurrochman, I., Danim, S., Anwar Ab, S., Kurniah, N., & Hajja Ristianti, D. (2021). Theoretical Review of the Implementation Islamic Boarding School Curriculum Management in Indonesia. *International Journal of Education Research and Development*, 1(1), 1-15. doi:<https://doi.org/10.52760/ijerd.v1i1.2>
- Fornell, C., & Larcker, D. F. (1981). Evaluating structural equation models with unobservable variables and measurement error. *Journal of marketing research*, 18(1), 39-50.
- Gale, R., & Thomas, H. (2020). *Race, Faith and Planning in Britain*: Routledge.
- Ghamra-Oui, N. (2020). *Leading with faith and activism in Islamic schools in Australia* (Vol. 26), 78-93: Australian Council for Educational Leaders.

- Ghosh, S., Bowles, M., Ranmuthugala, D., & Brooks, B. (2017). Improving the validity and reliability of authentic assessment in seafarer education and training: a conceptual and practical framework to enhance resulting assessment outcomes. *WMU Journal of Maritime Affairs*, 16(3), 455-472. doi:<https://doi.org/10.1007/s13437-017-0129-9>
- Grift, W. v. d. (1990). Educational Leadership and Academic Achievement in Elementary Education. *School Effectiveness and School Improvement*, 1(1), 26-40. doi:<https://doi.org/10.1080/0924345900010104>
- Hadi, A., & Mikail, K. (2021). The Implementation of Change Management in Madrasa (Islamic School) Through Compliance of National Standards of Education: Learn from The Australia Education Partnership with Indonesia 2012-2016. *Ilkogretim Online*, 20(1), 1123-1127.
- Hair, J., Anderson, R., Babin, B., & Black, W. (2010). Multivariate data analysis: A global perspective: Pearson Upper Saddle River. In: NJ.
- Halim Tamuri, A. (2007). Islamic Education teachers' perceptions of the teaching of akhlāq in Malaysian secondary schools. *Journal of Moral Education*, 36(3), 371-386. doi:<https://doi.org/10.1080/03057240701553347>
- Hefner, R. W. (2010). Chapter 1. Introduction: The Culture, Politics, and Future of Muslim Education. In W. H. Robert & Z. Muhammad Qasim (Eds.), *Schooling Islam: The Culture and Politics of Modern Muslim Education* (pp. 1-39): Princeton University Press, 1-39. doi:<https://doi.org/10.1515/9781400837458.1>.
- Helen, N. B. (2006). Memorization and Learning in Islamic Schools. *Comparative Education Review*, 50(3), 478-495. doi:<https://doi.org/10.1086/504819>
- Hifza, A., & Aslan, A. (2020). *The Model of Competitive Advantage Development in Private Islamic Education Institutions*. Paper presented at the BASA 2019: Proceedings of the Third International Seminar on Recent Language, Literature, and Local Culture Studies, BASA, 20-21 September 2019, Surakarta, Central Java, Indonesia: European Alliance for Innovation doi:<http://dx.doi.org/10.4108/eai.20-9-2019.2297058>
- Hirsch, E. D. (1997). The schools we need: Why we don't have them? *National Association of Secondary School Principals. NASSP Bulletin*, 81(589), 121.
- Hirsch Jr, E. D. (2010). *The schools we need: And why we don't have them*: Anchor.
- Hoechner, H. (2020). Senegalese migrants' children, homeland returns, and Islamic education in a transnational setting. *Globalisation, Societies and Education*, 18(3), 264-276. doi:<https://doi.org/10.1080/14767724.2020.1722071>
- Holzer, H. J. (2021). After COVID-19: Building a more coherent and effective workforce development system in the United States. *Brookings Institution, Washington, DC*. Retrieved from [https://tacc.org/sites/default/files/2021-02/holzer\\_coherent\\_effective\\_workforce.pdf](https://tacc.org/sites/default/files/2021-02/holzer_coherent_effective_workforce.pdf)
- Hussain, A. (2004). Islamic education: why is there a need for it? *Journal of Beliefs & Values*, 25(3), 317-323. doi:<https://doi.org/10.1080/1361767042000306130>
- Ilyasin, M. (2020). Transformation of Learning Management: Integrative Study of Islamic Boarding School Curriculum. *Dinamika Ilmu*, 20(1), 13-22. doi:<http://doi.org/10.21093/di.v20i1.2006>
- Kejora, S. C. (2020). Strategic Management Of Public Relations In Islamic Education Institutions To Build Public Image And Increase Public Interest. *J-MPI (Jurnal Manajemen Pendidikan Islam)*, 5(2), 112-120.

- Khatoon, A., Mahesar, R., & Raza, A. (2020). Studying the Impact of Critical Issues on Islamic. doi:[http://dx.doi.org/10.31703/gssr.2020\(V-IV\).02](http://dx.doi.org/10.31703/gssr.2020(V-IV).02)
- Lahmar, F. (2020). Islamic Education: An Islamic "Wisdom-Based Cultural Environment" in a Western Context. *Religions*, 11(8), 409. doi:<https://doi.org/10.3390/rel11080409>
- Lessy, Z., & Arif, M. (2020). Empowerment in Islamic Schools in Yogyakarta and Sydney. *Journal of International and Comparative Education (JICE)*, 15-27. doi:<https://doi.org/10.14425/jice.2020.9.1.0512>
- Lindsey, R. B., Nuri-Robins, K., Terrell, R. D., & Lindsey, D. B. (2018). *Cultural proficiency: A manual for school leaders*: Corwin Press.
- Lukens-Bull, R. A. (2001). Two Sides of the Same Coin: Modernity and Tradition in Islamic Education in Indonesia. *Anthropology & Education Quarterly*, 32(3), 350-372. doi:<https://doi.org/10.1525/aeq.2001.32.3.350>
- Manger, L. O. (1999). *Muslim diversity: local Islam in global contexts* (Vol. 26): Psychology Press.
- Muslim, A. B., Salim, H., & Setyarini, S. (2020). Indonesian parental perspectives of international school partnerships involving millennial learners. *Journal of Research in International Education*, 19(2), 106-119. doi:<https://doi.org/10.1177%2F1475240920954051>
- Nasir, M. (2020). Curriculum Development and Accreditation Standards in the Traditional Islamic Schools in Indonesia. *Journal of Curriculum Studies Research*. doi:<https://doi.org/10.46303/jcsr.2020.3>
- Novita, M., Madyan, M., & Sukatin, S. (2021). The Framework of Islamic Educational Management to Improve Quality of Graduates. *JMKSP (Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan)*, 6(2), 309-317. doi:<https://doi.org/10.31851/jmksp.v6i2.5657>
- Oudghiri, S. (2021). Negotiating tensions: an autoethnographic account of classroom-based research. *International Journal of Qualitative Studies in Education*, 34(10), 915-927. doi:<https://doi.org/10.1080/09518398.2021.1930260>
- Putra, A. P., Akrim, A., & Dalle, J. (2020). Integration of High-Tech Communication Practices in Teaching of Biology in Indonesian Higher Education Institutions. *International Journal of Education and Practice*, 8(4), 746-758. doi:<http://dx.doi.org/10.18488/journal.61.2020.84.746.758>
- Safi, O. (2003). *Progressive Muslims: on justice, gender and pluralism*: Simon and Schuster.
- Sheikh, S. U., & Ali, M. A. (2019). Al-Ghazali's Aims and Objectives of Islamic Education. *Journal of Education and Educational Development*, 6(1), 111-125. Retrieved from <https://files.eric.ed.gov/fulltext/EJ1216762.pdf>
- Shnaikat, K. H. (2020). The Role of the Hashemite Scientific Councils in the Hashemite Kingdom of Jordan in Reflecting the True Image of Islam: Analysis of Content. *Journal of Educational and Social Research*, 10(4), 215. doi:<https://doi.org/10.36941/jesr-2020-0079>
- Skilbeck, A. (2017). Dewey on Seriousness, Playfulness and the Role of the Teacher. *Education Sciences*, 7(1), 16. doi:<https://doi.org/10.3390/educsci7010016>
- Sudan, S. A. (2017). The nature of Islamic education. *American International Journal of Contemporary Research*, 7(3), 22-27. Retrieved from [http://www.ajcrnet.com/journals/Vol 7 No 3 September 2017/4.pdf](http://www.ajcrnet.com/journals/Vol%207%20No%203%20September%202017/4.pdf)
- Sürücü, Ö., Öztürk, Y., Okumus, F., & Bilgihan, A. (2019). Brand awareness, image, physical quality and employee behavior as building blocks of customer-

- based brand equity: Consequences in the hotel context. *Journal of Hospitality and Tourism Management*, 40, 114-124. doi:<https://doi.org/10.1016/j.jhtm.2019.07.002>
- Syahid, A., Ilyas, M., & Liriwati, F. (2021). Management Model of Education in Managing Superior Schools in Al-Arief Jambi Islamic Vocational School. 4(1), 28-34. doi:<https://doi.org/10.31295/ijss.v4n1.420>
- Talbani, A. (1996). Pedagogy, Power, and Discourse: Transformation of Islamic Education. *Comparative Education Review*, 40(1), 66-82. doi:<http://dx.doi.org/10.1086/447356>
- Thangaraj, S. I. (2021). Racing the Muslim: Strategies for Teaching Race and Ethnic Studies in the Education Curriculum. *Urban Education*, 56(7), 1042-1066. doi:<https://doi.org/10.1177%2F0042085920972449>
- Vertovec, S., & Peach, C. (1997). Introduction: Islam in Europe and the Politics of Religion and Community. In S. Vertovec & C. Peach (Eds.), *Islam in Europe: The Politics of Religion and Community* (pp. 3-47). London: Palgrave Macmillan UK, 3-47. doi:[https://doi.org/10.1007/978-1-349-25697-6\\_1](https://doi.org/10.1007/978-1-349-25697-6_1).