

## **THE ROLE OF MADRASAH HEADS IN IMPROVING TEACHER PROFESSIONALISM THROUGH ISLAMIC EDUCATION MANAGEMENT PRINCIPLES**

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### **Abstract**

This study aims to examine the role of madrasah heads in improving teacher professionalism through the application of Islamic education management principles. Teacher professionalism plays a crucial role in achieving quality learning, encompassing not only aspects of teaching competence but also the application of Islamic teachings in teachers' behavior and work ethics. In this research, the researcher uses a qualitative research method with a type of library research approach. This study analyzes various related literature to describe in detail the role of madrasah heads in supporting the development of teacher professionalism. The results of the study show that the head of the madrasah has six main roles, namely as a manager, evaluator, administrator, supervisor, leader, and motivator. Each of these roles contributes to the improvement of teachers' pedagogical competence, professional ethics, and learning innovation. In the context of Islamic education, the application of principles such as sincerity, honesty, justice, trust, and responsibility is the foundation in building professionalism that is not only oriented to academic results but also to the formation of Islamic character. It is hoped that this research can contribute to formulating educational policies and improving teacher competence in Islamic teachings in madrasah.

**Keywords:** Teacher Professionalism, Islamic Education Management, Islamic Management Principles

### **Abstrak**

*Penelitian ini bertujuan untuk mengkaji peran kepala madrasah dalam meningkatkan profesionalisme guru melalui penerapan prinsip-prinsip manajemen pendidikan Islam. Profesionalisme guru memiliki peran penting untuk dapat mewujudkan pembelajaran yang berkualitas yang tidak hanya mencakup aspek kompetensi pengajaran, melainkan penerapan ajaran-ajaran Islami dalam perilaku dan akhlak kerja guru. Dalam riset ini, peneliti menggunakan metode penelitian kualitatif dengan jenis pendekatan studi kepustakaan (Library research). Penelitian ini menganalisis berbagai literatur terkait untuk menggambarkan secara rinci peran kepala madrasah dalam mendukung pengembangan profesionalisme guru. Hasil kajian menunjukkan bahwa kepala madrasah memiliki enam peran utama, yaitu sebagai manajer, evaluator, administrator, supervisor, pemimpin, dan motivator. Setiap peran tersebut berkontribusi pada peningkatan kompetensi pedagogis, etika profesional, dan inovasi pembelajaran guru. Dalam konteks pendidikan Islam, penerapan prinsip-prinsip seperti keikhlasan, kejujuran, keadilan, amanah, dan tanggung jawab menjadi landasan dalam membangun profesionalisme yang tidak hanya berorientasi pada hasil akademik tetapi juga pada*

*pembentukan karakter Islami. Diharapkan penelitian ini, bisa berkontribusi dalam merumuskan kebijakan pendidikan dan peningkatan kompetensi guru pada ajaran-ajaran Islami di madrasah.*

**Kata kunci:** *Professionalisme Guru, Manajemen Pendidikan Islam, Prinsip Manajemen Islam*

## INTRODUCTION

Education is an important aspect in building knowledge and intelligence for every human being, especially a teacher so that he can have broad insight and deep understanding to improve education and advance the Indonesian nation (Hanafi & Rohaemi, 2024). Therefore, the quality of education is highly dependent on the professionalism of teachers in carrying out their obligations as an educator (Hani Risdiana, 2021). Improving teacher professionalism is an urgent need in the era of globalization and information technology advances that are currently developing, so that a teacher is not only expected to understand the learning material, but also has the ability to adapt to technological changes and the application of innovative learning methods (Rina Septina & Akbariansyah, 2019). Improving teacher professionalism is a continuous process that requires strong commitment and close collaboration from various parties, including teachers themselves, schools, communities, and the government (Shofiyatul Azmi, 2019).

The head of a madrasah is a leader who plays a strategic role in improving the quality of an educational institution. In addition, he plays the role of a manager, administrators, and facilitators, and even motivators also play the role of supervisors, as well as managers who ensure Achievement of comprehensive educational goals (Sri Hartati & Hanafi, 2024). Through his strategic role, the head of the madrasah is able to become an agent of change that initiates learning innovation, increases the professionalism of teachers, and strengthens collaboration with the community and other stakeholders. This makes the head of the madrasah the key in building superior and sustainable quality of education. Thus, a good leader is able to guide, manage, form character, and establish positive interactions with students, teachers, and even community leaders to be able to achieve the expected goals (Laila Rahmawati Fadilah et al., 2024).

In the context of Islamic education, the professionalism of teachers can not only be measured in terms of their ability to master subject matter, academic and pedagogical aspects, but also in their ability to be role models for students in applying Islamic teachings to the learning process (Alimin et al., 2022). Therefore, a thorough review of management principles in Islamic education is needed that can support the improvement of the professionalism of an educator (Sulaiha Annisyaroh, 2022). These basic principles of management must be applied consistently to ensure that Islamic educational institutions can achieve appropriate educational objectives (St Hayatunnisa et al., 2023). In Islamic education management, such as fair leadership, community participation, and curriculum development that is in line with Islamic values, can be a guideline for teachers in planning, organizing, directing, and controlling every educational activity (Irwanto et al., 2023).

Thus, this can be applied based on Islamic teachings in order to create a comfortable and efficient learning atmosphere (Sri Dinawaty Suyitno et al., 2023). Thus, the demands of the modern world of education increasingly emphasize the importance of creating graduates who are not only superior in insight, but also have good morals with strong character (Mr. Yassir Ridho et al., 2024). In this regard, this study aims to examine what the application of Islamic education management principles can be applied in order to improve the professionalism of teachers. With a deep understanding of the principles of Islamic education management, teachers are expected not only to become professional in terms of science, but also in the formation of a strong Islamic character. Thus, the results of this research are able to contribute to improving the professionalism of teachers, especially in the context of Islamic education. In addition to this, this research can also be a reference for decision-makers in formulating policies that support improving teacher quality. Thus, this research can have a positive impact on improving Islamic education and improving the quality of resources in Indonesia.

## **METHOD**

In this study, the method used by the researcher is a qualitative research method with a type of literature study approach (*library research*). This method is a research method that uses library materials as the main source to obtain data and related information (Muhammad Rijal Fadli, 2021). This approach was chosen to review the substance of the researcher to make it easier to deliver material on a research subject related to the role of madrasah heads in improving professionalism through the principles of Islamic education management. The source of research data obtained in this literature review is through various related literature, such as books, scientific publications, and supporting documents related to the principles of Islamic education management. The purpose of this research is to describe in detail how a leader applies management principles to Islamic education, such as sincerity, honesty, justice, trust, responsibility, dynamism, flexibility, and a practical approach, which can improve the professionalism of teachers. The results of this study are expected to provide a comprehensive picture of the relationship between improving teacher professionalism and Islamic education management principles and offer recommendations for related parties to improve the quality of education.

## **RESULT AND DISCUSSION**

### **A. The Role of the Head of the Madrasah**

The head of the madrasah is an educator who is given the mandate and strategic responsibility to lead an educational institution formally. In carrying out his role, the head of the madrasah not only manages and directs the operations of the institution, but also acts as the main driver in empowering teachers and providing inspiring examples to all teachers under his leadership (Hanafie Das & Halik, 2021). With effective leadership, the head of the madrasah contributes significantly to creating a conducive and innovative educational environment, so as to be able to improve the professionalism of teachers in the quality of education in the institution they lead. According to Anita Oktavia et al,

there are 6 main functions of madrasah heads in an effort to improve teacher professionalism (Anita Oktavia et al., 2021). Among them are:

### **1. Head of Madrasah as Manager**

The head of the madrasah as the main manager in managing educational institutions, is responsible for optimizing resources, both human and material, for the achievement of quality education goals. As managerial leaders, the head of the madrasah not only manages and directs various operational aspects, but also plays a key role in creating an environment that supports the development of teacher professionalism. This role includes a number of key functions that focus on building teacher capacity and competence, which ultimately contributes significantly to the quality of learning and the overall success of education.

### **2. Head of Madrasah as Evaluation**

As evaluators, madrasah heads have a very important role in ensuring that teachers' performance not only meets the standards of professionalism, but is also in line with the vision, mission, and educational goals that have been set. In carrying out this role, the head of the madrasah does not only conduct administrative assessments but also evaluates various important aspects that support the improvement of teacher professionalism. These aspects include pedagogical competence, the application of ethical values in teaching practice, and the ability of teachers to innovate to create a learning process that is effective, creative, and relevant to the needs of students. This thorough evaluation serves as a tool to identify strengths and areas that need development, so that madrasah heads can formulate more targeted and sustainable coaching strategies in supporting teacher professionalism.

### **3. Head of Madrasah as Administrator**

As administrators, madrasah heads have the main responsibility in managing various aspects of educational administration systematically and efficiently. This task includes the management of human resources, facilities and infrastructure, as well as strategic programs designed to support the achievement of the vision, mission, and goals of the madrasah. With the improvement of the professionalism of teachers, the head of the madrasah acts as a manager who ensures the availability of supporting facilities, access to training and competency development, and the organization of programs to improve the quality of education. With good administrative planning, madrasah heads can create a conducive work environment so that teachers can focus more on their professional tasks and continue to develop their ability to improve the quality of learning.

### **4. Head of Madrasah as Supervisor**

As supervisors, the head of the madrasah plays a major role in guiding, supervising, and motivating teachers to be able to carry out their professional duties optimally, in line with the standards of professionalism that have been set. This supervisory role is not limited to the evaluation process alone, but also includes constructive mentoring and the

provision of strategic solutions to help teachers face challenges in learning. With a participatory and supportive supervision approach, madrasah heads can identify teacher development needs, provide constructive input, and facilitate training or competency improvement programs. This effective supervision aims to encourage teachers to continue to innovate, improve the quality of teaching, and create a positive work atmosphere, so that their professionalism develops in line with the demands of dynamic education.

## **5. Head of Madrasah as Leader**

As a leader, the head of the madrasah has a deep responsibility to inspire, motivate, and guide the teachers in improving their professionalism and realizing the vision and mission of the madrasah. Effective leadership of a madrasah head reflects the ability to build harmonious relationships, create a collaborative work culture, and provide clear direction in pursuit of common goals. This role requires madrasah heads to prioritize the values of integrity, commitment, and innovation as the foundation in every decision-making. In addition, madrasah heads are expected to be able to be role models that encourage the development of teacher quality through leadership strategies that are inclusive, adaptive, and oriented towards continuous learning. With visionary leadership, madrasah heads can create an environment that supports the professionalism of teachers, strengthens their dedication to their duties, and improves the overall quality of education.

## **6. Head of Madrasah as a Motivator**

As motivators, madrasah heads have a strategic role in arousing the enthusiasm, dedication, and commitment of teachers to continue to develop professionally in order to improve the quality of education. This role requires madrasah heads to have a deep understanding of the needs, potentials, and challenges faced by teachers, both in personal and professional aspects. With a humanist and individual development-oriented approach, the head of the madrasah can provide moral encouragement, inspiration, and direction that motivates teachers to achieve higher standards of professionalism. In addition, madrasah heads are also expected to be able to create a supportive work environment, give appreciation for teacher performance, and provide opportunities for self-development through training, guidance, and innovation. Thus, the role of madrasah heads as motivators not only builds teacher confidence but also encourages the creation of a productive, collaborative, and focused work culture that focuses on improving the quality of education.

## **B. Teacher Professionalism**

In general definition **Teacher Professionalism** is the attitude, ability, and commitment possessed by a teacher in carrying out his duties professionally in accordance with applicable ethical and competency standards. Teacher professionalism includes expertise in teaching, the ability to educate with effective methods, mastery of subject matter, and dedication to continuous learning and self-improvement. In addition, professionalism is also related to the responsibility of teachers in guiding students, establishing good relationships with parents and the community, and maintaining integrity as educators

(Nur Illahi, 2020). According to Law No. 14 of 2005 Article 1 Paragraph (1), teachers are professional educators who have the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students at the formal education level, ranging from early childhood education to high school education. Of course, this is closely related to their commitment to carry out their duties according to professional standards (Cecep Darmawan, 2020).

Martinis Yamin, stated that the word professionalism comes from English, namely *profession* which means profession or career. Profession is a job that is pursued by a person according to the expertise, techniques, special skills and provisions that are guided by a person's intelligence (Alimin et al., 2022). Ali Mudlofir, also argues that teachers are professional educators who are in charge of educating, teaching, guiding, directing, training, and evaluating students in the formal education path. Likewise, Syaiful Sagala revealed that teachers are educators who most often associate and interact with students compared to other school staff (Feni Yunita et al., 2022).

Meanwhile, M Shulton Masyhud, revealed that to become a professional teacher, it should include: (1) Well educated, (2) Well trained, (3) Well appreciated, (4) Well protected, (5) Well managed (Dyah Novitasari & Nila Fitria, 2021). Likewise, Susanto, who revealed that there are 8 main characteristics that describe a professional teacher; (1) Teachers must have a commitment that their position prioritizes respect for human dignity, more important than seeking personal gain, (2) Every profession requires its perpetrators to undergo professional training within a certain time, (3) Teachers must continue to increase their knowledge in order to develop in their work, (4) Every profession has a code of ethics that must be maintained, (5) Teachers must have the intellectual ability to solve the problems faced, (6) Teachers always want to continue learning and developing themselves in their field of expertise, (7) Teachers become members of relevant professional organizations, (8) This position is considered a lifetime career. So based on the explanation above, it can be concluded that the professionalism of a teacher is someone who has the task of planning and implementing learning, assessing learning outcomes, providing guidance and training students, conducting research, and establishing communication with the community (Aulia Najmi, 2021).

Therefore, Teacher professionalism is one of the important factors, which is the main key in improving the quality of education (Sulastri et al., 2020). Because, the professionalism of teachers is the embodiment of an educator's commitment in carrying out his duties with the values of Islamic teachings (Aep Saepul Anwar & Fatkhul Mubin, 2020). Thus, a professional teacher is not only able to master science in depth, but also, teaching skills, morality, ethics, and manners possessed by a teacher towards the principles of Islamic education with a good understanding of Islamic law (Fauseh, 2022). This includes mastery of the Qur'an and Hadith, as well as various other Islamic sciences that are relevant in creating the learning process (Nur Indah Sari & Fitriyah, 2024). So, a professional teacher is also required to have noble ethics, in order to be an example for students (Nur Illahi, 2020).



## C. Principles of Islamic Education Management

Principles are basic guidelines that provide direction, purpose and foundation in carrying out an action (Hafizin & Herman, 2022). In Islamic education management, this is very important to be used as a reference for leaders of educational institutions in utilizing all existing resources in an effective and efficient way (Bambang & Surya Afdal, 2023). The principles of Islamic education management not only include general management principles, such as planning, organizing, implementing, and monitoring, but are also integrated based on the sources of the Qur'an and Hadith.

Based on these principles, a leader can apply them professionally with a sense of responsibility, while ensuring that the goals of Islamic education are achieved while maintaining the moral and ethical teachings contained in Islam. According to Dewi Sri Suryanti, the principles of management in Islamic education include several basic benefits that not only strengthen professionalism but also form an Islamic moral character in every aspect of management (Kasful Anwar et al., 2023). The principles of Islamic education management include:

### 1. The Principle of Sincerity (Sincerity)

The principle of sincerity is all forms of activities that are accompanied by sincere and selfless intentions, as the profession of a teacher is a noble calling that aims to educate and guide the younger generation to become individuals who provide benefits to religion, nation, and state (Siti Mawadah, 2021). Therefore, in achieving this noble goal, a teacher is required to have high professionalism, one of which is by practicing the principle of sincerity (Zubairi et al., 2022). In the context of Islamic education, sincerity has an important role in carrying out all educational activities with sincere intentions that are solely for Allah SWT, solely for the values of worship (Rahmat Sholihin, 2022). Because a sincere teacher will teach not solely because of the demands of work and personal interests or wanting to get material rewards, but because they feel responsible to spread knowledge and educate the next generation (Nurul Hidayah et al., 2023). As Thermactube in Surah Al-Bayyinah verse 5, which means:

*"Even though they are only commanded to worship Allah SWT, sincerely obey Him solely because they practice religion, and also to carry out prayers, and pay zakat and that is the right religion".*

### 2. The Principle of Honesty

The principle of honesty is one of the fundamental values that become the cornerstone of every management action education, especially in the context of Islamic education (Febrianty Tri Andini & Nuri Aslami, 2023). Honesty includes an attitude of transparency, trust, and high ethics in every action and communication. So that Trust between managers, educators, and students can be built on the basis of honesty (Purnomo, 2023). In the context of Islamic education, the principle of honesty also reflects religious and moral values as stated in the Qur'an and Hadith (Imroatul Latifa Alawiyah, 2023). By

integrating honesty in teaching practice, teachers contribute to the formation of the character of students, who are not only good at academics, but also have noble character (Iin Purnamasari et al., 2023). As Thermactube in the Qur'an Surah Al-Baqarah verse 42, which means:

*"And do not mix the truth with falsehood, and (do not) hide the truth, while you know it."*

### **3. The Principle of Justice (Justice)**

In general, fairness in the management of Islamic education refers to attitudes and actions that are impartial and adhere to the values of truth, objectivity, and transparency (Listowati, 2021). This principle of justice is one of the important foundations for building a harmonious and fair educational atmosphere for all parties (Muh Ibn Sholeh, 2023). Therefore, the principle of justice is the main foundation that emphasizes justice in various aspects of management and interaction in the educational environment, be it students, teachers, or other education personnel regardless of background, social, economic, or cultural background. (Nur Efendi & Muh Ibn Sholeh, 2023). So that this principle focuses on fair and balanced, equitable and comprehensive treatment of all parties involved in educational institutions (Bitnara Sura Priambada, 2024). In the context of Islamic education management, Justice must be upheld in every decision-making process or action. As Thermactube in Surah An-nahl Verse 90 which means:

*"Indeed, Allah SWT has commanded (you) to be fair and do good deeds and to give help to relatives. And Allah SWT forbids (committing) heinous acts, iniquity, and enmity. Allah SWT gives you lessons so that you can take lessons (always remember)".*

### **4. Trust Principle**

The word amanah comes from the Arabic language, from which the word *amina* means to believe (Sharul Gunawan et al., 2022). But in general, *Trust* means the trust or responsibility entrusted to a person to be maintained and maintained with full seriousness and honesty (Kurniawati & Ivlin, 2023). Thus, amanah means trust or responsibility that is entrusted to a person to be maintained and carried out with full responsibility (Barisan et al., 2024). So that in the context of Islamic education management, amanah can be interpreted as a trust given by related parties, in carrying out their duties professionally and committing to the values of truth (Al Kutsi & Kom, 2024). This principle of trust does not only increase trust between leaders and subordinates, teachers and students, or community leaders and their own society (Muslichan Noor, 2019). But it also includes all parties to create an educational environment that is fair, honest, and with integrity, with a focus on the spiritual and academic development of students (Laros Tuhuteru et al., 2023). As Thermactube in Surah An-Nisa Verse 58, which means:

*"Indeed, Allah SWT has told you to convey the Trust to those who have the right to receive (the owner). And when you establish the law among men, you shall establish it justly. Indeed, Allah SWT is the best who teaches you. Indeed, Allah SWT is all-hearing and all-seeing".*



## 5. Principle of Responsibility

Responsibility is one of the main principles that has an important role in management, this emphasizes that every individual in the organization must assume and carry out their duties and obligations with full responsibility (Aep Saepul Anwar & Fatkhul Mubin, 2020). This reflects the moral, social, and professional obligations that must be borne by every human being in carrying out their duties (Setiawan & Abrianto, 2021). This principle underlines the awareness of the obligation to fulfill duties well, maintain quality, and provide educational services in accordance with Islamic goals. As a simple example, the principle of responsibility in the context of madrasah leadership requires the head of the madrasah to be responsible not only in administrative and academic management, but also in fostering good relationships with teachers, students, and the community (Nur Maulida Utu & Beny Sintasari, 2021). Therefore, madrasah leaders need to ensure that all educational activities run effectively, following Islamic values, and support the development of teacher professionalism (Nadiyah Najah & Makmur Syukri, 2024). As stated in the Qur'an Surah Al-Muddassir verse 38, which means:

*"Everyone is responsible for what he has done".*

## 6. Dynamic Principle

The dynamic principle is a person's ability to adapt, develop, and innovate continuously to realize education that is in line with Islamic teachings (Nasir S, 2020). This approach emphasizes the importance of adaptability to change, flexibility in the application of Islamic values (Zaenal Abidin, 2021). In the context of Islamic education management, The dynamic principle requires that education leaders, such as madrasah heads and teachers, need to develop strategies and methods that are relevant and tailored to needs, so that Islamic education is able to respond to modern challenges and prepare a generation that is intellectually and spiritually competent (Sarwo Edy, n.d.). This principle also encourages innovation and creativity in learning, as well as relevant curriculum updates to improve the quality of education in madrassas or other Islamic educational institutions (Acep Nurlaeli, 2020). This reflects that Islamic education is not fixed, but must always adapt to the times, knowledge and needs of students, without neglecting Islamic teachings and values (Azwar Aripin, 2024). As stated in the Qur'an Surah Ar-Ra'd verse 11, which means:

*"For him (humans) there are (angels) who accompany him in turn from front and behind him who guard him at the command of Allah SWT. Indeed, Allah SWT does not change the condition of a people until they have what they have. When Allah SWT wills evil against a people, no one can resist it, and sometimes there is no protector for them other than Allah SW".*

## 7. Flexible Principle (Flexibility)

The flexible principle is a person's ability to adapt or change according to existing conditions, this reflects a person's ability to respond to various circumstances in an

adaptive manner and open to changes both in terms of policies, methods, and teaching approaches to be more relevant to various situations and needs of students without overriding Islamic values. This principle requires educational institutions, especially madrasas, not to be rigid in implementing educational rules and programs, so that they can meet the demands of the times while maintaining the goals of Islamic education. This flexible principle is important for madrasah heads and educators to accommodate students' diverse backgrounds, environmental conditions, and challenges that may be faced in the educational process. This flexibility includes the ability to make informed decisions and appropriate to specific contexts and conditions, such as setting appropriate learning strategies for students with special needs or in the face of sudden changes. As stated in the Qur'an Surah Al-Hajj Verse 78, which means:

*"Strive for the (way) of Allah SWT truly. He has chosen you and has not made it difficult for you in religion. (Follow) The religion of your ancestors, Abraham. Allah SWT has instilled you Muslims since ancient times and (likewise) in this book (the Qur'an) so that the Prophet PBUH (Prophet Muhammad) may be a witness for you and for all of you to be witnesses for all mankind. So, establish prayer, pay zakat, and hold fast to Allah SWT. He is your protector. He is as good a protector as a helper and as good a helper".*

## **8. Practical Principles**

The practical principle is a series of guidelines used by madrasah heads and educators to carry out management tasks continuously oriented to Islamic values. This principle is the main concept in the management of Islamic education such as sincere intentions, fair leadership, and the application of Islamic values in every educational activity. In the context of Islamic education, this principle must be able to be applied in a practical way in daily activities, so that it is not only limited to mere theory but also becomes a real guiding material in improving professionalism and quality of education. As stated in Surah An-Nahl verse 125, which means:

*"Call (people) to the path of Allah SWT with wisdom and good teaching, and debate them in a good way. Indeed, Allah SWT knows best who has strayed from His path and Allah SWT knows best who gets guidance".*

## **CONCLUSION**

Based on the results of the above research, it can be concluded that improving the professionalism of teachers can be achieved through the strategic role of the head of the madrasah, which includes six main functions, namely as a manager, evaluator, administrator, supervisor, leader, and motivator. Each of these functions complements each other and contributes significantly to improving the quality of education in madrasas. So that it not only serves as an ethical guideline, but also as an effective framework to improve teachers' skills and perseverance in teaching. The application of Islamic education management principles, such as sincerity and honesty, can form a positive attitude of teachers in strengthening integrity, as well as increasing trust in the relationship between educators and students. Furthermore, the principles of justice and trust

emphasize the importance of fair and impartial treatment, as well as carrying out duties with a sense of responsibility. So that it can create an educational environment that respects the potential and uniqueness of each student. Then dynamism and flexibility allow teachers to be able to adapt to changes in curriculum and evolving learning methods. While practical principles focus on efficiency and tangible results overall. In addition, madrasah heads are also expected to be able to create a conducive work environment, motivate teachers to continue learning, and encourage innovation in teaching. By using the principles of Islamic education management, it is hoped that it can form teachers who are professional, ethical and can be a good example for students. So that it can produce a learning environment that supports the development of students' character and competencies.

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