

The Implementation of Democratic Leadership Style based on Islamic Values toward Increasing School Community Participation at MI Balaraja-Tangerang

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ABSTRACT

This study aims to analyze the implementation of democratic leadership based on Islamic values in enhancing the participation of school members at MI Daarul Ilmi Balaraja-Tangerang. Democratic leadership, which emphasizes the principles of deliberation, active participation, and transparency, is applied by the school principal to create an inclusive and harmonious educational environment. This research uses a qualitative approach with a case study method, where data is collected through interviews, observations, and document analysis. The results indicate that the implementation of democratic leadership has increased the active participation of teachers, students, and parents in decision-making processes, fostered a sense of fairness, and strengthened relationships among all parties within the school environment. Additionally, this leadership style encourages the development of students' character through democratic values such as responsibility and cooperation. However, the study also identifies several challenges, including resistance to change from those accustomed to autocratic leadership styles and limitations in time and resources. The findings of this research are relevant to Islamic values that emphasize justice, deliberation, and responsibility in leadership. Overall, this study concludes that democratic leadership is effective in enhancing school community participation and improving the quality of education, although strategies are needed to address existing challenges.

INTRODUCTION

Islamic education plays a crucial role in shaping the character and morality of the younger generation, significantly impacting social and cultural life (Nabila, 2021). Alongside the progress of time, Islamic educational institutions face challenges in enhancing their quality and effectiveness, particularly in terms of management and leadership (Subhan, 2012). One of the main issues often encountered in Islamic educational institutions is how to create a leadership climate that accommodates the needs of all involved parties, such as students, teachers, and parents, while adhering to Islamic principles (Rahman, 2018).

Education is one of the key pillars in shaping character and the quality of human resources. In the context of primary education, the role of institutions like Madrasah Ibtidaiyah (MI) is not limited to knowledge transfer but also includes creating an environment that supports the active participation of all school members, including students, teachers, parents, and staff. One of the key factors influencing the success of creating a participatory environment is the leadership style applied by the school leader. Democratic leadership, which emphasizes collaboration, openness, and respect for the opinions of all parties, is considered an effective approach to enhancing school community participation.

In the era of globalization and technological advancement, the world of education faces new challenges, including demands for greater transparency, inclusivity, and responsiveness to societal needs. Phenomena such as increased awareness of the importance of public participation in decision-making and the demand for a more democratic learning environment have become increasingly relevant issues. Moreover, the COVID-19 pandemic in recent years has altered interaction patterns in education, making the active participation of all school members even more critical to ensuring the continuity of effective learning processes. However, amidst efforts to create an ideal educational environment, MI Daarul Ilmi Balaraja-Tangerang faces several internal issues that need to be addressed. One of these is the low participation of school members, including students, teachers, and parents, in decision-making processes and school activities. This lack of involvement is often caused by ineffective communication, a lack of a sense of ownership toward the institution, and limited opportunities to express aspirations. Additionally, the gap between expectations and reality in the implementation of school programs poses a challenge that needs to be resolved.

In the context of Islamic educational institutions, democratic leadership focuses on participatory empowerment, justice, and deliberation to reach consensus, aligning with Islamic teachings on togetherness and harmony (Fahri et al., 2022). However, despite being widely discussed, the implementation of democratic leadership in Islamic educational institutions often encounters obstacles such as differing perspectives, limited resources, and resistance to change. Therefore, it is essential to conduct in-depth research on the application of democratic leadership models in Islamic educational institutions and how this model can address existing issues.

MI Daarul Ilmi, as one of the primary educational institutions committed to creating an inclusive and participatory learning environment, has adopted democratic leadership in school management. This study aims to analyze the extent to which democratic leadership can enhance the participation of school members at MI Daarul Ilmi, particularly in responding to current phenomena and addressing internal issues. Through this analysis, it is hoped that the best strategies and practices can be identified and implemented to create a more collaborative, participatory, and adaptive school environment in response to changing times and local needs.

LITERATURE REVIEW

Democratic Leadership

Democratic leadership emphasizes shared decision-making, collaboration and active participation from all stakeholders, in educational settings, this style fosters inclusivity, transparency, and empowerment among teachers, student and parents (Bush, 2020). Research indicates that democratic leadership enhances organizational commitment, motivation and collective responsibility (Hallinger, 2018). Islamic leadership principles from the Qur'an and Sunnah emphasize shura (consultation), justice (adl), trust (amanah), and servant leadership (Hassan & Mat, 2011).

METHODOLOGY

This study employs a qualitative approach with a case study method to analyze democratic leadership styles in enhancing the participation of school members at MI Daarul Ilmi Balaraja-Tangerang. Data were collected through in-depth interviews with the principal, teachers, students, parents, and staff, as well as direct observations and document studies. The data analysis technique used was thematic analysis (Andrade et al., 2011), where the data were identified and grouped according to relevant themes, such as participation, communication, and collaboration. Data validity was ensured through source and method triangulation, as well as member checking (Rohman & Muna, 2019).

The purpose of this research is to understand how democratic leadership styles can enhance the participation of school members, and to identify supporting and inhibiting factors within the context of MI Daarul Ilmi. The findings of this study are expected to serve as a reference for other educational institutions in implementing democratic leadership styles.

RESEARCH RESULTS

Democratic Leadership Style

The democratic leadership style, often referred to as participative leadership, has been widely discussed in management and educational literature. According to Lewin, democratic leadership is characterized by openness, collaboration, and respect for the opinions and contributions of each individual. Democratic leaders tend to encourage participation, listen to input from subordinates, and facilitate discussions to reach consensus. This style is considered effective in creating an inclusive and empowering environment, as each member feels valued and shares responsibility for the decisions made.

Leadership, in English called *leadership*, can be said to be the ability of a person to organize, motivate, and direct members to carry out tasks and responsibilities within an organization or institution so that the goals of the organization are achieved effectively (Utari & Hadi, 2020). In the Qur'an, a leader can be interpreted as someone entrusted with the responsibility to manage the community, uphold justice, and lead with compassion and wisdom. A leader in Islam not only holds authority but must also be able to uphold the trust of Allah SWT, protect the community, and set a good example in all actions. Leaders in the Qur'an are often referred to by terms such as khalifah, amir, rasul, ulama, wali, and qawwam, each describing different roles but all sharing the same goal of guiding the community on the right path according to Allah's guidance.

Leadership, according to Rivai in (Turmono, 2020), plays a significant role in decision-making, as making decisions and taking responsibility for the outcomes is one of the primary tasks of a leader. The democratic leadership model is a leadership style where a leader influences members to collaborate in achieving organizational goals by allowing members to freely express opinions, criticisms, and suggestions, which can then be used to make better decisions (Sanjani, 2019).

The term khalifah is often used in the Qur'an to refer to a leader or someone entrusted with the authority to lead and manage the earth. In this context, a leader is considered a representative of Allah on earth, tasked with maintaining and managing the universe in accordance with divine commands. The term khalifah is mentioned in Surah Al-Baqarah, verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ

Meaning:

"And when your Lord said to the angels, 'Indeed, I will make upon the earth a khalifah (successor).'"

The term khalifah here refers to the responsibility of humans to manage the earth with justice and responsibility as representatives of Allah. In the context of human leadership, a leader is considered a khalifah entrusted with the task of safeguarding the welfare of the community. In Islam, a good leader is exemplified by the Prophet Muhammad as a role model for all humanity. From his leadership, a leader should possess the qualities of *sidiq* (truthfulness), *amanah* (trustworthiness), *fathonah* (wisdom), and *tabligh* (communication).

The following is an explanation of these qualities:

- a) *Sidiq* means honesty and truthfulness in all aspects of life. Prophet Muhammad SAW was known as *al-amin* (the trustworthy) and *as-sidiq* (the truthful). For a leader, this implies that a good leader must be honest and always convey the truth. Honesty is the foundation for building trust between the leader and their followers (Thaib, 2018).
- b) *Amanah* means trustworthiness and responsibility. Prophet Muhammad SAW always upheld every trust given to him, whether in personal, community, or state matters. For a leader, this means they must be trustworthy and carry out their duties with integrity. The trust given to them must be upheld and not misused for personal or group interests.
- c) *Fathonah* means wisdom or intelligence in decision-making. Prophet Muhammad SAW possessed extraordinary intelligence in dealing with

complex issues (Alifiyah, 2024), whether in personal life, preaching, or managing community affairs. For a leader, this means they must be able to analyze various situations carefully and make the best decisions for the benefit of the community, considering the long-term impacts of each decision.

- d) *Tabligh* means conveying messages clearly, honestly, and truthfully. Prophet Muhammad SAW always conveyed the revelations he received from Allah in a way that was easily understood by his followers. For a leader, this means they must be able to clearly and effectively communicate their vision, mission, and policies to their subordinates. Additionally, the leader must follow and support these policies.

The Competencies that a Prinscipal Must Have as a Leader

As a leader, especially in Islamic educational institutions (schools), a leader or school principal must understand the basic principles of leadership, namely religious principles, deliberation, and justice. The goal of educational leadership is crucial in determining the success of an educational institution by directing and managing all available resources within the school. At the very least, a school principal as a leader must possess seven basic competencies: manager, administrator, supervisor, leader, innovator, motivator, and mediator (Abdullah, 2018). The following is an explanation of the competencies required for a school principal:

- 1) As a Manager: The school principal must be able to manage all resources available in the school, including human resources (teachers, staff, and other educational personnel), facilities, and finances. Good managerial skills include planning, organizing, implementing, and supervising to achieve the school's goals. The principal needs to make appropriate decisions regarding resource management and ensure the smooth operation of the school.
- 2) As an Administrator: The school principal is responsible for administrative tasks, including data management, attendance records, school document management, and preparing periodic reports required by the education department or relevant authorities (Lazwardi, 2016). The principal must also be able to implement educational policies and ensure that administrative procedures are carried out correctly and in accordance with existing regulations.
- 3) As a Supervisor: The school principal is responsible for overseeing the quality of teaching and learning in the school. The principal must monitor the performance of teachers and staff, provide guidance and feedback to improve the quality of education. Additionally, the principal must be able to identify problems that arise in the learning process and find solutions to enhance teaching effectiveness.
- 4) As a Leader: The school principal must have a clear vision and mission for the school's development. The principal must be able to inspire and motivate teachers, staff, and students to work together to achieve common goals. A good leader leads by example, not just by giving orders.

Good leadership creates a positive work environment that boosts the morale of its members.

- 5) As an Innovator: The school principal must continuously seek new ways to improve the quality of education in the school. The principal must have the ability to think creatively and develop new ideas that can be applied in the learning process, management, or overall school development. Innovations can include the introduction of new technologies, more effective teaching methods, or new ways to manage the school more efficiently.
- 6) As a Motivator: The school principal must be able to provide encouragement and motivation to teachers, staff, and students to achieve better educational goals. A good principal recognizes the potential of each individual and helps them overcome obstacles to growth. By providing appreciation, moral support, and creating a positive environment, the principal can enhance the motivation and performance of all school members (Ilham, 2021).
- 7) As a Mediator: The school principal must also have the ability to resolve conflicts that may arise between teachers, staff, students, and parents. As a party responsible for maintaining harmony and collaboration among all parties involved in education, the principal must listen to issues wisely and fairly, and seek solutions acceptable to all parties.

These core competencies are essential for a school principal to lead effectively and bring about positive change. A school principal who can fulfill their roles as a manager, administrator, supervisor, leader, innovator, motivator, and mediator can create a better learning environment, improve the quality of education, and achieve the set educational goals.

Democratic leadership has the main characteristic of using a two-way approach, unlike the autocratic model, which uses a one-way approach. Democratic leadership emphasizes discussion and deliberation with group members in decision-making. Another characteristic of democratic leadership is that the leader encourages active participation and involvement from members. In this context, the leader builds an institutional climate that requires each member to contribute opinions, suggestions, criticisms, and participation in building the institution's life. Because group members are productive in expressing their opinions, every decision made by the leader is the result of discussions or deliberations involving all members. Furthermore, a democratic leader values every idea and creativity. In this case, the leader does not position themselves as always right but considers that their members have experience in their respective responsibilities. A democratic leader is characterized by honesty, courage, intelligence, fairness, and competence in their field.

As exemplified by the Prophet Muhammad regarding the character of a leader, the Qur'an explains in Surah Al-Ahzab, verse 21, that the Prophet is a good role model.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning:

"Indeed, in the Messenger of Allah, you have an excellent example for anyone whose hope is in Allah and the Last Day and who remembers Allah often." (Q.S Al-Ahzab:21)

This verse emphasizes that the Prophet Muhammad SAW is a good role model for Muslims in all aspects of life, whether in religious, social, or daily matters. The Prophet demonstrated how a Muslim should behave, act, and live according to Islamic values (Rohman & Muna, 2019).

The concept of an educational leader is about leadership and authority projected through their attitude in leading, behaving, and the nature of the leader's activities, which will influence the work, work morale of members, and build good relationships with the community. This can influence the quality of work desired in the educational institution (Kurniawan, 2022).

The success of an educational institution is highly influenced by the effectiveness of the leadership model or style applied by the school principal. The school principal is responsible for directing every member or resource within the educational institution, such as teachers, staff, students, and others. A school principal who applies democratic leadership tends to view the institution as something greater than personal or individual issues (Suwardi & Samino, 2014).

Principles of Democratic Leadership

Democratic leadership in Islamic educational institutions is applied through the principles of consultation, participation, and openness. These principles are reflected in the decision-making process that involves teachers, students, and parents, as well as the importance of communication between parties to create an inclusive and just educational environment. The implementation of this model also allows leaders to listen to feedback and ideas from various stakeholders involved in education, which in turn increases the sense of responsibility and commitment from all parties. Democratic leadership in Islamic educational institutions prioritizes the values of participation, consultation, and openness in every decision-making process. These principles are essential in creating an inclusive, fair, and supportive educational environment for the growth and development of each individual in the school setting. Below is an explanation of these democratic leadership principles:

The principle of consultation in the context of Islamic education refers to the decision-making process carried out collectively by involving various stakeholders such as teachers, students, parents, and other relevant parties (Al Syaifullah et al., 2021). In a consultation, each party is given the opportunity to express their opinions, suggestions, and input regarding an issue or policy. The goal is to reach the best agreement by prioritizing fairness and the common good. The implementation of consultation in Islamic educational institutions can include: 1) decision-making related to the curriculum, discipline policies, or school regulations, where the school leader or principal invites teachers, parents, and even student representatives to speak and discuss; 2) in designing educational programs or changes in school policies, the principal can hold meetings with teachers and parents to gather relevant opinions and feedback; 3) this consultation process aligns with the principle of *shura* in Islam, which teaches the importance of consultation when facing shared challenges.

The principle of participation refers to the active involvement of all stakeholders in the educational process, whether it be students, teachers, or parents. Democratic leadership emphasizes that everyone has the right to participate in making decisions that affect their education. This participation may include making important decisions, evaluating the teaching and learning process, and engaging in extracurricular activities or other school programs. The implementation of this principle in Islamic educational institutions can include: 1) the principal and teachers encouraging active student participation in learning activities and discussions, while also providing opportunities for them to express their ideas and opinions; 2) parents are actively invited to participate in various school activities, such as parent meetings, school committee meetings, and providing feedback on their children's development; 3) in the development of the curriculum or school policy decisions, parents and students can be invited to provide input on what they consider important for their children's education.

The principle of openness emphasizes transparency in decision-making processes and the information available in the school. In democratic leadership, the school leader must be open about policies, goals, and challenges faced by the educational institution. This also includes clear communication between the school leadership, teachers, students, and parents about matters related to the development of the school's education. The implementation of this principle can include: 1) the principal ensuring that all parties have adequate access to information about policies and decisions made, as well as the reasons behind those decisions; 2) every decision made should be clearly communicated to all parties, including parents, so they understand the goals and benefits; 3) if the principal faces changes in the program, curriculum, or any personnel-related matters, the principal should communicate these changes openly and clearly to teachers, students, and parents so that all parties can adapt to the changes.

The application of this democratic leadership model brings several benefits to Islamic educational institutions, including:

- 1) Improved educational quality: Decisions made collectively and with input from various parties are more effective because they reflect the needs and interests of the involved parties.
- 2) Creation of a sense of justice: By engaging in consultation and participation, no party feels ignored or marginalized. All voices are heard, creating a sense of fairness in the decisions made.
- 3) Building strong relationships between schools, students, and parents: Open communication and active participation strengthen the relationship between school leaders, teachers, students, and parents. This is crucial for supporting the holistic development of students.
- 4) Encouraging student character development: By involving students in decision-making, they can learn about responsibility, collaboration, and democratic values, which are important skills.

This participatory process fosters mutual respect and concern for shared goals, while also increasing motivation and enthusiasm. However, challenges include resistance to change from those accustomed to autocratic leadership.

Additionally, time constraints and limited resources are obstacles to optimizing the implementation of this democratic leadership model.

Based on data collected through in-depth interviews, observations, and document analysis, this study reveals several key aspects regarding the implementation of democratic leadership styles at MI Daarul Ilmi Balaraja-Tangerang, as well as their impact on the participation of school members. The findings are as follows:

1. Implementation of Democratic Leadership Style
 - a. Consultation: The principal of MI Daarul Ilmi Balaraja applies the principle of consultation in decision-making. In determining school discipline policies, the principal involves teachers, student representatives, and parents in discussions to reach a consensus.
 - b. Participation: Teachers and students are given opportunities to actively participate in the learning process and decision-making. Students are encouraged to provide input on extracurricular activities, while parents are involved in school committee meetings.
 - c. Openness: The principal ensures transparency in every policy and decision made. Information about curriculum changes or school programs is clearly communicated to all parties.
2. Positive Impact
 - a. Improved Educational Quality: Decisions made participatively reflect the needs and interests of various stakeholders, making them more effective in improving the quality of education.
 - b. Justice and Inclusivity: By involving all parties in decision-making, no one feels left out. This creates a sense of fairness and inclusivity within the school environment.
 - c. Harmonious Relationships: Open communication and active participation strengthen the relationships between the principal, teachers, students, and parents. This supports the holistic development of students.
 - d. Student Character Development: Involving students in decision-making helps them learn about responsibility, cooperation, and democratic values.

DISCUSSION

The findings of this study provide an in-depth overview of how democratic leadership styles can enhance the participation of school members at MI Daarul Ilmi Balaraja-Tangerang. This discussion will elaborate on the research findings by referring to relevant theories, identifying practical implications, and exploring the challenges and strategies that can be adopted to strengthen school members' participation. It will also place the findings within a broader context, including relevance to current literature on educational leadership and school community participation.

Based on the research conducted at MI Daarul Ilmi Balaraja, the application of democratic leadership by the principal has resulted in significant outcomes, including improving the quality of education and creating an inclusive and harmonious school environment.

Democratic Leadership Style and the Principle of Consultation

The democratic leadership theory proposed by Lewin emphasizes openness, collaboration, and respect for each individual's opinions. This aligns with the research findings at MI Daarul Ilmi Balaraja, where the principal applies the principle of consultation in decision-making. As observed in the study, when determining the school's discipline policy, the principal involves teachers, students, and parents in discussions to reach a mutual agreement. This consultation principle also aligns with Islamic values, which stress the importance of *syura* (consultation) when addressing shared challenges. This consultation process not only reflects democratic values but also embodies Islamic principles that emphasize justice and solidarity. By involving various stakeholders, the decisions made are more comprehensive and accepted by all parties, thus creating a sense of fairness and inclusivity.

Active Participation and Empowerment

The democratic leadership theory proposed by Lewin emphasizes openness, collaboration, and respect for each individual's opinions. This aligns with the research findings at MI Daarul Ilmi Balaraja, where the principal applies the principle of consultation in decision-making. As observed in the study, when determining the school's discipline policy, the principal involves teachers, students, and parents in discussions to reach a mutual agreement. This consultation principle also aligns with Islamic values, which stress the importance of *syura* (consultation) when addressing shared challenges.

This consultation process not only reflects democratic values but also embodies Islamic principles that emphasize justice and solidarity. By involving various stakeholders, the decisions made are more comprehensive and accepted by all parties, thus creating a sense of fairness and inclusivity.

Openness and Transparency

The principle of openness in democratic leadership, as outlined in the research findings, emphasizes the importance of transparency in decision-making and clear communication between leaders and group members. At MI Daarul Ilmi Balaraja, the principal ensures that every policy and decision is openly communicated to teachers, students, and parents. For example, changes in the curriculum or school programs are clearly conveyed so that all parties can understand the goals and benefits.

This openness aligns with the *tabligh* value exemplified by the Prophet Muhammad SAW. In the context of leadership, openness not only builds trust but also ensures that all parties share the same understanding of the goals and direction of the school's policies. This transparent approach fosters a sense of involvement and unity, ensuring that everyone is informed and engaged in the process.

Positive Impact on the Quality of Education

The research findings indicate that the application of democratic leadership styles has improved the quality of education at MI Daarul Ilmi Balaraja. This aligns with the theory that democratic leadership is effective in

creating an inclusive and empowering environment. By involving various stakeholders in decision-making, the policies formulated are more relevant to the needs and interests of all parties, thereby enhancing the effectiveness of the educational process.

Moreover, the active participation of students in decision-making also fosters character development, such as responsibility, cooperation, and democratic values. This is in line with Islamic principles that emphasize the importance of character education, as demonstrated by the Prophet Muhammad SAW through his qualities of *sidiq* (truthfulness), *amanah* (trustworthiness), *fathonah* (wisdom), and *tabligh* (clear communication). These values contribute to the holistic development of students, helping them grow into responsible and ethical individuals.

Challenges in the Implementation of Democratic Leadership Style

Although it has positive impacts, the implementation of democratic leadership styles at MI Daarul Ilmi Balaraja also faces several challenges. First, there is resistance from some teachers and staff who are accustomed to autocratic leadership styles. This is in line with the theory that leadership style changes often face resistance from those who are used to the old system (Turmono, 2020). Additionally, the process of consultation and participation requires more time and resources. This becomes a challenge in implementing democratic leadership, particularly in educational institutions with limited resources.

However, these challenges can be addressed through intensive training and socialization, as well as better allocation of time and resources. By providing adequate support and promoting a deeper understanding of the benefits of democratic leadership, resistance can be minimized, and the process can become more effective. This approach ensures the smooth implementation of democratic leadership practices, fostering a more inclusive and collaborative environment within the school.

Relevance to Islamic Leadership Concepts

The findings of this study are also relevant to the concept of leadership in Islam, which emphasizes the importance of justice, responsibility, and wisdom. The principal of MI Daarul Ilmi Balaraja, as a leader, has demonstrated leadership qualities that align with Islamic values, such as *amanah* (trustworthiness) and *fathonah* (wisdom). These values are essential for fostering an environment of fairness and accountability within the school. Amanah ensures that the principal carries out responsibilities with integrity, while *fathonah* guides them to make sound and thoughtful decisions that benefit the entire school community. These qualities contribute to the implementation of democratic leadership by building trust among teachers, students, and parents, and ensuring that decisions are made wisely and justly for the betterment of the school and its members.

CONCLUSIONS AND RECOMMENDATIONS

The research concludes that the implementation of a democratic leadership style based on Islamic values at MI Daarul Ilmi Balaraja–Tangerang significantly enhances school community participation. By applying the principles of consultation (*shura*), openness, and active participation, the school principal has successfully fostered a more inclusive, just, and collaborative educational environment. This leadership approach not only improves the quality of education by involving teachers, students, and parents in decision-making processes, but also strengthens interpersonal relationships and promotes character development aligned with Islamic teachings such as *amanah* (trustworthiness), *fathonah* (wisdom), and *tabligh* (clear communication). Despite challenges like resistance to change and limited resources, the study shows that with consistent effort, democratic leadership rooted in Islamic values can effectively empower school communities, enhance transparency, and support holistic student growth. Therefore, this model presents a valuable strategy for Islamic educational institutions seeking to build participatory and values-driven school governance.

ADVANCED RESEARCH

Future research could expand on this study by conducting a comparative analysis of democratic leadership based on Islamic values across multiple Islamic school (such as MI, MTs, and MA levels) to identify best practices and contextual challenges. A longitudinal study would also be valuable to assess the long-term effects of this leadership style on school community participation, academic performance, and institutional culture over several years. Additionally, integrating quantitative methods such as structured surveys to measure participation rates could provide more objective data to complement qualitative findings. Further exploration could also examine how digital transformation influences Islamic democratic leadership, particularly in fostering engagement in virtual learning environments. Finally, investigating parental and student perceptions, as well as policy implications for Indonesia's Islamic education system, would offer practical insight for educators and policymakers seeking to enhance participatory school governance while upholding Islamic principles.

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