

MANAGEMENT OF AL-MUHTADIN TOLOTIO ELEMENTARY SCHOOL, BONEPANTAI DISTRICT, BONE BOLANGO REGENCY

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Received: 08-07-2025

Revised: 15-07-2025

Approved: 04-09-2025

ABSTRACT

This study aims to describe the management of Madrasah Ibtidaiyah (MI) Al-Muhtadin in Tolotio Village, Bonepantai District, Bone Bolango Regency, including planning, organization, implementation, and evaluation within the context of a rural Islamic school. The research method used was descriptive qualitative, with data collection techniques including in-depth interviews, participant observation, and document analysis. The results indicate that planning is participatory and based on local needs; organization is characterized by a flexible and collaborative division of tasks; implementation of academic and religious programs is adaptive to school conditions; and evaluation and supervision prioritize a reflective approach and moral strengthening. The conclusion of this study is that despite limited resources, MI Al-Muhtadin is able to provide quality and relevant education through collaborative leadership and strong support from the surrounding community.

Keywords: Madrasah Management, Islamic Education, Rural Schools, Community Participation

INTRODUCTION

Education is a human need. It is constantly changing, evolving, and improving in line with developments in all areas of society. Education plays a crucial role in improving the quality of human resources. Educational institutions are required to keep pace with the increasingly rapid developments in science and technology (Sewang, 2015). Change management in schools is essential to ensuring that transformations are not only successfully implemented but also positively impact the teaching and learning process. Changes in educational institutions can encompass many aspects, including curriculum, teaching methods, physical facilities, and organizational culture (Munirom, 2021). Through education, everyone hopes to progress and after education, someone can get a decent job and livelihood. The definition of education is explained according to Law Number 20 of 2003 concerning the National Education System, which states that "Education is a conscious and planned effort to create an atmosphere and learning process that allows students to actively develop their religious potential and spiritual strength. Self-government, society, nation and state". (Engkoswara and Aan Komariyah, 2015) Madrasah is an educational institution born from the community and for the community. The existence of madrasah that we see today is an institution born from the community to educate the lives of the nation's children. After Indonesian independence (1945), the Ministry of Religion was established on January 3, 1946, the administration of madrasah was transferred to the Ministry of Religion (MoRA), and the number of madrasahs increased. Before the 1970s, the government began to pay attention to support for madrasahs by issuing a Joint Decree (SKB) of three ministers, namely the Minister of Home Affairs, the Minister of Education and Culture, and the Minister of Religion. (Abd Gani S and Mutakallim, 2020).

In rural and remote areas, madrasahs are often the only educational institutions easily accessible to the local community. Therefore, the management of these institutions is crucial to ensure students receive a quality education despite limited

infrastructure and resources. Madrasah Ibtidaiyah Al-Muhtadin, located in Tolotio Village, Bonepantai District, Bone Bolango Regency. Thus, we can interpret management as a process, which consists of activities such as planning, organizing, supervising, and so on. This is done to achieve predetermined goals, by utilizing human resources and other resources as applied science. The management function can be carried out through a process of actions including planning, organizing, leading, and controlling. Therefore, management is interpreted as the process of planning, organizing, leading, and controlling an organization or institution with all its aspects so that organizational goals are achieved effectively and efficiently. (Lukman Asha, 2020) Management is the art of organizing and completing work through others. According to Ramayulis, management is essentially *al-tadbir* (arrangement) which is the *wazan* of the word *dabbara* which means "to arrange" (Ramayulis, 2008).

Madrasah-based management is an important educational management model. Mulyasa (2014) stated that madrasah-based management provides greater autonomy and flexibility to madrasahs, and encourages community participation to enhance their role in improving madrasah quality. Madrasah-Based Management (MBM) adheres to the principles of independence, cooperation, participation, openness, and accountability in order to improve quality in madrasahs. In their development to face the challenges of the modern era, Islamic educational institutions have encountered various problems that must be resolved immediately in order to achieve the goals of Islamic education optimally. The problems faced by Islamic educational institutions can be seen in their vision and mission, learning processes, graduate competencies, educators and education personnel, facilities and infrastructure, curriculum, and educational assessment. (Abuddin Nata, 2012: 331). According to Imam Suprayogo, negative views of madrasahs have not only come from the community, but also from some observers and educational figures who sometimes do not see madrasahs as something fair, especially when compared to public schools. Madrasahs that have produced religious and moral results have received less praise from both the community and education observers. (Putra and Roni Priandi, 2019). In today's era, society highly expects educational institutions to maintain high standards of quality. Achieving this quality in educational institutions can be achieved through effective management. In implementing this management, educational institutions often face various issues related to the quality of input, process, and output. Therefore, it is crucial for educational institutions to identify common quality issues to be able to address these challenges in the future (Rosad, 2019).

Al-Muhtadin Elementary School, despite its relatively small size and limited facilities, demonstrates a commitment to quality education through participatory and contextual management strategies. The principal of Al-Muhtadin Elementary School plays a crucial role in managing school programs, developing teacher professionalism, and encouraging the active participation of parents and community members. Such leadership is crucial in addressing limitations and maximizing the potential of available resources. Hadari Nawawi argues in his book *Muwahid Shulhan and Soim* (2013:120), that leadership is an important factor that a principal must possess. According to Kartono in Priansa (2014:162), leadership is the ability to exert constructive influence on others to undertake a cooperative effort to achieve pre-planned goals. Meanwhile, according to Syarifudin (2011:108), Leadership is a process of interaction between leaders and others who are led in a group or organization. Leaders in carrying out their leadership influence and direct and motivate all group members to empower the resources of the organization they lead to achieve organizational goals.

Management at MI Al-Muhtadin covers several important domains: curriculum management, teacher development, student affairs, infrastructure maintenance, and institutional relations. Various previous studies on madrasah-based quality improvement management, for example Zaini's research (2016) concluded that the concept of madrasah-based quality improvement is effective because it is carried out through a systematic, contextual, measurable, gradual, and sustainable process, involving all related parties which is realized in long-term, medium-term, and short-term plans. To realize a superior madrasah, it is necessary to mobilize all existing management, including curriculum management, financial management, facilities and infrastructure management, personnel management, class management, public relations management, and others. Each management is interconnected with the others. The expertise and intelligence of the madrasah principal in managing the management in the areas mentioned are absolute requirements for realizing a strong and professional madrasah (Muhajir, 2015). One unique aspect of MI Al-Muhtadin's management is the strong role of community involvement. Madrasah-based quality improvement management essentially grants autonomy to madrasahs to actively or independently implement and develop various educational quality improvement programs according to the needs of the school or the surrounding community. Community participation is an effort to position the community not only as objects of graduate users but also as subjects of policy by providing open space, so that they can develop their potential so that what the madrasah provides is in accordance with the needs of the community (Bafadal, 2009).

Despite their efforts, madrasahs still face ongoing challenges, such as lack of access to up-to-date learning materials, limited teacher training, and weak information systems. Furthermore, the implementation of national curriculum policies often presents challenges due to contextual inconsistencies with local realities. To address this, madrasah management adapts policies based on the application of management or administration in managing, organizing, and allocating resources within the educational world. The function of educational administration is a tool for integrating the roles of all resources to achieve educational goals (Amiruddin et al., 2018). This study aims to identify and analyze the management system implemented at MI Al-Muhtadin Tolotio, focusing on strategies for integrating technology into the educational process and providing training to educators to help achieve better educational quality (Suryana, 2020). By examining the components of planning, organizing, implementing, and evaluating management practices, this study aims to offer insights into best practices that can be replicated in similar contexts. Furthermore, this study contributes to good management within the educational bureaucracy and education system (Antonio, Yusli, and Priambodo 2023). This study is based on the assumption that school leadership, stakeholder collaboration, and context-sensitive strategies are essential for effective madrasah management. Therefore, this study aims to answer the following questions: (1) How is management implemented at MI Al-Muhtadin? (2) What are the strengths and weaknesses of current management practices? (3) How does the madrasah respond to challenges in terms of resources and policy implementation? (4) What innovations or alternative strategies are used to maintain and improve educational outcomes?

In terms of theoretical contribution, this research aims to enrich the literature on educational management, particularly providing greater autonomy, flexibility/flexibility to madrasahs, and encouraging community participation to be able to increase their role in improving the quality of madrasahs (Mulyasa, 2014). The success of Madrasah

Ibtidaiyah Al-Muhtadin in providing consistent educational services despite various limitations demonstrates the importance of effective, contextual, and community-supported management. This underscores the fact that with strong leadership and a collaborative spirit, educational institutions can thrive and make a significant impact even in under-resourced environments (Mulyasa, 2011). Therefore, this study serves as both a reflection and a call to action to strengthen educational management strategies in similar Islamic schools throughout the region and beyond. In the context of educational management, the principal holds responsibilities not only as an administrative manager but also as an instructional leader. The principal is expected to guide, mentor, and develop the potential of teachers so they can carry out their professional responsibilities effectively. One of the main forms of leadership exercised by the principal is through academic supervision. Educational supervision plays a crucial role in improving the quality of teacher learning, which ultimately results in high student achievement. Improving the quality of learning needs to be done continuously in line with developments in science, technology, and the socio-economic and cultural developments of the community (Sabandi, 2013).

RESEARCH METHODS

This study used a qualitative descriptive method to explore and understand management practices at Madrasah Ibtidaiyah (MI) Al-Muhtadin in Tolotio, Bonepantai District, Bone Bolango Regency. This study aimed to capture how school leadership, planning, implementation, and evaluation processes were carried out in a rural Islamic educational setting. The location was purposefully selected based on its unique context as a community-supported madrasah with limited infrastructure but strong stakeholder engagement. Data were collected through in-depth interviews with the principal, teachers, and school committee members, as well as participant observation of school activities and document analysis involving management reports and planning materials. Participants were selected using purposive sampling to ensure relevance and accuracy. Data were analyzed using the Miles, Huberman, and Saldaña model, which includes data condensation, data display, and conclusion drawing. The researcher applied triangulation techniques, member checking, and audit trails to ensure the validity and trustworthiness of the data. Ethical considerations were carefully addressed, including informed consent and confidentiality. This methodological approach allows researchers to gain comprehensive insights into the institutional challenges, leadership styles, and adaptive strategies used to ensure the sustainability of education at MI Al-Muhtadin.

RESEARCH RESULTS AND DISCUSSION

Planning Stage in Madrasah Management

Planning is a fundamental pillar in the management of any educational institution, especially in resource-constrained environments like the Al-Muhtadin Elementary School in Tolotio Village. At this school, planning is not simply an administrative requirement, but rather a strategic, community-based activity that determines the direction of the entire school year. The principal plays a key role in the planning process, but he does not work alone. Planning at Al-Muhtadin Elementary School is characterized by collective participation, involving teachers, school committee members, and even local religious leaders and parents. This inclusive approach ensures that every educational and operational target reflects the actual needs and conditions of

the school and its community. Each school year begins with an evaluation of the previous year's achievements and shortcomings. This reflective process is crucial because it helps schools identify which programs are effective and which areas need improvement. The principal facilitates meetings where teachers share experiences, raise concerns, and propose ideas for improvement. This way, the planning process becomes a lively dialogue, rather than a top-down directive. The principal also refers to national curriculum standards and Ministry of Religious Affairs guidelines to ensure the school remains aligned with education regulations while adapting them to local realities. One of the most important aspects of the planning process at MI Al-Muhtadin is establishing priorities. Due to limited financial and human resources, not all programs can be implemented simultaneously. Therefore, school management must carefully choose which areas to focus on, such as improving teaching quality, meeting infrastructure needs, or expanding religious programs. In many cases, primary attention is given to developing teaching materials, lesson plans (RPP), and student welfare. To support these priorities, the principal collaborates with the school committee to mobilize voluntary contributions from the local community. This can take the form of books, building materials, or even time, as many community members are willing to help with school maintenance or religious activities.

In addition, the planning process includes the development of an annual program (Program Tahunan) and a semester-based implementation plan (Program Semester), which breaks down school goals into measurable activities. These documents serve as the operational foundation for teachers and staff. Although these plans are still manually drafted, they are carefully crafted and regularly updated as needed. Flexibility is also an important characteristic of a school's planning culture. In the event of emergencies—such as natural disasters, unexpected policy changes, or teacher absences—principals and staff are prepared to revise plans quickly and respond appropriately. Another key element of the planning stage is the integration of religious and moral values into the school's daily activities. Unlike public schools, MI Al-Muhtadin instills Islamic values in both its curriculum and extracurricular planning. Therefore, religious events, Quran reading programs, and character development initiatives are deliberately incorporated into the school's master plan. The goal is to create a learning environment that not only provides academic knowledge but also instills spiritual values and ethical behavior in students.

Finally, the planning process includes a self-monitoring mechanism. The principal outlines evaluation tools and a timeline during the planning stage, ensuring that each program's effectiveness will be reviewed at a later stage. This forward-looking vision makes planning a dynamic and ongoing process, rather than a one-time event. This allows the school to maintain momentum while learning from experience and supporting long-term growth based on practical realities. In conclusion, planning at MI Al-Muhtadin is a strategic, participatory, and reflective process. This process is rooted in collaboration and supported by a shared commitment between the school and the surrounding community. Despite facing financial and infrastructure challenges, the planning process helps ensure the madrasa remains functional, relevant, and aligned with national education goals and local expectations. Through this proactive management, the school positions itself not only as an educational institution but also as a pillar of moral and social development in its community.

Organizing School Resources and Structure

Effective organization is crucial to ensuring the smooth functioning of educational institutions, especially in environments with limited human and material resources. At Madrasah Ibtidaiyah Al-Muhtadin, organizational activities are designed to maximize efficiency while maintaining a cooperative and inclusive work culture. The principal plays a crucial role in organizing the madrasah's internal systems, carefully aligning human resources, available infrastructure, and time allocation to support teaching and administrative functions. One of the main strategies implemented at MI Al-Muhtadin is the delegation of tasks based on ability and availability. Due to the small number of teachers and staff, each member is expected to have multiple responsibilities. For example, a teacher may simultaneously serve as a subject teacher, extracurricular coordinator, and documentation officer. Rather than creating confusion, this multi-role approach is embraced as a necessary solution and is supported by a culture of mutual trust and flexibility. The principal assigns tasks not only based on formal qualifications but also on individual strengths, interests, and previous experience. This system helps increase teacher motivation, fosters a sense of ownership, and fosters a sense of collective responsibility among the staff.

Schools also hold regular coordination meetings, usually every two weeks or at the beginning of each month, to discuss workloads, upcoming programs, and classroom issues. These meetings serve as a forum for problem-solving and maintaining alignment among all staff members. Teachers are encouraged to voice challenges they face in the classroom, share innovative teaching ideas, and plan collaborative activities such as religious activities or field trips. This habit of regular communication increases transparency and strengthens collaboration, preventing misunderstandings or operational gaps. In terms of infrastructure and learning materials, MI Al-Muhtadin relies on simple yet organized physical resources. Although the school lacks sophisticated facilities like multimedia classrooms or science laboratories, it makes efficient use of what is available. Classrooms are neatly organized, teaching materials are stored collectively and shared with teachers, and school documents are securely stored in locked cabinets. This simple yet structured arrangement helps maintain order, makes resources easily accessible, and reduces the likelihood of administrative delays. The principal ensures that despite limited technology, the school operates with discipline and clarity. Financial resource management is also a crucial part of the school's structure. Although madrasahs do not receive regular state funding on a par with public schools, they employ a transparent budgeting system managed by a school treasurer and overseen by a school committee. All revenue—whether from tuition, donations, or community contributions—is documented and allocated through open discussion. Teachers and staff are informed about the school's financial situation, fostering a shared understanding of budget priorities and constraints. This practice also strengthens trust between the school and the community, particularly when seeking financial support for facility upgrades or religious programs.

In terms of student management, the school maintains detailed manual records covering attendance, academic performance, behavioral records, and health information. Although a digital database is not yet available, the data is regularly updated and secured by designated staff. Students are also grouped based on extracurricular activities and religious studies, allowing teachers to manage them more efficiently and according to their ability level. Another crucial aspect of a school's organizational success is the role of the school committee and parents. Unlike most schools that treat parents as passive observers, MI Al-Muhtadin integrates them into its

organizing efforts. Parents are invited to contribute ideas, help facilitate religious activities, and even assist with minor repairs or maintenance projects. This grassroots involvement creates a supportive ecosystem around the school, where every stakeholder feels a role in the school's success.

In short, the organization at MI Al-Muhtadin is defined by its adaptability, participatory approach, and practical alignment with available resources. Its structure may be unsophisticated, but it is functional, collaborative, and deeply rooted in community values. The school's ability to operate effectively despite limitations demonstrates the strength of its leadership, collaboration, and shared commitment. Through careful organization, the madrasah not only ensures academic sustainability but also builds a solid foundation for long-term educational and spiritual growth.

Implementation of Academic and Religious Programs

The implementation phase at Madrasah Ibtidaiyah Al-Muhtadin represents a concrete manifestation of the school's planning and organizational efforts into daily teaching and learning activities. Despite operating in a rural area with limited infrastructure and financial resources, the school remains remarkably consistent in implementing its academic and religious programs with discipline and commitment. Implementation at MI Al-Muhtadin is guided by two main objectives: ensuring the delivery of national academic content and fostering students' moral and religious character in accordance with Islamic values. Academic implementation at this school follows the national curriculum established by the Ministry of Religious Affairs. Teachers are assigned to specific subjects according to their competencies, and they develop weekly lesson plans (RPP) detailing learning objectives, materials, methods, and assessment tools. Although the school lacks access to high-tech teaching aids, educators utilize simple, creative, and context-based learning strategies. They often rely on storytelling, group discussions, local examples, and hand-drawn visual aids. These methods are not only cost-effective but also highly engaging for students who are more accustomed to contextual and oral learning.

To address the limitations of modern media, teachers incorporate elements of the surrounding environment into their lessons—using natural objects in science, storytelling in language arts, and everyday situations in mathematics. This approach supports students' critical thinking and creativity while making learning more relevant to their lives. Classroom observations show that lessons follow a clear routine: starting with prayer, reviewing previous material, introducing new material, and continuing with exercises and discussions. Religious education is deeply embedded in daily activities. Each school day begins with a communal prayer and Quran recitation, fostering a spiritual atmosphere from the moment students arrive. Islamic values are not only taught in formal religious instruction but are also woven into the school's behavioral guidelines and culture. For example, students are taught to greet each other respectfully, line up properly, and maintain cleanliness as part of religious discipline. Teachers constantly remind students to practice Islamic ethics such as honesty, patience, and gratitude, both inside and outside the classroom.

In addition to formal instruction, madrasahs organize a variety of religious programs and spiritual activities, including commemorations of Islamic holidays, congregational tahlilan (religious prayer), and community service. These programs are designed not only to fulfill religious obligations but also to strengthen students' sense of identity and community. Parental involvement in these activities is highly encouraged,

and families often participate in funding or organizing activities. This close relationship between the school and the community enhances the implementation of religious programs and strengthens their impact on students. Another advantage of the implementation phase is the school's flexibility. Although lesson plans are developed in advance, teachers are given the freedom to adjust content and timing based on student responses and classroom dynamics. If a concept is difficult for students to grasp, teachers can extend the lesson or use alternative methods without the burden of a strict schedule. This adaptive strategy ensures that student understanding remains a priority, over administrative formalities.

The school also places a strong emphasis on extracurricular activities as an extension of the academic and religious programs. While not formalized through a structured club system, activities such as Quran recitation competitions, traditional Islamic games, and storytelling competitions are regularly held to motivate students. These programs not only enrich the learning process but also allow students to express themselves and develop public speaking, collaboration, and leadership skills within a religious context. Despite these positive efforts, implementation is not without challenges. Teachers often have to juggle multiple roles, sometimes leading to fatigue and delays in lesson preparation. Furthermore, classroom space and teaching materials are limited, and student attendance can fluctuate due to family or economic obligations. However, the strong commitment of teachers, combined with parental support and the active involvement of school principals, ensures that these programs are implemented consistently and with meaningful results. Essentially, the implementation of the academic and religious programs at MI Al-Muhtadin reflects the school's holistic educational mission. The program integrates the acquisition of knowledge with character development, guided by Islamic principles and adapted to the local context. This dual focus ensures that students are prepared not only academically but also morally, which is particularly important in a rural Islamic school environment. The success of this implementation phase demonstrates that with dedication, creativity, and community support, quality education can be achieved even in modest circumstances.

Evaluation, Supervision, and Reflective Practice

Evaluation and supervision are essential components of educational management, serving as mechanisms to ensure that the planning and implementation processes result in tangible learning outcomes. At Madrasah Ibtidaiyah Al-Muhtadin, these processes are implemented with a strong emphasis on reflective practice, collaboration, and continuous improvement, rather than punitive control. Although the school operates in a modest environment, it has developed a practical, values-based approach to evaluating teacher performance, student progress, and the effectiveness of school programs. The principal plays a central role in leading both formal and informal evaluations. Formal evaluations typically include classroom observations conducted at least once per semester, using a simple, internally developed observation checklist. During these visits, the principal focuses on aspects such as learning structure, student engagement, clarity of instruction, and alignment with Islamic values. However, the tone of the observations is non-judgmental. Teachers are informed in advance and treated as professional partners, not subordinates to be evaluated. After each session, the principal invites teachers to a reflective dialogue, where both parties discuss strengths, challenges, and opportunities for improvement.

This approach embodies the principles of constructive supervision, which encourages teachers to view feedback not as criticism but as an opportunity for personal and professional development. Teachers are motivated to improve because they feel respected, listened to, and supported in their efforts. In many cases, these feedback sessions encourage teachers to voluntarily revise lesson plans, adopt new strategies, or experiment with alternative classroom settings. This culture of reflective teaching is one of the strongest outcomes of madrasah supervision practices. In addition to principal-led supervision, MI Al-Muhtadin also implements peer evaluation and collaborative reflection, particularly among senior and junior teachers. Experienced educators are encouraged to mentor new staff, and brief discussions after class are typically held to exchange insights and solutions. This peer-based evaluation fosters a sense of community and professional solidarity, which is especially important in small schools where teamwork is key to operational success.

In terms of student evaluation, the school implements a combination of summative and formative assessments. While periodic written tests are used to measure cognitive learning, the madrasa also places significant emphasis on observing behavior, student participation, and religious practices. Teachers keep anecdotal records of student behavior, engagement in group work, and contributions during religious activities. This holistic evaluation helps identify not only academic strengths and weaknesses, but also students' moral development and social interactions. For example, a student who consistently demonstrates kindness and cooperation may be recognized in front of their peers, reinforcing positive Islamic behavior. The school committee and parents are also involved in the evaluation process. Each semester, the school holds parent-teacher meetings to share student progress, receive feedback, and discuss shared responsibilities. This transparent communication helps build mutual trust and ensures student development is supported both at school and at home. Additionally, parental input is sometimes used to refine teaching methods or address behavioral issues more effectively. Another distinctive feature of MI Al-Muhtadin's assessment practices is their adaptability.

Rather than relying solely on standardized instruments, the school provides flexibility in assessment design and recognizes that each student learns differently. Teachers are encouraged to adapt their strategies based on classroom realities, student backgrounds, and available resources. For example, in assessing religious understanding, students might be asked to retell stories from the life of the Prophet or demonstrate respectful behavior during prayer, rather than simply listing facts. Despite these advantages, the evaluation process is not without its limitations. Schools still face challenges in systematically documenting data due to the lack of digital tools. Recording is done manually, and evaluation reports are handwritten, which can be time-consuming and prone to errors. However, schools compensate for this with regular review sessions and teacher collaboration in updating student records. In conclusion, MI Al-Muhtadin's evaluation and supervision system prioritizes dialogue, reflection, and moral development, making it a strong aligner with the school's educational philosophy and limited resources. Rather than relying on rigid metrics or punitive measures, the madrasah promotes a professional culture where feedback is valued, learning is continuous, and every stakeholder plays an active role. This approach not only improves the quality of teaching but also supports the broader mission of developing students who are knowledgeable, morally upright, and grounded in Islamic principles.

CONCLUSION

The case of Madrasah Ibtidaiyah Al-Muhtadin in Tolotio demonstrates that effective school management does not depend solely on adequate material resources or infrastructure. Rather, it highlights the power of strategic planning, community collaboration, and moral commitment in achieving quality education in a modest environment. The study reveals that through participatory planning, careful management of limited resources, and consistent implementation of academic and religious programs, the school was able to maintain operational continuity and foster holistic student development. The principal's role has proven to be central to every aspect of school management—from designing actionable plans, assigning tasks, overseeing classroom practices, to developing a reflective evaluation system. Despite facing several challenges such as limited staff, financial constraints, and manual administration, the school has succeeded by implementing adaptability, strong interpersonal communication, and values-based leadership. Furthermore, the integration of Islamic teachings into every aspect of school life has strengthened not only students' cognitive competencies but also their moral character, which is essential in shaping responsible and spiritually grounded individuals. In essence, MI Al-Muhtadin provides a compelling example of how a small madrasah can thrive when its management practices are grounded in local wisdom, trust-based relationships, and a shared vision of educational goals. This underscores that good governance, even in its simplicity, can have a profound and lasting impact—especially when supported by a dedicated principal, cooperative teachers, and an engaged community.

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