



TRANSFORMATIVE ISLAMIC EDUCATIONAL CHANGE MANAGEMENT IN IMPROVING THE QUALITY OF EDUCATION

Badik Susanto^{1*}, Binti Maunah¹, Asrop Safi'i¹

ABSTRACT

This study aims to analyze the changes in transformative Islamic education management at MTsN 8 Kediri to improve the quality of education. The research method used is a case study with a qualitative approach. Data were collected through interviews, observations and documentary research. The results of the study indicate that MTsN 8 Kediri has implemented changes in transformative Islamic education management through several steps, namely: 1) conducting an analysis of the need for change, 2) compiling a vision, mission, and goals of change, 3) compiling a strategic plan for change, 4) implementing change, and 5) conducting evaluation and continuous improvement. The changes made have a positive impact on improving the quality of education at MTsN 8 Kediri, which can be seen from the increase in academic achievement, development of competency-based curriculum, increasing teacher competence, and improving facilities and infrastructure

Keywords: Change Management, Transformative Islamic, Quality, Education

¹ UIN Sayyid Ali Rahmatullah Tulungagung, Jawa Tengah, Indonesia.

Corresponding author:

badiksusanto77@gmail.com

Received : October 10, 2024

Revised : October 25, 2024

Accepted : December 01, 2024

© The Author(s) 2024

1. | INTRODUCTION

Islamic education in Indonesia is currently facing various challenges, including advancements in technology, social and cultural changes, and the public's demand for high-quality education. Addressing these challenges requires transformative efforts in the management and development of Islamic education. One significant transformative approach is implementing change management to adapt to these evolving demands effectively.

Change management involves the process of altering strategies, processes, organizational culture, and behavior to enhance competitiveness and performance. By adopting this approach, Islamic educational institutions can better integrate technology, align curricula with contemporary needs, and foster an environment that prepares students to excel in a dynamic and competitive world while preserving Islamic values and principles.

In the context of Islamic education, change management focuses on transforming the educational system to address contemporary challenges and meet society's demand for quality education. This involves developing strategies, processes, and cultures that adapt to technological advancements, social changes, and global dynamics. The goal is to create Islamic education that is relevant, innovative, and competitive without compromising Islamic values. Through this approach, Islamic educational institutions can enhance teaching quality, integrate technology into learning, and nurture a generation capable of facing modern challenges while maintaining a strong spiritual identity and values.

MTsN 8 Kediri is a notable example of an Islamic educational institution implementing transformative change management in Islamic education. The school has made significant efforts to improve educational quality through curriculum development, enhancing teacher competencies, upgrading infrastructure, and initiating high-quality development projects. Additionally, MTsN 8 Kediri focuses on creating outstanding programs that align with modern educational standards while preserving Islamic values. These initiatives aim to foster a conducive learning environment and prepare students to excel academically and morally, equipping them to meet contemporary challenges with competence and strong Islamic character.

This research aims to analyze the transformative change management practices in Islamic education implemented at MTsN 8 Kediri to improve educational quality. The study focuses on identifying the strategies and efforts undertaken by the institution to address contemporary challenges and enhance its overall educational standards. The findings of this research are expected to serve as a reference for other Islamic educational institutions in managing change effectively to achieve better educational outcomes. By adopting similar transformative approaches, other institutions can develop innovative solutions while maintaining Islamic values in their pursuit of educational excellence.

2. | RESEARCH METHOD

This research employs a qualitative approach using a case study method. Data collection is conducted through interviews, observations, and document analysis. Interviews involve the principal, vice

principal, teachers, and students at MTsN 8 Kediri. Observations are carried out to examine the learning process, extracurricular activities, and the condition of school facilities and infrastructure. Document analysis is performed to review school records related to the planning, implementation, and evaluation of changes. This comprehensive approach aims to gain in-depth insights into the transformative change management practices employed to enhance the quality of education at the institution.

3. | RESEARCH METHOD

3.1. Change Management

Mary Parker Follett stated that management is the art of getting things done through others, meaning the art of accomplishing tasks by delegating them to others rather than doing the tasks oneself. This highlights the fact that managers achieve organizational goals by assigning others to do the necessary work. Meanwhile, Dublin defines management as the process of utilizing organizational resources to achieve organizational goals through functions such as planning, decision-making, organizing, leading, and controlling (Wibowo: 2013). Robbins and Kurtz, on the other hand, define management as the process of accomplishing activities effectively with and through others. It can be seen that management is the process of utilizing organizational resources effectively to achieve organizational goals by leveraging people.

According to the Indonesian Dictionary, the definition of change is something (a condition) that changes or transitions. Change is necessary because it is the essence of progress. Moving forward means moving beyond the previous position. The word

"change" in English is referred to as "change," or "taghyir" in Arabic (Jhon M. Echols: 1992). Change can be understood as a shift from the previous condition (the before condition) to the condition after (the after condition). Another definition of change is "making things different," meaning to make something different or transition, whether in terms of place, size, nature, and so on. Change always results in differences, but these differences are not the ultimate goal since there are two types of change: desired change and undesired change. Change is a transformation from the current state to the expected future state (Nur Efendi: 2016).

Therefore, change management can be defined as a systematic process carried out to apply knowledge, tools, and resources needed to influence changes in individuals who will be affected by the process (Nur Efendi: 2016). The purpose of change management is to provide necessary business solutions in an organized manner, and through managing the impact of change on the parties involved. Overall, change management is a systematic process that emphasizes the utilization of knowledge, tools, and resources to influence change for those affected (Winardi: 2006). Change management aims to provide the necessary solutions effectively with a structured approach and through managing the impact of change on the individuals involved (Wibowo: 2011). Change management is a systematic process that involves knowledge and resources to influence the individuals involved in the change (Nurmansyah, 2024).

The objectives of change consist of several aspects. First, it is to improve adaptability in both the short and long term, which refers to an organization's ability to sense and

understand its internal and external environments and take appropriate steps to create better alignment between the two. Second, it is the capability of the social system to maintain its identity and integrity as a strong system, adjusting to various changes occurring in both the internal and external environments (Wibowo: 2011). Third, it is to enhance the effectiveness within the organization to remain competitive, which includes improving team effectiveness and the structure and systems of the organization in strategy implementation. Change must be carried out carefully, considering various aspects, both the benefits and challenges, to minimize the risks of change.

Change management in Islamic education aims to improve the quality of education through the improvement of the system and management methods of educational institutions (Mujamil Qomar, 2012). Change management is a process designed to improve and develop an organization, including educational institutions. Its purpose is to enhance the effectiveness and quality of education by responding to the challenges of the times, especially in the context of rapid globalization (Nurmansyah, 2024).

3.2. Transformative Islamic Education

Islamic education is understood as an effort to change an individual's attitudes and behavior by instilling Islamic teachings throughout their life. The goal is to shape a noble character (*insan kamil*), where this character is the result of implementing and actualizing Islamic teachings in everyday life (Umam, 2019). Transformative Islamic education is an educational approach aimed at fostering a deep understanding of Islamic values, ethics, and teachings, as well as transforming individuals to be more capable

of applying these teachings in various aspects of daily life (Al-Tawar, 2019). Transformative Islamic education focuses on developing individuals who not only have a strong religious understanding but also possess a deep understanding of their role in building a just and meaningful society (Tafsir, 2020). Transformative Islamic education aims to shape good character in accordance with Islamic teachings such as integrity, justice, and empathy. This allows individuals to become positive agents of change in society (Alam & Fatah, 2019).

Transformative Islamic education is an educational approach aimed at changing the paradigm and practices of education to become more holistic, based on Islamic values, and providing a positive impact on the lives of individuals and society (Sholeh et al., 2023). The core concept of transformative Islamic education includes three main aspects:

a. Integration of knowledge and Islamic values

Transformative Islamic education integrates knowledge and Islamic values in all aspects of learning. The goal is for students to not only master knowledge and skills but also possess good morals and ethics. In the context of transformative Islamic education, learning is not only focused on academic aspects but also on moral and ethical development.

b. Holistic learning

Transformative Islamic education emphasizes holistic learning that includes all aspects of life: physical, mental, spiritual, and social. In this context, transformative Islamic education does not only teach

academic knowledge but also social skills, character development, and spirituality. Holistic learning in transformative Islamic education aims to create students who have balance in various aspects of life, enabling them to contribute positively to society and their environment. Holistic learning also includes the development of social skills such as communication, collaboration, and leadership, which are crucial in both the workforce and social life. In transformative Islamic education, spirituality is also considered an integral part of holistic education. Students are encouraged to study spiritual values in Islam, such as obedience to Allah SWT, the development of morals and ethics, and worship skills.

The goal is to shape students with integrity and noble character, enabling them to build better relationships with Allah and others. Transformative Islamic education uses experiential and reflective learning strategies to achieve comprehensive learning. Students are given the opportunity to learn through direct experiences and then reflect on these experiences in light of the Islamic ideals taught. As a result, learning becomes more contextual and applicable in real life, shaping students who can make wise judgments and serve society.

c. Positive impact on individuals and society

Transformative Islamic education aims to provide a positive impact on the lives of individuals and society. This education not only produces

academically intelligent students but also develops their potential and helps them contribute to building a better society.

The positive impact on individual and societal life is one of the main focuses of transformative Islamic education. Through holistic learning, students are taught knowledge, skills, and Islamic values that shape good character and morals. It is expected to create responsible individuals with empathy, concern for others, and the ability to contribute to building a better and harmonious society. This positive impact is not only visible in individuals but also in society as a whole, which will benefit from individuals with strong moral and ethical qualities. With this core concept, transformative Islamic education aims to shape a generation with balanced intellectual, emotional, spiritual, and social intelligence, as well as good morals and ethics, so they can become agents of change in society.

Based on the above views, it is stated that transformative Islamic education aims to create profound change in Muslim individuals by integrating strong religious understanding with the application of values, ethics, and Islamic teachings in various aspects of life. Transformative Islamic education is not just about understanding religious teachings but also about changing behaviors and individual character to align with Islamic values.

The foundation of transformative Islamic education specifically refers to the principles of deep, holistic education that is oriented towards positive change, in line with the goals

of Islamic education in Indonesia. The foundations of this education include:

- a. **The National Education System Law**
Law Number 20 of 2003 on the National Education System states that education in Indonesia includes religious education as an integral part of the national education system. Although this law does not specifically mention transformative Islamic education, religious education is regulated within it and can be interpreted in accordance with the principles of deep Islamic education that is focused on positive change.
- b. **The Religious Education Law**
Law Number 18 of 2019 on Religious Education sets the framework for religious education in Indonesia. This law includes the development of character, morality, and spirituality through religious education, which aligns with the principles of transformative Islamic education.
- c. **Regulation of the Ministry of Religious Affairs of the Republic of Indonesia**
The Regulation of the Ministry of Religious Affairs of the Republic of Indonesia on Islamic Religious Education in Schools (PMA No. 27 of 2018) provides guidance on the implementation of Islamic religious education in public schools. Although this regulation is more specific to Islamic religious education in school settings, transformative Islamic education can be realized through the implementation of this regulation.

The foundation of transformative Islamic education itself includes: Tawhid, the Quran

and Hadith, character education, critical and analytical thinking, and social empowerment. Tawhid is the core principle of transformative Islamic education. It encompasses a deep understanding of the one God who created everything and obedience to Him in all aspects of life. The Quran serves as the primary guide in transformative Islamic education, and Hadith (Sunnah) is used as a source of teachings and moral guidelines for individuals.

Furthermore, character education is an approach that emphasizes the importance of developing good character traits such as honesty, integrity, sincerity, and empathy, in accordance with Islamic teachings. Transformative Islamic education encourages students to become critical and analytical thinkers, able to delve deeper into and understand Islamic teachings and apply them contextually in daily life. Additionally, the goal of transformative Islamic education is to create individuals who are not only good personally but also contribute positively to society. This includes empowering them to address social and economic issues within the framework of Islamic values.

Transformative Islamic education aims to produce individuals who are devout and conscious of their faith, to develop Islamic character, enhance religious knowledge, cultivate critical and analytical thinking skills, and promote social empowerment. One of the main objectives of transformative Islamic education is to produce individuals who possess strong faith in Allah SWT and are able to live their lives with piety, which means being aware of Allah in every aspect of life.

In addition, transformative Islamic education aims to shape students' character in a way that reflects Islamic values such as

honesty, integrity, compassion, and sincerity. The goal is to create individuals with good morals and behavior in line with Islamic teachings. Another key objective is to increase students' understanding of Islam, including knowledge of the Quran, Hadith, and other principles of Islamic teachings. This helps students live their lives in accordance with their faith.

Moreover, transformative Islamic education seeks to develop students' critical and analytical thinking abilities, enabling them to make wise decisions based on Islamic principles. Another important goal is to empower students to play an active role in society, help address social issues, and contribute positively to building a better community based on Islamic values.

Transformative Islamic education aims to produce individuals who are faithful and pious, to form Islamic character, increase religious knowledge, develop critical and analytical skills, and empower socially. One of the main goals of transformative Islamic education is to produce individuals who have a strong belief in Allah SWT and are able to live their lives with piety, which means being conscious of Allah in every aspect of life.

Additionally, transformative Islamic education aims to shape students' character to reflect Islamic values such as honesty, integrity, compassion, and sincerity. The goal is to create individuals with good morals and behavior in accordance with Islamic teachings. Another key objective is to enhance students' understanding of Islam, including knowledge of the Quran, Hadith, and other principles of Islamic teachings. This helps students live their lives in alignment with their religion.

Moreover, transformative Islamic education also aims to develop students' critical and analytical thinking abilities, enabling them to make wise decisions based on Islamic principles. Another important goal is to empower students to actively participate in society, help solve social issues, and contribute positively to the creation of a better society based on Islamic values.

The function of transformative Islamic education, as explained in the Quran (Al-Baqarah: 151), has six functions according to the interpretation of al-Manar by Muhammad Abduh (Huda, 2019). The first is to recite the verses of Allah. This refers to reciting not only the written verses in the Quran but also the verses of the universe, which encompass the human being as a microcosm. The second function is to broaden one's perspective, allowing individuals to deepen their understanding and achieve self-awareness of the essence of the Creator, Allah. The third is purification of the self, which is the direct effect of reading the verses of Allah after studying phenomena and understanding their laws. Purification here means distancing oneself from shirk (associating partners with Allah) and maintaining noble morality (al-karimah). With such attitudes and behaviors, the human nature (fitrah) will be preserved. The fourth function is to teach the Book, the Noble Quran, which explicitly contains guidance on how humans should relate to Allah, fellow humans, and the environment in the right and proper way. The fifth function is to teach wisdom, which is interpreted as life wisdom based on values that come from Allah and His Messenger. Although humans are aware of the need for life values, without absolute guidance from Allah, these values would

remain relative. The sixth function is to teach knowledge. There is much knowledge yet to be uncovered, which is why Prophet Muhammad taught his followers knowledge that was previously unknown. His primary mission was to educate and develop noble morality (al-karimah).

3.3. Improving the Quality of Education

The definition of education quality refers to the measure or standard of how good or bad the process of changing attitudes and behaviors of an individual or group of people is, in the effort to mature humans and bring them closer to God through guidance, teaching, and training efforts. The quality in education encompasses input, process, output, and outcome. The improvement of educational quality is the school's ability to manage its components operationally and efficiently to produce added value according to applicable norms or standards. This indicates that quality improvement must be integrated with good management in the educational environment (Djauzak, 1996).

According to Sallis (2006), quality is a philosophy and methodology that helps institutions plan changes and organize agendas in response to excessive external pressures. This emphasizes the importance of a systematic approach to improving educational quality. Danim (2007) explains that quality refers to the degree of excellence of a product or result of work. In the context of education, this means that quality improvement should focus on results and processes that are of high quality. Improvement is related to the objectives to be achieved, the methods to reach those objectives, and the relevant factors. Zamroni also stimulates quality improvement with the Total Quality Management (TQM) model,

which emphasizes continuous improvement in the context of education (Zamroni, 2007). According to Mujamil, educational quality is the institution's ability to utilize educational resources to optimize the learning process as much as possible. This includes various aspects from input to output in the educational process (Mujamil Qomar, 2012).

Based on the results of interviews and documentation studies, MTsN 8 Kediri conducted a needs analysis for changes by considering several factors. These include the community's demand for quality education capable of producing competitive graduates, the development of information and communication technology that requires changes in the learning process, the need to develop a curriculum that meets the demands of the times, the enhancement of teachers' competencies in managing learning, and the improvement of facilities and infrastructure to support effective learning processes.

Based on this needs analysis, MTsN 8 Kediri formulated a vision, mission, and objectives for change. The vision is to create an excellent, innovative, and globally aware Islamic educational institution. The mission includes implementing a superior curriculum aligned with the needs of the times, improving teachers' competencies and professionalism in innovative teaching, and offering competitive programs with a global reach. The objectives are to enhance the quality of graduates who are outstanding and competitive, to improve the quality of the learning process with innovative and technology-based approaches, and to increase stakeholder satisfaction with educational services that have a global perspective.

Based on the vision, mission, and objectives for change that have been formulated, MTsN 8 Kediri has developed a strategic plan for change. This plan includes the development of a competency-based curriculum integrated with advancements in science and technology. It also focuses on improving the competencies and professionalism of teachers through training programs, workshops, and supervision. Another aspect involves the improvement of learning facilities, such as the procurement of laboratories, libraries, and internet facilities. Furthermore, the development of outstanding programs, such as Quran memorization (tahfidz), an English club, and entrepreneurship programs, is a priority. Lastly, the plan aims to increase community participation and involvement in the development of the school.

MTsN 8 Kediri has implemented the strategic plan for change that was developed. Several initiatives have been carried out, including the development of a competency-based curriculum integrated with advancements in science and technology. In addition, efforts have been made to enhance the competencies and professionalism of teachers through training programs, workshops, and supervision. The school has also improved learning facilities, including the procurement of laboratories, libraries, and internet access. Moreover, outstanding programs, such as Quran memorization (tahfidz), an English club, entrepreneurship programs, and robotics, have been introduced. Finally, the school has worked on increasing community participation and involvement in the development of the school through the school committee, including activities like home visits.

MTsN 8 Kediri conducts continuous evaluation and improvement of the implementation of changes that have been made. Evaluation is carried out through periodic monitoring and supervision, as well as analysis of indicators of success of change. The evaluation results are then used as a basis for making further improvements and developments.



Figure 1. Graduate Data Accepted at SMAN 2 Kediri City

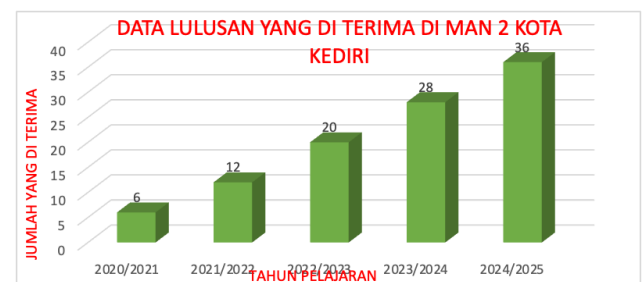


Figure 2. Graduate Data Accepted at MAN 2 Kediri City

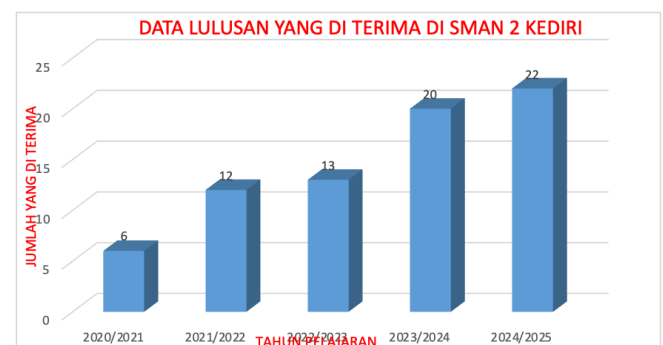


Figure 3. Graduate Data Accepted at SMAN 2 Kediri

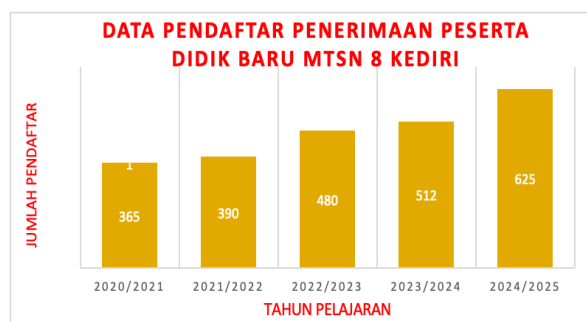


Figure 4. Data on New Student Admissions Registrants for MTsN 8 Kediri

Table 1. List of Achievements in Madrasah Science Competition

School Year	Integrated Science	Integrated MM	Integrated IPS
2020/2021	2nd Runner Up	Champion No. 3	Participant
2021/2022	1st Runner Up	2nd Runner Up	Participant
2022/2023	Champion No. 1	Champion No. 3	2nd Runner Up
2023/2024	Champion No. 2	Champion No. 2	2nd Runner Up
2024/2025	Champion No. 1	Champion No. 2	3rd Runner Up

Table 2. List of National Robotics Achievements

School Year	Madrasah Robotic Competition
2020/2021	Finalist
2021/2022	Favorite Champion
2022/2023	Champion No. 1
2023/2024	Champion No. 1

4. | CONCLUSION

Based on the research findings, it can be concluded that MTsN 8 Kediri has implemented transformational Islamic education change management to improve the quality of education. The changes made include curriculum development, enhancement of teacher competencies, improvement of facilities, and the development of outstanding programs. These changes have had a positive impact on the improvement of education quality at MTsN 8 Kediri, as seen in the increase in academic achievements, competency-based curriculum development, enhancement of teacher competencies, and improvement of facilities. The transformational Islamic education change management applied at MTsN 8 Kediri can serve as a model for other Islamic educational institutions in undertaking transformation to improve education quality. This transformation effort is essential to

ensure that Islamic educational institutions can address the challenges of the times and meet the community's need for quality education.

REFERENCES

- Alam, M. S., & Fatah, M. (2019). Character Building through Transformative Islamic Education: A Case Study of Islamic Schools in Indonesia. *Journal of Islamic Education*, 4(2), 215–230.
- Al-Tawar, S. H. (2019). Transformative Islamic Education: An Analysis of a Framework for Muslim Minority Education. *Educational Philosophy and Theory*, 51(10), 1017–1025.
- Destriani. (2022). Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama Menuju Society Era 5.0. *INCARE: International Journal of Education Resources*, 2(6), 647–664. <http://ejournal.ijshs.org/index.php/incare/article/view/356>
- Huda, N. (2019). The Model of Transformative-Integrative Islamic Education (Development of Epistemology in Islamic Education). *Edukasi*, 7(1), 97–

109.
<https://ejournal.staimtulungagung.ac.id/index.php/edukasi/article/view/232/216>
- John M. Echols, Hasan Shadily. (1992). *Kamus Indonesia Inggris* (Jakarta: Grammedia pustaka Utama).
- Maisah. (2013). *Manajemen Pendidikan*, (Ciputat: Referensi)
- Munif, M., Sujianto, A. E., & Mutohat, P. M. (2023). Korporasi Produksi Pendidikan: Paradigma dalam Meningkatkan Kompetensi Kompetensi dan Daya Saing Pendidikan Islam Transformatif. *AL-MAFAZI: Jurnal Manajemen Pendidikan Islam*, 1(1), 23–40. <https://ejournal.stai-mas.ac.id/index.php/mpi/article/view/11>
- Nur Efendi. (2016). *Manajemen Perubahan di Pondok Pesantren* (Yogyakarta: Kalimedia)
- Rukminingsih, Adnan, G., & Latief, M. A. (2020). Metode Penelitian Pendidikan (Penelitian Kuantitatif, Penelitian Kualitatif, Penelitian Tindakan Kelas) (E. Munastiwi & H. Ardi (eds.); 1st ed.). *Erhaka Utama*.
- Sholeh, M. I., Mutohar, P. M., & Sujianto, A. E. (2023). Development of EntrepreneurialOriented Transformative Islamic Educational Institutions: A Global Perspective. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 9(1), 69–84. <https://doi.org/https://dx.doi.org/10.32678/tarbawi.v9i01.8075>
- Siswanto. (2019). *Pendidikan Islam dalam Dialektika Perubahan* (A. Aziz (ed.)). *Pena Salsabila*.
- Sutarto. (2023). Paradigma Pendidikan Islam Integrasi dalam Kerangka Pendidikan Transformatif. *Risalah: Jurnal Pendidikan Dan Studi Islam*, 9(1), 390–408. https://doi.org/https://doi.org/10.31943/jurnal_risalah.v9i1.485
- Tafsir, A. (2020). Transformative Islamic Education: A Model for Promoting Social and Humanitarian Values. *Journal of Religious Education*, 68(1), 13–27.
- Umam, M. K. (2019). Innovation of Transformative Islamic Education Strategy. *Annucal Conference for Muslim Scholar*, 510–521. <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/265/264>
- Wibowo. (2011). *Menejemen Perubahan* (Jakarta: Raja Grafindo Persada)
- Winardi. (2006). *Menejemen Perubahan* (Jakarta: Kencana)
- Winardi. (2016). *Management of change*, (Jakarta: Prenada Media)
- Yumnah, L. (2020). Integrative-Transformative Islamic Education in Facing Industrial Revolution 4.0. *Educational Review: International Journal*, 17(2), 41–54.
- Nurmansyah, (2024) *Manajemen Perubahan* (Bandung : Widina Bhakti Persada)

