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SERVANT LEADERSHIP IN ISLAMIC EDUCATION: FOSTERING TEACHER COLLABORATION AND ENHANCING STUDENT ACADEMIC OUTCOMES

"Servant Leadership dalam Pendidikan Islam: Mendorong Kolaborasi Guru dan Meningkatkan Hasil Akademik Siswa"



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LAPORAN TUGAS AKHIR ARTIKEL JURNAL

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Diajukan Kepada Fakultas Tarbiyah dan Keguruan Universitas KH Mukhtar Syafaat (UIMSYA) Blokagung Banyuwangi Untuk Memenuhi Salah Satu Persyaratan Dalam Menyelesaikan Program Sarjana Pendidikan (S.Pd.)

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MOTTO DAN PERSEMBAHAN

Motto:

“Hiduplah seolah-olah engkau akan mati besok, belajarlah seolah-olah engkau akan hidup selamanya”

Persembahan:

Tugas akhir artikel jurnal ini penulis persembahkan bukan sekadar sebagai pemenuhan syarat akademik, melainkan sebagai refleksi bahwa dalam perjalanan pendidikan, tuntutan sering hadir lebih nyata daripada tuntunan, padahal tuntunanlah yang memberi arah dan makna pada proses belajar.

1. Kepada Allah SWT, sumber segala ilmu dan petunjuk, yang tidak menuntut kesempurnaan hamba-Nya, tetapi senantiasa memberikan tuntunan melalui proses, kesabaran, dan kesempatan untuk terus memperbaiki diri.
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4. Kepada diri penulis, yang dalam setiap lelah dan prosesnya belajar memahami bahwa perjalanan ini bukan sekadar tentang menyelesaikan tuntutan, melainkan tentang menemukan arah, bertumbuh dalam tuntunan, dan memaknai setiap langkah kehidupan.

Akhirnya, karya sederhana ini dipersembahkan sebagai bentuk rasa syukur, hormat, dan terima kasih kepada seluruh pihak yang telah menjadi bagian dari perjalanan penulis dalam menempuh proses pendidikan dan penyelesaian tugas akhir ini.

PERNYATAAN
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Banyuwangi, 13 Mei 2026



Yang Menyatakan,

Putri Nur Indah Elviana

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Artikel atau jurnal ilmiah ini disusun sebagai salah satu bentuk pemenuhan tugas akhir akademik sekaligus wujud penerapan ilmu yang telah diperoleh selama masa perkuliahan. Dalam proses penyusunannya, penulis memperoleh banyak pengalaman, pengetahuan, serta pelajaran berharga, terutama dalam mengembangkan kemampuan berpikir ilmiah, analisis, dan penyusunan penelitian secara sistematis.

Penulis menyadari bahwa dalam penyelesaian artikel/jurnal ini terdapat berbagai kendala dan keterbatasan. Namun, berkat bantuan, dukungan, arahan, serta doa dari berbagai pihak, seluruh hambatan tersebut dapat dilalui dengan baik. Oleh karena itu, dengan penuh rasa hormat penulis menyampaikan ucapan terima kasih kepada:

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Servant Leadership in Islamic Education: Fostering Teacher Collaboration and Enhancing Student Academic Outcomes

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Abstract

The purpose of this study is to analyze how the implementation of servant leadership by madrasah principals can effectively encourage teacher collaboration while improving student academic learning outcomes. This study employed a qualitative approach, utilizing a single case study. Data were collected through in-depth interviews (with the principal, deputy principal for curriculum, senior teachers, administrative staff, homeroom teachers, and students) with 15 informants, participant observation, and documentation including the annual work plan, minutes of teacher coordination meetings, and a recapitulation of student report card grades. Data analysis was carried out through reduction, presentation, and drawing conclusions from documents including the annual work plan, minutes of teacher coordination meetings, and a recapitulation of student report card grades. The results show that the principal of one of the Islamic schools applies servant leadership based on spiritual and Islamic principles. Its five pillars (spiritual exemplarity, Islamic empathy, teacher innovation empowerment, Khādimul Ma'had Stewardship, and active hearing) transform the madrasah. This leadership fosters collaboration, integrity, and loyalty, which have been proven to improve student discipline and academic achievement. The contribution of this study is to present a contextual and applicable Servant Leadership model within a spiritual framework (Islamic exemplarity and Khādimul Ma'had Stewardship) in Islamic educational institutions.

INTRODUCTION

The leadership style of the madrasah principal, especially Servant Leadership, is a crucial social factor that significantly influences the dynamics and quality of teacher collaboration because leaders who prioritize service are able to create a culture of mutual trust to strengthen teamwork (Paredes-Saavedra et al., 2024; Upadhyay, 2024). Principle Servant Leadership that focuses on serving, empowering, and putting teachers' needs above self-interest, inherently creating a safe, supportive, and trusting work environment (Kyambade et al., 2024). This can be seen from the evidence that madrassas with

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kind of leadership show a higher level of teacher participation in joint activities, resource sharing, and voluntary curriculum discussion initiatives. Thus, servant leadership it is not just a management technique, but a critical social variable that effectively encourages teacher collaboration as a social norm that is internalized and run by the madrasah community (Amala & Prasojo, 2025).

Improving students' academic learning outcomes is not only dependent on the quality of individual teaching, but is also strongly influenced by the level of collaboration between teachers (Kim, 2024; Lauermann & Hagen, 2021; Saka, 2021). Teachers who routinely work together through joint lesson planning, integrated assessment, or lesson study are able to share best practices, anticipate students' learning difficulties early, and equalize pedagogical standards across the classroom. Many pedagogical studies show a strong positive correlation between the existence of an active teacher professional learning community and an increase in test scores and student learning outcomes in general (de Jong et al., 2021). This confirms that teacher collaboration is the main social mechanism that connects the leadership practices of Madrasah Heads with better educational outcomes.

Implementation servant leadership by the head of the madrasah reflects a significant shift in the social focus in the role of educational leadership from a dominant administrative or managerial one to a more teaching-oriented (pedagogical) role (Novita, 2025). The fundamental reason behind this is that the Head of the Madrasah as a Servant Leader sees her role as a facilitator in charge of removing structural barriers, providing moral support, and allocating resources all aimed at improving the quality of teaching in the classroom. Evidence from field research often shows that the madrasah head allocates more time for classroom observation activities, coaching teachers, and professional development initiatives (Haniyah & Lestari, 2025; Maruf et al., 2023). The role of the madrasah head has evolved into an agent of change and a core supporter of pedagogy, making it a key social fact that reshapes priorities in the school ecosystem (Satriyadi et al., 2025; Syakur, 2024).

In the framework servant leadership, the provision of great autonomy and professional empowerment to teachers in madrasas goes hand in hand with higher expectations and accountability for students' academic achievements (Anggraeni et al., 2025). The reason for this is because this leadership philosophy is rooted in the assumption that teachers who feel valued, are listened to, and have control over their professional processes will have much stronger internal motivation and commitment to achieving superior educational outcomes. Evidence is often obtained through in-depth interviews that reveal that a sense of ownership (ownership) driven by Servant Leader directly increase teachers' commitment to learning targets (Saleha, 2024). Therefore, madrassas led in this style construct a social fact in the form of a psychological contract that effectively balances professional freedom with a collective responsibility for improving academic quality.

Servant leadership in madrasah leadership has been proven effective in fostering teacher collaboration by emphasizing values of service, morality, and collegial working relationships. Several studies indicate that madrasah heads who implement Servant Leadership are able to create a conducive working climate by strengthening communication ethics and enhancing collaboration among teachers (Kilag et al., 2023; Villanueva, 2024). This leadership approach positions leaders as role models in serving, listening, and empowering teachers, so that professional relationships are not merely hierarchical but are instead built on trust and mutual respect. Furthermore, servant leadership grounded in exemplary practices and spiritual values has been shown to strengthen the

ethical and humanistic dimensions of educational leadership (Hai & Van, 2021; Vedula & Agrawal, 2024).

Various empirical studies reveal a significant positive relationship between Servant Leadership and teachers' work ethic. Gao & Huang, 2024; Hermanto et al., (2024) found a partial correlation coefficient of 0.445, indicating that the stronger the practice of Servant Leadership, the higher the level of teachers' work ethic and professional commitment. Nevertheless, the implementation of this collaborative leadership approach still faces several challenges, such as limited resources and resistance to changes in organizational culture. Therefore, collaborative leadership within the servant leadership framework needs to be complemented by adaptive managerial strategies to ensure that teacher involvement in decision-making processes can be optimized and sustained over time.

This research offers novelty by integrating the concept of servant leadership of madrasah heads directly with two strategic focuses that have not been comprehensively studied in previous studies, namely strengthening teacher collaboration as well as improving students' academic learning achievements. Previous literature Ubaedullah & Al-Rahman, (2025) has focused more on aspects of communication ethics, work ethics, and collaborative relationships between teachers without empirically linking them to student learning output. This research presents a new contribution by mapping how the leadership practice of the servant of the head of the madrasah not only builds a collaborative culture, but also reduces the real implications on students' academic performance. In addition, this study adds a contextual perspective in the form of implementation challenges and adaptive strategies of madrasah heads, thus producing a more holistic and applicable conceptual model for the development of madrasah management.

This research is very important because until now there have not been many studies that directly link the practice servant leadership Madrasah heads with two key aspects of education quality, namely strengthening teacher collaboration and improving student academic achievement. Previous studies have focused more on work ethics, communication, and relationships between teachers, while the impact of servant leadership on student learning outcomes remains an untapped space. In fact, the transformation of madrasas in the era of organizational culture change and limited resources requires a leadership model that is able to move teachers collegially while improving academic performance (Yahya, 2024). Therefore, this research is urgent to provide new empirical evidence, formulate relevant leadership strategies, and offer a more effective model of servant leadership implementation for the comprehensive improvement of the quality of madrasas. The purpose of this study is to analyze how the implementation of servant leadership Madrasah heads can effectively encourage teacher collaboration while improving students' academic learning outcomes.

METHODS

One of the Islamic schools in Banyuwangi was chosen as the research location because it has a unique institutional context, demanding strong integration of religious and academic values. which requires the integration of strong religious and academic values. The existence of madrasah heads who implement servant leadership is an interesting key variable to be researched. This madrasah is considered ideal to observe empirically how service principles, teacher empowerment, and focus on staff/student needs can effectively encourage active collaboration among teachers. Furthermore, the

success of this madrasah in maintaining quality standards and achieving good academic results in a very traditional and disciplined environment, shows that service-focused leadership has the potential to be a major driving factor in improving students' academic learning achievements. Thus, the selection of this location provides an opportunity to produce rich, in-depth findings, and contribute directly to the development of madrasah leadership practices (Engkizar et al., 2025; 2018; Htay et al., 2025; Kasheem et al., 2025; Oktavia et al., 2025; Putri et al., 2021).

The selection of a qualitative approach with the type of case study because this research focuses on understanding the implementation process and the mechanism of leadership impact servant leadership in depth and contextually (Awasthi & Walumbwa, 2022; Busral et al., 2025; Engkizar et al., 2025; Kassymova et al., 2025). The qualitative approach allows researchers to explore the meaning, experience, and social interaction between teachers and madrasah heads, providing rich descriptive data on how teacher collaboration is truly encouraged and supported by madrasah heads in improving student learning outcomes, which are difficult to measure numerically (Lim, 2025). Meanwhile, case studies allow for the exploration of this contemporary phenomenon (servant leadership) in a specific context (Islamic schools), while maintaining an essential real-world context. By collecting data from a variety of sources (interviews, observations, documents), case studies facilitate a holistic and in-depth understanding of the linkages between service leadership, teacher collaboration, and improved student learning outcomes, resulting in rich and contextually relevant findings.

The use of primary and secondary data sources in this study was chosen to obtain a comprehensive picture of the implementation servant leadership Head of the Madrasah and its impact on teacher collaboration and student academic achievement. Primary data was obtained through in-depth interviews and direct observation with key informants, namely madrasah heads, madrasah deputy heads for curriculum, and senior teachers who directly understand leadership practices and collaboration dynamics (Khusniati et al., 2023). Supporting informants include administrative staff, homeroom teachers, and students so that the perspective obtained is broader, objective, and enriches the findings. Secondary data such as madrasah documents, policy archives, academic scores, and teacher development reports are used to verify and complete the primary data. The total number of informants is 15 people, so the data collected is quite representative. The combination of these two data sources ensures a more in-depth, valid, and accurate analysis of the implementation servant leadership in the madrasah.

Table 1. Infomant data

No	They report	Gender		Quantity
		Male	Women	
1	Head of Madrasah	1		1
2	Deputy Principal for Curriculum	1		1
3	Senior teacher	2	2	4
4	Homeroom Teacher	2	1	3
5	Administrative Staff	2		2
6	Students	2	2	4
Quantity			15	

The use of in-depth interview techniques, participant observation, and documentation studies is particularly relevant in this study because all three allow researchers to explore the implementation process servant leadership the head of the madrasah in its entirety and contextually. In-depth interviews provide a space for informants of madrasah heads, deputy madrasah heads, senior teachers, and supporters to reveal their experiences, perceptions, and leadership strategies that they experienced firsthand. Participant observation allows researchers to see leadership behavior, teacher interaction, and collaboration dynamics that occur in the daily activities of the madrasah in real life (Deraney, 2022). Meanwhile, documentation studies such as organizational structure, work programs, meeting results, and academic achievement data provide written evidence that can strengthen and verify field findings (Dyar, 2022). These three techniques, when used together, will produce deep, valid, and rich data, so that it can describe the implementation servant leadership and its impact on teacher collaboration and student achievement comprehensively.

The selection of the Miles and Huberman interactive model data analysis method and triangulation techniques in this study is based on the need to capture the complexity of the servant leadership phenomenon systematically, in-depth, and credibly. The Miles and Huberman model was chosen because of its cyclical and flexible nature through the stages of reduction, presentation, and verification, which allows researchers to continuously refine findings regarding the dynamics of teacher collaboration and student learning outcomes according to field reality. The integration of this analysis model with triangulation of sources, methods, and observers is crucial to minimize subjective bias and ensure the validity of data from various perspectives considering that this madrasah has a long history since April 2, 1968, thus producing stronger, more valid, and accountable conclusions.

RESULT AND DISCUSSION

Religious idealized influence as a service base (spiritual exemplary model)

Phenomenon Religious Idealized Influence factually functions as the main base servant leadership, where the head of the madrasah applies a strong Spiritual Exemplary Model. This leadership is supported by moral and religious scientific authority inherent in the *pesantren* environment, not solely structural authority (Karim et al., 2025). The Head of the Madrasah is consistently a role model in the implementation of worship, discipline when reciting, and maintaining morals (noble ethics) in daily interactions. The service of the Head of the Madrasah begins with serving Allah which is reflected in his personal integrity, this ethos then transmits to the teachers, encouraging them to collaborate and work sincerely, because they see their work as part of the devotion exemplified by their leader. This was conveyed directly by the head of the madrasah through the results of interviews with researchers.

I always try to start from myself. If I ask for a discipline teacher, then I have to be more disciplined. I attended school early and led the morning breafing, starting with a recitation and continuing with a briefing before teaching and learning activities, so that teachers and students could see that I was not only commanding, but setting an example (informant 1)

The above statement is also strengthened by the results of interviews with senior teachers who stated that madrasah heads are consistently role models in discipline.

The head of our madrasah is different, sir. Not only gave orders in the office, but he was the first to come to school and lead the breafing. If there is a teacher who is a bit loose, he does not reprimand harshly, but with his istiqamah attitude, we are ashamed of ourselves and

encouraged to emulate him. That's what makes us respect and obey (informant 2)

Based on the interview results, it can be concluded that the Principal of Madrasah demonstrates the practice of Servant Leadership through consistent spiritual and disciplined role models, thus becoming a source of moral influence for the teachers. The head of the madrasah not only gives formal instructions, but also practices religious and professional values in real terms, such as arriving early, leading morning briefings, and starting activities with *tadarus*. This example creates respect, internal encouragement, and moral commitment for teachers to improve discipline and performance without having to be harshly reprimanded (Al Rosid et al., 2024). Thus, the example of leadership shown by the Head of the Madrasah plays a central role in forming a positive work culture, encouraging collaboration, and strengthening teacher motivation in a sincere and sustainable manner.

Application of individualized consideration through the principles of Islamic sympathy and empathy

Application Individualized Consideration (Individual Attention) in MT's al-Amiriyyah is factually realized through the principles of Islamic Sympathy and Empathy by the Head of the Madrasah. This form of care goes beyond mere professional support, but is rooted in the value of compassion (*rahmah*) and holistic care taught in Islam. The Head of the Madrasah actively listens to and responds to the personal needs of the teachers, such as the physical presence and empathy of the Head of the Madrasah in providing support when there is a disaster (condolences/illness), family events such as *Walimatul 'Ursy* (marriage), Stuart O'Neill (Childbirth), *Walimatul Khitan* (Circumcision) or provide flexibility related to the implementation of teaching and spiritual obligations (such as worship/A Tribute to the Book). In addition, Activities *Anjangsana* is a program of visiting the homes of the teachers' council which is attended by the entire academic community at the madrasah with the aim of strengthening family ties, brotherhood and social solidarity. This personal approach based on empathy fosters a sense of appreciation and intrinsic loyalty among the teaching staff, transforming transactional relationships into familial bonds, which ultimately become a strong foundation for sincere collaboration in achieving the academic goals of the madrasah (Arghode et al., 2022; Jia et al., 2024). This is as the result of an interview with the administrative staff.

If there is a teacher or staff who has a personal problem, he always asks how is it and helps as much as he can. Even small things like health or fatigue, he notices. It makes the work atmosphere feel like a family, not just a workplace (informant 3)

Based on the results of the interview, it can be concluded that the Head of Madrasah MT's Al-Amiriyyah applies strong individual attention through an attitude of empathy and concern for the personal condition of teachers and staff. The head of the Madrasah not only focuses on the professional aspect, but also pays attention to the emotional needs and well-being of the teacher, from personal problems to daily health (Kurnaengsih et al., 2024). This humanistic and loving form of attention creates a warm and familial working atmosphere, so that the relationship between the leader and the teacher is not formal or transactional (Huang & Yin, 2024). As a result, teachers feel valued, comfortable, and supported, which ultimately increases loyalty, cohesion, and the spirit of collaboration in carrying out madrasah tasks. The following image presents the main foundations Individualized Consideration which is the basis of personal and humanist attention in leadership.

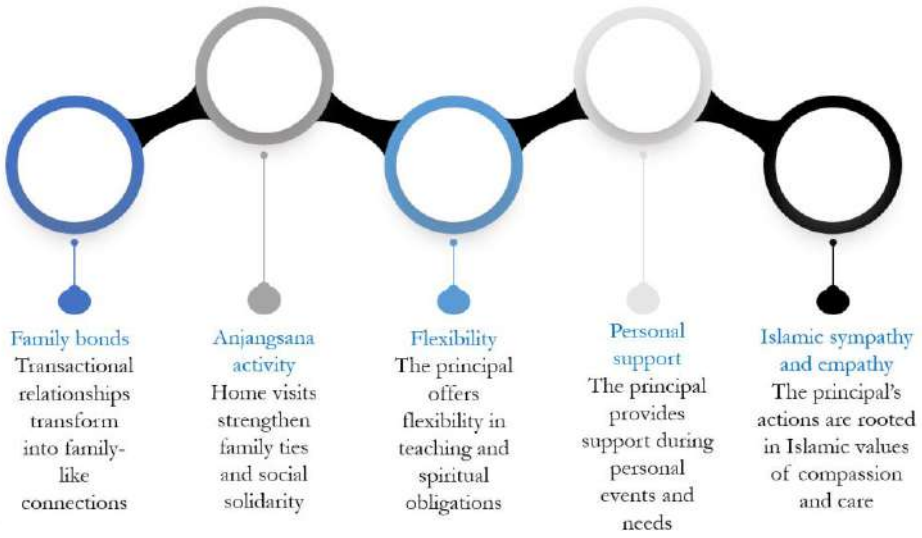

Fig 1. The main foundation of Individualized Consideration

The image above presents a holistic leadership framework, where the concern of madrasah leaders is centered on five pillars that combine professional, personal, and spiritual dimensions. Family bonds are the first foundation, which transforms working relationships into close connections like family, creating a sense of security and togetherness (Usta, 2023). This pillar is strengthened by the *Anjangsana* (home visit) activity, which proactively strengthens the bond of friendship and social solidarity. The spiritual dimension is raised through Islamic Sympathy and Empathy, ensuring that every action and decision of the leadership is based on the values of compassion and religious concern (Alazmi, 2025; Daniel & Harris, 2024). Then, Personal Support shows the leader's real concern, providing assistance and attention when community members face personal events or needs, showing that they are valued as whole individuals (Lansing et al., 2023). Finally, Flexibility is given in teaching and spiritual obligations, recognizing and accommodating each individual's unique circumstances (Galad et al., 2024). This synthesis of these five foundations results in an empathetic, adaptive, and morally-grounded leadership style, which effectively fosters a highly personalized, accommodating, and integrity school environment.

"Breakthrough" (innovation) strategy born from teacher empowerment

The "Breakthrough" (Innovation) strategy at MTs al-Amiriyyah factually did not come from top-down orders, but was born from the process of Teacher Empowerment carried out by the Head of the Madrasah as a servant. The head of the Madrasah serves as a facilitator and provider of resources, actively removing barriers and giving authority to teachers to design and implement new initiatives (Haddade et al., 2024). For example, the idea of integrating general lessons with the values of *pesantren* (local curriculum) or the formation of an academic literacy team emerged from teachers, after the head of the madrasah provided intellectual stimulation and ensured the availability of budget and training. This empowerment fosters a sense of ownership of teachers towards the madrasah, which directly encourages active collaboration and creates an innovative learning model, effectively improving students' academic achievement (Haryono, 2025; Rivas & Klügl, 2024). Innovation at MTs al-Amiriyyah is proven to be born from empowering teachers through program proposals that they submit themselves, support of decrees and budgets from the Head of Madrasah, routine training, the formation of literacy teams, the application of new methods in the classroom, the improvement of student

scores, and documentation of activities that show that teachers' ideas are really implemented. For more details see the following table

Table 2. The impact of servant leadership of madrasah heads

No	Description	Results (Real Evidence in the Field)
1	The head of the madrasah facilitates teachers to develop ideas for innovation programs through regular discussions and coaching.	Local curriculum integration program proposals are made directly by teachers and ratified through the head decree.
2	The head of the madrasah provides training and intellectual stimulation to encourage teachers' creativity.	The attendance list and training materials show teachers actively participating in workshops and designing new learning models.
3	The head of the madrasah provides a budget and removes administrative obstacles for teachers.	There is proof of receipts, reports on the use of funds, and budget approvals for the program submitted by the teacher.
4	The head of the madrasah gives full authority to teachers to form an academic initiative team.	The academic literacy team was formed through the Decree, complete with routine activities and products such as student modules and journals.
5	The head of the madrasah assists teachers in the implementation of innovative learning methods.	The class observation sheet shows the application of the integration of pesantren values and active learning methods.
6	The head of the madrasah encourages collaboration between teachers through periodic mentoring.	Teacher collaboration can be seen in the preparation of joint teaching tools and school literacy activities.
7	The head of the madrasah monitors and provides feedback on the innovations implemented.	Students' academic scores increased after the innovation program was implemented, as seen in the semester learning outcome data.

Based on the table, it shows that the "breakthrough" strategy at MTs Al-Amiriyyah was really born from the pattern of teacher empowerment that was consistently carried out by the Head of the Madrasah. The mentoring process carried out is not just in the form of direction, but in the form of active facilitation such as coaching, training, budgeting, and giving full authority to teachers to design and implement innovations (Ong et al., 2022). Each form of assistance produces real evidence in the field, starting from the emergence of program proposals prepared by teachers, the formation of literacy teams, the availability of reports on the use of funds, to the implementation of innovative learning in the classroom. In fact, students' academic results showed an improvement after the innovation was implemented, reinforcing that teacher empowerment creates a high sense of belonging and encourages productive collaboration. Thus, innovation at MTs Al-Amiriyyah is not just a structural program, but the result of a collaborative culture built through the servant leadership of the head of madrasah.

The real implementation of servant leadership (servant leadership) of the

Head of Madrasah in overseeing the policy of educational transformation in the Madrasah Tsanawiyah environment. Through this inter-school Subject Teachers' Meeting forum, the Head of Madrasah positions himself as a facilitator who prioritizes the need for the development of teachers' professionalism in order to achieve a common vision. This collaboration is a strategic step to break down the barriers between agencies, where teachers share good practices and align pedagogic strategies to significantly improve student learning outcomes. The main focus of this meeting was how servant leadership is able to create an inclusive learning ecosystem for educators, so that teachers feel empowered to innovate in teaching. This transformation is expected to have a direct impact on the quality of superior graduates through more relevant, effective, and measurable teaching as a result of collective synergy between madrasas.

Transformation of the principle of *ta'dzim* into stewardship

Transformation of principles *ta'dzim* (respect and obedience) in MTs al-Amiriyyah is factually implemented by the Head of the Madrasah as a form of Stewardship (Patronage), which is the core of Servant Leadership. Although the teachers have *ta'dzim* high regard for the Head of the Madrasah as a spiritual and structural leader, the leadership is not exploited as an authoritarian command. Instead, the head of the Madrasah chooses the role of Khādimul Ma'had (Servant of the Institution), ensuring the well-being and professional development of teachers (Sudarmanto et al., 2022). Practice Stewardship This can be seen in efforts to protect and meet the needs of teachers, which reciprocally triggers loyalty driven by sincerity and the willingness of teachers to collaborate totally in achieving the academic vision of the madrasah, exceeding the demands of formal job descriptions (Bier et al., 2021).

We all have a lot of respect for the Head of the Madrasah, but he never used that position to rule. In fact, he often said that he was only Khādimul Ma'had (Servant of the Institution), here both served the educational institution. When I had difficulty teaching, he immediately helped me find solutions and facilities (informant 4)

The excerpt of the interview shows that the teacher's *ta'dzim* to the Head of the Madrasah does not lead to an authoritarian relationship, because the Head of the Madrasah actually positions himself as Khādimul Ma'had or a servant of the institution. This attitude of humility and protection makes teachers feel appreciated and supported, shown by the willingness of the head of the madrasah to help find solutions and provide facilities when teachers experience difficulties. This kind of leadership practice strengthens the emotional and professional relationship between teachers and leaders, thereby fostering loyalty and a sincere spirit of devotion in carrying out educational tasks (Rahmawati et al., 2024).

Academic achievement fruit of hearing the needs of teachers and students

The increased academic achievement at MTs al-Amiriyyah is factually a direct fruit of the principle Hearing (Active Listening) implemented by the Head of the Madrasah as part of the Servant Leadership. The Head of the Madrasah implements the "Open Door" strategy that allows teachers and students to convey needs, obstacles, and ideas holistically, including pedagogical problems in the classroom to personal challenges. Through this empathetic listening process, curriculum problems or teaching methods faced by teachers can be accurately identified (Nurhayati et al., 2024; Petkou et al., 2025). The Madrasah Principal then facilitates real data-based solutions, such as conducting specific micro-training or forming collaborative working groups between subject teachers, which results in curriculum adjustments and innovation of relevant learning methods, thereby directly increasing student engagement and the achievement of their learning outcomes. The implementation of Hearing at MTs

Al-Amiriyyah can be seen from the "open door" forum, such as the formation of learning improvement teams, teacher micro-training, remedial arrangements, and the "5 Minute vocab" program which is proven to improve student learning outcomes. This is as the result of an interview with a senior teacher of MTs al-Amiriyyah.

So far, we feel very helped by the open-door policy from the Head of the Madrasah. When we convey learning problems, such as material that is difficult for students to understand or methods that are not effective, he really listens and immediately follows up with solutions that suit our needs (informant 5)

The conclusion of the interview showed that the open door policy of the head of the madrasah was effective as a solution communication space for teachers. Teachers feel heard, appreciated, and facilitated when facing learning obstacles, both related to the material and teaching methods. The quick response of the Madrasah Head in following up on input with relevant solutions creates a collaborative work atmosphere, increases teacher motivation, and supports the continuous improvement of the learning process. This conclusion confirms that the practice of active listening is an important factor in improving the quality of learning in madrasas. For more details, see the following image.

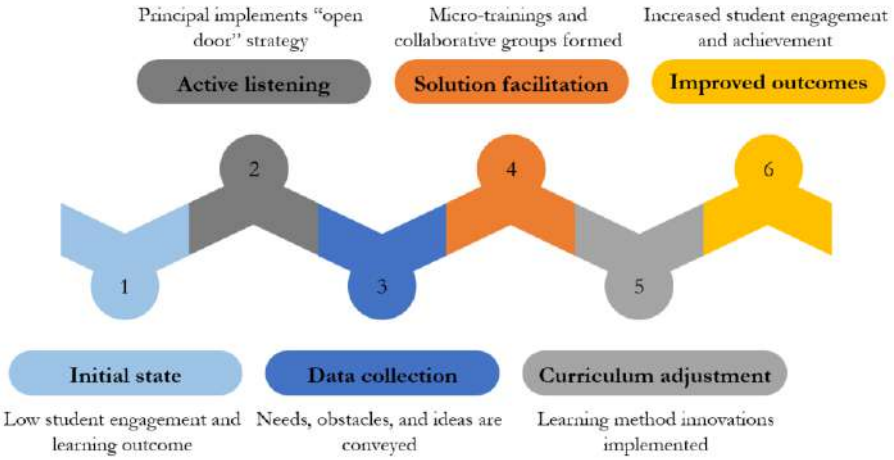

Fig 2. Academic Improvement

The picture illustrates the systematic flow of academic improvement at MTs al-Amiriyyah which starts from the initial condition in the form of low student involvement and learning achievement. The next stage shows how the Head of the Madrasah applies the principles Active Listening through the "Open Door" strategy that opens a two-way communication space between leaders, teachers, and students. From the listening process, various data were collected related to needs, obstacles, and ideas for learning improvements (Chaisriya et al., 2023; Pathak & Kashyap, 2022). This information is then followed up through the facilitation of solutions in the form of micro-training and the formation of collaborative working groups that design learning innovations. These innovations are manifested in the form of curriculum adjustments and more effective teaching methods. Ultimately, this series of processes results in a real improvement in student engagement and their academic achievement.

CONCLUSION

This research successfully transformed madrasahs through the implementation of spiritual and Islamic boarding school-based Servant Leadership which is manifested in five main pillars, namely spiritual exemplary, Islamic empathy, empowerment of teacher innovation, stewardship of khādimul ma'had, and active listening, where this approach has proven effective in fostering a culture of collaboration, integrity, and teacher loyalty

which has direct implications for improving student discipline and academic abilities. The benefits and impacts of these findings contribute to a contextual leadership model for Islamic educational institutions in balancing moral values with professional management, and prove that strengthening collegial relationships through leader service can be a strategic key to overcoming the challenges of limited resources and resistance to change in the madrasah environment.

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Servant Leadership dalam Pendidikan Islam: Mendorong Kolaborasi Guru dan Meningkatkan Hasil Akademik Siswa

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Kata kunci: kepe mimpinan abdi, kolaborasi guru, hasil belajar

Abstrak

Tujuan penelitian ini adalah untuk menganalisis bagaimana penerapan kepemimpinan kepala madrasah dapat efektif mendorong kolaborasi guru dan meningkatkan hasil belajar akademik siswa. Penelitian ini menggunakan pendekatan kualitatif, dengan menggunakan studi kasus. Data dikumpulkan melalui wawancara mendalam (dengan kepala madrasah, wakil kepala madrasah bagian kurikulum, guru senior, staf administrasi, guru kelas, dan siswa) dengan 15 informan, pengamatan peserta, dan dokumen termasuk rencana kerja tahunan, rapat koordinasi guru, dan nilai rapot siswa. Analisis data dilakukan melalui reduksi, penyajian, dan penarikan kesimpulan dari dokumen termasuk rencana kerja tahunan, rapat koordinasi guru, dan nilai rapat siswa. Hasil menunjukkan bahwa kepala madrasah menerapkan kepemimpinan berdasarkan prinsip spiritual dan Islam. Lima pilarnya (keteladanan spiritual, empati Islami, pemberdayaan inovasi guru, Khaḍimul Ma'had Stewardship, dan pendengaran aktif) mengubah madrasah. Kepemimpinan ini mendorong kolaborasi, integritas, dan loyalitas, yang telah terbukti meningkatkan disiplin dan pencapaian akademik siswa. Kontribusi penelitian ini adalah untuk menampilkan model Kepemimpinan kontekstual dan dapat diterapkan dalam kerangka spiritual (keteladanan spiritual Islam dan Khaḍimul Ma'had Stewardship) dalam lembaga pendidikan Islam.

PENDAHULUAN

Kepemimpinan kepala madrasah, khususnya Servant Leadership,adalah faktor sosial krusial yang mempengaruhi dinamika dan kualitas kolaborasi guru secara signifikan karena pemimpin yang mengutamakan layanan mampu menciptakan budaya kepercayaan saling untuk memperkuat kerja sama (Paredes-Saavedra et al., 2024; Upadhy-ay, 2024). Prinsip Servant Leadership yang fokus pada layanan, pemberdayaan, dan memprioritaskan kebutuhan guru di atas kepentingan diri sendiri, secara alami menciptakan lingkungan kerja aman, mendukung, dan berkepercayaan (Kyambade et al., 2024). Hal ini dapat dilihat dari bukti bahwa madrasah dengan

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jenis kepemimpinan menunjukkan tingkat partisipasi guru yang lebih tinggi dalam kegiatan bersama, berbagi sumber, dan inisiatif diskusi kurikulum sukarela. Oleh karena itu, servant leadership bukan hanya teknik manajemen, tetapi sebuah variabel sosial krusial yang efektif mendorong kolaborasi guru sebagai norma sosial yang terinternalisasi dan dijalankan oleh komunitas madrasah (Amala & Prasojo, 2025).

Peningkatan hasil belajar akademik siswa tidak hanya bergantung pada kualitas pengajaran individual, tetapi juga sangat dipengaruhi oleh tingkat kerjasama antar guru (Kim, 2024; Lauermann & Hagen, 2021; Saka, 2021). Guru-guru yang bekerja sama secara rutin melalui perencanaan les yang bersamaan, penilaian yang terintegrasi, atau studi les dapat berbagi praktik terbaik, memperkirakan kesulitan belajar siswa secara awal, dan memastikan standar pedagogi yang setara di seluruh kelas. Banyak studi pedagogi menunjukkan korelasi positif yang kuat antara keberadaan komunitas belajar profesional guru yang aktif dan peningkatan nilai ujian serta hasil belajar siswa secara umum (de Jong et al., 2021). Ini menegaskan bahwa kerjasama guru adalah mekanisme sosial utama yang menghubungkan praktik kepemimpinan Kepala Madrasah dengan hasil pendidikan yang lebih baik.

Penerapan kepemimpinan kepala madrasah mencerminkan pergeseran signifikan dalam fokus sosial peran kepemimpinan pendidikan dari yang dominan administratif atau manajerial ke peran lebih berorientasi pengajaran (pedagogis) (Novita, 2025). Alasan fundamental di balik hal ini adalah karena Kepala Madrasah sebagai Abdi Kepala menilai perannya sebagai penolong yang bertanggung jawab untuk menghilangkan hambatan struktural, memberikan dukungan moral, dan alokasi sumber daya semuanya bertujuan untuk meningkatkan kualitas pengajaran di kelas. Evidensi dari penelitian lapangan sering menunjukkan bahwa kepala madrasah mengalokasikan lebih banyak waktu untuk kegiatan pengamatan kelas, pelatihan guru, dan inisiatif pengembangan profesional (Haniyah & Lestari, 2025; Maruf et al., 2023). Peran kepala madrasah telah berkembang menjadi perwakilan perubahan dan dukungan inti pedagogi, membuatnya menjadi fakta sosial kunci yang mengubah prioritas dalam ekosistem sekolah (Satriyadi et al., 2025; Syakur, 2024).

Dalam kerangka kepemimpinan pelayan, penyediaan otonomi yang besar dan pengembangan profesional bagi guru di madrasah beriringan dengan ekspektasi dan tanggung jawab yang lebih tinggi untuk pencapaian akademik siswa (Anggraeni et al., 2025). Alasan untuk hal ini adalah karena filosofi kepemimpinan ini berasal dari asumsi bahwa guru yang merasa dihargai, diperdengarkan, dan memiliki kendali atas proses profesional mereka akan memiliki motivasi dan komitmen internal yang jauh lebih kuat untuk mencapai hasil pendidikan yang superior. Evidensi seringkali diperoleh melalui wawancara mendalam yang menunjukkan bahwa rasa kepemilikan (ownership) yang diarahkan oleh Servant Leader secara langsung meningkatkan komitmen guru terhadap target belajar (Saleha, 2024). Oleh karena itu, madrasa yang dipimpin dalam gaya ini membangun suatu fakta sosial dalam bentuk perjanjian psikologis yang secara efektif memantapkan kebebasan profesional dengan tanggung jawab kolektif untuk meningkatkan kualitas akademik.

Pemimpin dalam kepemimpinan madrasah telah terbukti efektif dalam menumbuhkan kerja sama guru dengan menekankan nilai-nilai layanan, moralitas, dan hubungan kerja kolektif. Beberapa studi menunjukkan bahwa kepala madrasah yang menerapkan servant leadership mampu menciptakan iklim kerja yang kondusif dengan memperkuat etika komunikasi dan meningkatkan kerja sama antar guru (Kilag et al., 2023; Villanueva, 2024). Pendekatan kepemimpinan ini menempatkan pemimpin sebagai contoh dalam layanan, mendengarkan, dan memberdayakan guru, sehingga hubungan profesional tidak hanya berbasis hierarki tetapi juga didasarkan pada kepercayaan dan hormat mutual. Selanjutnya, pemimpinan abdi yang berakar pada praktik contoh dan nilai-nilai spiritual telah menunjukkan dapat memperkuat dimensi pendidikan kepemimpinan etis dan humanis (Hai & Van, 2021; Vedula & Agrawal, 2024).

Beberapa studi empiris menunjukkan hubungan positif signifikan antara servant leadership dan etika kerja guru. Gao & Huang, 2024; Hermanto et al., (2024) menemukan koefisien korelasi parsial 0.445, menunjukkan bahwa semakin kuat praktik Pemimpin Melayani, semakin tinggi tingkat etika kerja dan komitmen profesional guru. Namun demikian, pelaksanaan pendekatan kepemimpinan kerjasama ini masih menghadapi beberapa tantangan, seperti sumber daya terbatas dan resistensi perubahan budaya organisasi. Oleh karena itu, kepemimpinan kerjasama dalam kerangka servant leadership perlu diiringi strategi manajerial adaptif untuk memastikan terlibatan guru dalam proses pengambilan keputusan dapat dioptimalkan dan dijaga secara berkelanjutan dalam waktu.

Penelitian ini menawarkan inovasi dengan mengintegrasikan konsep Pemimpin Melayani kepala madrasah secara langsung dengan dua fokus strategis yang belum secara komprehensif diteliti dalam studi sebelumnya, yaitu memperkuat kerjasama guru serta meningkatkan pencapaian akademik siswa. Literatur sebelumnya Ubaedullah & Al-Rahman, (2025) lebih fokus pada aspek etika komunikasi, etika kerja, dan hubungan kerjasama antar guru tanpa menghubungkan empirisnya dengan keluaran belajar siswa. Penelitian ini memberikan kontribusi baru dengan memetakan bagaimana praktik kepemimpinan servant leadership kepala madrasah tidak hanya membangun budaya kerjasama, tetapi juga mengurangi implikasi nyata terhadap prestasi akademik siswa. Selain itu, studi ini menambah perspektif konteks dalam bentuk tantangan pelaksanaan dan strategi adaptif kepala madrasah, sehingga menghasilkan model konseptual yang lebih holistik dan beraplikasi untuk pengembangan manajemen madrasah.

Penelitian ini sangat penting karena hingga saat ini banyak penelitian yang belum secara langsung menghubungkan praktek kepemimpinan servant leadership dengan dua aspek kunci kualitas pendidikan, yaitu memperkuat kolaborasi guru dan meningkatkan pencapaian akademik siswa. Penelitian sebelumnya lebih berfokus pada etika kerja, komunikasi, dan hubungan antar guru, sementara dampak kepemimpinan servant leadership terhadap pencapaian belajar siswa masih menjadi ruang yang belum tercoba. Sebenarnya, transformasi madrasah pada era perubahan budaya organisasi dan sumber daya terbatas memerlukan model kepemimpinan yang mampu memindahkan guru secara kolaboratif sambil meningkatkan prestasi akademis (Yahya, 2024). Oleh karena itu, penelitian ini sangat penting untuk memberikan bukti empiris baru, menyusun strategi kepemimpinan yang relevan, dan menawarkan model implementasi kepemimpinan abdi yang lebih efektif untuk peningkatan kualitas madrasah secara komprehensif. Tujuan dari penelitian ini adalah untuk menganalisis bagaimana implementasi kepemimpinan servant leadership dapat efektif mendorong kolaborasi guru sambil meningkatkan pencapaian akademis siswa.

METODE

Salah satu sekolah Islam di Banyuwangi dipilih sebagai lokasi penelitian karena memiliki konteks institusional yang unik, membutuhkan integrasi yang kuat antara nilai-nilai agama dan akademik. Keberadaan kepala madrasah yang menerapkan kepemimpinan servant leadership adalah variabel kunci yang menarik untuk diteliti. Madrasah ini dianggap ideal untuk mengamati secara empiris bagaimana prinsip-prinsip layanan, pemberdayaan guru, dan fokus pada kebutuhan staf/siswa dapat efektif mendorong kerja sama aktif antar guru. Selain itu,

keberhasilan madrasah ini dalam menjaga standar kualitas dan mencapai hasil akademik yang baik dalam lingkungan yang sangat tradisional dan disiplin, menunjukkan bahwa kepemimpinan berfokus pada layanan memiliki potensi untuk menjadi faktor penggerak utama dalam peningkatan pencapaian akademik siswa. Oleh karena itu, pemilihan lokasi ini memberikan peluang untuk menghasilkan temuan kaya dan mendalam, serta memberikan kontribusi langsung terhadap pengembangan praktik kepemimpinan madrasah (Engkizar et al., 2025; 2018; Htay et al., 2025; Kasheem et al., 2025; Oktavia et al., 2025; Putri et al., 2021).

Pemilihan pendekatan kualitatif dengan jenis studi kasus karena penelitian ini berfokus pada pemahaman tentang proses implementasi dan mekanisme dampak kepemimpinan yang melayani kepemimpinan dalam kedalaman dan konteks (Awasthi & Walumbwa, 2022; Busral et al., 2025; Engkizar et al., 2025; Kassymova et al., 2025). Pendekatan kualitatif memungkinkan peneliti untuk mengeksplorasi makna, pengalaman, dan interaksi sosial antara guru dan kepala madrasah, memberikan data deskriptif kaya tentang bagaimana kolaborasi guru benar-benar dikecualikan dan didukung oleh kepala madrasah dalam peningkatan hasil belajar siswa, yang sulit diukur secara numerik (Lim, 2025). Sementara itu, studi kasus memungkinkan eksplorasi fenomena kontemporer ini (kepemimpinan yang melayani) dalam konteks spesifik (sekolah Islam), sambil mempertahankan konteks dunia nyata esensial. Dengan mengumpulkan data dari berbagai sumber (wawancara, pengamatan, dokumen), studi kasus memfasilitasi pemahaman holistik dan mendalam tentang hubungan antara kepe mimpinan yang melayani, kolaborasi guru, dan peningkatan hasil belajar siswa, menghasilkan temuan kaya dan relevan secara kontekstual.

Penggunaan sumber data utama dan sekunder dalam studi ini dipilih untuk mendapatkan gambaran komprehensif mengenai pelaksanaan kepemimpinan pelayanan Kepala Madrasah dan dampaknya terhadap kolaborasi guru serta pencapaian akademik siswa. Data utama diperoleh melalui wawancara mendalam dan pengamatan langsung dengan informan kunci, yaitu kepala madrasah, wakil kepala madrasah bagian kurikulum, dan guru senior yang secara langsung memahami praktik kepemimpinan dan dinamika kolaborasi (Khusniati dkk., 2023). Informan pendukung meliputi staf administrasi, guru kelas, dan siswa sehingga perspektif yang diperoleh lebih luas, objektif, dan memperkaya temuan. Data sekunder seperti dokumen madrasah, arsip kebijakan, nilai akademik, dan laporan pengembangan guru digunakan untuk menguji dan menyelesaikan data utama. Jumlah total informan adalah 15 orang, sehingga data yang dikumpulkan cukup mewakili. Kombinasi kedua sumber data ini memastikan analisis yang lebih dala m, valid, dan akurat terhadap pelaksanaan kepemimpinan pelayanan dimadrasah.

Tabel 1. Informan

No	Informan	Jenis Kelamin		Kode/Jumlah
		Laki-laki	Perempuan	
1	kepala madrasah	1		KM./1
2	WKM. bidang kurikulum	1		WKM./1
3	Guru Senior	2	2	GS./4
4	Wali Kelas	2	1	Wali./3
5	Staff Administrasi	2		SA./2
6	Siswa	2	2	Sis/4
Jumlah				15

Penggunaan teknik wawancara mendalam, pengamatan peserta, dan studi dokumentasi sangat relevan dalam penelitian ini karena ketiga teknik tersebut memungkinkan peneliti untuk mengungkap proses implementasi kepemimpinan servant leadership kepala madrasah secara keseluruhan dan kontekstual. Wawancara mendalam memberikan ruang bagi informan kepala madrasah, wakil kepala madrasah, guru senior, dan pendukung untuk mengungkap pengalaman, persepsi, dan strategi kepemimpinan yang mereka alami firsthand. Pengamatan peserta memungkinkan peneliti untuk melihat perilaku kepemimpinan, interaksi guru, dan dinamika kolaborasi yang terjadi dalam kegiatan harian madrasah dalam kehidupan nyata (Deraney, 2022). Sementara itu, studi dokumentasi seperti struktur organisasi, program kerja, hasil rapat, dan data akademik memberikan bukti tertulis yang dapat memperkuat dan memverifikasi temuan lapangan (Dyar, 2022). Ketiga teknik ini, jika digunakan bersama, akan menghasilkan data yang mendalam, valid, dan kaya, sehingga dapat menggambarkan implementasi kepemimpinan servant leadership dan dampaknya pada kolaborasi guru dan pencapaian siswa secara komprehensif.

Pilihan metode analisis data model Miles dan Huberman serta teknik triangulasi dalam studi ini didasarkan pada kebutuhan untuk menangkap fenomena pemimpin malayu secara sistematis, mendalam, dan dapat dipercaya. Model Miles dan Huberman dipilih karena sifatnya yang siklikal dan fleksibel melalui tahapan pengurangan, penyajian, dan verifikasi, yang memungkinkan peneliti secara terus-menerus menyempurnakan temuan mengenai dinamika kerjasama guru dan hasil belajar siswa sesuai dengan realitas lapangan. Integrasi model analisis ini dengan triangulasi sumber, metode, dan pengamat sangat krusial untuk meminimalkan bias subyektif dan memastikan kevalidan data dari berbagai perspektif, karena madrasah i ni memiliki sejarah panjang sejak 2 April 1968, sehingga menghasilkan kesimpulan yang lebih kuat, lebih valid, dan lebih bertanggung jawab.

HASIL DAN DISKUSI

Religius Idealized Influence sebagai Basis Pelayanan (Model Keteladanan Spiritual)

Fenomena *Religius Idealized Influence* secara faktual berfungsi sebagai dasar utama kepemimpinan servant leadership, tempat kepala madrasah menerapkan Model Keteladanan Spiritual yang kuat. Kepemimpinan ini didukung oleh kekuasaan ilmu moral dan agama yang terkandung dalam lingkungan pesantren, bukan hanya kekuasaan struktural (Karim et al., 2025). Kepala Madrasah secara konsisten menjadi contoh dalam pelaksanaan ibadah, disiplin saat membaca, dan menjaga moral (etika mulia) dalam interaksi sehari-hari. Layanan Kepala Madrasah di mulai dengan melayani Allah yang terlihat dalam integritas pribadi beliau, etos ini lalu menyebar ke para guru, mendorong mereka untuk bekerja sama dan bekerja dengan tanggung jawab, karena mereka melihat pekerjaan mereka sebagai bagian dari kepatuhan yang diilhami oleh pemimpin mereka. Hal ini disampaikan secara langsung oleh kepala madrasah melalui hasil wawancara dengan peneliti.

> *"Saya selalu berusaha untuk dimulai dari diri saya. Jika saya meminta guru disiplin, saya harus lebih disiplin. Saya hadir disekolah lebih awal dan memimpin breafing pagi, dimulai dengan mengaji dan melanjutkan dengan pengarahan sebelum kegiatan pengajaran dan pembelajaran, sehingga guru dan siswa bisa melihat bahwa saya tidak hanya memerintah, tetapi juga menjadi contoh" (KM).*

Pernyataan di atas juga didukung oleh hasil wawancara dengan guru senior yang menyatakan bahwa kepala madrasah secara konsisten menjadi contoh dalam disiplin.

> *"Kepala lembaga kami berbeda. Tidak hanya mengeluarkan perintah dikantor, tetapi dia juga yang pertama datang ke sekolah dan memimpin briefing. Jika ada guru yang sedikit lemah, dia tidak menghukum keras, tetapi dengan sikap keistiqamahannya, kami sendiri merasa malu dan terdorong untuk menggantikan dia. Itu yang membuat kami menghormati dan mengikuti". (GS).*

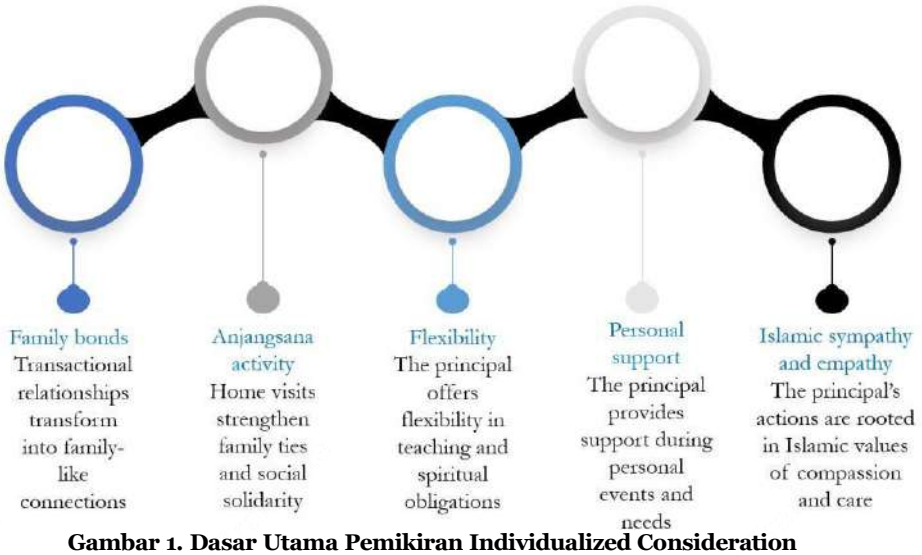
Berdasarkan hasil wawancara, dapat disimpulkan bahwa Kepala Madrasah menunjukkan praktik Leadership Sebagai Pelayan melalui contoh kepatuhan spiritual dan disiplin yang konsisten, sehingga menjadi sumber pengaruh moral bagi guru. Kepala madrasah tidak hanya memberikan perintah formal, tetapi juga menerapkan nilai-nilai agama dan profesional secara nyata, seperti datang lebih awal, memimpin pembukaan pagi, dan memulai kegiatan dengan tadarus. Contoh ini menciptakan hormat, dukungan internal, dan komitmen moral bagi guru untuk meningkatkan disiplin dan kinerja tanpa harus ditertibkan keras (Al Rosid et al., 2024). Demikian pula, contoh leadership yang ditunjukkan oleh Kepala Madrasah memainkan peran sentral dalam membentuk budaya kerja positif, mendorong kerja sama, dan memperkuat motivasi guru secara sincer dan berkelanjutan.

Penerapan *individualized Consideration* melalui prinsip-prinsip simpati dan empati

Penerapan Perhatian Individual (Perhatian Individual) di MTs al-Amiriyyah secara faktual terwujud melalui prinsip-prinsip kepedulian Islam dan empati oleh Kepala Madrasah. Bentuk perawatan ini melebihi sekadar dukungan profesional, tetapi berakar pada nilai kepedulian (rahmah) dan perawatan holistik yang diajarkan dalam Islam. Kepala Madrasah secara aktif mendengarkan dan merespons kebutuhan pribadi para guru, seperti kehadiran fisik dan empati Kepala Madrasah dalam memberikan dukungan ketika terjadi bencana (doa syukur/sakit), acara keluarga seperti Walimatul 'Ursy (pernikahan), waliamatul walad (kelahiran), Walimatul Khitan (sunatan) atau memberikan fleksibilitas terkait pelaksanaan pengajaran dan kewajiban spiritual (seperti ibadah/Penghormatan kepada Kitab). Selain itu, Aktivitas Anjangsana adalah program kunjungan ke rumah dewan guru yang dihadiri oleh seluruh komunitas akademik di madrasah dengan tujuan memperkuat ikatan keluarga, persahabatan dan kestabilan sosial. Pendekatan pribadi ini berdasarkan empati membangun rasa apresiasi dan loyalitas intrinsik di antara staf pengajar, mengubah hubungan transaksional menjadi ikatan keluarga, yang pada akhirnya menjadi dasar kuat untuk kolaborasi yang dalam mencapai tujuan akademik madrasah (Arghode et al., 2022; Jia et al., 2024). Ini adalah hasil dari wawancara dengan staf administrasi.

> *"Jika ada guru atau staf yang memiliki masalah pribadi, dia selalu bertanya bagaimana situasinya dan membantu sebesar-besarnya yang dia bisa. Meskipun hal-hal kecil seperti kesehatan atau kelelahan, dia mengamati. Ini membuat atmosfer kerja terasa seperti keluarga, bukan hanya tempat kerja". (SA).*

Berdasarkan hasil wawancara, dapat disimpulkan bahwa Kepala Madrasah MTs Al-Amiriyyah memberikan perhatian pribadi yang kuat melalui sikap empati dan kepedulian terhadap kondisi pribadi guru dan staf. Kepala Madrasah tidak hanya fokus pada aspek profesional, tetapi juga memperhatikan kebutuhan emosional dan kesejahteraan guru, dari masalah pribadi hingga kesehatan harian (Kurnaengsih et al., 2024). Bentuk perhatian ini yang manusiawi dan kasih sayang menciptakan atmosfer kerja hangat dan keluarga, sehingga hubungan antara pemimpin dan guru tidak formal atau transaksional (Huang & Yin, 2024). Hasilnya, guru merasa dihargai, nyaman, dan didukung, yang pada akhirnya meningkatkan loyalitas, kohesi, dan semangat kolaborasi dalam melaksanakan tugas-tugas madrasah. Gambar berikut menunjukkan dasar utama Perhatian Individual yang menjadi dasar perhatian pribadi dan manusiawi dalam kepemimpinan.



Gambar 1. Dasar Utama Pemikiran Individualized Consideration

Gambar di atas menunjukkan kerangka kepemimpinan holistik, di mana kepedulian pemimpin madrasah berpusat pada lima pilar yang menggabungkan aspek profesional, pribadi, dan spiritual. Ikatan keluarga adalah dasar pertama, yang mengubah hubungan kerja menjadi ikatan dekat seperti keluarga, menciptakan rasa aman dan kebersamaan (Usta, 2023). Pilar ini diperkuat oleh kegiatan Anjangsana (kunjungan rumah), yang proaktif memperkuat ikatan persahabatan dan solidaritas sosial. Dimensi spiritual dinaikkan melalui Sympathy dan Empathy Islam, memastikan setiap ti ndakan dan keputusan kepemimpinan berbasis nilai kasih sayang dan kepedulian agama (Alazmi, 2025; Daniel & Harris, 2024). Kemudian, Dukungan Pribadi menunjukkan kepedulian sejati pemimpin, memberikan bantuan dan perhatian ketika anggota komunitas menghadapi peristiwa atau kebutuhan pribadi, menunjukkan bahwa mereka dihargai sebagai individu yang lengkap (Lansing et al., 2023). Akhirnya, Fleksibilitas diberikan dalam pengajaran dan kewajiban spiritual, mengakui dan mengadaptasi kondisi unik masing-masing individu (Galad et al., 2024). Komposisi dari lima dasar i ni menghasilkan gaya kepemimpinan yang empati, adaptif, dan berbasis moral, yang efektif memfasilitasi lingkungan sekolah yang sangat personal, mengakomodasi, dan berintegritas.

Strategi "Gebrakan" (inovasi) yang lahir dari pemberdayaan guru

Strategi "Gebrakan" (Inovasi) di MTs al-Amiriyyah sebenarnya tidak datang dari perintah dari atas ke bawah, tetapi lahir dari proses Pemberdayaan Guru yang dilakukan oleh Kepala Madrasah sebagai seorang pelayan. Kepala Madrasah berfungsi sebagai penolong dan penyedia sumber daya, secara aktif menghilangkan hambatan dan memberikan wewenang kepada guru untuk merancang dan mengimplementasikan inisiatif baru (Haddade et al., 2024). Contohnya, ide mengintegrasikan pelajaran umum dengan nilai-nilai pesantren (kurikulum lokal) atau pembentukan tim literasi akademis muncul dari guru, setelah Kepala Madrasah memberikan stimulasi intelektual dan memastikan ketersediaan anggaran dan pelatihan. Pemberdayaan ini membangun rasa kepemilikan guru terhadap madrasah, yang secara langsung mendorong kolaborasi aktif dan menciptakan model pembelajaran inovatif, efektif meningkatkan pencapaian akademis siswa (Haryono, 2025; Rivas & Klügl, 2024). Inovasi di MTs al-Amiriyyah terbukti lahir dari pemberdayaan guru melalui proposal program yang mereka ajuka n sendiri, dukungan peraturan dan anggaran dari Kepala Madrasah, pelatihan rutin, pembentukan tim literasi, aplikasi metode baru di kelas, perbaikan nilai siswa

skor, dan dokumentasi kegiatan yang menunjukkan bahwa ide guru benar-benar diimplementasikan. Untuk lebih detail lihat yang berikutnya

Tabel 2. Dampak kepemimpinan servant leadership kepala madrasah

No	Deskripsi	Hasil (Bukti Nyata di Lapangan)
1	Kepala Madrasah memfasilitasi guru menyusun ide program inovasi melalui diskusi dan coaching rutin.	Proposal program integrasi kurikulum lokal dibuat langsung oleh guru dan disahkan melalui SK kepala.
2	Kepala Madrasah memberikan pelatihan dan stimulasi intelektual untuk mendorong kreativitas guru.	Daftar hadir dan materi pelatihan menunjukkan guru aktif mengikuti workshop dan merancang model pembelajaran baru.
3	Kepala Madrasah menyediakan anggaran dan menghilangkan hambatan administratif bagi guru.	Terdapat bukti kuitansi, laporan penggunaan dana, dan persetujuan anggaran untuk program yang diajukan guru.
4	Kepala Madrasah memberi otoritas penuh kepada guru untuk membentuk tim inisiatif akademik.	Tim Literasi Akademik terbentuk melalui SK, lengkap dengan kegiatan rutin dan produk seperti modul dan jurnal siswa.
5	Kepala Madrasah mendampingi guru dalam implementasi metode pembelajaran inovatif.	Lembar observasi kelas menunjukkan penerapan integrasi nilai pesantren dan metode pembelajaran aktif.
6	Kepala Madrasah mendorong kolaborasi antarguru melalui pendampingan berkala.	Kolaborasi guru tampak dalam penyusunan perangkat ajar bersama dan kegiatan literasi sekolah.
7	Kepala Madrasah memonitor dan memberikan umpan balik mengenai inovasi yang diterapkan.	Nilai akademik siswa meningkat setelah program inovasi diterapkan, terlihat pada data hasil belajar semester.

Berdasarkan tabel, menunjukkan bahwa strategi "Gebrakan" di MTs Al-Amiriyyah benar-benar lahir dari pola pemberdayaan guru yang konsisten dilakukan oleh Kepala Madrasah. Proses mentoring yang dilakukan bukan hanya dalam bentuk arahan, tetapi dalam bentuk facilitasi aktif seperti pelatihan, pelatihan, perencanaan anggaran, dan memberikan wewenang penuh kepada guru untuk merancang dan mengimplementasikan inovasi (Ong et al., 2022). Setiap bentuk bantuan menghasilkan bukti nyata di lapangan, mulai dari munculnya proposal program yang disiapkan oleh guru, pembentukan tim literasi, kehadiran laporan penggunaan dana, hingga pelaksanaan pembelajaran inovatif di kelas. Sebenarnya, hasil akademis siswa menunjukkan peningkatan setelah inovasi diterapkan, mengkonfirmasi bahwa pemberdayaan guru menciptakan rasa kepemilikan yang tinggi dan mendorong kolaborasi produktif. Demikianlah inovasi di MTs Al-Amiriyyah bukan hanya program struktur, tetapi hasil dari budaya kolaboratif yang dibangun melalui kepemimpinan melayani Kepala Madrasah.

Penerapan nyata kepemimpinan khusus (kepemimpinan khusus) dari

Kepala Madrasah dalam mengevaluasi kebijakan transformasi pendidikan dalam lingkungan Madrasah Tsanawiyah. Melalui forum Pertemuan Guru Mata Pelajaran antar-sekolah ini, Kepala Madrasah menempatkan dirinya sebagai fasilitator yang memprioritaskan kebutuhan pengembangan profesionalisme guru demi mencapai visi bersama. Kollaborasi ini adalah langkah strategis untuk menghancurkan batas antar lembaga, tempat guru berbagi praktik yang baik dan menyusun strategi pedagogis untuk meningkatkan secara signifikan hasil belajar siswa. Fokus utama pertemuan ini adalah bagaimana kepemimpinan khusus dapat menciptakan ekosistem pembelajaran inklusif bagi para pendidik, sehingga guru merasa dikecualikan untuk inovasi dalam pengajaran. Transformasi ini diharapkan akan memiliki dampak langsung pada kualitas lulusan superior melalui pengajaran yang lebih relevan, efektif, dan dapat diukur akibat sinergi kolektif antar madrasah.

Perubahan Prinsip Ta'dzim Menjadi Stewardship

Perubahan prinsip-prinsip ta'dzim (hormat dan patuh) di MTs al-Amiriyyah secara nyata diterapkan oleh Kepala Madrasah sebagai bentuk Stewardship (Patrocinio), yang adalah inti Pemimpin Melayani. Meskipun guru menghargai Kepala Madrasah sangat tinggi sebagai pemimpin spiritual dan struktural, kepemimpinan tidak dimanfaatkan sebagai perintah autoritarian. Sebaliknya, Kepala Madrasah memilih peran Khādimul Ma'had (Servant of the Institution), memastikan kesejahteraan dan pengembangan profesional guru (Sudarmanto et al., 2022). Praktek Stewardship Ini dapat dilihat dalam usaha melindungi dan memenuhi kebutuhan guru, yang secara bertahap memicu loyalitas yang didorong oleh kejujuran dan kesediaan guru untuk bekerja sama sepenuhnya dalam mencapai visi akademik madrasah, melebihi permintaan deskripsi pekerjaan formal (Bier et al., 2021).

> *"Kita semua sangat menghormati Kepala Madrasah, tetapi dia tidak pernah menggunakan posisinya untuk memerintah. Sebenarnya, dia sering mengatakan bahwa dia hanya Khādimul Ma'had (Servant of the Institution), di sini keduanya melayani lembaga pendidikan. Saat saya kesulitan mengajar, dia segera membantu saya menemukan solusi dan fasilitas". (WK).*

Dari wawancara menunjukkan bahwa ta'dzim guru kepada Kepala Madrasah tidak mengarah pada hubungan autoritarian, karena Kepala Madrasah sebenarnya menempatkan dirinya sebagai Khādimul Ma'had atau seorang pelayan lembaga. Hal ini menunjukkan kesopanan dan perlindungan membuat guru merasa dihargai dan didukung, terlihat dari kesediaan Kepala Madrasah untuk membantu menemukan solusi dan menyediakan fasilitas ketika guru mengalami kesulitan. Tipe kepemimpinan seperti ini memperkuat hubungan emosional dan profesional antara guru dan pemimpin, sehingga mendorong loyalitas dan semangat dedikasi yang asli dalam melaksanakan tugas pendidikan (Rahmawati et al., 2024).

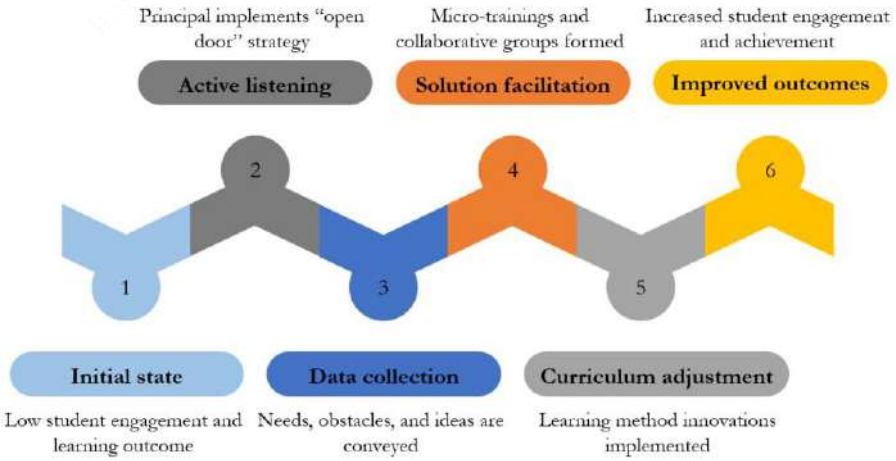
Prestasi akademik buah dari mendengarkan kebutuhan guru dan siswa

Pengembangan akademik yang meningkat di MTs al-Amiriyyah secara faktual adalah buah langsung dari prinsip Berdengar (Pengamatan Aktif) yang diterapkan oleh Kepala Madrasah sebagai bagian dari Pemimpin Melayani. Kepala Madrasah menerapkan strategi "Pintu Terbuka" yang memungkinkan guru dan siswa untuk menyampaikan kebutuhan, hambatan, dan ide secara holistik, termasuk masalah pedagogi di kelas hingga tantangan pribadi. Melalui proses pengamatan empati ini, masalah kurikulum atau metode pengajaran yang dihadapi guru dapat diidentifikasi dengan akurat (Nurhayati et al., 2024; Petkou et al., 2025). Kepala Madrasah kemudian memfasilitasi solusi berdasarkan data nyata, seperti melaksanakan pelatihan mikro spesifik atau membentuk kelompok kerja berkolaborasi antar guru mata pelajaran, yang mengakibatkan penyesuaian kurikulum dan inovasi metode pembelajaran terkait, sehingga secara langsung meningkatkan partisipasi siswa dan pencapaian hasil pembelajaran mereka.
Pelaksanaan Berdengar di MTs

Al-Amiriyyah dapat dilihat dari forum "jendela terbuka", seperti pembentukan tim peningkatan belajar, pelatihan mikro guru, perangkingan perbaikan, dan program "5 Menit Vocabel" yang terbukti dapat meningkatkan hasil belajar siswa. Ini adalah hasil wawancara dengan guru senior MTs Al-Amiriyyah.

> *"Hingga saat ini, kami merasa sangat terbantu oleh kebijakan buka pintu dari Kepala Madrasah. Ketika kami menyampaikan masalah belajar, seperti materi yang sulit dipaha mi oleh siswa atau metode yang tidak efektif, beliau benar-benar mendengarkan dan segera menindaklanjuti solusi yang sesuai dengan kebutuhan kami:. (GS).*

Kesimpulan wawancara menunjukkan bahwa kebijakan buka pintu Kepala Madrasah efektif sebagai ruang komunikasi solusi bagi guru. Guru merasa terdengar, terhargai, dan didukung ketika menghadapi hambatan belajar, baik yang berhubungan dengan materi maupun metode pengajaran. Respons cepat Kepala Madrasah dalam menindaklanjuti masukan dengan solusi relevan menciptakan atmosfer kerja kolaboratif, meningkatkan motivasi guru, dan mendukung perbaikan terus-menerus proses belajar. Kesimpulan ini menegaskan bahwa praktik mendengarkan aktif adalah faktor penting dalam meningkatkan kualitas belajar di madrasah. Untuk lebih detail, lihat gambar berikut.



Gambar 2. Peningkatan Akademik

Gambar ini menunjukkan alur sistematis dari peningkatan akademik di MTs al-Amiriyyah yang dimulai dari kondisi awal dalam bentuk partisipasi siswa yang rendah dan pencapaian belajar. Tahap berikut menunjukkan bagaimana Kepala Madrasah menerapkan prinsip Active Listening melalui strategi "Buka Pintu" yang membuka ruang komunikasi dua arah antara pemimpin, guru, dan siswa. Dari proses pendengaran, berbagai data dikumpulkan terkait kebutuhan, hambatan, dan ide untuk perbaikan belajar (Chaisriya dkk., 2023; Pathak & Kashyap, 2022). Informasi ini kemudian dilanjutkan melalui facilitasi solusi dalam bentuk micro-training dan pembentukan kelompok kerja kolaboratif yang merancang inovasi belajar. Inovasi-inovasi ini tercermin dalam bentuk penyesuaian kurikulum dan metode pengajaran yang lebih efektif. Akhirnya, serangkaian proses ini menghasilkan peningkatan nyata dalam partisipasi siswa dan pencapaian akademik mereka.

KESIMPULAN

Penelitian ini berhasil mengubah madrasah melalui implementasi servant leadership berbasis spiritual dan pondok pesantren Islam yang termanifestasi dalam lima pilar utama, yaitu contoh spiritual, empati Islam, pengembangan inovasi guru, kepemimpinan khādimul ma'had, dan pendengaran aktif, di mana pendekatan ini terbukti efektif dalam menumbuhkan budaya kerja sama, integritas, dan loyalitas guru

yang memiliki implikasi langsung untuk meningkatkan disiplin siswa dan kemampuan akademis. Manfaat dan dampak dari temuan ini berkontribusi pada model kepemimpinan kontekstual untuk lembaga pendidikan Islam dalam menyeimbangkan nilai-nilai moral dengan manajemen profesional, dan menunjukkan bahwa pemukiman hubungan kolegial melalui layanan pemimpin dapat menjadi kunci strategis untuk mengatasi tantangan terhadap sumber daya terbatas dan resistensi perubahan dalam lingkungan madrasah.

Penelitian ini memiliki keterbatasan karena hanya dilakukan pada satu madrasah, yaitu MTs Al-Amiriyyah, sehingga hasil penelitian belum dapat digeneralisasikan pada seluruh lembaga pendidikan Islam dengan kondisi yang berbeda. Selain itu, penelitian ini masih berfokus pada penerapan servant leadership kepala madrasah dan belum mencakup berbagai faktor lain yang juga dapat memengaruhi perkembangan madrasah, seperti budaya organisasi, fasilitas pendidikan, motivasi guru, serta dukungan orang tua terhadap proses pembelajaran.

Saran untuk peneliti selanjutnya untuk melakukan penelitian pada lebih banyak madrasah agar hasil penelitian memiliki cakupan yang lebih luas dan dapat dibandingkan antar lembaga pendidikan Islam. Selain itu, penelitian berikutnya dapat menggunakan pendekatan kuantitatif atau mixed methods serta menambahkan variabel lain, seperti budaya organisasi, motivasi guru, fasilitas pendidikan, dan partisipasi orang tua agar diperoleh hasil penelitian yang lebih komprehensif mengenai faktor-faktor yang memengaruhi perkembangan madrasah.

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Articles

Servant Leadership in Islamic Education: Fostering Teacher Collaboration and Enhancing Student Academic Outcomes

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Keywords: Servant leadership, teacher collaboration, learning outcomes

ABSTRACT

The purpose of this study is to analyze how the implementation of servant leadership by madrasah principals can effectively encourage teacher collaboration while improving student academic learning outcomes. This study employed a qualitative approach, utilizing a single case study. Data were collected through in-depth interviews (with the principal, deputy principal for curriculum, senior teachers, administrative staff, homeroom teachers, and students) with 15 informants, participant observation, and documentation including the annual work plan, minutes of teacher coordination meetings, and a recapitulation of student report card grades. Data analysis was carried out through reduction, presentation, and

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Assalamu'alaikum Wr.Wb.

Salam silaturrohim kami sampaikan, semoga Allah SWT melimpahkan rahmat, taufiq dan hidayahnya kepada kita semua amin.

Yang bertanda tangan di bawah ini, Kepala Madrasah Tsanawiyah (MTs) Al Amiriyyah, menerangkan bahwa:

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Telah benar-benar melaksanakan penelitian di MTs Al Amiriyyah dalam rangka penyusunan Artikel yang berjudul:

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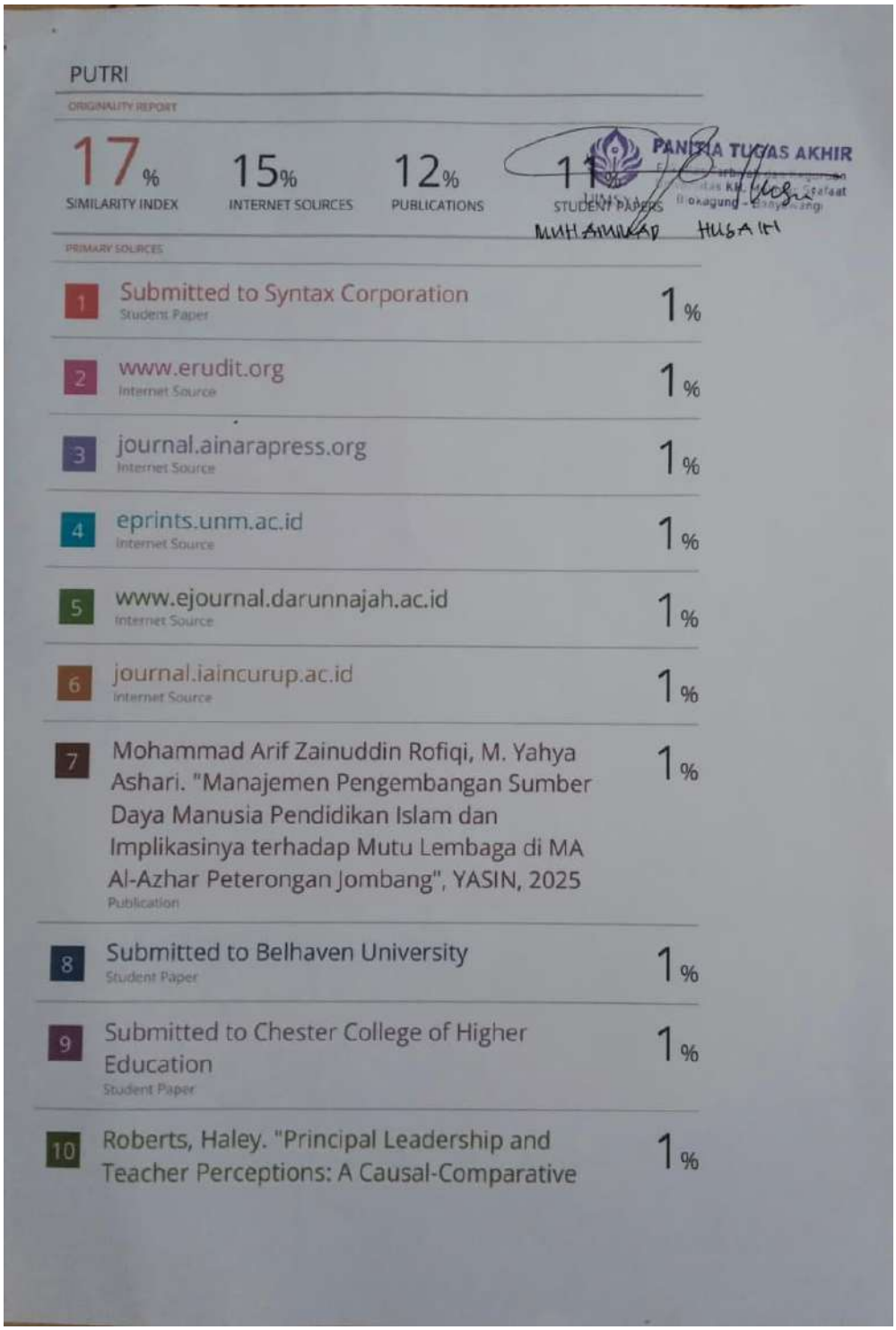

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Putri Nur Indah Elviana lahir di OKU Timur, 17 Oktober 2004. Penulis merupakan mahasiswa Program Studi Pendidikan Agama Islam, Universitas KH Mukhtar Syafaat. Melalui karya ini, penulis mengkaji penerapan servant leadership sebagai pendekatan kepemimpinan yang berfokus pada pelayanan, kolaborasi guru, dan peningkatan hasil akademik siswa. Penulis berharap karya ini dapat memberikan manfaat bagi pengembangan teori dan praktik kepemimpinan di lembaga pendidikan Islam.

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