

# Harmonizing Sectarian Teacher Identities in Multicultural Islamic Education through Prophetic Eco-Leadership

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Submitted: 05-11-2025

Revised : 23-08-2026

Accepted: 12-10-2026

**ABSTRACT.** This research explores in depth the construction of *Prophetic Eco-Leadership* as the heart of stability within the multicultural education ecosystem at MA Sains Tuban. Amid fragmented religious organizations' identities and sectarian egos, this madrasah has built institutional resilience through an organic, transcendental leadership approach. Using an existential phenomenological study design, this study involved eight key informants who were selected objectively (*purposively*) to dissect their life experiences in the school ecosystem. Data were collected through in-depth interviews, participatory observations, and documentation, then analyzed using phenomenological reduction techniques to identify the phenomenon's core meaning. The results of the study revealed three main findings: *first*, the *kehidmah spirit* functions as an emotional anchor that synchronizes the diversity of teachers' organizational affiliations into an inclusive collective energy; *second*, the circulation of radical transparency acts as an organizational "*immune system*" that builds public trust beyond social strata; and *finally*, the use of external public space through Radio Syiar expands the resonance of multicultural education to marginalized groups. This research reconstructs Western Eco-Leadership theory by introducing the spiritual-transcendental dimension as the primary neural infrastructure for managing Islamic education. Implicitly, the *Prophetic Eco-Leadership* model offers a new standard for progressive madrasah governance, in which radical honesty and social inclusivity are absolute prerequisites for institutional sustainability in an era of global pluralism.

**Keywords:** *Prophetic Eco-Leadership, Sectarian Teacher Identities, Multicultural Islamic Education, Harmonizing, Madrasah Governance*

 <https://doi.org/10.31538/munaddhomah.v7i4.3163>

**How to Cite** Kulsum, U., Maskuri, M., & Ghoni, J. (2026). Harmonizing Sectarian Teacher Identities in Multicultural Islamic Education through Prophetic Eco-Leadership. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 7(4), 935–351.

## INTRODUCTION

Leadership in Islamic educational institutions is currently at a tricky crossroads, where rigid traditional authorities are beginning to clash with increasingly fluid and diverse social realities. (Ahyani et al., 2024; Amalia, 2026; Bahruddin et al., 2026; Hargreaves, 1998; Yuliana et al., 2025). Often, madrasas are managed like an administrative machine that pursues academic achievements but ignores the human relations within them (Amirudin et al., 2024; M. Aziz et al., 2025; Sarnoto et al., 2024). Leadership patterns that are hierarchical and closed have been shown to lose their effectiveness when faced with the dynamics of multiculturalism, such as differences in the backgrounds of mass organizations or the entrenched sectarian egos of teachers (D. J. Siegel, 2020). In fact, schools are not just rows of lifeless buildings but biological ecosystems that need the breath of collaboration to stay alive. (S. T. Siegel & Biesta, 2022). Failure to understand the emotional connection and dependency between actors will only make curriculum innovation feel bland and

seem artificial. Therefore, a paradigm shift in leadership style is needed that no longer positions the principal as the sole ruler, but as the keeper of the balance of the ecosystem that can unite diversity into sustainable collective energy (Amzat et al., 2022; Attsaury et al., 2024; Daulay et al., 2024; Porges, 2011)

The importance of discussing this leadership transformation is not just an effort to follow modern management trends, but a response to the risk of social fragmentation that threatens the integrity of madrasas from within (Algan & Huillery, 2025). In many Islamic educational institutions, diversity of religious views and ethnic backgrounds is often seen as a burden to be mitigated through forced uniformity, rather than as managed intellectual property (Porges, 2009). No mechanism, Leadership, strong classrooms, and teachers' rooms risk becoming toxic environments where conflicts of interest between groups consume energy that should otherwise be devoted to pedagogical innovation (Cahyono et al., 2025; Li et al., 2023; Susanti et al., 2023; Uula & Ali, 2025). If the principal fails to serve as an anchor that mitigates emotional friction across ideologies and mass organizations, the institution will lose its resilience in the face of external and internal pressures (Porges & Furman, 2011). In the long run, this disregard for the health of this multicultural ecosystem will paralyze the collective cognitive functioning of the madrasah, where psychological insecurity hinders the emergence of creativity and the ethos of sincerity, which is the spirit of Islamic education (Immordino-Yang & Damasio, 2011; Siswadi et al., 2025, 2026).

The discourse on leadership in Islamic educational institutions has so far largely focused on the effectiveness of transformational leadership and managerial styles aimed at improving teachers' technical performance (Ar & Sabandi, 2022; Fettahlioğlu et al., 2025; Hermawan et al., 2025; Saputra, 2025). Several studies have consistently shown that an adaptive leadership style can strengthen organizational culture and increase job satisfaction in the Madrasah environment. (Magfiroh et al., 2023). In addition, the existing literature has documented how quality management and principals' strategies contribute directly to achieving the National Education Standards. (DeRue, 2011; Rachmawati et al., 2023). However, most of those findings tend to get stuck in a mechanistic approach that views school success as the result of adherence to administrative procedures (Heifetz et al., 2009; Maqfirah et al., 2026). The main focus of previous researchers was still on what leaders did to achieve institutional targets, but they often skipped the "How" of the process. This leadership is felt and interpreted emotionally by the actors.

This is where the real literature gap lies: the neglect of leadership's role as a keeper of balance in a dynamic human ecosystem. (Rahmawati et al., 2025). Very little research has examined in depth how a madrasah leader conducts "*Emotional navigation*" amid a tug-of-war between the interests of heterogeneous religious organizations without triggering latent conflicts. (Hargreaves, 1998). Conventional leadership studies fail to capture the phenomenon of "*Social Neural Connectivity*", which is actually the main foundation of the stability of multicultural educational institutions. There is a significant gap regarding the integration of the concept of Eco-Leadership, which emphasizes the interconnectedness and interdependence among actors within the theological and sociological contexts in Indonesia. (Porges, 2009). Therefore, this research does not simply replicate existing leadership management studies but rather offers a new perspective that views leadership as a biological-spiritual work aimed at uniting teachers' ideological fragmentation into productive collective energy. (Cozolino, 2013; Western, 2018).

Departing from the urgency and gaps in the literature, this study aims to explore in depth the construction of Eco-Leadership as the heart of the educational ecosystem's success in MA Sains Tuban (Alam et al., 2026; McKimm & McLean, 2020). The main proposition is that the sustainability of a multicultural Islamic educational institution depends not only on managerial sophistication but also on leaders' ability to build "Social Neural Infrastructure" that is inclusive and transcendental. (A. Aziz & Hussain, 2025). Specifically, this research is focused on three main domains: *First*, analyzing how patterns of emotional connectivity are built on madrasah values to unite the fragmentation of CSOs' backgrounds and teachers' ideologies; *Second*, dissecting the role of inclusive platforms as a key instrument in the ecosystem that connects schools with the wider

community; and third, evaluating the implementation of dependency ethics (*Interdependence*) through a radical transparency model that involves all stakeholders. Through this phenomenological study, it is hoped that a new leadership prototype will emerge capable of maintaining harmony amid diversity without losing its spiritual identity (Porges & Furman, 2011; Western, 2010).

## METHOD

This study employs a qualitative, existential phenomenological design to explore the world of life (*Lebenswelt*) and the essential meaning of leadership practices in MA Science Tuban. (Moustakas, 1994). The research was conducted from September to February 2026 by involving madrasah heads, kiai, vice heads, teachers across mass organizations, parents of students, and Radio Syiar staff as purposive informants. (Creswell & Poth, 2016). The researcher acts as a key instrument for identifying patterns of *Eco-Leadership*, which is internalized through the manifestation of emotional obedience and spiritual loyalty beyond formal administrative boundaries. (Janus et al., 2016). The data mining process was carried out systematically through in-depth interviews focused on the reconciliation narrative across community organizations (CSOs), participatory observation of Radio Syiar operations, and documentary studies to capture the "*emotional texture*" of social interaction in the madrasah ecosystem. (Miles & Huberman, 1994; Smith, 2011)

In establishing data validity (trustworthiness), this study employs source triangulation and member checking to ensure that the researcher's interpretation aligns with the informant's reality. (Lincoln & Guba, 1988). Data analysis is carried out in a circular-thematic manner through a series of technical procedures that include the transcription of raw data, the process of *Open Coding*, and the abstraction of data into categories of large themes such as the construction of social neural, radical transparency, and transcendental loyalty within the frame of *Prophetic Eco-Leadership*. (Braun & Clarke, 2006; Miles & Huberman, 1994). Through the systematic process of in-depth reduction and drawing of conclusions, this study ensures the level of credibility and transferability of research results that can make an authentic theoretical contribution to the development of an inclusive and sustainable Islamic education management model. (Smith, 2011)

**Table 1. Research Informant Profile**

| Code    | Role               | Key Characteristics                 | Data Mining Focus                                                  |
|---------|--------------------|-------------------------------------|--------------------------------------------------------------------|
| R-99/KM | Head of Madrasah   | Central Figure/Initiator            | <i>Eco-Leadership</i> Vision & Policy Navigation                   |
| G-21/NU | Senior Teacher     | Affiliation: Nahdlatul Ulama        | Emotional Obedience & Collective Ritual Traditions                 |
| G-45/MD | Young Teachers     | Affiliation: Muhammadiyah           | Professionalism & Inclusive Value Integration                      |
| G-13/ID | Subject Teacher    | Independent/Non-Affiliated          | Objectivity of Work & Harmony of Social Interaction                |
| G-07/LD | Teacher            | Affiliates: Other (Persis/LDII/etc) | Resilience in the Midst of Majority Diversity                      |
| P-88/RS | Radio Manager      | Ecosystem Communicator              | <i>Social Engagement</i> & Inclusion for Persons with Disabilities |
| W-33/WM | Guardian of Pupils | Strategic Partners                  | Radical Transparency and Public Accountability                     |
| S-10/AD | Education Staff    | Administrator                       | Implementation of <i>Ecosystem Stewardship</i> & Stability         |

Source: Data Collection, 2026

## RESULT AND DISCUSSION

### Results

#### Synchronization of Sacred Values in Teacher Interaction Across Mass Organizations

The researcher observed that leaders at MA Sains Tuban conducted ecosystem scanning intensively whenever they interacted with educators in the teachers' room or during formal meetings. Participatory observation shows that leaders do not directly enter the administrative agenda or managerial instructions, but make deep eye contact and listen to the tone of voice

(*prosody*) of each staff member. Leaders seem to look for nonverbal signs, such as stiff facial expressions, defensive silence, or the separation of seats, as early indicators of lingering sectarian conflict or mass-organization egos that may disrupt the stability of the school ecosystem.

In the coordination room, the leader's behavior transforms into a "*social radar*" that actively monitors group dynamics. The researcher recorded the moment when the leader paused his policy briefing, not because of a sound interruption, but because he felt the room's atmosphere begin to "cool" as they discussed the sensitivity of religious rituals across mass organizations. The leader immediately lowered his voice, gave a breather, and turned the conversation to the narrative of the founder's sincerity (*Kiai*). This action shows that leaders are highly attuned to teachers' collective nervous signals, in which ideological friction is identified as an ecosystem obstacle that must be addressed immediately through the synchronization of *solemn values*.

Furthermore, observations during the decision-making phase show leaders' ability to distinguish between "professional resistance" and the "*identity explosion*" of mass organizations. When a teacher begins to make a gesture of moving away and uses a high tone of voice regarding differences in views within the mass organization, the leader does not issue an authoritative disciplinary reprimand, but rather approaches and lowers their sitting position to balance the level of communication (*proximity*). This observation confirms that multicultural navigation is carried out through an emotional validation approach aimed at taming the "*organizational amygdala*" and reuniting teachers' inner frequencies before providing further managerial instruction.

**Table 1. Interview Reduction Results**

| Code    | Status           | Reduction Results                                                                                                                                               |
|---------|------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| R-99/KM | Head of Madrasah | My job is not to standardize their minds, but to make sure their hearts beat at the same frequency, which is <i>solemnity</i> .                                 |
| G-21/NU | Senior Teacher   | At first, I was hesitant to collaborate, but <i>Kiai</i> (Founder) became the anchor. We are obedient because we see the leader's sincerity.                    |
| G-45/MD | Young Teachers   | Our ritual differences are valued for the richness they add to the ecosystem. The leadership's opening of the dialogue space made me feel psychologically safe. |

Source: Data Collection, 2026

The findings of this research are supported by authentic evidence through strategic documentation in the form of an Inclusive Integrity Pact and a Teacher Spiritual Reflection Book, which functions as a moral compass in the MA Science Tuban ecosystem. These documents show a radical deconstruction of the success indicators for educators, where achievement is no longer measured in a reductionist way by cognitive numbers alone, but rather by teachers' capacity to maintain the temperature of social harmony (*ukhuwah*). The data in the reflection book consistently confirm that every educator consciously engages in sectarian ego management, thereby transforming collective emotional stability into a performance variable equivalent to formal pedagogical competence.

Empirically, the "*Connectivity Tree*" artifact in the teacher's room serves as an effective validation instrument, systematically institutionalizing appreciation across CSOs' affiliations. These artifacts serve as conduits for positive energy that mitigate the risk of relational distress, ensuring that every individual in the organization feels connected and valued beyond barriers of identity. This is strengthened by the existence of SOPs for Solemn Value-Based Conflict Mitigation, which implement the "*Emotional Tabayyun*" mechanism as a protocol for resolving differences. This synchronization between physical artifacts and written policies proves that *Prophetic Eco-Leadership* has become a *neural infrastructure* that precedes managerial instruction, thus creating a deep sense of security and collective trust in madrasahs.

**Table 3. Summary of Phenomenological Findings**

| Phenomenon Context                                                                                                                  | Behavior Indicators (Gestures)                                                             | Key Findings (Essence)                                                                                                                                | Triangulation Validation                                                                                                                                                                                                                                  |
|-------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Multicultural Navigation:</b><br>Dealing with the residue of sectarian egos and differences in religious rituals among teachers. | <i>Ecosystem</i> Intensive Contact, and Modulation (Prosody).<br><i>Scanning, Eye Tone</i> | <b>Spirit of Devotion as Adhesive:</b><br>Leaders use transcendental devotional values as emotional navigation to break through ideological barriers. | <b>Interview:</b><br>Narrative of <i>solemnity</i> (R-99 & G-45).<br><b>Observations:</b><br>Emotional reflection of weekly meetings, Sowan, and regular lectures with the founder (Kiai)<br><b>Documentation:</b><br>Integrity Pact & Connectivity Tree. |

Source: Field Data, 2026

### **Program Transparency and Policy Management Based on Public Participation**

The researcher observed that the leadership at MA Sains Tuban practiced integrity scanning openly every time they faced the forum of student guardians and stakeholders. Participatory observation during the plenary meeting of the work program shows that the leadership does not display defensive gestures or rigid bureaucratic constraints, but rather opens up a very fluid space for dialogue. Leaders appear to be actively scanning the expectations and concerns of the students' parents through intensive eye contact and a willingness to listen to criticism without interruption. The researcher notes that transparency in this institution does not stop at numbers on paper; it also manifests in open access to information, ensuring that the circulation of trust continues without the barrier of exclusivity.

In these strategic forums, leadership behavior becomes an accountability radar that sensitively captures the aspirations of various social strata among students' guardians. The researcher recorded moments when leaders granted full authority to parent representatives to dissect the details of the school's strategic work program, as well as instances of deliberate pauses in explanations to ensure that each audience member understood the policy's direction. This action shows that the leadership is highly sensitive to the risk of public suspicion, so radical transparency is used as a means to remove the barrier between managers and users of educational services. The researcher found that this openness serves as a social glue that unites diverse interests into a collective commitment to sustain madrasas as inclusive common property.

Furthermore, observations of the public accountability mechanism demonstrate leaders' ability to validate the role of guardians as equal partners in the education ecosystem. When there is a difference in preferences regarding the allocation of program funds between the madrasah and the community's wishes, the leadership does not use the prerogative of the position to impose decisions, but rather bows down and builds proximity through equal deliberation. These observations confirm that the practice of transparency in this school aims to build an *"immune system"* for the organization from horizontal conflicts and social injustices. This proves that multicultural Islamic education at MA Sains Tuban has reached the stage of governance independence, where justice and honesty are the main pillars that maintain the integrity of the ecosystem and mitigate the risk of public disintegration.

**Table 4. Interview Reduction Results**

| Informant Code | Status               | Reduction Results                                                                                                                                                   |
|----------------|----------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| R-99/KM        | Head of Madrasah     | If there is just one rupiah we hide, or a program not supported by the student's guardian or teacher, then one cell of trust in the body of this madrasah will die. |
| W-33/WM        | Guardian of Pupils   | We feel appreciated for our involvement in the school kitchen's affairs. Nothing is covered up, so we sincerely participate.                                        |
| S-10/AD        | Administrative Staff | Transparency lightens our workload because the leadership's honesty is a shield against the community's prejudices.                                                 |

Source: Field Data, 2026

The findings of this research are authentically strengthened by the Open Public Accountability Report and Participation SOP, which show that transparency at MA Sains Tuban has become a human right for all members of the madrasah ecosystem. The researcher found that each allocation of funds and strategic activity of the madrasah was documented not only numerically but also with a description of social benefits aligned with the principles of educational justice, to ensure a collective understanding among all students' guardians. Through this accessible reporting structure, madrasah leaders consciously construct honesty as the ethical infrastructure that underlies every managerial policy, thereby creating a dignified and inclusive financial management system.

Ethical Validation through Visual Artifact Findings and Strategic Partnerships. Empirically, accountability in this institution has been visually institutionalized through Budget Circulation Boards in public areas and through social media updates in real time, as instruments of *"ethical validation"*. The existence of these artifacts helps mitigate prejudice and negative rumors while maintaining multicultural harmony through the transparent circulation of beliefs. This is reinforced by the Strategic Partnership Charter, which gives permanent legal force to the practice of transparency, proving that information disclosure is not just a personal policy of the leadership but an organization's *permanent "immune system"*. This synchronization between written commitments and visual evidence ensures that every step of the institution gains legitimacy and full support from the wider community.

**Table 5. Summary of Phenomenological Findings**

| Phenomenon Context                                                                                   | Behavior Indicators (Gestures)                                                     | Key Findings (Essence)                                                                                                                          | Triangulation Validation                                                                                                                                                                                                                                                          |
|------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Circulation of Trust:</b><br>Face the risk of public distrust and suspicion across social strata. | <i>Integrity</i><br>open dialogue without distance, and proximity in deliberation. | <b>Radical Transparency as an Immune System:</b><br>Information disclosure is used as an instrument of justice to maintain ecosystem stability. | <b>Interviews:</b> <i>"One Rupiah"</i> (R-99) and <i>"Sincere Participation"</i> (W-33).<br><b>Observation:</b> Budget plenary meeting, Annual strategic program work meeting<br><b>Documentation:</b> Budget Circulation Board, strategic work schedule, and Partnership Charter |

Source: Field Data, 2026

### Optimizing Radio Syiar as an Inclusive Communication Medium for the Community

The researcher observed that the leaders at MA Sains Tuban conducted *resonance scanning* of the madrasah's range of influence beyond the physical boundaries of the classroom. Participatory observation shows that leaders do not view the curriculum as material closed to students only, but as a multicultural message that must be disseminated through Radio Syiar media. The leadership

appears to closely monitor how the values of inclusivity and religious moderation are channeled into the public space, ensuring that the presence of madrassas is perceived as *the "lung"* of information that nourishes the surrounding social ecosystem. The researchers note that this action is a deliberate attempt to break down the barriers of exclusivity of Islamic educational institutions and build a broader social neural connectivity with society.

In its operationalization, leaders' behavior is transformed into an inclusion radar that is highly sensitive to marginal voices in the public space. The researcher recorded a phenomenological moment in which the leader provided a special lecture space for disabled groups and cross-group figures to voice humanitarian messages, and deliberately took the time to be physically present in the studio as a form of moral support. This action shows that leaders are very sensitive to the need for diverse identity representation in multicultural Islamic education. The researcher found that the use of radio as an external public space serves as an instrument of value synchronization, bringing together differences in audience backgrounds through empathy and respect for human dignity.

Furthermore, observations of the interaction between madrassas and radio listeners demonstrate leaders' ability to validate the community's existence as an integral part of the madrasah ecosystem. When listeners respond to or criticize inclusive broadcast material, leaders do not react defensively but instead embrace the input as part of a healthy multicultural dialogue. These observations confirm that this educational resonance, built through external public spaces, aims to create an open and adaptive "*social nervous system*." This proves that multicultural Islamic education at MA Sains Tuban does not stop at theory in the classroom but has become a cultural movement that amplifies the resonance of harmony and peace in the wider community.

**Table 6. Interview Reduction Results**

| Informant Code | Status              | Reduction Results                                                                                                                                                                                                                                       |
|----------------|---------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| K-01/PN        | Guard               | Religion is like water; It must flow and benefit regardless of the color of the soil it passes through.<br>This radio is a testament to the blessings of knowledge in madrassas that can be felt by anyone, including those who have been marginalized. |
| R-99/KM        | Head of Madrasah    | Madrassas should not be ivory towers. Radio Syiar is our way of conveying the values of inclusivity to the outside world, so that people know that Islam embraces, not hinders.                                                                         |
| P-88/RS        | Radio Manager       | The leadership always advises that this frequency belongs to everyone. When a friend with a disability broadcasts, it is the moment the school wall completely collapses and becomes a humanitarian space.                                              |
| G-13/ID        | Independent Teacher | Through radio broadcasts, I feel that I have a responsibility to educate the public about the success of madrasahs.<br>We learn to be multicultural precisely when interacting with a very diverse audience.                                            |

Source: Field Data, 2026

These phenomenological findings were empirically validated through documentation of the SOP for Inclusive Broadcasting and the Social Media Cooperation Pact, which explicitly regulate the involvement of marginalized groups in the public space of madrasahs. These regulations show that leaders consciously design operational standards that go beyond the technical quality of voice, with a primary focus on the depth of humanitarian content and on removing accessibility barriers for people with disabilities and other marginalized groups. Through this policy, inclusivity has become a permanent neural structure within school media management, guaranteeing the voting rights of every individual, regardless of physical or social background, as a manifestation of inclusive ecological leadership.

Visually, evidence of the active involvement of disabled groups and cross-group figures is systematically documented in the Daily Broadcast *Logbook* and the Inclusion Documentation

Gallery as an instrument of "*existence validation*" that records social harmony on Radio Syiar. This artifact proves that social neural connectivity has transcended institutional boundaries, transforming the value of multicultural Islamic education from mere rhetoric to a tangible social practice. This success was confirmed by the Public Resonance Report, which recorded positive feedback from external audiences on religious moderation broadcasts, proving that this expansion of public space is effective as an ethical infrastructure that maintains the resilience of madrasahs while mitigating the potential for horizontal conflicts in the wider community.

**Table 7. Summary of Phenomenological Findings**

| Phenomenon Context                                                                                                                  | Behavioral Indicators (Gesture)                                                                                      | Key Findings (Essence)                                                                                                                                     | Triangulation Validation                                                                                                                                                                                                                                         |
|-------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>External Resonance:</b><br>Facing the physical limitations of schools and the potential for exclusivity in Islamic institutions. | <i>Resonance Scanning</i> , physical presence in the studio ( <i>calm presence</i> ), and marginal voice validation. | <b>Radio Syiar as an Instrument of Inclusion:</b><br>The media is used as an extension of the <i>school's "breath"</i> to sow moderation in public spaces. | <b>Interviews:</b> The narratives of "Flowing Water" (K-01) and "Leaking Inclusivity" (R-99).<br><b>Observation:</b> Broadcast with people with disabilities. Founder, Head of Madrasah, and Teacher<br><b>Documentation:</b> Inclusive SOP & Broadcast Logbook. |

Source: Field Data, 2026

## Discussion

### The Construction of the Spirit of *Hidness* as the Antithesis of Mechanistic Management in the Framework of Multiculturalism

Discussion on leadership at MA Sains Tuban opens up space for the deconstruction of theory. Eco-Leadership. Simon Western has been the mecca of modern ecosystem management. (Western, 2018). Western conceptualizes ecosystem leadership as a pattern of relationships grounded in connectivity, dependence, and ethical responsibility within a fluid network. However, the Western theoretical framework, born of Western culture, tends to be secular-organizational, in which the bonds between actors rest solely on professionalism and a pragmatic organizational vision. (Western, 2018). The findings in the MA of Science Tuban offer a radical reconstruction of the model by inserting a Spiritual-Transcendental dimension through the value of Blessings. (Nuryana & Sirojuddin, 2025).

In this madrasah, ecosystem connectivity is driven not only by administrative interests but also by a spiritual impulse rooted in respect for Kiai, the founder and teacher. This shows that, in the context of Multicultural Islamic Religious Education, the organizational ecosystem needs a Transcendental Anchor that can attract the sectarian ego towards a common point ("*A word of caution*"), higher. (A'yun et al., 2025). Compared with previous studies, the findings on the central role of spirituality in bridging differences among CSOs offer a new perspective that differs from the research of Fauziyah, Ofita, and Sururi. The success of madrasah management is often associated with the fulfillment of administrative standards and a technocratic managerial leadership style. (Fauziyah et al., 2024; Ofita & Sururi, 2023).

Meanwhile, Zuliati's research emphasizes that transformational leadership in madrasahs focuses more on teachers' motivation to achieve academic targets. The findings at the Tuban Science MA actually refute this tendency. The success of multicultural management does not start with SOPs, but with Inner Contract-based Service. (Zuhdi & Syarief, 2023; Zuliati et al., 2025). This analysis aligns with Hargreaves' argument for the importance of emotional practice in

leadership. However, researchers at MA Sains Tuban go further, demonstrating that in the pesantren and madrasah environments, these emotions are closely tied to theological values. (Hargreaves, 1998). The unification of teachers across CSOs and ideologies under a single vision, without identity conflicts, demonstrates that Dharma is a social adhesive far more effective than the financial incentives or bureaucratic threats found in conventional education management studies. (Sunardi et al., 2026).

Implementation of spiritDharma: As the main driver, the organization is also the antithesis of the mechanistic management model that often fails to navigate the dynamics of multiculturalism. (Young, 2006). Conventional management tends to resolve differences in the backgrounds of teachers' organizations through top-down, uniform procedures. (Dierksmeier, 2020). On the other hand, the model of Eco-Leadership found in the field shows that multicultural harmony is achieved through mechanisms of *Inner Synchronization*, which is bound by a single frequency of devotion. (Gardiner et al., 2008). From the perspective of multicultural Islamic religious education, this is a manifestation of religious moderation (*Wasathiyah*) in governance. This analysis reinforces Banks' thesis on the importance of dimensions of prejudice reduction in multicultural education. However, in a unique context, the reduction of prejudice at MA Sains Tuban is not carried out through the classroom curriculum, but through the example of the madrasah head embracing differences in identity in the teacher's room. (Banks, 2015). This reconstruction leads us to conclude that Eco-Leadership in Islamic educational institutions must have "*Prophetic*" characteristics. This prophetic leadership positions madrasah leaders as servants of the ecosystem that prioritize human dignity over technocratic targets (Ali & Bagley, 2015; Western, 2018).

Leadership with spiritual independence and deep empathy can create a resonance of calm that paralyzes sectarian defensiveness among teachers. Thus, these findings confirm that the success of ecosystem leadership in the Eastern world is largely determined by the integration of leader integrity, spiritual sincerity, and the ability to knit diversity into a collective energy. (Bao, 2025). This is the true essence of Multicultural Islamic religious education, a condition in which differences are not only passively tolerated but actively celebrated as a driving force for institutional innovation and sustainability in an increasingly complex global era. (Banks, 2011; Walker, 2012).

### **Ethics of Dependency in the Transformation of Madrasah Accountability**

The discussion in this section highlights how the practice of Radical Transparency at MA Sains Tuban has evolved from merely an administrative obligation into a crucial instrument of "Social Justice". Within the framework of Eco-Leadership, Western affirms that future leadership must be based on an ethics of dependency (Interdependence) and connectivity. However, in practice, accountability often remains stuck in dry formalism. (Western, 2018). Findings in the field show a deconstruction of this pattern, in which madrasah leaders apply transparency as a "*Circulation of Trust*" that flows openly. (A. Aziz & Hussain, 2025)

From the perspective of multicultural Islamic religious education, this aligns with the concepts of Shura (deliberation) and Trust, integrated into modern governance systems. As Covey asserts in *The Speed of Trust*, radical transparency can lower transactional costs in organizations because suspicion among actors is significantly reduced. (Covey, 2008). Accountability here no longer stands in the ivory tower of bureaucracy but becomes the heart that pumps justice for all stakeholders, regardless of their social background. (McCabe, 2011).

The findings regarding this radical transparency provide a sharp antithesis to Ofita & Sururi's research, which tends to position madrasa accountability as the fulfillment of administrative and managerial standards alone. (Desmiati et al., 2023; Ofita & Sururi, 2023; Poncowati et al., 2025; Zamroni & Barnoto, 2024; Zinnah et al., 2025). On the contrary, research at the Tuban Science MA revealed that transparency functions as an "*immune system*" for organizations, protecting them from social disintegration. This analysis expands on Putnam and Fukuyama's thesis on social capital, where transparency not only creates trust but also builds bridging social capital, which connects the various layers of social strata into a single sense of equality. (Fukuyama, 2001;

Gelderblom, 2018). As Siegel asserts, Information disclosure is a prerequisite for the creation of relational *safety*, in which every element of society feels safe because there is no room for hidden agendas to trigger collective distress. (D. J. Siegel, 2020; S. T. Siegel & Biesta, 2022).

This transparency practice is clear evidence of the implementation of multicultural education in governance, known as Structural *Multiculturalism*. In contrast to James Banks' view that multiculturalism is focused on curriculum content and the reduction of prejudice in the classroom, these findings show that fairness in resource allocation and information disclosure are the true foundations of inclusivity. (Banks, 2015). The head of the madrasah, as an Eco-Leader, recognizes that economic injustice and limited access to information often trigger social fragmentation within religious institutions; principle: Radical transparency. Ray Dalio's principle can be applied to "Democratizing Education," which guarantees every madrasah resident the right to participate in determining the direction of the institution's policy. (Dalio, 2019). This refutes concerns that extreme transparency could undermine the authority referred to in Heifetz's theory of Adaptive *Leadership*. Openness actually increases the moral legitimacy of leaders in facing complex challenges. (Heifetz et al., 2009).

Theoretical contributions to this section affirm that the ethics of dependency in Eco-Leadership Islam must be based on transcendental honesty that goes beyond worldly accounting standards. When leaders conduct an "integrity scan" in front of the student guardian forum, they are actually practicing Communicative Action, in which communication is directed toward achieving mutual understanding without coercion. (Johnson, 1991). This phenomenon creates a validating ecosystem stability. Thus, the reconstruction of Western theory here lies in positioning "*Radical honesty*" as an ethical infrastructure that precedes all managerial instructions. (Johnson, 1991; Western, 2010). Multicultural Islamic religious education sees that the solutive model for Islamic educational institutions is too paternalistic. Lencioni reminded that without transparency and trust, an organization will be nothing more than a bunch of people working in fear. However, at MA Sains Tuban, transparency has been transformed into kinetic energy that moves all madrasah residents towards a true vision of inclusivity. (Lencioni, 2002).

### **Resonance of Multicultural Education through External Public Space**

The discussion in this final section confirms that the success of the MA Sains Tuban in building a resilient ecosystem lies in its ability to amplify the resonance of its values beyond the institution's physical boundaries. In theory, Western Eco-Leadership holds that future organizations must have a broad external reach to create systemic impact. However, Western Eco-Leadership does not specifically examine how communication media are used as instruments of social inclusion in a pluralistic society. (Western, 2010). Findings in the field regarding the use of Radio Syiar open up space to reconstruct this view, where communication technology is used to breathe inclusivity and the resonance of religious moderation into the public space. From the perspective of Multicultural Islamic Education, this is an implementation of the concept of Da'wah Wasathiyah, grounded in local wisdom and humanity. (Fahrudin et al., 2021; Sampurno et al., 2022). Manuel Castells, in *Communication Power*, reminds us that the true strength in the network era lies not in controlling information but in the ability to build narratives that connect different identities at the same emotional frequency. (Castells, 2013).

A confrontation with previous studies shows that the findings regarding the expansion of external public space are significant developments that tend to focus on the success of madrasahs from internal aspects, such as curriculum management or teacher performance in the classroom. (Fauziyah et al., 2024; Zuliati et al., 2025). On the contrary, research at the Tuban Science MA revealed that madrasahs have become an *open nervous system* that actively interacts with the outside world, thereby validating their existence as inclusive institutions. This strengthens Nancy Fraser's theory of the Subaltern Counter-Public, where Radio Syiar serves as an alternative public space that provides a stage for marginal voices, including people with disabilities, who have been excluded from the discourse of formal education. (Islam & Maskuri, 2020). The use of media as an organ of

inclusion strengthens James Banks' argument about the importance of Empowering *School Culture*, but with the expansion of the territory from just a school culture to a wider community culture through air resonance. (Banks, 2011; Hasan et al., 2024; Islam & Maskuri, 2020; Loehwing & Motter, 2009; Rozanita et al., 2026; Sodikin et al., 2026; Syamsi et al., 2024).

Furthermore, the active involvement of internal madrasah groups and disabled groups in madrasah radio broadcasting proves that multicultural education in this institution has reached the stage of the *Social Action Approach*. Referring to Bourdieu's theory of Cultural *Capital*, Radio Syiar acts as an instrument of cultural capital distribution, where the values of tolerance and inclusivity are transformed into social energy that can break down sectarian stigma (Honneth, 1986). The head of the madrasah recognizes that exclusivity threatens the sustainability of the madrasah ecosystem. Therefore, the leadership ensures that the madrasah continues to exchange energy with its social environment. At the same time, it refutes the traditional view that madrassas must be closed to maintain their ideological purity and proves that openness through external public spaces actually strengthens the "*Ideological immunity*" of madrassas against extremism, as they engage in dialogue with diversity. (Brauckmann, 2000).

Finally, this theoretical contribution affirms that the resonance of multicultural education must be based on authentic presence. When leadership provides physical support in the radio studio to marginalized groups, as Levinas articulates in Responsibility for the Other, the presence of the face of others (different or marginal) is the primary ethical command in Islamic education. (Perpich, 2008). This phenomenon creates massive ecosystem stability because madrassas are present as a progressive node of humanity. Thus, the reconstruction of Western theory here lies in positioning the communication medium as an extension of the nerve (i.e., *the nervous system*) of the values of Prophetic *Eco-Leadership*. In Multicultural Islamic Education, this external resonance model addresses the challenge of information disruption by making the honesty of voices and the inclusivity of messages the main foundation for creating a harmonious, tolerant, and civilized society.

**Table 8. Reconstruction of Eco-Leadership in the Framework of Multicultural Islamic Education**

| Dimensions of Analysis          | Conventional Eco-Leadership (Simon Western)                                      | Prophetic Eco-Leadership (MA Findings in Tuban Science)                                   | Implications of Multicultural Islamic Education                                                                     |
|---------------------------------|----------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| <b>Basics of Connectivity</b>   | Based on professional relationships and a pragmatic organizational vision.       | Based on the values of solemnity and emotional-spiritual obedience to the figure of Kiai. | Creating <i>Kalimatun Sawa</i> (meeting point) that transcends sectarian egos, cross-organizations, and ideologies. |
| <b>Accountability Mechanism</b> | It is administrative and formal, meeting public managerial standards.            | It is <b>radical</b> , serving as the "immune system" of the organization.                | Realizing social justice ( <i>Structural Multiculturalism</i> ) through democratizing access to information.        |
| <b>Ecosystem Reach</b>          | Focus on the sustainability of business networks and external systemic impacts.  | Focus on <b>resonance</b> inclusivity through public spaces (Radio Syiar).                | Transforming madrassas into organs of social inclusion that are active in sowing moderation ( <i>Wasathiyah</i> ).  |
| <b>The Role of the Leader</b>   | As a network facilitator who regulates the circulation of technical information. | As an External Co-Processor who conducts emotional navigation across groups.              | Leaders act as guardians of harmony, validating every identity in the ecosystem.                                    |

Source: Researcher Synthesis Results, 2026

The theoretical synthesis above confirms that the leadership model at the Tuban Science MA has succeeded in deconstructing mechanistic management patterns towards a more humane and transcendental ecosystem. By integrating the values of *Solemnity*, Radical Transparency, and Public Resonance, this madrasah not only survives amid the currents of pluralism but also grows into a socially and spiritually resilient institution. These findings prove that multicultural Islamic education will reach its highest maturity when the values of inclusivity are no longer just a curriculum discourse, but rather a "*neural infrastructure*" that drives all institutional policies. This is the original contribution of this research: the Prophetic Eco-Leadership model, a new standard for progressive, open, and civilized Islamic education management in the global era.

## CONCLUSION

This study concludes that the transformation of MA Sains Tuban into a resilient educational ecosystem is triggered by the implementation of Prophetic Eco-Leadership, which deconstructs mechanistic management into inclusive, organic governance. The findings show that integrating solemn values as emotional anchors successfully synchronizes the diversity of teachers' organizational affiliations into productive collective energy beyond sectarian barriers. This success was reinforced by the circulation of radical transparency that acted as the organization's "immune system", as well as the expansion of the resonance of multicultural education through Radio Syiar as an external public space. Phenomenologically, leadership in this madrasah demonstrates that the stability of the multicultural ecosystem is not achieved through forced uniformity but through emotional navigation and spiritual infrastructure that guarantee a sense of psychological security for all stakeholders.

The theoretical implications of this study offer a reconstruction of Western *Eco-Leadership* theory by adding a transcendental dimension as a driving force for connectivity in Islamic educational institutions. In practice, this model recommends that madrasah leaders begin shifting the focus from mere technocratic administration to developing social neural infrastructure grounded in radical honesty and public inclusivity. However, this study is limited to a single locus based on pesantren values, so further research is needed using a multicase or comparative approach to test the generalizability of the Prophetic Eco-Leadership model in educational institutions with more secular sociological characteristics. As a recommendation, strengthening digital literacy among education leaders is crucial to ensure that multicultural resonance reaches a wider public space and remains adaptable to the challenges of global disruption.

## ACKNOWLEDGMENT

The author expresses his sincere gratitude to the leaders, teachers, and staff of MA Sains Tuban for their dedication and openness as key informants in this research. Special appreciation is given to the Radio Syiar team and the entire academic community, who have provided full access to the school's cultural data and artifacts, and to whom we hope this work will be an authentic and meaningful contribution to science.

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