



Teacher Collaboration as a Mediator of Transformational Leadership and Madrasah Curriculum Innovation

Salsabila Eka Putri Lestari*, Rahma Nia Agustin, Zain Farhadinata, Awang Kurniawan, Mardiyah
Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

*Corresponding Author: ummi.mardiyah@uinsa.ac.id

DOI : <https://doi.org/10.59106/attahsin.v6i2.478>

Abstract

This study aims to examine how Islamic transformational leadership drives madrasah curriculum innovation through the mediating role of teachers' collaborative work behaviour. Despite growing demands for educational modernization, faith-based institutions frequently encounter structural inertia and pedagogical fragmentation that hinder systemic curricular reform. Adopting a qualitative case study design, this research investigates the contextual and behavioural dynamics within Darul Ulum Islamic Senior High School Bondowoso. Data were gathered using semi-structured interviews with school leaders and educators, non-participant classroom observations, and comprehensive document analysis. The collected data were analysed using Miles, Huberman, and Saldana's interactive model, involving data condensation, data display, and conclusion verification. The findings indicate that the principal operationalizes prophetic virtues—*siddiq*, *amanah*, *tabligh*, and *fathonah*—to establish psychological safety and strong moral stewardship. This value-driven leadership transforms routine curriculum management from administrative compliance into a collective religious obligation. Furthermore, the principal's *shura* effectively aligns individual teacher motivations with a unified vision for 21st-century educational reform. The results demonstrate that teachers' collaborative work behaviour serves as the primary engine translating leadership vision into classroom practice. Anchored in *ukhuwah* and *ta'awun*, educators actively transition from instructional isolation to structured Professional Learning Communities. Future research should utilize quantitative structural equation modelling across multi-site samples to test the statistical generalizability of these mediating behavioural pathways.

Article History

Submitted: 01-05-2026

Reviewed: 15-05-2026

Accepted: 29-06-2026

Published: 14-07-2026

Keywords

Teacher Collaboration;
Transformational
Leadership; Curriculum
Innovation.

How to Cite :

Lestari, S. E. P. ., Agustin, R. N. ., Farhadinata, Z. ., Kurniawan, A. ., & Mardiyah, M. (2026). Teacher Collaboration as a Mediator of Transformational Leadership and Madrasah Curriculum Innovation. *At-Tahsin : Jurnal Manajemen Pendidikan*, 6(2), 219–234. <https://doi.org/10.59106/attahsin.v6i2.478>

Introduction

In the landscape of global education, the quality and adaptability of Islamic educational institutions, specifically madrasahs, play a pivotal role in shaping societal resilience and human capital development (Stone et al., 2024; Sugianto et al., 2025). Society relies heavily on faith-based schools to nurture individuals who possess not only high moral integrity but also advanced cognitive and technological competencies required to navigate twenty-first-century challenges (Owan et al., 2022; Pan, 2020). However, without continuous curriculum innovation, madrasahs risk falling behind secular institutions, thereby alienating youth from both traditional values and modern economic opportunities. Educational leadership serves as the primary catalyst for driving institutional change, establishing an environment where pedagogical innovation can flourish (Brooks & Ezzani, 2022; Torres, 2022). When madrasah leaders successfully integrate Islamic values with modern transformational strategies, it empowers educators to continuously update curricula to match societal needs (Naim et al., 2022). Consequently, researching how leadership mechanisms foster curriculum updating is crucial for public policy, ensuring that religious education remains a relevant, progressive force in national development. Ultimately, understanding these dynamics provides actionable insights for educational stakeholders seeking to build resilient academic ecosystems capable of preparing future generations for complex global demands.

Despite the critical societal expectation for madrasahs to deliver modern, high-quality education, these institutions face significant structural and operational challenges that hinder their capacity for curriculum innovation. Many madrasahs operate within resource-constrained environments characterized by rigid bureaucratic frameworks, traditional pedagogical approaches, and limited access to professional development. This structural rigidity often leads to a persistent disconnect between theoretical religious instruction and the practical competencies required in the modern workforce, such as critical thinking, digital literacy, and collaborative problem-solving (Brouillette-Alarie et al., 2022; Hasanah et al., 2022). Furthermore, societal rapid technological advancement and cultural shifts demand dynamic curricular adjustments, yet institutional inertia frequently prevents timely adaptations. Teachers within these settings often experience isolation and lack formal mechanisms for joint pedagogical planning, causing innovation efforts to remain fragmented and individualistic rather than systemic (Adewale & Moyo, 2025; Donnelly, 2007). This general problem creates a widening performance gap between religious and public schools, generating public scepticism regarding the ability of madrasahs to prepare students for higher education and contemporary career pathways, ultimately threatening the long-term socio-economic mobility of their graduates.

Based on empirical evidence, school leaders often exert top-down administrative compliance rather than inspiring pedagogical creativity, leaving teachers hesitant to experiment with innovative instructional strategies or

interdisciplinary units (Bates, 1987; Kalkan et al., 2020). Additionally, collaborative spaces such as professional learning communities remain largely nominal, functioning primarily as administrative reporting bodies rather than active hubs for co-designing curricula. The evidence shows that individual teachers who attempt to introduce creative teaching methods frequently encounter professional isolation and lack structural support from school administrators. This misalignment between policy ambitions and classroom realities results in low student engagement and inconsistent learning outcomes (Waite, 2020). The absence of a systematic framework linking spiritual-transformational guidance to teacher collaboration exposes a critical operational bottleneck in madrasah management, preventing well-intentioned curriculum reforms from yielding meaningful, sustainable educational improvements across diverse regional contexts.

Existing literature on educational management establishes that transformational leadership enhances school effectiveness and climate (Lahmar, 2020; Roome & Strategy, 2017), while Islamic leadership models successfully integrate faith-based values, ethical stewardship, and community empowerment into governance (Ng et al., 2024; Sukiri et al., 2024). However, conventional frameworks frequently treat leadership as a direct driver of institutional outcomes, neglecting internal operational pathways (Paletta et al., 2025). Furthermore, existing research often evaluates teacher behaviour through isolated individual performance metrics rather than collective synergies (Adewale & Moyo, 2025). Recent investigations highlight that teacher collaboration significantly drives innovative instructional practices and curriculum redesign (White et al., 2014). Nevertheless, studies fail to fully elucidate how faith-inspired leadership directly fosters collaborative teaching environments to enact systematic curricular updates (Ferreira et al., 2020). This leaves a critical theoretical gap regarding teacher collaboration as a key mediating mechanism linking Islamic transformational leadership directly to madrasah curriculum innovation.

This theoretical limitation in existing scholarship creates a significant research gap that severely restricts our understanding of madrasah improvement dynamics. Most prior studies treat curriculum innovation as a static policy outcome rather than an ongoing, collaborative process mediated by teacher interactions. By neglecting the essential mediating role of teachers' collaborative work behaviour, existing literature offers an incomplete explanation of why similar leadership interventions yield vastly different innovation outcomes across different madrasahs. Resolving this limitation is of paramount importance, as top-down administrative mandates consistently fail to produce lasting pedagogical changes without active teacher endorsement and co-creation. Addressing this gap allows researchers and policymakers to identify the precise behavioural pathways that activate teacher agency within faith-based institutions. Bridging leadership concept with collaborative teaching practices provides a robust foundation for designing targeted leadership development programs. Without resolving this critical literature gap, efforts to reform madrasah curricula will

continue to rely on trial-and-error approaches, ultimately hindering the institutional evolution necessary to meet contemporary global educational standards.

This study addresses the primary research problem: how does Islamic Transformational Leadership drive madrasah curriculum innovation, and to what extent does teachers' collaborative work behaviour mediate this relationship? We argue that Islamic Transformational Leadership does not directly transform curricula in a vacuum; rather, its efficacy relies on empowering teachers to engage in continuous, trust-based collaborative work behaviours. When leaders model prophetic ethics and transformational support, they diminish professional isolation, encouraging educators to collectively experiment with, refine, and institutionalize innovative pedagogical practices. This research contributes theoretically by extending transformational leadership theory into faith-based organizational contexts, demonstrating that spiritual values enhance collaborative capacity. Methodologically, it offers a validated structural model mapping the precise direct and indirect pathways governing madrasah curriculum development. Practically, the study provides madrasah principals and educational policymakers with actionable strategies to cultivate collaborative professional learning communities. Ultimately, these findings empower religious educational institutions to achieve sustainable curriculum innovation, ensuring that madrasah graduates are intellectually competitive and ethically grounded in today's globalized society.

Methods

This study adopts a qualitative case study design to gain an in-depth understanding of how Islamic Transformational Leadership influences curriculum innovation through teachers' collaborative work behaviour. A qualitative approach was selected because the research investigates complex behavioural dynamics, leadership values, and interpersonal interactions within a specific institutional context that quantitative metrics cannot fully capture (**Roller & Lavrakas, 2015**). The case study framework allows for a contextualized analysis of real-world phenomena (**Leavy & Patricia, 2017**), enabling the researcher to explore how faith-driven leadership practices are operationalized in daily madrasah management. This research was purposefully conducted at Darul Ulum Islamic Senior High School Bondowoso, that has recently implemented structural curriculum reforms driven by transformational leadership initiatives, making it an ideal empirical setting. The institution's strong emphasis on teacher professional learning communities provides a rich environment for examining collaborative work dynamics, offering valuable contextual insights that represent broader modernization trends within regional faith-based educational systems.

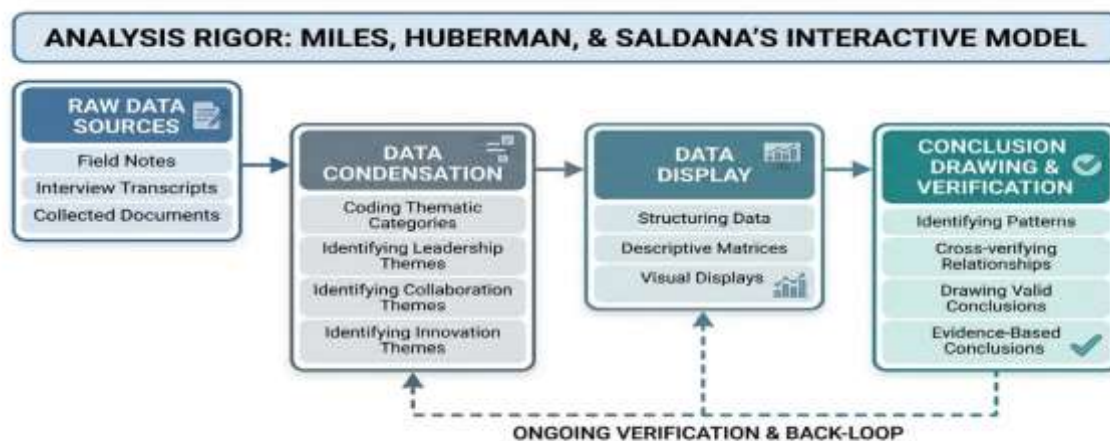
Data collection was executed using a *tri-partite* qualitative approach consisting of semi-structured interviews, non-participant classroom observations, and comprehensive document analysis to ensure empirical depth.

Table 1. The Data Collection Technique

Technique	Data Collected	Category
Semi-Structured Interviews	In-depth accounts from key informants (madrasah principal, curriculum coordinators, and senior teaching staff) on leadership strategies, collaborative planning practices, and curricular adjustments.	Primary Data
Direct / Non-Participant Observations	Real-time observation of joint lesson-planning sessions, teacher workshops, and classroom instructional delivery to capture authentic collaborative behaviour and innovative teaching methods.	Primary Data
Document Analysis	Systematic review of institutional artefacts, including lesson plans, curriculum development blueprints, staff meeting minutes, and leadership evaluation rubrics.	Secondary Data

To maintain analytical rigor, data analysis followed Miles, Huberman, and Saldana's interactive model, comprising data condensation, data display, and conclusion drawing or verification. Raw field notes, interview transcripts, and collected documents were condensed by coding thematic categories related to leadership, collaboration, and innovation. The condensed data were subsequently structured into descriptive matrices and visual displays to identify patterns, cross-verify relationships, and draw valid, evidence-based conclusions.

Figure 1. The Data Analysis Patterns



To guarantee the scientific credibility and trustworthiness of the findings, rigorous data validity procedures were rigorously applied throughout the research process (Cohen et al., 2007; Thompson Burdine et al., 2021). Triangulation served as the primary technique to ensure data accuracy, utilizing source triangulation by cross-referencing insights gained from the principal, coordinators, and teachers, as well as method triangulation by comparing interview responses with observational records and documentary evidence. Furthermore, member checking was systematically conducted with key participants to confirm that the transcribed interviews and thematic

interpretations accurately reflected their perspectives and lived experiences without researcher bias. Ultimately, this qualitative methodology provides a reliable foundation for unpacking how spiritual-transformational leadership cultivates a collaborative culture, driving sustainable curriculum innovation within contemporary madrasah organizational frameworks.

Finding and Discussion

Finding

Operationalizing Islamic Transformational Leadership: Cultivating Spiritual Capital and Shared Vision

In this context, Islamic transformational leadership is defined as the principal's deliberate integration of prophetic virtues into administrative practices to foster spiritual capital and a shared institutional vision. Rather than relying solely on conventional secular leadership models, the principal embodies the core values of *siddiq*, *amanah*, *tabligh*, and *fathonah*. This operational framework shifts school management from a transactional hierarchy to a relational, faith-inspired ecosystem where curriculum reform is perceived as both an academic endeavour and a religious obligation. Through the systematic implementation of *shura* (deliberative consultation), the principal establishes psychological safety, enabling educators to voice pedagogical concerns and embrace instructional innovation. Spiritual capital is actively cultivated by embedding ethical reflection into daily governance, ensuring that strategic goals align with Islamic principles. Consequently, this leadership approach redefines curriculum management, transforming administrative compliance into an intrinsically motivated pursuit of educational excellence that unifies teaching staff around a modernized, values-driven vision for twenty-first-century madrasah education.

The data gathered from in-depth interviews highlights how the principal operationalizes prophetic values to build mutual trust and inspire pedagogical reform among the faculty. During an interview, the principal stated:

"We cannot demand innovation from teachers without first modeling integrity and transparent communication. My role is to embody amanah and siddiq in every administrative decision, ensuring that teachers feel valued, supported, and spiritually aligned with our madrasah's overarching mission."

This statement could be interpreted as evidence that leadership efficacy in a faith-based institution relies heavily on moral credibility rather than formal authority. By framing administrative duties through the lens of *amanah*, the principal dismantles traditional bureaucratic barriers and fosters an environment of open dialogue. Teachers perceive the principal's actions as authentic representations of Islamic ethics, which significantly reduces professional anxiety regarding curriculum changes. This alignment between personal integrity and institutional governance establishes a strong foundation of organizational trust, motivating educators to internalize the school's vision and actively participate in ongoing curricular modernization initiatives.

Further interview demonstrates how the principal utilizes intellectual stimulation (*fathonah*) and consultative decision-making (*shura*) to empower teachers in curriculum redesign. The curriculum coordinator noted:

"The principal never forces top-down curricular mandates upon us. Instead, he invites us to shura sessions where we critically analyze our teaching practices, evaluate contemporary pedagogical trends, and collaboratively decide how to integrate digital literacy without compromising our traditional Islamic values."

This insight is a clear demonstration of how Islamic transformational leadership balances structural guidance with professional autonomy. By institutionalizing *shura*, the leadership encourages critical inquiry and collective problem-solving, effectively transforming teachers from passive implementers into active co-creators of the curriculum. The principal's intellectual competence (*fathonah*) inspires faculty members to continuously upgrade their pedagogical skills, while the consultative process ensures that innovations remain culturally and religiously grounded. This collaborative dynamic validates teachers' professional expertise, cultivating a deep sense of shared ownership over the madrasah's educational trajectory.

Based on the observations conducted during administrative meetings and professional development workshops at the institution provide concrete evidence of these leadership dynamics in action. Researchers observed that weekly staff assemblies consistently begin with collaborative spiritual reflections, setting a shared moral tone before transitioning into academic planning. During curriculum review sessions, the principal actively demonstrates *shura* by sitting among teaching staff, soliciting feedback from junior educators, and encouraging constructive debate regarding new instructional methodologies. Rather than imposing immediate solutions, the principal facilitates discussion, prompting teachers to evaluate how proposed curricular adjustments align with both 21st-century skill requirements and institutional values. The observational data reveals a relaxed, highly engaging environment where teachers freely experiment with digital tools and interdisciplinary lesson plans under the principal's supportive supervision. Researchers interpret these observational findings as structural confirmation that the principal's leadership style successfully operationalizes psychological safety. By physically and procedurally embedding consultative practices into routine school operations, leadership effectively bridges theoretical faith values with practical curriculum innovation.

The evidence from interviews and observations reveals a consistent structural pattern governing leadership and curriculum management within the institution. The data demonstrates a clear, direct alignment between the principal's prophetic leadership behaviours, the establishment of organizational trust, and teachers' willingness to adopt innovative curricular practices. Across all collected accounts, the recurring pattern indicates that administrative transparency (*tabligh*) and moral integrity (*siddiq*) eliminate institutional resistance to change, while consultative governance (*shura*) directly stimulates

professional creativity. Furthermore, the findings illustrate that spiritual motivation acts as an essential catalyst, elevating standard teaching responsibilities into meaningful acts of religious service. Rather than experiencing curriculum reform as an burdensome external mandate, educators at The institution view pedagogical adaptation as a shared moral imperative. This identifiable behavioural pattern confirms that integrating faith-based ethical principles with transformational leadership strategies creates a sustainable organizational culture. Ultimately, this grounded empirical model illustrates how spiritual capital drives continuous instructional improvement across contemporary madrasah settings.

The qualitative data gathered from The institution conclusively demonstrates that Islamic transformational leadership acts as the primary catalyst for madrasah curriculum innovation. By operationalizing the prophetic virtues of *siddiq*, *amanah*, *tabligh*, and *fathonah*, the principal successfully cultivates robust spiritual capital and a shared institutional vision among teaching staff. The empirical evidence confirms that replacing autocratic governance with consultative *shura* practices fosters psychological safety, empowering educators to move beyond traditional, static teaching paradigms toward dynamic, 21st-century instructional methods. Through the synthesis of interview narratives and field observations, this study reveals that teacher engagement in curriculum development is significantly enhanced when leadership practices align with shared religious and professional values. Ultimately, this research clarifies the operational mechanism of faith-inspired leadership, proving that embedding prophetic ethics into educational management transforms routine curriculum administration into a collaborative, intrinsically motivated journey toward academic modernization. These insights offer a clear framework for religious educational leaders seeking sustainable institutional transformation.

Teachers' Collaborative Work Behaviour as the Core Engine for Madrasah Curriculum Innovation

In this section, teachers' collaborative work behaviour is operationally defined as the collective, interactive process where educators actively engage in joint lesson design, peer observation, and shared pedagogical reflection. Driven by the Islamic imperatives of *ukhuwah* or fraternal solidarity and *ta'awun* or mutual cooperation, this collaborative behaviour transforms traditional teacher isolation into a dynamic, team-oriented professional culture. Rather than working as autonomous instructional units, educators systematically share digital resources, co-create interdisciplinary modules, and evaluate student learning outcomes within structured Professional Learning Communities (PLCs). This operational mechanism bridges leadership vision and actual classroom implementation, serving as the primary engine for curriculum innovation. Through continuous peer feedback and mutual encouragement, teachers lower the perceived psychological risks associated with adopting novel instructional methodologies. Consequently, curriculum innovation ceases to be a static

administrative document handed down by authorities; instead, it evolves into an ongoing, living pedagogical practice continuously refined by teachers to meet 21st-century educational demands while preserving core religious values.

The empirical data gathered from teacher interviews illustrates how peer collaboration directly fosters innovative curriculum design across traditional and modern subjects. During an interview, a teacher stated:

"Previously, we designed our syllabi independently, which limited our ability to integrate modern contexts. Through our weekly collaborative sessions, we now partner with IT and science teachers to build integrated modules, such as exploring Islamic ethics alongside environmental technology."

This narrative is a strong evidence that collaborative work behaviour dismantles subject-matter silos and expands pedagogical imagination. The transition from individualistic lesson planning to cross-disciplinary co-design enables educators to contextualize traditional religious content within contemporary scientific and digital frameworks. By leveraging the diverse expertise of their colleagues, teachers gain the technical confidence and creative leverage necessary to innovate their teaching materials. This shared responsibility not only enhances the quality of instructional blueprints but also aligns classroom practices with the multidisciplinary competencies required in modern education systems.

The other data of interview emphasizes how peer observation and constructive feedback loops serve as vital mechanisms for refining innovative classroom practices. Another teacher shared during an interview:

"Having colleagues observe my classes used to be intimidating, but our current peer-coaching model is entirely supportive. We review recorded lesson segments together, analyse student engagement during project-based activities, and immediately refine our teaching strategies for the next unit."

This statement reveals confirmation that trust-based collaborative behaviour creates a safe space for professional experimentation and continuous feedback. By re-framing peer observation as a non-evaluative, supportive tool for mutual growth, leadership successfully eliminates the fear of instructional failure among faculty members. Teachers actively seek constructive input from their peers, allowing them to iterate and adapt complex teaching methods—such as inquiry-based and problem-based learning—more rapidly. This collaborative feedback cycle ensures that curricular innovations are continuously tested, evaluated, and improved in real time.

And the observations conducted during Professional Learning Community meetings and collaborative planning workshops provide visible evidence of these interactive dynamics. Researchers observed teachers seated in interdisciplinary clusters, actively using shared digital drives to co-author lesson plans and align rubrics for 21st-century skill assessment. During a observed work session, educators debated how to balance deep memorization techniques with critical thinking exercises, arriving at a consensus to embed problem-solving scenarios

into traditional text analysis. The atmosphere was characterized by lively dialogue, mutual mentoring between senior and junior staff, and active sharing of digital teaching tools. Researchers interpret these observational findings as empirical proof that collaborative behaviour is deeply institutionalized within the madrasah's daily routines. The observed interactions demonstrate that peer collaboration moves beyond theoretical discussion, manifesting as tangible, real-time co-creation of modern instructional materials that directly enhance classroom teaching efficiency and student engagement.

The data consistently demonstrates that structured collaboration leads directly to increased pedagogical experimentation, elevated digital tool adoption, and enhanced curriculum integration. Across all collected datasets, a distinct sequence emerges: leadership support establishes psychological safety, which activates *ta'awun*-driven peer collaboration, which subsequently accelerates the operationalization of innovative, multidisciplinary curricula. Furthermore, the findings indicate that collective problem-solving mitigates individual professional burnout and builds institutional resilience against complex educational reforms. Teachers no longer view curriculum innovation as an intimidating individual burden, but as a shared, manageable professional journey. This identifiable pattern confirms that teachers' collaborative work behaviour functions as an indispensable mediating engine. Without this active collaborative bridge, leadership vision remains abstract policy, whereas strong peer collaboration successfully translates organizational goals into sustainable, modern classroom practices.

The findings confirm that teachers' collaborative work behaviour acts as the essential mediating mechanism driving madrasah curriculum innovation. By operationalizing the values of *ukhuwah* and *ta'awun* through joint planning, peer observation, and interdisciplinary co-design, educators successfully transform static curricula into dynamic, 21st-century learning experiences. The empirical evidence proves that collaborative professional learning communities provide the necessary support structure for teachers to integrate digital literacy, critical thinking, and religious moderation into their daily instructional practices. Synthesizing interview accounts and field observations reveals that peer collaboration eliminates instructional isolation, fosters psychological safety, and accelerates pedagogical experimentation. Ultimately, this study demonstrates that leadership vision cannot achieve meaningful curriculum reform in isolation; it requires the active, mediated engine of teacher collaboration to operationalize vision into sustainable educational excellence within modern Islamic schooling.

Discussion

The empirical findings of this study demonstrate a strong alignment with and significant expansion of Bass's foundational Transformational Leadership Concept, particularly when operationalized within faith-based educational management contexts (Virgiawan et al., 2021; Yuntina et al., 2025). While conventional transformational leadership emphasizes vision articulation,

intellectual stimulation, and individualized consideration, our findings reveal that Islamic transformational leadership at the institution embeds these dimensions within core prophetic virtues (*siddiq, amanah, tabligh, fathonah*). This specific value orientation transforms leadership from a secular administrative function into a moral stewardship (*amanah*) and spiritual capital generator. In comparison with prior studies by (Hariani, 2023), which view leadership primarily through institutional performance frameworks, our results indicate that spiritual trust acts as the primary antecedent for organizational engagement. Leaders who physically and procedurally model prophetic ethics create high levels of psychological safety, allowing faculty members to align their personal moral obligations with systemic curriculum modernization goals. Consequently, this study extends general leadership theories by proving that spiritual capital serves as an essential, non-material driver of organizational change in religious schools.

Furthermore, our findings regarding the mediating role of teachers' collaborative work behaviour reinforce and nuance existing literature on Professional Learning Communities (PLCs) and teacher agency. Studies by Hargreaves and O'Connor (2018) emphasize that professional collaboration fails when it devolves into top-down "contrived collegiality." In contrast, the collaborative dynamics observed at the institution thrive because peer interactions are anchored in the Islamic principles of *ukhuwah* (fraternal solidarity) and *ta'awun* (mutual cooperation). This cultural alignment transforms joint lesson planning, peer observation, and interdisciplinary co-design into shared ethical responsibilities rather than mandated administrative tasks. Comparing our data with research on curriculum innovation (Rathi et al., 2023) reveals a critical parallel: curriculum reform cannot be realized through static policy mandates alone. However, our study diverges by demonstrating that in madrasah settings, peer-driven synergy is explicitly activated by spiritual leadership. When teachers co-design modern, 21st-century instructional modules integrating religious moderation and digital literacy, their collaborative behaviour functions as the indispensable engine translating abstract leadership vision into concrete classroom practices.

And this study contributes significantly to educational administration literature by proposing an integrative model of value-based leadership and curriculum change in faith-based institutions. Theoretically, this research bridges the conceptual gap between Islamic leadership frameworks and contemporary organizational behaviour theories, demonstrating how faith-inspired leadership directly influences instructional innovation through socio-behavioural mediators. By establishing teachers' collaborative work behaviour as a critical mediating mechanism, this study challenges traditional direct-effect models that oversimplify the relationship between principal leadership styles and educational outcomes. It demonstrates that leadership efficacy is fundamentally indirect, relying on the structural creation of collaborative spaces where peer learning and psychological safety can flourish. Furthermore, this research expands the conceptualization of curriculum innovation from a top-down administrative

deliverable to an ongoing, co-created socio-pedagogical process. Scholars in educational management can utilize this integrated framework to analyse how cultural and spiritual variables interact with professional learning dynamics to drive sustainable reform within diverse non-secular and values-driven schooling environments globally.

Practically, the insights derived from the institution offer actionable strategies for madrasah principals, educational foundations, and policymakers aiming to modernize religious education. School leaders must shift from autocratic administrative styles toward consultative governance (*shura*), institutionalizing regular collaborative workshops where teachers feel safe to experiment with project-based learning and interdisciplinary designs. Ministry officials and educational authorities should redesign professional development programs to focus not merely on technical curriculum rubrics, but on cultivating prophetic leadership competencies and team-based pedagogical coaching. Furthermore, madrasah administrators must provide structural support—such as dedicated scheduling for Professional Learning Communities—to ensure that teacher collaboration becomes a routine organizational habit rather than an extra burden. By explicitly embedding *ta'awun* into daily operations, schools can mitigate teacher isolation, reduce burnout, and accelerate the adoption of digital literacy and critical thinking within traditional curricula. Ultimately, these practical recommendations empower faith-based schools to achieve sustainable academic modernization while safeguarding their distinctive ethical and religious identity.

In summary, this study synthesizes its empirical data to confirm that Islamic transformational leadership and teachers' collaborative work behaviour operate as dual, interdependent catalysts for madrasah curriculum innovation. By rigorously comparing our field findings with existing academic literature, we highlight how integrating prophetic virtues with collaborative teaching structures addresses long-standing institutional inertia in religious schools. The theoretical model advanced here clarifies the precise indirect pathways governing school improvement, proving that leadership vision requires mediated, trust-based teacher synergy to effect real pedagogical renewal. Concurrently, the practical implications provide a clear roadmap for school principals and educational policymakers seeking to balance 21st-century educational demands with foundational Islamic values. As educational systems worldwide navigate increasingly complex global challenges, this research demonstrates that leveraging spiritual capital and collective teacher agency offers a viable, culturally grounded framework for sustainable curriculum transformation. Future scholarship can build upon these conclusions by investigating the long-term impacts of collaborative curriculum co-design on student academic achievement and holistic character development across varied educational contexts.

Conclusion

This study reveals that Islamic transformational leadership drives madrasah curriculum innovation through the essential mediating mechanism of teachers'

collaborative work behaviour. By operationalizing prophetic virtues—specifically *siddiq*, *amanah*, *tabligh*, and *fathonah*—the principal establishes vital spiritual capital and psychological safety, transforming routine curriculum management into a shared moral imperative. However, leadership vision alone cannot achieve sustainable pedagogical reform; its success depends entirely on activating collaborative teacher interactions anchored in *ukhuwah* and *ta'awun*. Through structured Professional Learning Communities, educators engage in joint lesson planning, peer observation, and interdisciplinary co-design, successfully integrating 21st-century competencies like digital literacy and critical thinking into traditional Islamic frameworks. While the qualitative single-case study design at The institution limits statistical generalizability, the theoretical insights bridge value-based leadership and organizational behaviour theories. Practically, the findings offer school administrators a validated roadmap to foster peer-driven synergy, proving that combining spiritual stewardship with structured teacher collaboration provides a sustainable, culturally grounded pathway toward modernizing faith-based educational institutions.

References

- Adewale, S., & Moyo, Z. (2025). A study of teaching experience and teacher-parent collaboration in managing students' disruptive behaviours. *Cakrawala Pendidikan*, 44(1), 116–124. <https://doi.org/10.21831/cp.v44i1.77032>
- Bates, R. J. (1987). Corporate culture, schooling, and educational administration. *Educational Administration Quarterly*, 23(4), 79–115. <https://doi.org/10.1177/0013161X87023004007>
- Brooks, M. C., & Ezzani, M. D. (2022). Islamic school leadership: Advancing a framework for critical spirituality. *International Journal of Qualitative Studies in Education*, 35(3), 319–336. <https://doi.org/10.1080/09518398.2021.1930265>
- Brouillette-Alarie, S., Hassan, G., Varela, W., Ousman, S., Kilinc, D., Savard, É. L., Madriaza, P., Harris-Hogan, S., McCoy, J., & Rousseau, C. (2022). Systematic review on the outcomes of primary and secondary prevention programs in the field of violent radicalization. *Journal for Deradicalization*, (30), 117–168.
- Cohen, L., Manion, L., & Morrison, K. (2007). *Research Methods in Education, Sixth Edition*. <https://doi.org/10.4324/9780203029053>
- Donnelly, K. (2007). Australia's adoption of outcomes based education: a critique. *Issues in Educational Research*, 17(2), 183–206.

- Ferreira, M., Martinsone, B., & Talić, S. (2020). Promoting sustainable social emotional learning at school through relationship-centered learning environment, teaching methods and formative assessment. *Journal of Teacher Education for Sustainability*, 22(1), 21–36. <https://doi.org/10.2478/jtes-2020-0003>
- Hariani, M. (2023). Unleashing organizational commitment: Unravelling the impact of contract worker competence, leadership, and organizational culture. *International Journal of Service Science, Management, Engineering, and Technology*, 3(1), 11–16.
- Hasanah, M., Mubaligh, A., Sari, R. R., Syarofah, A., Amrullah, H., & Barry, M. Y. F. (2022). Critical Literacy in Arabic Language Learning: (Implementation of GBA SFL in Improving Critical Reading Ability). *Arabiyatuna: Jurnal Bahasa Arab*, 6(2), 711. <https://doi.org/10.29240/jba.v6i2.4239>
- Kalkan, Ü., Altınay Aksal, F., Altınay Gazi, Z., Atasoy, R., & Dağlı, G. (2020). The relationship between school administrators' leadership styles, school culture, and organizational image. *Sage Open*, 10(1), 2158244020902081. <https://doi.org/10.1177/2158244020902081>
- Lahmar, F. (2020). Islamic education: An Islamic "wisdom-based cultural environment" in a western context. *Religions*, 11(8), 409. <https://doi.org/10.3390/rel11080409>
- Leavy, & Patricia. (2017). *Research Design: Quantitative, Qualitative, Mixed Methods, Arts-Based, and Community-Based Participatory Research Approaches*.
- Naim, N., Aziz, A., & Teguh, T. (2022). Integration of " Madrasah Diniyah" Learning Systems for Strengthening Religious Moderation in Indonesian Universities. *International Journal of Evaluation and Research in Education*, 11(1), 108–119. <https://doi.org/10.11591/ijere.v11i1.22210>
- Ng, D. T. K., Tan, C. W., & Leung, J. K. L. (2024). Empowering student self-regulated learning and science education through ChatGPT: A pioneering pilot study. *British Journal of Educational Technology*, 55(4), 1328–1353. <https://doi.org/10.1111/bjet.13454>
- Owan, V. J., Ekpenyong, J. A., Chuktu, O., Asuquo, M. E., Ogar, J. O., Owan, M. V., & Okon, S. (2022). Innate ability, health, motivation, and social capital as predictors of students' cognitive, affective and psychomotor learning outcomes in secondary schools. *Frontiers in Psychology*, 13, 1024017. <https://doi.org/10.3389/fpsyg.2022.1024017>

- Paletta, A., Mincu, M., Bezzina, C., & Alimehmeti, G. (2025). Determinants of middle leaders' career aspirations: principalship support, organisational arrangements and efficacy beliefs in Italy. *International Journal of Educational Management*, 1–18. <https://doi.org/10.1108/IJEM-09-2025-0727>
- Pan, X. (2020). Technology acceptance, technological self-efficacy, and attitude toward technology-based self-directed learning: Learning motivation as a mediator. *Frontiers in Psychology*, 11, 564294. <https://doi.org/10.3389/fpsyg.2020.564294>
- Rathi, S., Mishra, B. K., & Nirgude, V. (2023). Developing Progressive Engineering Curriculum for Global Acceptance and Sustainability. *Journal of Engineering Education Transformations*, 43–48. <https://doi.org/10.16920/jeet/2023/v37is1/23167>
- Roller, M. R., & Lavrakas, P. J. (2015). *Applied qualitative research design: A total quality framework approach*. Guilford Publications.
- Roome, N., & Strategy, B. (2017). Developing environmental management strategies. *Corporate Environmental Responsibility*, 323.
- Stone, R. J., Cox, A., Gavin, M., & Carpini, J. (2024). *Human resource management*. John Wiley & Sons.
- Sugianto, H., Rofiqi, R., & Zainuddin, Z. (2025). Charismatic Leadership And Digital Resilience: How Kyai Navigate Religious Moderation In Contemporary Indonesian Pesantren. *Jurnal Studi Pendidikan Agama Islam*, 1(2), 101–110. <https://doi.org/10.32806/jspai.v1i2.1464>
- Sukiri, Widyawan, D., Setiawan, I., Pelana, R., Sari, E. F. N., & Razali. (2024). The effect of sport education model on self-empowerment and self-confidence. *Cakrawala Pendidikan*, 43(3), 737–745. <https://doi.org/10.21831/cp.v43i3.60078>
- Thompson Burdine, J., Thorne, S., & Sandhu, G. (2021). Interpretive description: A flexible qualitative methodology for medical education research. *Medical Education*, 55(3), 336–343. <https://doi.org/10.1111/medu.14380>
- Torres, L. L. (2022). School organizational culture and leadership: Theoretical trends and new analytical proposals. *Education Sciences*, 12(4), 254. <https://doi.org/10.3390/educsci12040254>

- Virgiawan, A. R., Riyanto, S., & Endri, E. (2021). Organizational culture as a mediator motivation and transformational leadership on employee performance. *Academic Journal of Interdisciplinary Studies*, 10(3), 67–79. <https://doi.org/10.36941/ajis-2021-0065>
- Waite, S. (2020). Teaching and learning outside the classroom: Personal values, alternative pedagogies and standards. In *Outdoor learning research* (pp. 8–25). Routledge. <https://doi.org/10.1201/9780429436451-3>
- White, C., Bradley, E., Martindale, J., Roy, P., Patel, K., Yoon, M., & Worden, M. K. (2014). Why are medical students 'checking out' of active learning in a new curriculum? *Medical Education*, 48(3), 315–324. <https://doi.org/10.1111/medu.12356>
- Yuntina, L., Sari, E., & Karnati, N. (2025). The influence of transformational leadership, compensation on task performance mediated by organizational commitment. *Cakrawala Pendidikan*, 44(2), 250–261. <https://doi.org/10.21831/cp.v44i2.72939>