

## Enhancing Islamic Education Quality: A Case Study of Principal's Leadership Management in Elementary Schools

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**Abstract.** This study is predicated on the strategic role of principal leadership in enhancing the quality of Islamic Religious Education (PAI) in elementary schools, a domain still confronting multifaceted challenges. This research aimed to describe and analyze the principal's leadership management in improving the quality of PAI learning at SDN Ciawi and SDN 4 Pakemitan, Tasikmalaya Regency. The research employed a qualitative approach with a case study design. Data were collected through a triangulation of methods, including observation, in-depth interviews, and documentation studies, to ensure data validity and richness. The findings reveal that principals in both schools implement transformational and participatory leadership styles. Key strategies include active involvement in collaborative planning, continuous professional development for teachers, strengthening the school's religious culture through habituation programs, and fostering effective collaboration with teachers and parents. These interventions resulted in a significant increase in student learning motivation, the quality of instructional delivery, and overall academic and character-based learning outcomes in PAI. The study concludes that effective and visionary leadership management by the school principal is a critical determinant that substantially contributes to the enhancement of PAI learning quality at the elementary school level.

**Keywords:** Leadership Management, Principal, Learning Quality, Islamic Religious Education.

### 1 Introduction

The quality of a nation's education system is fundamentally determined by the success of its educational processes, particularly at the elementary school level [1]. As the foundational stage of formal education, elementary school plays an indispensable role in shaping the character, cognitive abilities, and overall personality of students. Within this framework, Islamic Religious Education (PAI) holds a strategic position that extends beyond the mere teaching of religious doctrines. It serves as a cornerstone for cultivating morals (akhlaq), building character, and strengthening faith from an early age [2], [3]. PAI is expected not only to transfer religious knowledge but also to instill moral values that equip students to navigate an increasingly complex world. Therefore,

character education through PAI warrants serious attention within the learning process, establishing a robust foundation for the holistic development of students [4].

The contemporary era presents intricate challenges, driven by the rapid currents of globalization, technological advancement, and cultural shifts, which have notably impacted the younger generation, leading to a perceived decline in moral and religious values [5]. Achieving the ideal objectives of religious education necessitates the effective management of the educational system itself. In this context, the school principal assumes a pivotal role, functioning not merely as an administrator but as an instructional leader capable of directing, motivating, and unifying the entire school community [6]. Their leadership is crucial in cultivating an educational climate that supports PAI learning, oriented not just toward knowledge transfer but also toward character reinforcement. A principal must be adept at integrating religious values into every facet of school management, from planning and implementation to the evaluation of learning processes [7].

A preliminary study conducted at SDN Ciawi and SDN 4 Pakemitan in Tasikmalaya Regency identified several exemplary practices in PAI learning driven by their respective principals. These include continuous professional development programs for teachers through training, workshops, and Subject Teacher Forum (MGMP) activities, which have successfully enhanced the quality of PAI instruction and mitigated student disengagement. Furthermore, the application of varied learning evaluations—encompassing written, oral, and practical assessments as stipulated by the Minister of Education and Culture Regulation No. 23 of 2016 concerning Education Assessment Standards—was observed. The organization of resources, including the allocation of time, teaching staff, and prayer facilities (mushola), was also found to be effective in supporting PAI learning. However, observations also indicated that the implementation of these managerial functions was not always optimal or consistently executed across all schools, thus impeding the uniform enhancement of PAI learning quality [8].

Principals often face significant challenges, including a lack of innovation in PAI teaching methodologies, insufficient motivation among some teachers, and inadequate facilities [9]. These obstacles represent serious impediments to maximizing the quality of PAI learning comprehensively and equitably. In many instances, principals have not fully optimized their roles as managers, motivators, and role models in supporting religious education. This reveals a gap between theory and implementation, particularly concerning the application of ideal educational management theories. Classical management theory, such as POAC (Planning, Organizing, Actuating, Controlling), which emphasizes the importance of meticulous planning, efficient organization, and systematic control, has not been fully realized by principals in the context of PAI instruction [10], [11].

Furthermore, transformational and religious leadership theories provide critical frameworks for how principals should inspire, motivate, and serve as exemplars for the entire school community to achieve a shared vision [12]. In the context of PAI, a principal acting as a religious leader must be capable of embedding religious values throughout the learning process and creating an environment conducive to the formation of students' religious character. Although many principals understand the importance of this aspect, its practical implementation often collides with structural and

cultural constraints within the school, such as a lack of support from teachers and parents, and a misalignment between school policies and on-the-ground realities. Consequently, there is a profound need to investigate and explore how an effective model of principal leadership management can be implemented within the specific context of PAI at the elementary level [13].

Previous studies have examined the role of principals in improving educational quality in general. Research by Latifah (2022) revealed that principals who are actively involved in mentoring PAI teachers through various continuous development programs can significantly improve the quality of religious learning [13]. A study by Ali (2020) also found that a principal's role in designing and implementing value-based religious programs has a significant influence on PAI learning in elementary schools [14]. Sari et al. (2023) demonstrated that principals who strengthen academic supervision, empower teachers, and procure religious learning facilities can enhance the effectiveness of PAI instruction [15]. However, despite extensive research confirming the importance of principal leadership, a gap remains in exploring in-depth how elementary school principals navigate the specific challenges and barriers in managing PAI learning effectively.

The existing literature indicates that while various educational leadership theories have been proposed, there is a void concerning their practical application in the context of religious education at the elementary school level. Most prior research has focused on general school leadership, with few studies concentrating on the specific managerial applications of principals within the PAI learning context. Therefore, this research offers scientific novelty by focusing on how principals manage PAI learning through a managerial approach grounded in religious values. This study will also examine the relationship between principal leadership, the managerial strategies applied, and the quality of PAI learning, with the aim of producing a more applicable and relevant model for school principals and educational policymakers.

This research aims to answer the central research question: "How does the principal's leadership management enhance the quality of Islamic Religious Education learning in elementary schools?" This question will be addressed by analyzing the principal's role across four key management aspects: learning planning, organization of educational resources, implementation of academic supervision, and evaluation of PAI learning. By focusing specifically on SDN Ciawi and SDN 4 Pakemitan, this study is expected to yield profound and applicable findings that can guide principals and policymakers in formulating policies that better support the strengthening of the principal's role in PAI. It is anticipated that this research will provide tangible benefits for schools, teachers, and students by fostering a more effective and supportive learning environment for the development of a morally upright and responsible generation.

## 2 Method

This study employed a qualitative descriptive approach with a case study design [16] to conduct an in-depth exploration of the managerial processes undertaken by school principals to support PAI learning in public elementary schools. This approach was

selected for its suitability in gaining a holistic and profound understanding of a phenomenon within its natural context, without experimental manipulation. It allows the researcher to capture complex social and cultural dynamics that are not quantifiable, providing a comprehensive view of the policies, behaviors, and managerial practices within the specific educational setting.

Data collection was performed using triangulation to ensure the validity and depth of the findings. The techniques included: (1) non-participant observation within the school environments to directly witness the management of PAI programs; (2) in-depth, semi-structured interviews with school principals, PAI teachers, and students to explore their perspectives and experiences; and (3) a documentation study of administrative evidence, such as school work plans, curriculum documents, and activity evaluation reports. The primary instrument in this research was the researcher, who utilized a structured interview guide and an observation checklist to systematically record data.

Data analysis was conducted using the interactive model proposed by Miles and Huberman, which consists of three concurrent flows of activity: data reduction, data display, and conclusion drawing/verification [17]. Data reduction involved selecting, focusing, simplifying, and transforming the data from interview transcripts, observation field notes, and documents relevant to the research focus. For data display, the organized information was compiled into structured narrative descriptions to facilitate the identification of patterns in the principals' managerial approaches. Finally, conclusions were drawn through a process of triangulation, which served to verify the validity and consistency of the findings, thereby ensuring a holistic and credible understanding of the principal's leadership management in supporting PAI learning.

### **3 Result**

#### **3.1 The The Role of Principal Leadership in Managing Resources and the PAI Learning Process**

At both SDN Ciawi and SDN 4 Pakemitan, the principals' leadership was pivotal in managing resources and shaping the PAI learning process, demonstrating a shared commitment to creating a supportive educational ecosystem. The management of resources was not merely an administrative task but a strategic endeavor aimed at holistically improving PAI instruction. A primary focus was the development of human capital. The principal at SDN Ciawi, Mrs. Hj. Nurlaela, stated, "We facilitate professional development for PAI teachers through seminars and MGMP activities to continually update their teaching methods." Similarly, at SDN 4 Pakemitan, Mrs. Hj. Neni Marlina explained, "We provide our full support to the PAI teacher, primarily through professional development opportunities... to continuously enhance their competencies." This support was not passive; both principals actively identified relevant workshops and training sessions, often covering topics such as the integration of technology in religious education, student-centered learning methodologies like project-based learning, and strategies for contextualizing Islamic teachings for young learners. They also fostered a culture of peer learning through internal workshops, where teachers who

attended external training would share their new knowledge with colleagues, creating a cascading effect of professional growth. The MGMP (Subject Teacher Forum) was leveraged as a platform for collaborative problem-solving, where teachers could discuss challenges in curriculum implementation, develop standardized assessment tools, and share innovative teaching resources, thereby enhancing both their competence and confidence.

Financial and physical resources were also managed with strategic foresight. Both principals allocated School Operational Assistance (BOS) funds not just for basic needs but for targeted improvements to the PAI learning experience. This included procuring modern, illustrated textbooks that told the stories of the prophets in an engaging manner, investing in interactive software and applications for school tablets to help students practice Qur'anic recitation, and creating tangible teaching aids like models of the Kaaba for lessons on Hajj. This was part of a broader strategy to create a tangibly religious school environment that functioned as an "immersive curriculum." Mrs. Nurlaela aimed to "create a pervasive atmosphere of piety" through visual cues, such as professionally painted calligraphy of Asmaul Husna (the 99 names of Allah) in the hallways and inspirational posters with hadith about good character in every classroom. At SDN 4 Pakemitan, Mrs. Neni's goal was "to create an environment that reflects Islamic values, so students experience religious learning... throughout their daily school life." This involved upgrading the school's prayer room (mushola) with new carpets and a functional sound system for the adhan (call to prayer) and establishing a mini-library within it containing Islamic storybooks for children. These physical enhancements transformed the school from a neutral space into one that constantly and subtly reinforced Islamic values.

Regarding the learning process itself, both principals moved beyond administrative oversight to a model of instructional leadership centered on coaching and mentorship. Supervision was a collaborative, multi-stage process involving pre-observation conferences to discuss lesson goals, classroom observation focusing on student engagement and teacher-student interaction, and post-observation dialogues. These dialogues were reflective, with principals asking questions like, "What aspect of the lesson made you most proud?" and "How can I support you in addressing the challenges you faced?" This formative approach was described as a process to "mentor teachers in enhancing their instructional quality" (SDN Ciawi) and "provide feedback aimed at supporting their professional growth" (SDN 4 Pakemitan). Furthermore, both schools institutionalized religious habituation programs as a core part of the daily schedule. Morning Qur'an recitation (tadarus) was organized by class, often led by older students to foster leadership skills, while the voluntary Dhuha prayer was conducted congregationally, followed by a short, relatable sermon from a teacher or the principal. These activities were not isolated rituals; they were explicitly linked back to the PAI curriculum, reinforcing concepts of community (jama'ah), charity, and supplication. This comprehensive support system was highly valued by the teachers. A teacher from SDN Ciawi noted, "The principal is incredibly supportive... We are given the freedom to innovate." This sentiment was echoed at SDN 4 Pakemitan, where a teacher stated, "We are given the space to innovate, which makes us more enthusiastic about teaching."

### **3.2 Managerial Strategies Implemented by Principals to Enhance PAI Learning Quality**

The managerial strategies implemented by the principals in both schools systematically followed the POAC (Planning, Organizing, Actuating, Controlling) framework, which was strategically adapted to the specific goal of enhancing PAI quality. This framework provided a structured yet flexible approach to guide their leadership efforts from conception to evaluation.

Planning was conducted as a participatory and collaborative process, moving away from a top-down model. At SDN Ciawi, the principal explained, "The planning for learning improvement is conducted participatively, involving teachers and the school committee." This involved annual and semesterly planning meetings where the PAI teacher was not just a recipient of instructions but a key architect of the program. They were invited to present their proposed curriculum, resource needs, and ideas for new activities. A similar approach was taken at SDN 4 Pakemitan through annual coordination meetings that included classroom teachers and parent representatives. This ensured that the PAI program was not siloed but integrated with the broader school vision. In both institutions, PAI was explicitly prioritized for its central role in character formation. Consequently, religious programs like *tadarus*, *Dhuha* prayer, and special events like the "Pesantren Kilat" (short Islamic program during Ramadan) were not add-ons but were formally integrated into the School Work Plan (RKS) and academic calendar. Goals were made specific and measurable, such as aiming to increase student participation in congregational *Dhuha* prayer by 30% over the school year or ensuring that 90% of sixth-grade students could perform ablution (*wudu*) correctly according to a practical assessment rubric. This meticulous planning ensured that PAI programs were intentional, well-resourced, and aligned with the school's overall mission.

Organizing was characterized by the establishment of clear structures and a well-defined division of labor to ensure efficient execution. At SDN Ciawi, the principal emphasized that "a well-defined structure with clear roles for teachers, students, and the school committee is essential." This translated into creating a dedicated "Religious Activities Team" for major events. For instance, in organizing the Maulid Nabi (Prophet Muhammad's birthday) celebration, the PAI teacher would serve as the content lead, classroom teachers would manage student participation and discipline, selected senior students would lead activities like Islamic poetry readings, and the school committee would be responsible for logistics and fundraising. This was mirrored at SDN 4 Pakemitan, where a similar team structure was used. This clear organization, supported by the school committee, facilitated the smooth execution of complex programs and strengthened the synergy between the school and the community, as parents felt more involved and informed.

Actuating (Directing) focused on sustained motivation and empowerment. Principals in both schools fostered an environment of open communication through regular meetings, an open-door policy, and by being approachable and visible around the school. They actively encouraged teachers to innovate with technology and contextual methods, providing not just verbal encouragement but also the necessary resources when feasible. Teacher-led initiatives were celebrated publicly during school

assemblies or staff meetings, fostering a sense of professional pride and inspiring others. Crucially, both principals served as powerful spiritual role models. They consistently led congregational prayers, participated in tadarus with the students, and integrated Islamic ethics into their daily leadership, demonstrating fairness, compassion, and integrity in their interactions. This modeling inspired teachers and students to apply religious values practically, moving beyond theoretical knowledge.

Controlling (Supervising) was executed through routine academic supervision that was constructive and reflective. The process was viewed as a collaborative tool for professional development rather than a mere administrative check. Post-observation discussions focused on collaborative problem-solving and sharing best practices, creating a non-threatening environment for growth. Furthermore, the evaluation of PAI programs was holistic. In addition to teacher supervision, principals gathered feedback from students through informal conversations and from parents and the school committee via surveys and dedicated feedback sessions after major religious events. This created a comprehensive feedback loop, ensuring that the PAI program was not only well-implemented but also responsive to the needs and perceptions of the entire school community, creating a cohesive educational ecosystem where values taught at school were consistently reinforced and evaluated from multiple perspectives.

### **3.3 The Impact of Principal Leadership on Teacher Motivation, Educator Performance, and Student Learning Outcomes in PAI**

The transformational leadership demonstrated by the principals at both SDN Ciawi and SDN 4 Pakemitan had a tangible and profoundly positive impact on teacher motivation, educator performance, and, ultimately, student learning outcomes in PAI. The principals cultivated an environment that addressed teachers' higher-order needs for professional respect, autonomy, and purpose. They fostered intrinsic motivation through open, dialogical communication and professional recognition, ensuring that teachers felt "heard, valued, and respected." This went beyond simple praise; it involved actively seeking out teachers' opinions during planning meetings, trusting their professional judgment in the classroom, and celebrating their successes publicly. This sense of psychological safety and empowerment was complemented by tangible support, as teachers were granted autonomy to experiment with creative teaching methods and were provided with opportunities for relevant professional training. This supportive climate significantly boosted teacher morale, confidence, and job satisfaction, reducing feelings of burnout and isolation.

This heightened motivation translated directly into improved performance and a more dynamic classroom culture. Teachers at both schools became more proactive and innovative in their pedagogical approach. Instead of relying solely on traditional lecture-based methods, they began designing engaging PAI lessons that resonated with students' lives. For example, teachers implemented project-based learning where students researched the lives of Islamic scientists, created role-playing scenarios to explore ethical dilemmas based on prophetic stories, and used interactive digital quizzes to review concepts of Islamic jurisprudence (fiqh). They became more diligent in their preparation, developing richer learning materials and differentiating instruction to meet

diverse student needs. Furthermore, they grew more attuned to the affective and spiritual needs of their students, creating a classroom atmosphere where children felt comfortable asking profound questions about faith and life. This shift in performance represented a move from being mere instructors to becoming true facilitators of spiritual and intellectual growth.

Consequently, student learning outcomes showed marked improvement across both cognitive and character-based domains. Cognitively, teachers reported higher scores on PAI assessments and a deeper, more nuanced understanding of Islamic concepts. Students moved beyond rote memorization to being able to explain the wisdom behind religious practices. In terms of character (affective and psychomotor domains), the impact was even more pronounced. Teachers and principals reported that students became more active and engaged in class discussions, asked more thoughtful questions, and, most importantly, were more inclined to practice Islamic values in their daily interactions. Principals observed tangible improvements in student character, noting that they were more disciplined in their daily prayers, more respectful towards teachers and peers, and more responsible in their schoolwork and duties. Increased student participation in school-wide religious activities, such as tadarus and congregational prayers, became more voluntary and enthusiastic rather than obligatory. This holistic improvement, which successfully nurtured students' knowledge, attitudes, and practices, reflects a significant educational achievement that addresses all three of Bloom's learning domains [19]. The schools were not just teaching about Islam; they were cultivating a lived Islamic identity in their students.

### **3.4 Evaluating the Supporting and Inhibiting Factors in Implementing Leadership Management for PAI Quality Improvement**

An evaluation of the implementation process at both schools revealed a consistent and insightful set of supporting and inhibiting factors that influenced the effectiveness of the principals' leadership management. These factors highlight the interplay between internal school dynamics and external environmental conditions.

The primary supporting factors were internal commitment and external collaboration, which created a powerful synergy for change. The strong, unwavering personal commitment of the principals and PAI teachers to religious and character education served as the foundational driver of success. This was not merely a professional obligation but a deeply held conviction that PAI was central to the school's mission. This commitment manifested in the principals' willingness to allocate discretionary funds, defend the time allocated for religious activities, and personally model the desired behaviors. This internal drive was significantly amplified by robust support from the school committees and engaged parents, who provided both material and moral backing.

For instance, the school committee at SDN Ciawi successfully organized a community fundraiser to purchase new audio-visual equipment for the prayer room, while parents at SDN 4 Pakemitan volunteered to help supervise students during the annual Ramadan program. As the principal of SDN Ciawi stated, "The unwavering support from teachers and the school committee is instrumental in executing our religious activities."

This collaborative spirit fostered a sense of shared ownership and collective responsibility for the success of the PAI program, transforming it from a school initiative into a community project.

Conversely, several common inhibiting factors were identified, posing significant challenges to the principals' efforts. A major and persistent challenge was time constraints within the packed national curriculum. Teachers at both schools expressed that the dense academic schedule made it difficult to implement extracurricular religious activities consistently and deeply without creating conflicts or overburdening students. Often, habituation programs like Dhuha prayer had to be shortened to accommodate other lessons, limiting their potential impact. Another significant barrier was the limitation of resources, particularly the scarcity of modern, technology-based learning media. While principals were creative with BOS funds, their budgets were finite. Both schools reported a lack of sufficient hardware (like tablets or interactive whiteboards) and reliable high-speed internet, which hampered teachers' ability to implement innovative, digitally-enhanced pedagogical approaches. This created a gap between the desired level of innovation and the available infrastructure.

Finally, inconsistent parental support at home was identified as a crucial obstacle. Teachers noted a significant disparity in how religious values were reinforced in students' homes. While many parents were supportive, others were disengaged due to demanding work schedules or a lack of their own religious knowledge. This created a disconnect between the values taught and practiced at school and the environment at home, posing a formidable challenge to the consistent application and internalization of what was taught. This underscores that even with exceptional internal leadership, external and structural factors can significantly mediate and constrain the success of educational programs.

#### **4 Discussion**

The findings of this study offer a compelling insight into the critical role of principal leadership in enhancing the quality of PAI in elementary schools. The practices observed at SDN Ciawi and SDN 4 Pakemitan reveal that a principal's function extends far beyond administrative oversight; it is an active, multifaceted role that shapes the entire educational ecosystem of the school. The leadership demonstrated in both cases aligns closely with the principles of transformational leadership, which emphasizes empowering staff, articulating a shared vision, and creating a supportive environment where all stakeholders can contribute their best efforts [18]. The principals did not merely manage; they inspired, mentored, and modeled the very values they sought to instill. This resonates with research indicating that principals who embody and promote strong religious and cultural values can significantly improve both academic achievement and student character [19], [20]. Their active management of human, financial, and physical resources was instrumental in creating a tangible and immersive religious atmosphere conducive to learning.

The managerial strategies employed by the principals at both schools systematically reflect the four core functions of management: Planning, Organizing, Actuating, and

Controlling (POAC) [10]. Planning was not a top-down directive but a participatory process involving PAI teachers and the school committee, ensuring that programs were relevant and owned by the community. Organization was evident in the clear structuring of religious activity teams with well-defined roles, which facilitated smooth coordination. Actuating was demonstrated through constant motivation, open communication, and providing teachers with the autonomy to innovate. Finally, controlling was implemented through a system of reflective and constructive academic supervision, transforming it from a tool of compliance into a mechanism for continuous professional growth. This application of transformational leadership principles—such as inspirational motivation, intellectual stimulation, and individualized consideration—fostered a culture of innovation and deep commitment among teachers, a finding supported by studies that link this leadership style to more effective and innovative managerial practices in educational institutions [21].

The impact of this leadership approach on teacher motivation, performance, and student outcomes was significant and positive. The research confirms that visionary and supportive leadership directly enhances the intrinsic motivation of PAI teachers. When teachers feel valued, trusted, and professionally supported, their performance improves. They become more diligent in their preparation, more creative in their pedagogical approaches, and more attuned to the affective and spiritual needs of their students. Consequently, student learning outcomes improved not only in the cognitive domain (e.g., test scores) but, more importantly, in the affective and psychomotor domains. Increased participation in religious rituals, improved moral conduct (*akhlaq*), and a deeper understanding of Islamic values were consistently observed. This holistic improvement aligns with Bloom's taxonomy of educational objectives, which posits that effective education must address the cognitive, affective, and psychomotor domains concurrently [22]. This finding is also consistent with research showing that transformational leadership fosters a positive learning culture, which in turn leads to higher motivation and better learning outcomes [23], [24].

Despite the successes, the study also identified crucial supporting and inhibiting factors that contextualize the principal's role. Key supporting factors included the principal's own commitment to religious and character education, strong collaboration between teachers and the school committee, and a pre-existing religious school culture. However, significant barriers remain, including curricular time constraints, inadequate technological resources, and inconsistent support from parents at home. This highlights a central tenet of educational systems theory: a school's success is contingent upon both internal and external resources and support systems. While leadership is a powerful catalyst, its effectiveness can be constrained by infrastructural limitations, policy frameworks, and the degree of community and parental engagement. This finding is supported by meta-analyses which conclude that while transformational leadership has a significant effect on innovation and quality, its impact is often mediated by the availability of resources and the prevailing school culture [25], [26]. Therefore, improving PAI quality is not solely the principal's responsibility but a collective endeavor requiring systemic support.

## 5 Conclusion

This study aimed to investigate the role of principal leadership in managing resources and enhancing the quality of Islamic Religious Education at SDN Ciawi and SDN 4 Pakemitan. Based on the findings, it can be concluded that the principal's leadership is a paramount factor in improving the quality of PAI learning. The principals in this study function not only as administrators but as dynamic instructional and spiritual leaders who actively motivate, direct, and mentor PAI teachers while cultivating a religious and supportive school environment. The integrated and effective application of managerial functions—planning, organizing, actuating, and controlling—is crucial for creating a conducive learning atmosphere. Furthermore, by embedding religious values into both formal and informal school activities, these principals ensure that PAI learning transcends cognitive knowledge to encompass the formation of student character and morals.

The adoption of a transformational leadership style—characterized by inspiration, individualized attention, and encouragement of innovation—was found to significantly boost teacher motivation and foster synergy among all school elements. This, in turn, positively impacted student learning outcomes across cognitive, affective, and practical domains. The success of this leadership is amplified by supportive factors such as collaboration with the school committee, parental involvement, and an established religious culture. Nevertheless, challenges such as limited instructional time and resources persist, highlighting the need for broader systemic support.

Overall, this research concludes that effective, collaborative, and value-oriented principal leadership management is the primary key to enhancing the quality of PAI in elementary schools. A principal who can create a religious environment and champion the reinforcement of students' character will have a lasting positive impact on their personal development and the achievement of national educational goals.

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