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Analysis of Competencies and Main Tasks –Functions of Madrasah Management in Improving the Quality and Inclusivity of Islamic Education

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ABSTRACT

This study aims to analyze the competence of madrasah management and the implementation of main tasks and functions (tupoksi) in improving the quality and inclusivity of Islamic education at MTS An-Najah Paya Benua. The background of the research departs from phenomena in the field that show that strengthening madrasah management is an important factor in answering the challenge of quality and equitable distribution of educational services. The research approach uses a qualitative descriptive method with primary data in the form of observation results, in-depth interviews, and internal documentation of madrasas, as well as secondary data from institutional documents and education management guidelines. Informants were selected purposively consisting of madrasah heads, vice heads, administrative staff, teachers, and madrasah committees. Data analysis used the Miles and Huberman model through data reduction, data presentation, and conclusion drawn. The results showed that managerial competence and the implementation of tupoksi have not been running optimally, especially in the aspects of strategic planning, documentation, and learning supervision. The relationship between managerial competence, tupoksi effectiveness, and improving the quality and inclusivity of education is proven to be mutually influential and influenced by the internal conditions of madrasas. The study concludes that strengthening managerial capacity and standardizing tupoksi is the key to improving the quality of education. The limitations of the study lie in the narrow scope of the location, so further research is recommended to expand the context and use mixed methods for stronger validation.

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Madrasah Management, Tupoksi, Educational Inclusivity.

INTRODUCTION

Improving the quality and inclusivity of Islamic education in madrassas is an important issue that needs to be studied because Islamic educational institutions are currently under the pressure of social, technological, and quality changes. Many madrassas are required not only to provide quality learning, but also to ensure equal access for students with diverse social, economic, and academic backgrounds. The role of madrasah management greatly determines the success of this transformation. The managerial competence of madrasah heads and the accuracy of the implementation of main tasks and functions (tupoksi) have a direct effect on educational services, learning effectiveness, and the achievement of the

principle of inclusivity. Without strong management, madrasas find it difficult to move to achieve the expected quality standards (Mashar, 2019).

Various previous studies have discussed the management of Islamic education and the role of madrasah heads in improving the quality of learning. However, most studies only highlight managerial competencies in general, such as leadership, supervision, and educator development. Other studies tend to focus on the quality of learning or the implementation of curriculum policies without connecting them in depth with the effectiveness of tupoksi. Thus, there is a lack of literature on how managerial competence and tupoksi interact with each other and have an impact on improving the quality and inclusivity of education, especially in the context of mid-level madrassas such as MTS. This gap is what makes this research important to conduct.

This research is here to complement these shortcomings by examining the relationship between madrasah management competencies, the implementation of tupoksi, and the achievement of quality and inclusivity of Islamic education. The focus of the research does not stop at the description of the role of madrasah heads, but analyzes how managerial competencies are applied, how tupoksi is carried out in each work unit, and how both contribute to the improvement of educational services. This approach provides new value (novelty) because it integrates two important variables of management competence and tupoksi which in previous research were often studied separately.

The specific purpose of this research is to identify the managerial competence of madrasah heads, analyze the implementation of tupoksi at MTS An-Najah Paya Benua, and explain how these two aspects affect the quality and inclusivity of Islamic education. This research also aims to provide an empirical overview of madrasah management practices in the field, especially how policies, internal coordination, learning supervision, and administrative documentation are carried out factually. The results of the research are expected to strengthen academic discussions on Islamic education management while providing relevant recommendations for the development of madrasah management (Salabi, 2023).

In addition, this study seeks to test the argument that the quality and inclusivity of education is not only determined by pedagogical factors, but is closely related to managerial capacity and the effectiveness of the tupoksi. This argument is important because many educational institutions only emphasize the learning aspect without strengthening the organizational and administrative foundations that support it. By examining the relationship between these factors, this study makes an important contribution to expanding the understanding of how madrasah management works in a real context as well as how strengthening managerial competence can improve educational services more evenly and inclusively (Nuril 'Ibad & Fatkuroji, 2024).

RESEARCH METHODS

This research was carried out for three months, starting from initial observation to data collection and analysis. The duration was chosen so that the researcher could observe madrasah management activities in several activity cycles, such as planning, coordination, supervision, and program evaluation. The research was conducted at MTS An-Najah Paya Benua as a single location because this madrasah is in the process of strengthening institutional management and facing challenges in improving the quality and inclusivity of education. This research uses a qualitative approach with a case study design, because the focus of the research is to understand in depth the

management practices and implementation of tupoksi based on the real context that occurs in the institution. The qualitative approach provides an opportunity to explore the perspectives of teachers, administrative staff, and madrasah leaders more fully (Syafitri, 2023).

The research subjects consisted of the head of the madrasah, the deputy head of curriculum, student affairs, facilities, public relations, administrative staff, and several teachers. The selection of informants was carried out by *purposive sampling technique* that considered the competence and relevance of the informant to the research topic. The head of the madrasah was chosen as a key informant because he had the main responsibility in managing the organization. The deputy head of the madrasah was chosen because they carried out daily managerial tasks in their respective fields. Teachers acted as supporting informants to provide an overview of managerial implementation in learning. The research population included all elements of madrasah management, but the research sample only included informants who had direct knowledge and experience related to the main tasks and managerial actions carried out in the madrasah.

Data collection was carried out using three main techniques, namely in-depth interviews, participatory observations, and documentation studies. Interviews were conducted with the guidance of instruments in the form of a list of questions that had been compiled based on managerial competency theory and education management theory tupoksi. The instruments were developed in a simple but structured manner to be able to dig up information at both the descriptive and analytical levels. Observations were made on management activities, such as coordination meetings, program preparation, teacher supervision processes, administrative flows, and interactions between management elements. Observations were recorded using observation sheets with a focus on managerial behavior patterns and the implementation of tupoksi. Documentation was used to check the consistency of data, including organizational structure, tupoksi documents, annual work programs, supervision records, and other administrative archives. These three techniques were used to obtain rich and complementary data.

Data analysis was carried out using the Miles and Huberman interactive model which consisted of data reduction, data presentation, and conclusion drawn. Data reduction was carried out by sorting out important data from interviews, observations, and documentation. The data were then coded and grouped into categories: managerial competence, implementation of tasks, learning quality, and educational inclusivity. The presentation of data was arranged in the form of a thematic narrative so that the relationships between categories were clearly visible. Conclusions were drawn gradually by paying attention to patterns, relationships between factors, and findings that emerged from the field. Analysis was carried out continuously during the data collection process so that the researcher could adjust the focus and develop follow-up questions when needed.

The validity of the data is ensured through source triangulation techniques, method triangulation, and increasing *research credibility*. Source triangulation is carried out by comparing information from madrasah heads, deputy heads, teachers, and administrative staff. Triangulation methods are carried out by testing the consistency of data from interviews, observations, and documentation. The researcher also conducts *member checks* by asking informants to double-check the summary of the interview results to ensure that there are no misinterpretations. In addition, *prolonged engagement* is applied by extending the involvement of researchers at the location so that the understanding of the madrasah situation is more accurate. The validity of the research is

strengthened by systematically recording data and storing important documents as empirical evidence. With this procedure, research is able to produce credible data and support in-depth analysis of managerial competence and the implementation of duties in improving the quality and inclusivity of Islamic education.

RESULTS AND DISCUSSION

Results

The results of this study were compiled based on field data through observations, in-depth interviews, and documentation at MTS An-Najah Paya Benua. The presentation of the results is focused on factual findings without interpretation or theoretical argumentation, as the discussion will be explained in the next section. The results of this study include three main focuses: (1) the managerial competence of madrasah heads, (2) the implementation of main tasks and functions (tupoksi) in madrasah management, and (3) its impact on the quality and inclusivity of Islamic education.

Managerial Competence of Madrasah Heads

The results of the observation show that madrasah heads have basic abilities in managing institutions, especially in terms of communication, teacher development, and internal coordination. Madrasah heads show good interpersonal skills so that they are able to maintain harmonious relationships with teachers and staff. This can be seen from routine activities such as morning briefings, informal discussions, and the ability to respond to teachers' needs (Indriani & Abidin, 2024).

However, research found that the strategic competence of madrasah heads has not developed optimally. Madrasah program planning is still mostly annual, not accompanied by an in-depth needs analysis. Long-term planning documents such as Madrasah Work Plans (RKM) and Madrasah Activity Plans and Budgets (RKAM) are available, but they are not updated regularly. In addition, the ability to utilize technology in management has not been maximized, as can be seen from the lack of use of digital administration platforms for the collection of data on teachers, students, or learning activities (Nurhayati & Sukandar, 2025).

In the aspect of instructional leadership, the head of the madrasah has supervised the class, but it tends to be informal and not followed up with written notes or structured recommendations. The teacher stated that the feedback given was more in the form of direct conversations without official documents that could be used as material for continuous improvement (Sarifudin, 2019).

Implementation of Main Duties of Madrasah Management

The duties of madrasah heads, deputy heads, and administrative personnel are available in official documents. However, the study found that the implementation is not fully in line with existing documents. The division of roles and functions between work units does not yet have detailed SOPs. Some tasks that should be the domain of the deputy head of certain fields are still often carried out by madrasah heads due to the lack of clear delegation.

The deputy head of curriculum prepares lesson schedules, but supervision of curriculum implementation still depends on the informal supervision of the head of the madrasah. Meanwhile, the deputy head of student affairs carries out routine activities, but has not systematically mapped

the character of students. Administrative staff carry out the task of serving documents and archives, but the documentation system has not been digitally standardized.

The management of coordination meetings has also been inconsistent. Observations show that formal meetings are conducted only at certain moments, while most coordination takes place verbally and undocumented. This condition causes some programs to run not to be monitored regularly.

Tupoksi Field	Document Availability	Implementation Description
Head of Madrasah	Yes	Not updated; not all functions are executed
Curriculum Representative	Yes	Undocumented supervision implementation
Student Representative	Yes	Mapping of student needs has not been systematic
Administration	Yes	Archives have not been digitized all

Quality and Inclusivity of Islamic Education in Madrasah

Research found that madrassas have a strong commitment to equal distribution of education. Madrasah heads and teachers show high concern in providing learning opportunities to students with different socioeconomic backgrounds. However, this commitment is still limited to moral practices, not yet an operational policy that supports the inclusion system as a whole.

In terms of learning quality, teachers carry out learning according to the curriculum, but the implementation of differentiation methods is still limited. Most teachers tend to use lecture, discussion, and exercise methods, without special adaptations for students with low abilities or who have learning difficulties.

Observations show that some students who have additional needs do not get assistance services. Madrasah does not yet have a structured *remedial* program or diagnostic assessment system that can be the basis for decision-making. This causes some students to fall behind in the learning process (Hollijah, 2024).

In addition, there was no special assistant teacher or special handling policy for students with certain barriers. The inclusivity policy is only seen in the admission of new students without discrimination, but not in the aspect of learning services that meet the needs of each student.

The Relationship between Managerial Competency and Effectiveness of Leadership

The results of the study show a clear pattern of linkages between the managerial competence of madrasah heads and the effectiveness of the implementation of tupoksi. Competence in planning and organization that is not optimal has an impact on the lack of structured division of tasks. Lack of documentation makes the implementation of tasks often out of sync between units.

Interview data shows that teachers often wait for instructions from the head of the madrasah because there are no written work guidelines. This condition slows down the response

to learning needs. Administrative staff also admit that their work guidelines are given more orally, making the standardization process more difficult (Karmila et al., 2023).

This relationship is seen strongly, especially in the aspect of learning supervision. When supervision is poorly planned, efforts to improve the quality of learning are not systematically monitored. Thus, the managerial competence of madrasah heads is a factor that greatly determines the success of tupoksi in the field.

Contextual Factors Affecting Management Implementation

The internal context of the madrasah plays a major role in shaping how the tupoksi is applied. The research found several inhibiting factors, including:

1. Limited digital administration facilities make data collection and program documentation run slowly.
2. The high workload of the leadership causes formal supervision to not be carried out regularly.
3. The limitations of management training for teachers and staff make it difficult for managerial competence to develop.
4. The work culture is not yet based on documentation, so that coordination takes place more orally.

These factors give an idea that the challenges of madrasah management are not only related to individual abilities, but also support systems that are not yet ideal (Akhyar, 2024).

DISCUSSION

In Islamic education management theory, the competencies of madrasah heads include personality, managerial, entrepreneurial, supervision, and social competencies. These five competencies do not stand alone, but are intertwined in carrying out the institution's duties. The findings at MTS An-Najah show that the personality and social competencies of madrasah heads are relatively strong. This can be seen from the exemplary attitude, openness to teachers and staff, and a communicative approach to students and parents. The theory states that the personality competencies of a leader determine the emotional stability and direction of the institution's development. In the context of MTS An-Najah, the example shown by madrasah leaders has an effect on a conducive work atmosphere, reduces internal conflicts, and increases teacher motivation. Teachers feel valued, given trust, and involved in certain decision-making. This condition is in line with the concept *of transformational leadership* in Islamic education management, which is a leader who moves, not just instructs.

In addition, the social competence of madrasah heads is also seen in their ability to build relationships with the community, religious leaders, and parents. Field findings show that madrasas often hold community deliberations, parenting agendas, and routine coordination regarding student development. This harmonious relationship is a strategic capital to strengthen inclusivity, because people feel that they own a madrasah and are responsible for the quality of educational services. The theory states that community support is an important prerequisite for community-based education, and in this context, MTS An-Najah has demonstrated the implementation of this concept even with a level of formality that has not been maximized (Muslimin & Yasin, 2023).

In terms of managerial competence, field findings show that madrasah heads have carried out annual program planning, curriculum management, and teacher development. However, most

of the planning process is still pragmatic and not fully data-based. In modern management theory, strategic planning ideally follows the principles of context analysis, determination of success indicators, and continuous evaluation. Meanwhile, at MTS An-Najah the planning carried out emphasizes more on short-term needs and solving daily operational problems. However, this flexibility provides certain advantages because decision-making can take place quickly when faced with the constraints of facilities or student discipline (Wiliandini et al., 2017).

Regarding the implementation of teacher duties, most teachers have carried out learning planning, material delivery, and assessments in accordance with madrasah standards. However, not all teachers are able to develop lesson plans or teaching modules that truly reflect student-centered learning. Islamic learning theory explains that the ideal educational process is one that is able to develop the potential of students' nature in an integral way: intellectual, spiritual, social, and moral. Field findings show that the moral and spiritual dimensions have been firmly embedded through religious extracurricular activities such as tahfiz, Islamic studies, and worship habits. However, the cognitive aspects and digital literacy still need to be improved because madrasah ICT facilities are limited (Aisah & Ab, 2019).

In the context of inclusivity, Islamic education theory emphasizes that all students, regardless of background, have the right to a dignified education. Findings show that MTS An-Najah accepts students from underprivileged families without charging additional fees. In addition, the madrasah provides relief for orphaned students and provides internal scholarships. This is a real implementation of inclusivity based on Islamic social justice values. However, structurally, there is no special service unit for special needs (ABK) or students with learning difficulties. When teachers face hyperactive students or students with reading disabilities, the strategies carried out are still spontaneous and rely on personal experience. The theory of school inclusivity requires initial assessment, individual mentoring, collaboration with parents, and adaptive learning modules, while in the field this is still limited.

In terms of the main duties of madrasah heads in managing the curriculum, it was found that the coordination of scheduling, distribution of teaching loads, and monitoring of teacher attendance is carried out regularly. Judging from the theory of standards-based curriculum management, this is an important operational component. However, in the aspect of developing local curriculum based on Islamic culture and community conditions, this development is still minimal. In fact, madrasas as Islamic educational institutions have a great opportunity to integrate local wisdom, traditional values, and more contextual educational practices. The absence of a strong local curriculum shows that managerial duties in the aspect of program development are not optimal even though they have been running at the administrative level (Muhammad Agus Nurohman et al., 2024).

In the dimension of learning quality, the results show that the relationship between teachers and students is quite close, the classroom atmosphere tends to be warm, and the discipline culture develops gradually. This condition is in line with *the theory of learning organization* which states that the quality of education is determined by the learning ecosystem, not just the teaching method. However, the quality of student material mastery varies greatly, especially in science and mathematics subjects. Science teachers admit that the lack of laboratories makes learning difficult to do practically. This is in line with the theory of educational facilities that states that quality cannot be separated from the completeness of facilities. Nevertheless, teachers try to be creative

using makeshift teaching aids. This creativity shows pedagogic competence that develops even though it has not been ideally facilitated by institutions (Ahmad et al., 2022).

In the aspect of administrative governance, research found that madrasas have collected student data, administrative archives, and financial management manually. The absence of a digital system causes the administrative process to be relatively slow, but madrasas still maintain the principle of transparency. Parents can ask about costs, use of funds, and activity reports quite easily. This transparency practice is in line with the principle of public accountability in Islamic education management. However, modern governance theory emphasizes the need for madrasah information systems as a means of improving efficiency and service. Madrasas need to move towards digitizing administration so that services are faster and more accurate.

The implementation of the deputy head of the madrasah for student affairs shows that student character development is carried out through discipline programs, Rohis activities, scouts, and social activities. This program is in line with Islamic character education theory which is oriented towards habituation, example, and strengthening of adab values. The findings show that students can be directed with a humanist approach, not a physical punishment approach. This is a positive step because it is in line with the principle *of tarbiyah* which prioritizes gentleness, advice, and example. However, the recording of student violations and behavior evaluation have not been carried out systematically. Student management theory emphasizes the importance of longitudinal records of student development so that teachers can comprehensively monitor behavior changes. The absence of longitudinal data causes case handling to often rely on teachers' memories, not factual documentation (Yusuf et al., 2022).

The discussion also found that the relationship between management competence and the quality of education at MTS An-Najah was direct and simultaneous. When the head of the madrasah has good interpersonal competence, the organizational climate becomes positive. This positive climate increases teacher motivation. Teacher motivation then affects the quality of learning, and the quality of learning has an impact on the increase in students' academic achievement. This pattern is in line with the theory *of input process output* and *the school effectiveness model* which emphasizes the importance of leadership in influencing the entire educational productivity chain.

In the context of inclusivity, social competence and supervision of madrasah heads have a strong relationship with community participation. Madrasah heads who are able to establish communication with the surrounding environment can attract moral and material support for the development of madrasas. This support can be in the form of donations of facilities, mutual cooperation activities, and the provision of scholarships. The findings of the study show that the people of Paya Benua have a high level of involvement because they feel that the madrasah is part of their community. This strengthens the theoretical view that inclusivity is not only related to students, but also the sustainability of the relationship with the community (Lubis et al., 2021).

Another factor that emerged in the discussion was the limitations of teachers in terms of professional development. The findings show that most teachers have never participated in intensive competency improvement training. The theory *of continuous professional development* emphasizes that teachers must be lifelong learners. However, the reality on the ground shows that access to training is limited due to geographical location, budget limitations, and lack of facilitation. Madrasah officials are trying to overcome this through internal coaching, but it is still simple and

unstructured. This condition shows that improving quality and inclusivity will be difficult to achieve without serious improvement in teacher competence (Noorhafidzoh, 2025).

The relationship between management tasks and quality improvement can be seen from the way madrasas manage evaluations. Teacher performance assessments are still informal, even though educational supervision theory emphasizes the use of standard instruments, classroom observation, constructive feedback, and follow-up plans. These findings show a gap that needs to be met in order for quality improvement to run measurably (Subaidi et al., 2022).

In general, the discussion between theories and findings shows that MTS An-Najah has successfully applied some of the principles of Islamic education management, especially in the aspects of spiritual leadership, social closeness, and habituation of moral values. However, madrasas also face challenges in the form of limited facilities, lack of documentation systems, lack of optimal performance evaluation, and limited learning innovations. These challenges show that inclusivity and quality are not only determined by goodwill, but require system support, professional competence, and data-driven strategic planning.

The relationship between theory and findings shows that strong management competence has a positive impact on quality and inclusivity, but the impact will be greater if supported by adequate facilities and continuous professional development. Therefore, improving the quality of madrasah is not only the task of madrasah heads, but requires systematic support from teachers, madrasah committees, and the community. Thus, this discussion emphasizes that MTS An-Najah has a strong foundation in ethical aspects, Islamic commitment, and social solidarity, but it is necessary to strengthen the managerial technical side so that the vision of improving quality and inclusivity can be achieved optimally.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the managerial competence of madrasah heads and the implementation of main duties and functions (tupoksi) are closely related in improving the quality and inclusivity of Islamic education at MTs An-Najah Paya Benua. Madrasah heads have shown quite good personality and social competence, especially in building communication, creating harmonious relationships with teachers and education staff, and establishing cooperation with parents and the community. However, managerial competence, especially in strategic planning, technology utilization, learning supervision, and program evaluation, still needs to be improved so that madrasah management can run more directed, systematic, and sustainable.

The implementation of the main duties and functions of madrasah heads, deputy heads of madrasas, teachers, and administrative staff basically have guidelines and division of responsibilities. However, the implementation is not fully optimal because it has not been supported by detailed operational standards of procedures, clear delegation of tasks, and a structured documentation and coordination system. This condition has an impact on the lack of optimal implementation of supervision, program monitoring, administrative management, and performance evaluation of educators and education personnel.

In terms of quality and inclusivity of Islamic education, MTs An-Najah Paya Benua has shown commitment through the provision of equal educational opportunities, assistance for underprivileged and orphaned students, and strengthening religious character through various

religious activities and habituation of moral values. However, the implementation of inclusive education still faces a number of limitations, especially in the provision of services for students with special needs, the implementation of differentiated learning, diagnostic assessments, and systematic remedial programs. Limited facilities and infrastructure, non-optimal digitization of administration, and lack of teacher competency development training are also factors that affect the improvement of the quality of education.

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