

Characteristics of Transformative Change Management in Islamic Education at SDIT Al Hikmah Bence, Garum, Blitar

¹Nur Yanah, ²Binti Maunah, ³Asrop Safi'i

¹²³Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia

¹nuryanah886@gmail.com, ²binti.maunah@uinsatu.ac.id ³asrop@uinsatu.ac.id

*Correspondence Email: nuryanah886@gmail.com

Abstract: Transformative change management is essential for Islamic educational institutions seeking to respond to contemporary educational demands while maintaining their religious identity. This study aims to analyze the characteristics of transformative change management at SDIT Al Hikmah Bence, Garum, Blitar. Employing a qualitative case study approach, data were collected through in-depth interviews, participatory observation, and document analysis. Data analysis followed the interactive model of Miles, Huberman, and Saldaña, comprising data condensation, data display, and conclusion drawing and verification. The findings reveal three interconnected dimensions: prophetic-visionary leadership, integrated curriculum transformation through the HIKMAH curriculum, and the development of a quality-oriented organizational culture. These dimensions reflect the integration of Islamic values into strategic leadership, educational priorities, and institutional practices. The findings are synthesized into a conceptual model emphasizing the alignment of leadership, curriculum, and organizational culture, supported by institutional coordination and continuous evaluation. This study contributes to Islamic Education Management by conceptualizing transformative change as an integrated institutional process. Further research across diverse Islamic educational institutions is required to examine the applicability of the proposed model.

Keywords: Change Management, Transformative Islamic Education, Prophetic-Visionary Leadership, HIKMAH Curriculum, Organizational Culture.

INTRODUCTION

The rapid development of technology and changing societal expectations require Islamic educational institutions to adapt their management practices while maintaining their religious identity. Change management is therefore essential not only for improving institutional quality but also for aligning organizational strategies with evolving educational demands. In this context, effective change management involves strategic planning, organizational adaptation, and continuous quality improvement to sustain institutional development (Umar, 2019).

Transformative change management in Islamic education seeks to integrate institutional development with Islamic values and contemporary educational needs. One of its central

challenges is overcoming the separation between religious and general knowledge through a more integrated educational approach (Azra, 2014; Muhaimin, 2012). From a managerial perspective, this transformation requires alignment among institutional vision, leadership, curriculum, human resource management, and organizational culture (Mulyasa, 2018; Nata, 2017).

The success of organizational change depends not only on policy formulation but also on leadership, stakeholder engagement, and the institutionalization of new practices. Kotter (2012) emphasizes the importance of leadership and collective engagement in organizational change, while Lewin (1951) conceptualizes change as a process of preparing for change, implementing new practices, and stabilizing them. In Islamic educational institutions, these perspectives help explain how leadership, curriculum innovation, and organizational culture contribute to sustainable institutional transformation.

SDIT Al Hikmah Bence, located in Garum, Blitar, provides a context for examining transformative change management in an Islamic elementary school. Operating under the Al Hikmah Bence Foundation, the school integrates Islamic values into its institutional development (Yayasan Al Hikmah Bence, 2024). Its HIKMAH curriculum, which combines religious values, general education, and character development, offers a relevant context for examining curriculum transformation and the involvement of school leaders, teachers, the foundation, and parents in institutional change.

Although change management, educational leadership, curriculum integration, and organizational culture have been discussed in educational management literature, their interrelationships warrant further examination in specific Islamic educational contexts. Examining these dimensions together can clarify how institutional vision is translated into curricular practices and organizational routines. Accordingly, this study focuses on the characteristics of transformative change management at SDIT Al Hikmah Bence, particularly the relationships among leadership orientation, curriculum integration, and organizational culture.

This study aims to analyze transformative change management at SDIT Al Hikmah Bence, Garum, Blitar, through three dimensions: visionary-prophetic leadership, transformation through the HIKMAH curriculum, and the development of a quality-oriented organizational culture

involving the school, foundation, and parents. Using a qualitative case study approach, the research examines how these dimensions are reflected in institutional practices. The findings are expected to contribute to Islamic Education Management by providing an empirical understanding of the interconnected roles of leadership, curriculum, and organizational culture in educational transformation.

METHOD

This study employed a qualitative approach with a case study design to examine the characteristics of transformative change management in Islamic education at SDIT Al Hikmah Bence, Garum, Blitar. A case study was selected to facilitate an in-depth examination of institutional change management within its organizational context (Sugiyono, 2020; Hariani & Jabbar, 2026). The research site was purposively selected because the school integrates religious education, science, and entrepreneurship within its educational orientation.

The research participants consisted of the school principal, the chairperson of the Al Hikmah Bence Foundation, the curriculum coordinator, teacher representatives, and school committee representatives. Data were collected through in-depth interviews, participatory observation, and document analysis. Interviews explored leadership vision, organizational restructuring strategies, and challenges in managing change. Participatory observation focused on school culture, integrated learning activities, and daily educational interactions. Document analysis covered the school profile, the School Operational Curriculum (Kurikulum Operasional Satuan Pendidikan [KOSP]), and the foundation's work programs (Moleong, 2019).

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña (2014), comprising data condensation, data display, and conclusion drawing and verification. Data condensation involved selecting and organizing information relevant to the research focus, while data display facilitated the identification of patterns across leadership practices, curriculum transformation, and organizational culture. Conclusions were subsequently drawn and verified against the collected evidence to ensure that the interpretation remained grounded in the research data.

Data trustworthiness was established through source and methodological triangulation (Denzin & Lincoln, 2018). Source triangulation involved comparing information obtained from different participant groups, while methodological triangulation involved examining the consistency of findings derived from interviews, observations, and documents. These procedures were used to strengthen the credibility of the findings concerning transformative change management at SDIT Al Hikmah Bence.

RESULT AND DISCUSSION

1. Prophetic-Visionary Leadership as a Driver of Institutional Change

The findings indicate that prophetic-visionary leadership constitutes a central dimension of transformative change management at SDIT Al Hikmah Bence, Garum, Blitar. The school principal and the Al Hikmah Bence Foundation play strategic roles in establishing institutional direction and coordinating change initiatives. This leadership orientation combines Islamic ethical principles with managerial capabilities to guide institutional development. The prophetic dimension is reflected in the values of *siddiq* (integrity), *amanah* (trustworthiness and responsibility), *tabligh* (effective communication), and *fathanah* (professional competence and wisdom) (Rivai & Mulyadi, 2013).

The findings also describe a participatory and collaborative approach to decision-making rather than a rigid top-down leadership pattern. This approach provides opportunities for teachers and other organizational members to contribute to institutional development. Such participation is important because educational change requires more than formal policy decisions; it also depends on organizational members' understanding of, and engagement with, the intended direction of change. Kotter (2012) emphasizes the importance of leadership and collective engagement in mobilizing organizational transformation.

From the perspective of Islamic Education Management, prophetic-visionary leadership connects institutional strategy with ethical responsibility. The integration of Islamic values and managerial practices provides a foundation for directing change while maintaining the institution's religious identity. Nevertheless, leadership effectiveness should not be assessed solely through the

articulation of a vision or the adoption of Islamic terminology. It also depends on how the vision is translated into coordinated programs, staff participation, and consistent institutional practices.

2. Integrated Curriculum Transformation through the HIKMAH Curriculum

A second characteristic of transformative change management is the integration of the national curriculum with Islamic educational values and the school's institutional priorities. SDIT Al Hikmah Bence combines the Merdeka Curriculum with its institutional curriculum, known as HIKMAH. This curriculum reflects an effort to connect religious development, general knowledge, character formation, and student independence within a coherent educational framework (Nata, 2017).

The HIKMAH curriculum is organized around six values that provide a shared orientation for educational activities. These values are respect, integrity, creativity, independence, active engagement, competence and reliability. Rather than functioning merely as curricular labels, they provide a framework for aligning educational objectives with the school's institutional identity.

Table 1. Core Values of the HIKMAH Curriculum at SDIT Al Hikmah Bence

Core value	Meaning and educational orientation
Respect	Developing obedience to Allah and respect for His creation.
Integrity	Aligning thoughts, words, and actions with honesty and responsibility.
Creativity	Encouraging scientific thinking and the development of beneficial solutions.
Independence	Developing self-management and responsible decision-making.
Active engagement	Encouraging positive participation and contributions to the surrounding environment.
Competence and reliability	Strengthening collaboration, communication, resilience, and problem-solving.

Source: HIKMAH Curriculum, Al Hikmah Bence Foundation (Susiani & HIKMAH Curriculum Development Team, 2026).

The implementation of these values is reflected in three educational priorities. First, religious development is pursued through Qur'anic memorization, character education, and daily religious

practices. Second, the integration of science and Islam connects scientific learning with the principle of *tauhidullah*, encouraging students to understand the natural world in relation to the oneness of Allah. Third, entrepreneurship education introduces students to independence, creativity, and entrepreneurial attitudes through activities such as market day and student leadership projects.

From a management perspective, this curriculum represents an effort to translate institutional values into operational educational priorities. The relationship between curriculum design and institutional identity is particularly important because curricular transformation requires coordination among educational objectives, teaching practices, and school culture. The HIKMAH curriculum therefore illustrates how an Islamic elementary school can organize religious, intellectual, and character development within a shared institutional framework. However, the extent to which these objectives are achieved requires evidence from systematic evaluation of curriculum implementation and student outcomes.

3. Organizational Culture Development and Stakeholder Collaboration

The third characteristic concerns the development of a quality-oriented organizational culture. At SDIT Al Hikmah Bence, institutional change extends beyond administrative restructuring to include the formation of shared values and recurring organizational practices. This process can be interpreted through Lewin's (1951) three-stage framework: *unfreezing*, *moving*, and *refreezing*. In this context, *unfreezing* involves establishing awareness of the need for change, *moving* refers to introducing and internalizing new practices, and *refreezing* concerns maintaining these practices as part of the institution's established culture.

The school's organizational culture is supported by a range of programs, including Hikmah Qur'an Night, Hikmah Explore, Hikmah Berbagi, Hikmah Bugar, Hikmah Ramadhan, Hikmah Supercamp, Hikmah Resik, Hikmah Terampil, Hikmah Edufair, Hikmah Live In, and Hikmah Silaturahmi. These activities provide institutional mechanisms through which the values of the HIKMAH curriculum can be incorporated into school life. Their managerial significance lies in connecting institutional values with recurring activities rather than limiting value formation to formal statements or curricular documents.

The development of this culture also involves collaboration among the school, the foundation, teachers, students, and parents. The school committee and regular communication forums provide channels for stakeholder coordination, while parental involvement in monitoring daily religious practices at home connects school-based activities with family routines. Such collaboration illustrates that organizational culture in Islamic education may extend beyond the school's formal boundaries and depend on relationships among multiple stakeholders.

From the perspective of Islamic Education Management, this process highlights the importance of coordinating people, programs, and shared values. Leadership establishes the institutional direction, the curriculum provides an educational framework, and organizational routines create opportunities for those priorities to be practiced consistently. Nevertheless, the existence of programs alone does not establish the effectiveness of cultural transformation. Its sustainability depends on the continuity of implementation, stakeholder participation, monitoring, and evaluation (Tobroni, 2018).

4. A Conceptual Model of Transformative Change Management in Islamic Education

The findings of this study are synthesized into a conceptual model comprising three interconnected dimensions: prophetic-visionary leadership, integrated curriculum transformation, and quality-oriented organizational culture. The model illustrates how these dimensions interact within the management of transformative change at SDIT Al Hikmah Bence, Garum, Blitar.

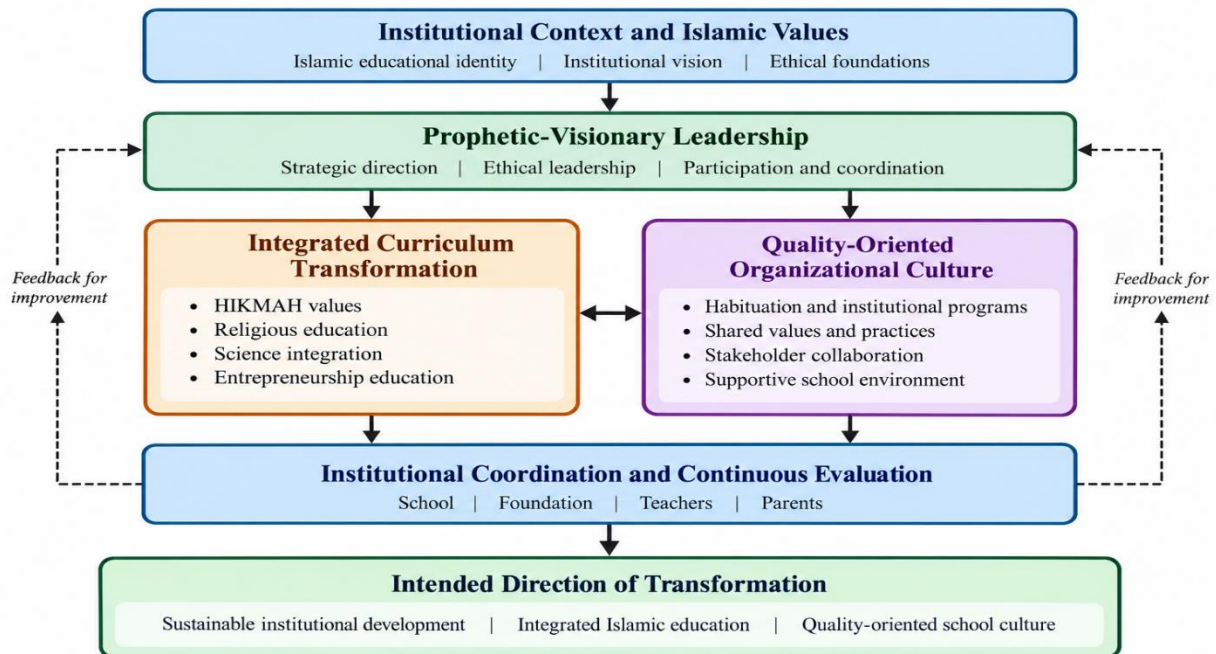


Figure 1. Conceptual Model of Transformative Change Management in Islamic Education

The conceptual model illustrates transformative change management as an integrated process in which institutional values, leadership, curriculum, and organizational culture are connected through coordination and continuous evaluation. The model positions the Islamic educational identity and institutional vision as the contextual foundations that guide the direction of change. Within this framework, transformation is not limited to structural adjustments but involves aligning managerial decisions, educational programs, and organizational practices with the institution's mission.

Prophetic-visionary leadership occupies a central strategic position in initiating and directing institutional change. This dimension emphasizes the integration of Islamic ethical principles with managerial practices, strategic decision-making, and stakeholder participation. Leadership provides direction for institutional development while coordinating the implementation of change

across different organizational levels. Its role is therefore not confined to establishing a vision but also involves translating that vision into priorities that can be implemented through institutional programs.

The second dimension, integrated curriculum transformation, represents the translation of institutional vision into educational objectives and practices. At SDIT Al Hikmah Bence, the HIKMAH curriculum provides a framework for integrating religious values, general knowledge, character development, and entrepreneurship. From a management perspective, this dimension demonstrates how curriculum development can serve as an instrument for institutional transformation by aligning educational priorities with the school's Islamic identity. The curriculum consequently functions as a link between strategic direction and the educational experiences intended for students.

The third dimension, quality-oriented organizational culture, concerns the institutionalization of shared values through recurring activities, habituation, and collaboration. School programs provide opportunities to incorporate the HIKMAH values into daily institutional practices, while collaboration among the school, foundation, teachers, and parents supports continuity between formal educational activities and the broader learning environment. This dimension highlights the importance of organizational culture in sustaining change beyond the initial introduction of policies or programs.

Institutional coordination and continuous evaluation connect the three dimensions and provide opportunities for adjustment. Coordination facilitates the alignment of leadership decisions, curricular implementation, and organizational activities, while evaluation can help identify implementation challenges and areas requiring improvement. Feedback from these processes can inform subsequent decisions, allowing the institution to refine its strategies and maintain consistency between its vision and actual practices.

Taken together, the model proposes that transformative change management in Islamic education can be understood through the interaction of strategic leadership, integrated curriculum development, and organizational culture formation. The intended direction is sustainable institutional development that maintains Islamic educational values while responding to

contemporary educational needs. However, the model represents a conceptual synthesis derived from the case of SDIT Al Hikmah Bence rather than an empirically validated framework. Its applicability to other Islamic educational institutions therefore requires further investigation in different institutional contexts.

CONCLUSION

This study concludes that transformative change management in Islamic education is characterized by three interconnected dimensions: prophetic-visionary leadership, integrated curriculum transformation, and the development of a quality-oriented organizational culture. These dimensions reflect the integration of Islamic values into strategic leadership, educational priorities, and institutional practices. Leadership establishes the direction of change, curriculum translates institutional vision into educational programs, and organizational culture reinforces shared values through habituation and stakeholder collaboration.

The synthesis of these findings produces a conceptual model that connects leadership, curriculum, and organizational culture through institutional coordination and continuous evaluation. From the perspective of Islamic Education Management, transformative change should be understood as an integrated institutional process rather than a series of isolated innovations. The proposed model contributes to understanding the managerial dimensions of institutional transformation in Islamic education. However, because the study is based on a single case, further empirical research is needed to examine the model's applicability across diverse Islamic educational contexts.

REFERENCE

- Azra, A. (2014). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium baru*. Kencana.
- Denzin, N. K., & Lincoln, Y. S. (Eds.). (2018). *The SAGE handbook of qualitative research* (5th ed.). SAGE Publications.
- Hariani, P. E., & Jabbar, M. R. A. A. (2026). Research Approaches and Methods in Educational Management Studies: A Literature Review and Future Research Directions. *Journal of Policy Review and Innovation in Educational Management*, 1(1), 71-83.

- Kotter, J. P. (2012). *Leading change*. Harvard Business Review Press.
- Lewin, K. (1951). *Field theory in social science: Selected theoretical papers* (D. Cartwright, Ed.). Harper & Brothers.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.
- Moleong, L. J. (2019). *Metodologi penelitian kualitatif*. Remaja Rosdakarya.
- Muhaimin. (2012). *Rekonstruksi pendidikan Islam: Dari kontekstualisasi ke implementasi*. Rajawali Pers.
- Mulyasa, E. (2018). *Manajemen dan kepemimpinan kepala sekolah*. Bumi Aksara.
- Nata, A. (2017). *Manajemen pendidikan Islam: Mengatasi kelemahan pendidikan Islam di Indonesia*. Kencana.
- Rivai, V., & Mulyadi, D. (2013). *Kepemimpinan dan perilaku organisasi*. Rajawali Pers.
- Sugiyono. (2020). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Alfabeta.
- Susiani, T., & Tim Pengembang Kurikulum Yayasan Al Hikmah Bence. (2026). *Kurikulum HIKMAH: Sekolah bertalenta*.
- Tobroni. (2018). *Education for all: Meneropong keunggulan sekolah Islam terpadu*. Ar-Ruzz Media.
- Umar, H. (2019). *Manajemen perubahan dalam lembaga pendidikan Islam*. Rajawali Pers.
- Yayasan Al Hikmah Bence. (2024). *Profil dan dokumen strategis Yayasan Al Hikmah Bence Garum Blitar*.