ALSYS
Jurnal Keislaman dan Ilmu Pendidikan

e-ISSN : 2808-540X
p-ISSN : 2808-7119

**Terindeks**: Copernicus, Sinta 5, Dimensions, Scilit, Lens, Semantic Scholar, Garuda, Google, Base, etc.

https://doi.org/10.58578/alsys.v6i1.8651

# STRATEGIC MANAGEMENT OF ANGKLUNG PEDAGOGY IN ISLAMIC EDUCATION: OPTIMIZING STUDENT HOLISTIC POTENTIAL

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**Article Info:**

| Submitted: | Revised: | Accepted: | Published: |
|---|---|---|---|
| Nov 21, 2025 | Dec 16, 2025 | Dec 28, 2025 | Jan 2, 2026 |

**Abstract**

Although the recognition of cultural arts within holistic education is increasing, the integration of traditional music pedagogy, such as *Angklung* music, into the framework of Islamic education management has not yet been systematically explored. This study aimed to analyze the development, implementation, and evaluation of a strategic management model for *Angklung* music learning in Islamic educational institutions by highlighting its effectiveness in optimizing students' potential. Using a qualitative research design, the study examined pedagogical approaches, leadership roles, and institutional support mechanisms required for the successful integration of *Angklung* music learning into Islamic education management. The findings indicate that a well-structured *Angklung* program supported by Islamic management principles significantly enhances students' cognitive, affective, and psychomotor skills, while simultaneously fostering cultural identity and spiritual growth aligned with Islamic values. The study concludes that such an integrated approach is essential for enriching educational practice and nurturing well-rounded individuals, as well as contributing to the development of theoretical frameworks for leadership and Islamic education management. The implications of this research include


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practical recommendations for curriculum developers and administrators of Islamic educational institutions to integrate cultural arts more effectively, and it opens avenues for further exploration of other forms of traditional arts within the context of Islamic education.

**Keywords**: *Angklung* Music Pedagogy; Islamic Education Management; Student Potential; Holistic Development; Cultural Arts Integration

## INTRODUCTION

The contemporary educational landscape is increasingly challenged to move beyond purely academic metrics, embracing a more holistic view of student development that encompasses intellectual, emotional, social, and spiritual dimensions. Within this broader context, the role of cultural arts, particularly traditional music, presents a unique and often underutilized avenue for enriching pedagogical strategies. Angklung, a traditional Indonesian musical instrument recognized by UNESCO as a Masterpiece of Oral and Intangible Heritage of Humanity, offers a rich cultural and educational medium. Its communal nature of playing, requiring cooperation and synchronized effort, inherently fosters teamwork, discipline, and a sense of belonging among participants. However, despite its inherent potential, the strategic integration of Angklung music learning within formal Islamic educational institutions, specifically designed to align with Islamic management principles and optimize student potential, remains a nascent area of inquiry. This gap highlights a critical need for research that explores how traditional cultural practices can be purposefully managed within a faith-based educational framework to achieve comprehensive developmental outcomes for students.

The issue at hand, therefore, is the limited scholarly attention given to the strategic management of traditional cultural arts education, such as Angklung, within Islamic educational institutions as a deliberate strategy for optimizing student potential. Many educational systems, including some Islamic ones, often prioritize conventional academic subjects, relegating arts education to an extracurricular or peripheral status. This oversight neglects the profound impact that cultural arts can have on cognitive development, emotional intelligence, and social cohesion. Globally, there is a growing recognition of the importance of arts in education, yet specific models for integrating traditional art forms like Angklung into Islamic curricula, guided by Islamic management principles, are scarce. The

challenge lies in developing a framework that not only teaches the technical skills of playing Angklung but also imbues the learning process with Islamic values (Nur & Rivauzi, 2024), fostering a sense of *tawhid* (oneness of God), *ihsan* (excellence), and *adl* (justice) through musical practice. This research is motivated by the observation that while many Islamic schools excel in religious and academic instruction, they may not fully leverage the potential of cultural arts to cultivate a more balanced and spiritually grounded individual. The need for a structured approach that views Angklung learning not as an add-on, but as an integral component of a holistic Islamic education strategy, is paramount.

From a researcher's perspective, the prevailing approach to cultural arts in many educational settings, including Islamic ones, often lacks a coherent strategic framework that integrates pedagogical goals with broader institutional objectives. This study posits that by adopting a robust Islamic education management strategy, Angklung learning can be transformed into a powerful tool for holistic student development. Drawing upon the principles of ethical and servant leadership, which are deeply rooted in Islamic teachings, educational leaders can foster an environment where cultural arts flourish and contribute meaningfully to student growth (Hameed et al., 2024; T. Islam et al., 2023). Ethical leadership, characterized by integrity and fairness, provides a moral compass for educational management, ensuring that the Angklung program is conducted with transparency and a focus on student well-being (Alam et al., 2021). Furthermore, servant leadership, emphasizing service to others and the development of followers, can empower both educators and students within the Angklung program, fostering a collaborative and supportive learning community (Ahmad et al., 2023). This perspective argues that the successful integration of Angklung requires not just technical expertise but also a leadership philosophy that aligns with Islamic values, promoting a culture of excellence and compassion (Milandari et al., 2022; Mubarok et al., 2022).

Previous research has extensively explored various facets of Islamic leadership and educational management, providing foundational insights into effective governance and pedagogical practices within Muslim societies. For instance, studies have proposed Islamic-oriented educational leadership models aimed at developing new theories of school leadership (Alazmi & Bush, 2024), and have reviewed Islamic school leadership through the lens of social justice (Ezzani et al., 2023). Other works have examined the impact of transformational leadership on organizational performance within various sectors, including manufacturing, highlighting the importance of human capital and job satisfaction (K. M. A.

Islam et al., 2023; M. N. Islam et al., 2021). Research has also delved into the specifics of Islamic leadership and its effect on employee performance and engagement (Sodiq et al., 2024). However, a significant gap persists in the literature regarding the explicit application of these robust Islamic management and leadership theories to the strategic integration and pedagogical management of traditional cultural arts, such as Angklung, within the curriculum of Islamic educational institutions. While the importance of cultural identity and holistic development is often acknowledged, a detailed framework that operationalizes Islamic management principles for cultural arts education, particularly Angklung, is conspicuously absent. This research seeks to bridge this lacuna by providing a theoretically grounded and practically relevant model.

The novelty of this study lies in its pioneering effort to develop and propose a comprehensive strategic management framework for Angklung music learning, specifically tailored for Islamic educational institutions, grounded in a synthesis of Islamic management principles and contemporary pedagogical theories. This framework moves beyond a generic appreciation for arts education by articulating how core Islamic values—such as *tawhid* (unity and purpose), *khilafah* (stewardship), *ihsan* (excellence), and *shura* (consultation)—can systematically inform curriculum design, instructional methods, resource allocation, and leadership practices within Angklung programs. The theoretical underpinning draws from an integrated approach, combining Islamic leadership models (Alqhaiwi et al., 2023; Parry & Faris, 2022) with educational management theories that emphasize holistic student development. Furthermore, it incorporates insights from research on innovative work behavior and psychological empowerment (Khan et al., 2022), adapting them to the context of fostering creativity and self-efficacy in cultural arts learning. By integrating these diverse theoretical strands, the study offers a unique perspective on how cultural heritage can be actively utilized as a medium for character formation and spiritual enrichment, thereby expanding the existing body of knowledge in both Islamic education and cultural pedagogy.

The primary focus of this research is to investigate the strategic management processes involved in integrating Angklung music learning into the curriculum of Islamic educational institutions. Specifically, the study aims to achieve three key objectives: (1) to develop a conceptual framework for managing Angklung music learning that is aligned with Islamic educational philosophy and management principles; (2) to analyze the implementation challenges and success factors of this framework in selected Islamic educational settings; and (3) to evaluate the impact of such a strategically managed Angklung

program on students' holistic development, encompassing their musical proficiency, teamwork skills, cultural appreciation, and character formation. This research endeavors to provide actionable insights for educational leaders and policymakers seeking to enrich their curricula with cultural arts while upholding their faith-based educational mission.

## METHODS

This study adopted a qualitative research approach to deeply explore the intricate dynamics of managing Angklung music learning within Islamic educational institutions. A qualitative methodology was chosen for its capacity to provide rich, nuanced insights into complex social phenomena, allowing for an in-depth understanding of perceptions, experiences, and processes that quantitative methods might overlook (Creswell, 2014). This approach is particularly suitable for developing conceptual frameworks and exploring the "how" and "why" behind educational strategies. The research design was primarily a multi-case study, focusing on two distinct Islamic educational institutions that had either already integrated Angklung learning or were in the process of doing so. This comparative case study approach allowed for the identification of commonalities and differences in management strategies, challenges, and outcomes across varied contexts, thereby enhancing the generalizability of the emergent framework. The selection of multiple cases provided a robust basis for theory building and practical recommendations, reflecting the complexity of educational environments.

The selection of participants was purposive, aiming to include individuals who possessed direct experience and deep knowledge regarding Angklung music learning and Islamic education management. The participants included school principals, vice-principals for curriculum and student affairs, Angklung instructors, religious studies teachers, and a sample of students actively involved in the Angklung program. A total of 30 participants were engaged across the two institutions: 4 school leaders, 6 Angklung instructors, 4 religious studies teachers, and 16 students. The sampling technique ensured a diverse range of perspectives, capturing both managerial and pedagogical viewpoints, as well as student experiences.

These interviews explored topics such as leadership styles, curriculum integration, resource management, and the perceived impact on student development. Observations were carried out during Angklung practice sessions, performances, and relevant school

meetings to document actual practices, student engagement, and the interaction dynamics between instructors and students. Document analysis included reviewing curriculum documents, school policies, program schedules, and student performance records to corroborate interview and observation data. The data collection period spanned from Nopember to December 2025, allowing for sufficient time to capture the cyclical nature of program implementation and evaluation. This comprehensive data collection strategy aimed to capture the multifaceted aspects of Angklung program management.

## RESULTS

The findings of this study reveal a multi-faceted landscape regarding the strategic management of Angklung music learning within Islamic educational institutions, highlighting both successful integration strategies and persistent challenges. The main findings are organized around three core areas: the pedagogical integration of Angklung, the role of leadership and institutional support development. These findings collectively underscore the potential of Angklung as a powerful medium for holistic Islamic education when managed strategically. The data consistently demonstrated that the most effective programs were those that moved beyond mere technical instruction, embedding the Angklung learning experience within the broader ethical and spiritual objectives of Islamic education. This integration was not accidental but a result of deliberate planning and sustained effort from various stakeholders.

### 1. Main Findings

The primary findings indicate that the successful integration of Angklung music learning as an Islamic education management strategy hinges on several interconnected factors. Firstly, there is a strong emphasis on the pedagogical approach, which often transcends conventional music instruction to incorporate Islamic values explicitly. Instructors frequently use Angklung sessions to teach concepts like *ukhuwah* (brotherhood/sisterhood) through collaborative playing, *amanah* (trustworthiness) in caring for instruments, and *ihsan* (excellence) in performance. As one instructor (I02, Male, 45 years) articulated, "Angklung is not just about music; it's a vehicle for character. When they play together, they learn to listen, to compromise, to create beauty as one, which is a reflection of our Islamic teachings on unity." This aligns with the idea that moral identity can lead to high-quality outcomes, reflecting a deeper commitment to ethical conduct (Iwai, de França

Carvalho, & Islam, 2023). The communal nature of Angklung inherently fosters social skills and a sense of collective responsibility, which are highly valued in Islamic ethics.

Secondly, leadership and institutional support emerged as critical enablers. Schools with successful Angklung programs demonstrated strong commitment from their leadership, viewing the program not as an optional activity but as an integral part of their educational mission. This commitment manifested in dedicated resources, curriculum time, and active promotion of the program. The principals and educational managers often exhibited characteristics of Islamic-oriented educational leadership, emphasizing social justice and the holistic development of students (Alazmi & Bush, 2024; Ezzani et al., 2023). One principal (P01, Female, 52 years) noted, "Our Angklung program is a testament to our commitment to developing well-rounded individuals, not just academically but culturally and spiritually. It reflects our Islamic values of appreciating beauty and working together." This echoes research on collegial leadership and diffusing religious authority within institutions, ensuring that cultural programs are seen as legitimate and valuable (Kim, 2023). The deliberate integration also suggests an adaptive management approach, similar to how local communities adapt to climate change with business strategies (T. A. Islam, 2022).

Thirdly, the study found a significant positive impact on student potential, observed across multiple dimensions. Students involved in the Angklung program demonstrated improved discipline, patience, and teamwork skills. Their self-confidence, particularly in public speaking and performance, also saw notable enhancements. Furthermore, the program fostered a deeper appreciation for Indonesian cultural heritage and, for many, a stronger connection to their Islamic identity, seeing the beauty of creation through music. A student (S07, Female, 14 years) shared, "Playing Angklung makes me feel proud of my culture, and it teaches me patience. If one person makes a mistake, the whole song is affected, so we learn to support each other." This development of student potential is a direct outcome of effective management strategies, similar to how human capital and job satisfaction contribute to organizational performance (Islam, Bari, Al-Kharusi, Bhuiyan, & Faisal-E-Alam, 2023). The cultivation of creativity and self-efficacy through such programs also aligns with entrepreneurial leadership principles (T. Islam & Asad, 2024).

**2. Negative/Anomalous Data**

Despite the overwhelmingly positive findings, some negative or anomalous data points emerged during the study, offering crucial insights into areas requiring further

attention. One notable anomaly was the occasional resistance from a minority of religious studies teachers who viewed Angklung learning as a secular activity, potentially distracting from core religious instruction. This perspective, though not widespread, highlighted a need for better communication and integration strategies to demonstrate how cultural arts can complement, rather than compete with, religious education. Such resistance underscores the ongoing challenge of reconciling traditional religious views with modern educational approaches, a theme sometimes seen in discussions around female leadership in Islamic institutions (Hannan et al., 2024; Racman, 2022; Ramli et al., 2024; Sutrisno et al., 2023).

Another anomalous finding related to resource management. While overall institutional support was strong, some instructors reported difficulties in securing timely maintenance and replacement of Angklung instruments. This often led to temporary disruptions in practice sessions and occasional student frustration. This suggests a disconnect between high-level strategic intent and operational execution, a challenge often faced in managing complex systems (Paul et al., 2022). This issue points to the need for more robust supply chain management within educational institutions, ensuring that necessary resources are available when needed. Furthermore, while students generally reported high satisfaction, a few expressed initial apprehension about learning a traditional instrument, preferring more contemporary music forms. This highlights the importance of innovative pedagogical approaches to make traditional arts engaging for modern youth, similar to how entrepreneurial education aims to foster entrepreneurial behavior (Kiani et al., 2022; Murad et al., 2024). Addressing these anomalies is crucial for refining the strategic management framework and ensuring the long-term sustainability and effectiveness of Angklung programs in Islamic educational settings.

## DISCUSSION

The findings of this study offer compelling evidence for the efficacy of strategically managed Angklung music learning as a potent Islamic education management strategy for optimizing student potential. The discussion delves into how the observed results align with existing theories, diverge from previous findings, and contribute new insights to both Islamic education and cultural pedagogy. The successful integration of Angklung into the curriculum is not merely a matter of introducing a new subject but requires a deliberate and thoughtful management approach that resonates with the core values of the institution. This involves

careful planning, resource allocation, and a leadership style that inspires and motivates all stakeholders, from administrators to students.

**1. Analysis of Results**

The in-depth analysis of the study's results reveals that the positive impact of Angklung music learning on student potential is directly attributable to a coherent and values-driven management strategy. The integration of Islamic values into Angklung pedagogy, as evidenced by instructors' emphasis on *ukhuwah*, *amanah*, and *ihsan*, demonstrates a conscious effort to align cultural education with spiritual and ethical development. This approach transforms musical instruction from a purely technical skill acquisition process into a holistic learning experience that nurtures character and moral reasoning. Such an intentional pedagogical design resonates with the objectives of Islamic education. The communal playing of Angklung inherently fosters teamwork and mutual responsibility, mirroring the Islamic emphasis on community and collective welfare. This finding underscores that when cultural arts are taught with a clear ethical framework, their developmental benefits are significantly amplified.

The pivotal role of strong leadership and institutional support cannot be overstated. The commitment of school principals and educational managers to the Angklung program, viewing it as an integral component of their educational philosophy, was a consistent theme across successful cases. This commitment translated into tangible support, including dedicated curriculum time, provision of instruments, and recognition of student achievements. This leadership style, characterized by a blend of ethical, servant, and transformational leadership, aligns with contemporary research highlighting the importance of leadership in fostering positive organizational outcomes (Hameed et al., 2024; M. N. Islam et al., 2021; Sodiq et al., 2024). Leaders who embody Islamic principles of justice (*adl*), consultation (*shura*), and excellence (*ihsan*) are better positioned to champion such innovative programs, ensuring they receive the necessary resources and buy-in from the school community. The ability of leaders to articulate the program's value proposition, not just in musical terms but in terms of character and spiritual development, was crucial in overcoming potential skepticism and garnering widespread support.

Furthermore, the observed enhancements in students' discipline, patience, teamwork, and self-confidence directly address the research objective of optimizing student potential. These outcomes extend beyond mere musical proficiency, contributing to the

development of well-rounded individuals equipped with essential life skills. The process of learning Angklung, which demands precise timing, active listening, and collaborative effort, naturally cultivates these attributes. When framed within an Islamic educational context, these skills are further reinforced by religious teachings that emphasize discipline in worship, patience in adversity, and cooperation in good deeds. The program's success in fostering cultural appreciation and a stronger Islamic identity among students also highlights its effectiveness in promoting a sense of belonging and pride. This holistic development is a testament to the power of integrating cultural arts with a values-based educational approach, demonstrating that education can be both culturally enriching and spiritually uplifting.

**2. Comparison with Literature**

The findings regarding the critical role of leadership in driving the successful integration of Angklung learning align strongly with existing literature on educational leadership, particularly within Islamic contexts. Alazmi and Bush (2024) and Ezzani et al. (2023) emphasize the necessity of Islamic-oriented educational leadership models that prioritize holistic development and social justice. Our study corroborates this by showing that leaders who actively champion Angklung programs, understanding their broader educational and spiritual benefits, are instrumental in their success. The transformational leadership elements observed, where leaders inspire and motivate, resonate with Islam, Furuoka, and Idris's (2021) work on employee championing behavior and trust in leadership during organizational change. Similarly, the compassionate and supportive approach of instructors, often guided by their leaders, mirrors the principles of servant leadership discussed by Ahmad, Islam, D'Cruz, and Noronha (2023) in fostering a positive workplace environment.

However, our study also presents nuanced differences and extensions to existing literature. While previous research has explored the impact of transformational leadership on organizational performance in various industries (K. M. A. Islam et al., 2023), our findings specifically apply these concepts to the realm of cultural arts education within an Islamic framework, demonstrating how such leadership can directly influence pedagogical outcomes and student character development. The emphasis on ethical leadership in promoting CSR and employee engagement (Alam et al., 2021; Hameed et al., 2024) finds a parallel in our study, where ethical considerations guide the integration of cultural arts, ensuring the program's integrity and positive societal impact. The challenge posed by a minority of

religious studies teachers regarding the 'secular' nature of Angklung learning contrasts with the ideal of integrated knowledge within Islamic education. This highlights a gap in the practical implementation of holistic Islamic educational philosophies, where cultural arts are still sometimes viewed in isolation rather than as integral components of a unified curriculum.

Moreover, the study's focus on Angklung as a vehicle for cultural and spiritual identity offers a specific application that complements broader discussions on Muslim leadership within complex cultural settings (Alqhaiwi et al., 2023; Parry & Faris, 2022). It demonstrates how local cultural heritage can be leveraged to reinforce Islamic values, thereby enriching the educational experience and fostering a stronger sense of identity among students. This is particularly relevant in diverse societies where cultural preservation often intersects with religious identity. The anomalies related to resource management, particularly instrument maintenance, suggest that while strategic intent for cultural arts may be high, the operational aspects of supply chain and asset management within educational institutions might still require refinement, echoing concerns about system architecture and efficiency in other sectors (Paul et al., 2022). This points to a need for educational management to adopt more robust project management and resource allocation strategies, similar to those used in large-scale interorganizational projects (Iftikhar et al., 2021).

**3. Research Implications**

The findings of this research carry significant implications for both theoretical understanding and practical application within the field of Islamic education management and cultural pedagogy.

**Theoretical Implications:** Firstly, this study contributes to the theoretical framework of Islamic educational leadership by demonstrating how specific Islamic management principles (e.g., *ukhuwah*, *amanah*, *ihsan*, *shura*) can be operationalized within the context of cultural arts education. It extends existing models of Islamic leadership (Alazmi & Bush, 2024; Ezzani et al., 2023) by providing empirical evidence of their application in fostering holistic student development through a non-traditional academic subject. This offers a more nuanced understanding of how faith-based leadership can drive pedagogical innovation and curriculum enrichment.

Secondly, the research enriches the literature on cultural pedagogy by showcasing Angklung, it offers a model for how traditional arts can be strategically managed to achieve

educational objectives that are both culturally relevant and spiritually grounded. This contributes to a broader understanding of how cultural heritage can be actively utilized as a pedagogical resource, rather than merely preserved. The findings also indirectly touch upon the role of management education in fostering entrepreneurial behavior (Kiani et al., 2022; Murad et al., 2024), suggesting that the creative and collaborative aspects of Angklung learning can cultivate an entrepreneurial mindset among students, which is valuable for future societal contributions.

Thirdly, the challenges related to resource management, despite strong leadership intent, highlight the need for educational institutions to adopt more sophisticated management systems. This includes lessons from environmental management regarding resource dynamics and conservation (W. Islam, Zeng, Ahmed Dar, et al., 2024; W. Islam, Zeng, Almoallim, et al., 2024), which can be metaphorically applied to the sustainable management of cultural education resources. The study implicitly suggests that educational institutions, like other organizations, can benefit from applying principles of intelligent management systems and data-driven approaches (Ahmed et al., 2024; Rahman et al., 2022) to optimize their cultural arts programs.

**Practical Implications:** For educational leaders and policymakers in Islamic schools, this research provides a clear roadmap for integrating traditional cultural arts like Angklung into their curricula. It emphasizes the necessity of a strategic, values-driven approach, where leadership actively champions the program and ensures its alignment with the school's mission. Recommendations include developing comprehensive curriculum guidelines that explicitly link Angklung learning outcomes to Islamic values, investing in professional development for instructors to enhance their pedagogical skills in this integrated approach, and allocating sufficient resources for instrument acquisition and maintenance.

Angklung instructors can leverage the communal nature of the instrument to foster teamwork, discipline, and mutual respect, while religious studies teachers can actively seek opportunities to connect musical concepts with Islamic teachings. This collaborative approach between different faculty members is crucial for a truly integrated educational experience.

Furthermore, the study suggests that Islamic educational institutions can serve as models for how cultural preservation can be seamlessly integrated with faith-based education, offering a pathway for other traditional art forms to be similarly incorporated. By doing so,

these institutions can produce graduates who are not only academically proficient and spiritually grounded but also culturally aware and appreciative of their heritage. This contributes to the broader societal goal of fostering cultural identity and social cohesion, which is often a key objective of CSR initiatives(R. Islam et al., 2022; Nazir et al., 2021).

**4. Research Limitations**

This study, while offering valuable insights, is not without its limitations. Firstly, the qualitative, multi-case study design, while providing rich depth of Islamic educational institutions. The two selected institutions, while diverse in some aspects, may not fully represent the vast array of contexts, resources, and pedagogical philosophies present in other schools. A larger-scale quantitative or mixed-methods study would be necessary to validate these findings across a wider demographic.

Secondly, the reliance on self-reported data through interviews, particularly from students, may be subject to social desirability bias. While efforts were made to ensure anonymity and create a comfortable interview environment, participants might have presented a more favorable view of the program or their experiences. Future research could incorporate more objective measures of student development, such as standardized assessments of teamwork skills or observational rubrics for character attributes.

Thirdly, the study focused primarily on Angklung music learning. While the findings offer a robust framework, its direct applicability to other traditional art forms (e.g., traditional dance, calligraphy, storytelling) would require further investigation. Each art form presents unique pedagogical and managerial challenges and opportunities. The time frame of the study, while sufficient for exploring implementation, did not allow for a longitudinal analysis of the long-term impacts of the Angklung program on student outcomes or institutional sustainability.

Finally, the study did not delve deeply into the financial sustainability models for such cultural arts programs. While resource allocation was discussed, a detailed economic analysis of funding mechanisms, including potential external grants or community partnerships, was beyond the scope. Future research could explore the financial management aspects, drawing from literature on financial management in diverse contexts (M. A. Islam, Jacob, et al., 2021; M. A. Islam, Liu, et al., 2021).

## CONCLUSION

This research has systematically explored the strategic management of Angklung music learning as an Islamic education management strategy aimed at optimizing student potential within Islamic educational institutions. Through a qualitative multi-case study approach, it has illuminated the intricate processes, leadership dynamics, and pedagogical innovations required for successful integration, ultimately demonstrating the profound impact on students' holistic development. The study confirms that when traditional cultural arts are purposefully managed and imbued with faith-based values, they become powerful vehicles for educational enrichment and character formation. This integrated approach not only preserves cultural heritage but also actively contributes to the cultivation of well-rounded individuals who are musically proficient, socially adept, culturally aware, and spiritually grounded.

### 1. Summary of Research Results

The research unequivocally confirms that Angklung music learning, when strategically managed within an Islamic educational framework, significantly contributes to the optimization of student potential across multiple dimensions. Key findings demonstrate that a pedagogical approach explicitly integrating Islamic values such as *ukhuwah*, *amanah*, and *ihsan* into Angklung instruction fosters not only musical proficiency but also essential life skills like teamwork, discipline, and patience. Strong, values-driven leadership and consistent institutional support emerged as critical enablers, ensuring the program's successful implementation and sustainability. The study observed notable improvements in students' self-confidence, cultural appreciation, and a strengthened connection to their Islamic identity. While minor challenges related to resource management and occasional philosophical resistance were identified, the overarching evidence strongly supports the positive and holistic impact of such programs. These results directly address the research objectives, highlighting the Angklung program as an effective strategy for comprehensive student development in Islamic educational settings.

### 2. Contribution to Science

This study offers three primary contributions to the existing body of knowledge. Firstly, it develops a novel conceptual framework that bridges Islamic management principles with cultural arts pedagogy, specifically using Angklung as a case study. Secondly, it empirically demonstrates the holistic developmental benefits of integrating traditional

cultural arts into Islamic education, offering concrete evidence of how such programs foster cognitive, affective, and psychomotor skills alongside cultural and spiritual identity. This extends the literature on cultural pedagogy by providing a model for values-integrated arts education. Thirdly, the research highlights the practical application of various management theories, such as ethical leadership, servant leadership, and transformational leadership, within a unique educational context, thereby broadening their empirical scope and demonstrating their relevance beyond conventional organizational settings.

**3. Recommendations for Future Research**

Based on the findings and limitations of this study, several avenues for future research are recommended. Firstly, a large-scale quantitative study employing surveys and standardized assessments across a broader sample of Islamic educational institutions would be beneficial to validate the generalizability of the proposed framework and its impact on student outcomes. This could involve comparing student development metrics between schools with and without integrated Angklung programs. Secondly, longitudinal research is needed to track the long-term effects of Angklung learning on students' academic performance, career choices, and sustained cultural and spiritual engagement. Such studies could provide deeper insights into the enduring impact of these programs. Thirdly, comparative studies focusing on the integration of other traditional art forms within Islamic educational settings would enrich the understanding of cultural pedagogy and its diverse applications. This could involve exploring different instruments, dance forms, or storytelling traditions. Fourthly, research into the financial sustainability models for cultural arts programs in Islamic schools, including the role of community partnerships, endowments (*waqf*), and innovative funding mechanisms, would provide crucial practical guidance. Finally, studies exploring strategies to overcome resistance from stakeholders who perceive cultural arts as separate from religious education, potentially using communication and change management theories (A. K. M. N. Islam et al., 2022; Saragih et al., 2023), would be valuable for fostering broader acceptance and integration.

**Acknowledgments**

The researchers wish to express profound gratitude and sincere appreciation to all individuals and institutions that contributed to the successful completion of this study. This research was made possible through the generous financial support provided by the Ministry of Religious Affairs of the Republic of Indonesia (Kementerian Agama RI) through its

Litapdimas program. This funding was instrumental in facilitating the data collection, analysis, and dissemination phases of the project, enabling a thorough and rigorous investigation into the strategic management of Angklung music learning within Islamic educational contexts. Without this crucial support, the depth and breadth of this inquiry would not have been achievable. The commitment of the Ministry of Religious Affairs to fostering innovative educational practices and supporting scholarly endeavors in Islamic education is truly commendable and deeply valued by the research team.

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