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ISLAMIC EDUCATION MANAGEMENT IN DEVELOPING STUDENTS' INTERESTS AND TALENTS THROUGH ANGKLUNG MUSIC LEARNING

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Abstract

The contemporary landscape of Islamic education necessitates innovative pedagogical approaches to holistically nurture students' interests and talents, moving beyond traditional academic paradigms. This research investigates the strategic integration of Angklung music learning within Islamic educational management frameworks as a potent mechanism for talent development and interest cultivation. Drawing upon a comprehensive review of extant literature, the study identifies a significant gap in the specific exploration of how Islamic educational institutions can effectively leverage cultural arts, such as Angklung, to achieve broader educational objectives, particularly in fostering non-academic proficiencies. Employing a qualitative, descriptive literature review design, this study synthesizes insights from 45 peer-reviewed articles focusing on Islamic leadership, educational management, talent development, and pedagogical innovation. The findings reveal that effective Islamic education management, characterized by ethical leadership, a commitment to quality assurance, and an adaptive curriculum, can create an enabling environment for the successful implementation of Angklung learning. Such integration not only enhances

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musical aptitude but also cultivates critical soft skills, cultural appreciation, and a sense of collective identity, all aligned with Islamic values. The study concludes that Angklung music learning offers a unique, culturally rich, and pedagogically sound avenue for developing diverse student talents within an Islamic educational context. This contributes to theoretical frameworks concerning holistic Islamic education and provides practical implications for educators and policymakers to design inclusive and talent-centric curricula. Future research is encouraged to empirically validate these findings through longitudinal studies and comparative analyses across various Islamic educational settings.

Keywords: Islamic Education Management; Talent Development; Student Interests; Angklung Music Learning; Cultural Pedagogy; Holistic Education

INTRODUCTION

The discourse surrounding Islamic education has progressively shifted from a singular focus on religious instruction to a more comprehensive understanding of holistic human development. Traditional educational models, while foundational, often face challenges in adequately identifying, nurturing, and developing the diverse interests and talents inherent in each student (Zahranisa et al., 2023; Zuliani et al., 2023). This challenge is particularly pronounced in contexts where curricula may be predominantly academic or religiously prescriptive, potentially overshadowing the cultivation of artistic, social, and emotional intelligences (M. S. Islam & Haque, 2022). The current educational paradigm calls for a management approach that is not only efficient and ethically grounded but also deeply responsive to the multifaceted needs of learners, fostering an environment where creativity and individual potential can flourish (Mahadi et al., 2023).

The issue at hand, therefore, revolves around the capacity of Islamic educational management to integrate innovative pedagogical tools that can effectively develop student interests and talents beyond conventional academic metrics (Denabila et al., 2023). While the importance of leadership and management in Islamic education is well-documented (Alazmi & Bush, 2024; Ezzani et al., 2023), the specific mechanisms through which these institutions can foster non-academic talents, especially through culturally relevant artistic expressions, remain underexplored. The globalized world demands graduates who are not only intellectually capable but also possess strong character, adaptability, and a rich cultural identity, attributes that are deeply resonant with the broader objectives of Islamic education

(Haj Ali & Abu-Saad, 2024). However, the practical implementation of such a holistic vision often encounters systemic and pedagogical hurdles.

Previous research has extensively examined various facets of Islamic education, including leadership models (Asmendri et al., 2024; Sodiq et al., 2024), quality assurance (Ayuhan et al., 2022; Busahdiar et al., 2023), and the role of Islamic values in organizational performance (AL Smadi et al., 2023; Wulandari & Mubarak, 2021). Studies have also delved into student self-management skills within Islamic university contexts (Handayani et al., 2021; Muluk et al., 2021) and the broader management of Islamic institutions (Darwanto et al., 2024; Ifendi, 2021). Yet, a discernible gap exists in the literature concerning the deliberate and systematic integration of specific cultural arts programs, such as Angklung music learning, within the strategic management of Islamic education for the explicit purpose of developing student interests and talents. While general discussions on creativity and innovation in leadership exist (T. Islam & Asad, 2024; Khan et al., 2022), their direct application to artistic talent development in Islamic schools, particularly through a culturally specific medium like Angklung, is sparse. The unique cultural context of Angklung, a traditional Indonesian musical instrument, offers a rich pedagogical opportunity that has not been adequately positioned within the framework of Islamic educational management.

This study seeks to address this critical gap by proposing a novel perspective on how Islamic educational management can strategically incorporate Angklung music learning to foster student interests and talents. The theoretical underpinning for this exploration draws from the principles of holistic Islamic education, which emphasizes the balanced development of spiritual, intellectual, and physical faculties (Mahadi et al., 2023). It also integrates concepts from educational psychology regarding talent identification and cultivation, and management theories pertaining to organizational innovation and adaptive leadership (M. N. Islam, Furuoka, et al., 2021; T. Islam et al., 2023). The novelty of this research lies in its specific focus on Angklung as a culturally embedded pedagogical tool within an Islamic educational management framework, offering a practical yet profound pathway for talent development that respects and enriches cultural heritage.

Therefore, the primary objective of this research is to analyze how Islamic education management can effectively integrate Angklung music learning to develop students' interests and talents. More specifically, this study aims to: (1) explore the theoretical compatibility of Angklung music learning with the values and objectives of Islamic education; (2) identify key

managerial strategies required for the successful implementation of Angklung programs in Islamic educational institutions; (3) examine the potential benefits of Angklung learning in fostering diverse student talents and interests; and (4) propose a conceptual model for integrating Angklung music learning within an Islamic educational management framework.

METHODS

This research employs a qualitative (Creswell, 2014), descriptive literature review design to systematically synthesize and analyze existing scholarly works relevant to Islamic education management, student talent development, and the pedagogical implications of cultural arts, specifically Angklung music learning. Given the conceptual nature of integrating a specific cultural art form into an educational management framework, a traditional empirical study involving direct data collection from institutions was deemed premature. Instead, a robust literature review allows for the construction of a theoretical argument and a conceptual model based on established principles and findings from diverse, yet related, fields.

Second, from the initial pool of identified articles, 45 distinct references were purposefully selected based on their direct relevance to the core themes of the study: Islamic education management, leadership in educational settings, talent and interest development, pedagogical innovation, and cultural or ethical considerations in management. Emphasis was placed on recent publications (primarily from 2021-2024) to ensure the contemporary relevance of the synthesized insights. The selection process prioritized articles that offered theoretical frameworks, empirical findings, or conceptual discussions that could directly contribute to building an argument for the strategic integration of Angklung music learning. For instance, articles discussing Islamic-oriented educational leadership models (Alazmi & Bush, 2024; Ezzani et al., 2023) were crucial for establishing the managerial context, while those on creativity and skill development (T. Islam & Asad, 2024; Prayogi et al., 2023) informed the talent aspect. Similarly, studies on innovative management practices in Islamic institutions (Basori et al., 2023; Ifendi, 2021) provided insights into implementation strategies.

Third, data extraction involved a detailed reading and annotation of each selected article. Key themes, arguments, theoretical underpinnings, empirical findings, and practical implications from each source were systematically recorded. This process allowed for the

identification of recurring patterns, divergent perspectives, and areas of synergy across the diverse literature. For example, insights into quality assurance in boarding schools (Ayuhan et al., 2022) were considered alongside discussions on ethical management (Mahadi et al., 2023) to build a holistic understanding of effective Islamic educational governance.

Fourth, data analysis was conducted using a thematic synthesis approach. The extracted information was grouped into overarching themes pertinent to the research objectives. These themes included: (a) foundational principles of Islamic education and management; (b) the role of leadership in fostering innovation and talent; (c) pedagogical strategies for interest and talent development; (d) the cultural and ethical dimensions of education; and (e) practical considerations for program implementation. Within each theme, the arguments and evidence from the selected 45 articles were critically analyzed, compared, and contrasted to build a coherent narrative. The connections between different bodies of literature, such as the link between self-management skills (Muluk et al., 2021) and the discipline required for musical learning, were explicitly drawn.

Finally, based on the thematic synthesis, a conceptual model for integrating Angklung music learning within an Islamic educational management framework was developed. This model articulates the necessary managerial components, pedagogical considerations, and expected outcomes, grounded in the synthesized evidence from the literature. The entire research process, from initial search to final model development, was iterative, allowing for constant refinement of themes and arguments as new connections emerged from the literature. The duration of this literature review and synthesis spanned from November to December 2025, allowing for a focused and intensive examination of the selected body of work.

RESULTS

The systematic review and thematic synthesis of the 45 selected articles yielded several key findings pertinent to the integration of Angklung music learning within Islamic educational management for talent and interest development. These findings are presented factually and systematically, laying the groundwork for subsequent interpretation and discussion.

1. Foundational Principles of Islamic Educational Management: The literature consistently highlights that effective Islamic educational management is deeply rooted in

ethical leadership and a commitment to holistic development. Alazmi and Bush (2024) underscore the necessity of an Islamic-oriented educational leadership model that transcends conventional administrative functions, emphasizing spiritual and moral guidance. Ezzani et al. (2023) further reinforce this by reviewing Islamic school leadership through the lens of social justice, indicating a broader responsibility beyond mere academic instruction. The importance of ethical management, often derived from al-Ghazali's theory, is emphasized as foundational for organizational integrity and purpose (Mahadi et al., 2023). This ethical dimension extends to fostering a positive learning environment, where values such as *rahmah* (compassion) and *ihsan* (excellence) are paramount. Furthermore, the literature points to the significance of quality assurance management in educational institutions, including boarding schools, to ensure high standards and positive outcomes (Ayuhan et al., 2022; Busahdiar et al., 2023). These foundational principles suggest that Islamic education management is inherently predisposed to nurturing diverse aspects of student life, including artistic and cultural development, provided it aligns with ethical and quality standards.

2. Leadership and Innovation in Talent Development: Leadership within Islamic educational institutions is identified as a critical determinant for fostering innovation and talent. Asmendri et al. (2024) highlight the role of transformational leadership in Islamic education institutions, particularly through social media engagement, suggesting that modern tools can be leveraged for broader educational goals. Islam and Asad (2024) demonstrate that entrepreneurial leadership can significantly enhance creativity, mediated by knowledge sharing and creative self-efficacy, which directly relates to nurturing artistic talents. The literature also recognizes the importance of human capital development within organizations (K. M. A. Islam et al., 2023), implying that educational leaders must invest in programs that build diverse student skills. Moreover, the concept of "managerial interventions" and "management learning" (Bigo & Islam, 2022; Holm & Islam, 2024) suggests that leaders must be proactive in designing and implementing new learning models, including those that involve cultural arts. This proactive stance is crucial for moving beyond traditional curricula and embracing innovative approaches to talent identification and cultivation.

3. Pedagogical Approaches for Interest and Talent Cultivation: Several studies implicitly or explicitly support pedagogical approaches that foster student interests and talents. The development of "self-management skills" among university students in Islamic contexts (Handayani et al., 2021; Muluk et al., 2021) is seen as vital for students to take ownership of their learning and pursue their interests. This autonomy is a prerequisite for

engaging deeply with activities like Angklung learning. Furthermore, the emphasis on "innovation in learning activities" (Wulandari & Mubarak, 2021) and "career competencies" (Prayogi et al., 2023) underscores the need for curricula that are dynamic and skill-oriented, rather than solely content-driven. The transformation of boarding school management models to enhance "student accessibility and educational quality" (Darwanto et al., 2024) indicates a readiness for more inclusive and diverse learning offerings. While not directly mentioning music, these findings collectively advocate for an educational environment that is flexible, student-centric, and geared towards developing practical skills and intrinsic motivation, all of which are pertinent to successful Angklung music learning.

4. Cultural and Ethical Dimensions of Learning: The reviewed literature consistently emphasizes the cultural and ethical dimensions inherent in Islamic education. Haj Ali and Abu-Saad (2024) highlight the interplay of cultural values and Islamic work ethics within the Arab education system, suggesting that educational programs should be culturally sensitive and value-laden. The concept of "Maqashid al-Shari'ah" (higher objectives of Islamic law) is invoked in discussions of leadership training (Sandiza et al., 2024) and Shari'ah governance (Sheikh et al., 2023), indicating that educational initiatives must align with broader Islamic ethical frameworks. The management of Islam in various contexts (Saat, 2022) also points to the importance of preserving and promoting cultural identity alongside religious values. Angklung, as a cultural art form, naturally fits into this dimension by promoting cultural heritage and collective identity, which can be framed within an Islamic ethical perspective that values beauty, community, and tradition.

5. Practical Considerations for Program Implementation: The successful implementation of any new program, including Angklung music learning, requires robust management practices. Basori et al. (2023) discuss "innovative management practices" at *pesantren* (Islamic boarding schools), demonstrating the adaptability of these institutions. The need for "digital safeguarding systems" in university libraries (M. M. Islam et al., 2022) indicates an institutional capacity for integrating new systems and technologies, which can be extended to managing new pedagogical programs. Furthermore, the literature on "facility management" in Islamic contexts (Musa et al., 2023; Zaidi et al., 2023) suggests that the physical infrastructure and resources required for Angklung learning (e.g., dedicated spaces, instrument storage) are within the scope of existing managerial considerations. The discussion on "financial literacy" and "self-efficacy" (Anwarul Islam & Khan, 2024; Oladapo, 2024) also indirectly supports the idea that developing diverse skills, including musical ones,

contributes to a more well-rounded and capable individual, aligning with the broader outcomes expected from effective educational management.

In summary, the results demonstrate a strong theoretical foundation within Islamic educational management literature that supports the integration of innovative, culturally sensitive, and talent-focused pedagogical approaches. The emphasis on ethical leadership, quality assurance, human capital development, and culturally informed values creates a fertile ground for programs like Angklung music learning to thrive, provided they are managed strategically and aligned with the holistic objectives of Islamic education.

DISCUSSION

The integration of Angklung music learning within Islamic educational management represents a compelling intersection of cultural preservation, pedagogical innovation, and holistic student development. The findings from the literature review provide a robust framework for analyzing how such an initiative can be conceptualized, implemented, and sustained within the unique ethos of Islamic educational institutions. This discussion will delve into the profound meaning of these findings, linking them to the research objectives, and comparing them with existing literature, while also exploring the theoretical and practical implications, and acknowledging the inherent limitations.

1. Analysis of Results

The synthesis of the reviewed literature strongly affirms the theoretical compatibility of Angklung music learning with the values and objectives of Islamic education. The foundational principles of Islamic educational management, as highlighted by Alazmi and Bush (2024) and Ezzani et al. (2023), underscore a commitment to holistic development that extends beyond mere religious or academic instruction. Islamic education is not solely about imparting knowledge but about nurturing the *insan kamil* (perfect human being), encompassing spiritual, intellectual, emotional, and physical dimensions. The ethical management model derived from al-Ghazali's theory, as discussed by Mahadi et al. (2023), provides a philosophical bedrock for fostering an environment where artistic expression, when guided by moral principles, can flourish. Angklung music, with its inherent communal nature and emphasis on harmony, aligns seamlessly with Islamic values of *ukhuwah* (brotherhood/sisterhood), cooperation, discipline, and the appreciation of beauty (*jamal*). This is further supported by the emphasis on cultural values and Islamic work ethics within

educational systems (Haj Ali & Abu-Saad, 2024), suggesting that culturally embedded learning experiences can reinforce core Islamic identity.

The managerial strategies identified for successful implementation are multifaceted, requiring adaptive leadership and a commitment to innovation. Transformational leadership, as explored by Asmendri et al. (2024), is crucial for inspiring educators and students to embrace new learning modalities like Angklung. Such leaders can champion the program, articulate its vision, and mobilize resources. Furthermore, the emphasis on entrepreneurial leadership and creativity (T. Islam & Asad, 2024) is vital for designing and sustaining the Angklung program, encouraging educators to think innovatively about curriculum integration and talent identification. Quality assurance management in boarding schools (Ayuhan et al., 2022; Busahdiar et al., 2023) provides a blueprint for structuring the Angklung program with clear learning objectives, assessment criteria, and continuous improvement mechanisms, ensuring its educational rigor and effectiveness. The capacity for institutions to integrate new systems, such as digital safeguarding (M. M. Islam et al., 2022), also indicates a broader organizational readiness for adopting and managing novel pedagogical initiatives.

The potential benefits of Angklung learning in fostering diverse student talents and interests are substantial. Beyond musical aptitude, Angklung inherently cultivates a range of soft skills. The collaborative nature of playing Angklung, where each instrument plays only one note and requires synchronization with others, fosters teamwork, communication, and collective responsibility. This directly contributes to the development of self-management skills (Handayani et al., 2021; Muluk et al., 2021) as students learn to coordinate their individual efforts within a larger group. Moreover, engaging with a traditional instrument like Angklung enhances cultural appreciation and strengthens students' connection to their heritage, which is a vital aspect of holistic Islamic education that seeks to build well-rounded individuals rooted in their identity. The development of "career competencies" (Prayogi et al., 2023) and "financial literacy" (Anwarul Islam & Khan, 2024; Oladapo, 2024) might seem distant from music, but the discipline, problem-solving, and performance skills honed through musical training are highly transferable to professional and personal success, enriching the overall human capital (K. M. A. Islam et al., 2023).

Finally, the proposed conceptual model for integrating Angklung music learning within an Islamic educational management framework would involve several interconnected components: (1) Visionary Leadership committed to holistic development and cultural

enrichment (Alazmi & Bush, 2024; Ezzani et al., 2023); (2) Curriculum Integration that thoughtfully weaves Angklung learning into existing educational pathways, possibly as an extracurricular activity or an elective, with clear learning outcomes aligned with Islamic values; (3) Resource Allocation for instruments, dedicated spaces, and qualified instructors (Musa et al., 2023; Zaidi et al., 2023); (4) Pedagogical Innovation that emphasizes experiential learning, collaboration, and performance (Wulandari & Mubarak, 2021); (5) Talent Identification and Nurturing Systems that go beyond traditional academic assessments; and (6) Continuous Evaluation and Quality Assurance to ensure the program's effectiveness and alignment with institutional goals (Ayuhan et al., 2022; Busahdiar et al., 2023). This model aligns with the call for innovative management practices in *pesantren* (Basori et al., 2023) and the broader transformation of educational models to enhance student accessibility and quality (Darwanto et al., 2024).

2. Comparison with Literature

The findings of this study resonate with and extend existing literature on educational management and talent development, particularly within an Islamic context. The emphasis on ethical and values-driven leadership in Islamic education (Alazmi & Bush, 2024; Mahadi et al., 2023) finds parallels in broader discussions of servant leadership (T. Islam et al., 2023) and ethical leadership (Alam et al., 2021) which stress the importance of moral grounding for effective management. However, this study specifically applies these leadership tenets to the domain of cultural arts education, a niche often overlooked in general management literature.

While previous studies have highlighted the significance of transformational leadership in driving organizational change and employee engagement (M. N. Islam, Furuoka, et al., 2021; M. N. Islam, Idris, et al., 2021), this research contextualizes it within Islamic educational institutions, demonstrating how such leadership can be pivotal in introducing and sustaining innovative programs like Angklung learning. The concept of "Muslim leadership within cultural complexity" (Parry & Faris, 2022) is particularly relevant, as integrating Angklung requires navigating both traditional religious expectations and modern pedagogical demands, blending indigenous cultural forms with Islamic educational objectives. This contrasts with studies that might focus on leadership in more conventional corporate settings (Sodiq et al., 2024), by highlighting the unique socio-cultural dimensions of Islamic educational leadership.

Furthermore, the study's focus on developing student interests and talents through a specific cultural art form differentiates it from broader discussions on human capital development in industries (K. M. A. Islam et al., 2023) or general employee creativity (Khan et al., 2022). It bridges the gap between management theory and pedagogical practice by demonstrating how managerial decisions can directly influence the scope and quality of student learning experiences in non-academic domains. The insights gained from studies on self-management skills (Muluk et al., 2021) and innovation in learning (Wulandari & Mubarak, 2021) are directly applied to argue for the pedagogical efficacy of Angklung, thereby extending their practical implications to cultural arts education.

The research also builds upon the understanding of how Islamic institutions manage their operations, drawing insights from studies on boarding school management (Darwanto et al., 2024; Ifendi, 2021) and facility management (Musa et al., 2023; Zaidi et al., 2023). While these studies often focus on administrative efficiency or crisis management, this research reinterprets their implications for creating supportive environments for artistic learning. It suggests that the same principles of systematic management and quality assurance can be adapted to ensure the successful integration and delivery of cultural arts programs, thereby enriching the educational offering. This is a departure from studies that might only consider the management of religious or academic aspects of Islamic education.

However, a notable difference from some existing literature is the explicit emphasis on a specific cultural art form. Many studies on Islamic education management tend to focus on curriculum development for religious subjects, administrative efficiency, or the integration of modern sciences. The deliberate choice of Angklung allows for a deeper exploration of how cultural heritage can be an active component of talent development, rather than a peripheral activity. This approach aligns with the spirit of "Maqashid al-Shari'ah" (Sheikh et al., 2023) which promotes the preservation of intellect and lineage, implicitly extending to cultural heritage as a means of identity formation and holistic development.

3. Research Implications

The implications of this research are significant, spanning theoretical, methodological, and practical domains.

a. **Theoretical Contributions:** This study enriches the theoretical understanding of Islamic educational management by proposing a framework for integrating cultural arts into its core

mission. It moves beyond a purely administrative or religious interpretation of management to encompass a more holistic, talent-centric approach. By linking Angklung learning to Islamic values and management principles, it contributes to the nascent field of culturally responsive pedagogy within Islamic education. It also extends existing theories of leadership (e.g., transformational, entrepreneurial) by demonstrating their specific application in fostering artistic creativity and talent within a faith-based educational context. The research implicitly suggests a broader interpretation of "human capital development" (K. M. A. Islam et al., 2023) within Islamic institutions, one that values artistic and cultural competencies alongside academic and vocational skills.

b. **Methodological Contributions:** While a literature review, this study demonstrates a rigorous approach to synthesizing diverse scholarly work to build a coherent conceptual model. It highlights the utility of interdisciplinary approaches, drawing from management, education, psychology, and Islamic studies, to address complex educational challenges.

c. **Practical Implications:** For **educational leaders and managers** in Islamic institutions, this research offers a concrete, actionable model for diversifying their educational offerings. It provides a rationale and strategic considerations for integrating cultural arts like Angklung, enabling them to nurture a broader spectrum of student talents and interests. Implementing such programs can enhance institutional appeal, foster a more vibrant learning community, and produce graduates who are not only religiously and academically sound but also culturally aware and artistically expressive. For curriculum developers, the study suggests pathways for designing modules or extracurricular activities that blend cultural learning with Islamic values, promoting a balanced educational experience. For policymakers in education, it advocates for supportive policies that recognize and fund cultural arts programs within faith-based schools, acknowledging their contribution to holistic development and cultural heritage preservation. The emphasis on quality assurance (Ayuhan et al., 2022; Busahdiar et al., 2023) also provides a guide for ensuring the efficacy and sustainability of such programs.

4. Research Limitations

Despite its comprehensive nature, this research is subject to several limitations that warrant consideration and open avenues for future inquiry. Firstly, as a qualitative descriptive literature review, it relies on the interpretation and synthesis of existing secondary data. While rigorous, this approach does not involve direct empirical data collection from educational institutions or students. Therefore, the findings are conceptual and theoretical, rather than

empirically validated through direct observation or experimentation. The proposed model, while grounded in literature, remains a theoretical construct awaiting real-world testing.

While a substantial number of relevant articles were identified, this constraint might have excluded other pertinent studies published elsewhere or under different indexing systems, potentially limiting the breadth of perspectives. The focus on "Islamic education management" might also implicitly narrow the scope, potentially overlooking broader pedagogical innovations in secular or other faith-based educational systems that could offer comparative insights.

Thirdly, the specific focus on Angklung, while providing a unique case study, means that the direct generalizability of the proposed model to other cultural art forms or different regional contexts might require further adaptation and validation. While the underlying principles of cultural integration and talent development are likely transferable, the specificities of Angklung (e.g., its communal playing style, cultural significance) are unique.

Finally, the study implicitly assumes a positive reception and feasibility for Angklung music learning within Islamic educational settings. It does not extensively delve into potential challenges such as resistance from conservative elements, funding constraints, lack of qualified instructors, or the practicalities of integrating a non-traditional subject into an already packed curriculum. These practical hurdles, while acknowledged indirectly through discussions of management and resources, were not the primary focus of this conceptual synthesis.

These limitations, however, do not diminish the value of this research in establishing a foundational conceptual framework. Instead, they serve as crucial pointers for directing future empirical investigations and refining the proposed model.

CONCLUSION

1. Summary of Research Findings

This research has systematically explored the potential for integrating Angklung music learning within Islamic educational management frameworks to foster student interests and talents. The synthesis of 45 scholarly articles revealed that Islamic education management, characterized by its ethical foundations, commitment to holistic development, and adaptive leadership, is inherently conducive to embracing innovative pedagogical

approaches. Key findings indicate that visionary and transformational leadership is crucial for championing such initiatives, while robust quality assurance and innovative management practices provide the necessary structural support. Angklung learning, with its emphasis on collaboration, discipline, and cultural expression, aligns well with Islamic values and offers a rich platform for cultivating a diverse array of student talents and interests, including critical soft skills and cultural appreciation. The study confirms that by strategically leveraging these managerial and pedagogical elements, Islamic educational institutions can effectively move beyond traditional academic confines to nurture well-rounded individuals.

2. Contribution to Science

This study offers three primary contributions to the existing body of knowledge. Firstly, it develops a novel conceptual framework that explicitly links Islamic educational management principles with the pedagogical integration of cultural arts for talent development, thereby enriching the theoretical understanding of holistic Islamic education. This framework provides a unique lens through which to view the role of cultural heritage in faith-based schooling. Secondly, it extends the application of management and leadership theories (e.g., transformational, entrepreneurial leadership, ethical management) to a specific, underexplored domain of cultural arts education within Islamic institutions, demonstrating how these theories can inform practical educational innovation. Thirdly, by focusing on Angklung, a culturally specific instrument, the research highlights the potential of indigenous cultural forms as powerful tools for pedagogical innovation and talent cultivation, contributing to the discourse on culturally responsive education in Muslim societies.

3. Recommendations for Future Research

Based on the findings and limitations of this study, several avenues for future research are recommended:

a. **Empirical Validation:** Conduct empirical studies, such as case studies or action research, in Islamic educational institutions that have implemented or are considering implementing Angklung programs. This would involve collecting primary data through surveys, interviews, and observations to validate the proposed conceptual model and assess its real-world effectiveness, challenges, and outcomes.

b. **Longitudinal Studies:** Implement longitudinal research designs to track the long-term impact of Angklung music learning on students' talent development, academic performance, social-emotional skills, and cultural identity formation within Islamic educational settings.

c. **Comparative Analysis:** Undertake comparative studies across different types of Islamic educational institutions (e.g., *pesantren*, modern Islamic schools, public schools with Islamic programs) or even across different cultural contexts to understand how variations in institutional structure, philosophy, and cultural background influence the integration and outcomes of cultural arts programs.

d. **Instructor Training and Curriculum Development:** Investigate the specific training needs for Angklung instructors within an Islamic educational context, focusing on pedagogical methods that integrate Islamic values. Research into the development of a standardized, yet flexible, Angklung curriculum that aligns with both musical education standards and Islamic educational objectives would also be valuable.

e. **Stakeholder Perspectives:** Explore the perceptions and attitudes of various stakeholders, including parents, teachers, religious scholars, and community leaders, regarding the integration of cultural arts like Angklung in Islamic education. This would provide insights into potential facilitators and barriers to implementation.

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