



TADBIR: Jurnal Manajemen Pendidikan Islam

P-ISSN: 2338:6673; E-ISSN 2442:8280

Vol. 14. No. 2. Juni, 2026, Hal: 521-534

INNOVATIVE LEADERSHIP OF MADRASAH PRINCIPALS IN INITIATING CONTEXTUAL VOCATIONAL PROGRAMS CASE STUDY OF BARBERSHOP PROGRAM

Bayu Saputra Dullah¹, Novianty Djafri², Pupung Puspa Ardini³, Mohamad Zubaidi⁴

¹Sultan Amai State Islamic Institute of Gorontalo

²³⁴State University of Gorontalo

Email: bayu@iaingorontalo.ac.id

ABSTRACT

This study aims to analyze the innovative leadership practices of madrasah principals in initiating a contextual vocational education program through the Barbershop program at MAN 1, Gorontalo Regency. Using a qualitative approach with a case study design, data were obtained through semi-structured interviews, observations, and document analysis, then analyzed using thematic analysis. The results show that the madrasah principal's leadership is characterized by an adaptive, collaborative, and values-based vision, capable of responding to students' real needs and creating vocational learning that is relevant to the local social and economic context. The Barbershop program is a form of educational innovation that integrates technical skills, social responsibility, and Islamic values such as trustworthiness and sincere work. The novelty of this study lies in the introduction of the concept of contextual vocational leadership, namely a leadership model that combines contextual sensitivity, collaboration, and moral values in the management of vocational education in madrasahs. Practically, the results of this study provide guidance for Islamic education leaders and policymakers in designing vocational programs based on the local context and student character.

Keywords: *Innovative Leadership, Contextual Vocational Education, Madrasah, Islamic Values, Contextual Vocational Leadership.*

INTRODUCTION

Vocational education is increasingly recognized as crucial for equipping young people with the skills necessary for the evolving 21st-century job market. This educational approach not only addresses the immediate needs of industry but also fosters adaptability and lifelong learning among students. The role of Information and Communication Technology (ICT) in vocational education, teacher competency and support, and challenges and strategies in digitalization are



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P-ISSN: 2338:6673; E-ISSN 2442:8280

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key factors in vocational education. The integration of Information and Communication Technology (ICT) in Technical and Vocational Education and Training (TVET) is crucial for developing a digitally skilled workforce. Current literature indicates low levels of ICT adoption in areas such as monitoring and evaluation, which require urgent attention.¹The professional competence of vocational education teachers also significantly influences the quality of training. Factors such as the type of practical courses and company support have a positive impact on their effectiveness.²Digital transformation poses challenges for vocational education systems, particularly in maintaining service capacity and attractiveness. Strategies to modernize training frameworks and increase employer participation are being implemented in countries such as Germany.³

In this context, the role of educational leadership becomes increasingly important as a driving force for change and innovation at the institutional level. Hallinger (2022) emphasized that innovative leadership is a key factor in transforming educational vision into relevant and impactful practices in schools in Southeast Asia.⁴ School or madrasah principals no longer function solely as administrators, but also as change leaders capable of identifying opportunities within everyday challenges and transforming them into educational breakthroughs. Within this framework, locally context-based vocational innovation serves not only as a curriculum development strategy but also as a concrete representation of visionary leadership oriented toward social empowerment and student independence.⁵

In Indonesia, madrasas, as Islamic educational institutions, face significant challenges in integrating general education, Islamic values, and vocational learning into a single system relevant to the needs of modern society. Although the government, through the Ministry of Religious Affairs, has encouraged the strengthening of vocational madrasas in recent years, most madrasas still focus on

¹ Rana Hammad Hassan et al., "ICT Enabled TVET Education: A Systematic Literature Review," *IEEE Access* 9, no. 07 (2021): 81624–50, <https://doi.org/10.1109/ACCESS.2021.3085910>.

² Zhixin Zhang et al., "Factors Influencing Vocational Education and Training Teachers' Professional Competence Based on a Large-Scale Diagnostic Method: A Decade of Data from China," *Sustainability (Switzerland)* 14, no. 23 (2022), <https://doi.org/10.3390/su142315871>.

³ Chengming Yang et al., "Sustaining the Quality Development of German Vocational Education and Training in the Age of Digitalization: Challenges and Strategies," *Sustainability (Switzerland)* 15, no. 4 (2023), <https://doi.org/10.3390/su15043845>.

⁴ Viv Ellis et al., "Redefinition /Redirection and Incremental Change: A Systematic Review of Innovation in Teacher Education Research," *Teaching and Teacher Education* 121 (2023): 103918, <https://doi.org/10.1016/j.tate.2022.103918>.

⁵ Muhammet İbrahim Akyürek, "Developing Innovative School Leadership Scale And Teachers' Views on Innovative School Leadership Muhammet İbrahim Akyürek Ersoy Karabay," *Journal of Educational Leadership and Policy Studies* 6, no. July (2022).



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P-ISSN: 2338:6673; E-ISSN 2442:8280

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normative-religious and academic teaching, while vocational skills-based education has not been systematically institutionalized.⁶In this context, efforts to develop vocational education in madrasas are not only a matter of curriculum, but also a matter of visionary leadership capable of translating Islamic values into contextual learning practices. MAN 1 Gorontalo Regency is an interesting example of this phenomenon. The new Barbershop Program, initiated by the madrasah principal in mid-2024, is a form of local innovation born from the real needs of students and the surrounding community. This idea originated from the madrasah's policy to enforce student hairdressing regulations, which then gave rise to economic and social discourse: the high cost of haircuts outside of school and students' limited time to do so. From this simple situation, the madrasah principal saw an opportunity to create a mini-vocational laboratory within the madrasah environment that simultaneously trains students' skills, provides affordable services to the school community, and reinforces the value of social responsibility. Although still in the pilot phase, this initiative demonstrates how madrasah leadership can act as a catalyst for contextual innovation that connects Islamic values, community needs, and the local entrepreneurial spirit.

Although numerous studies on vocational education have been conducted, most still focus on curriculum design and technical skills training strategies, while the leadership aspect in the initiation stage of vocational innovation in madrasas is relatively neglected. Leadership is a key factor in determining the success of socially and economically relevant vocational education, yet religious contexts such as madrasas have received little attention in the global literature. Furthermore, most research in Indonesia focuses on the implementation of established vocational programs, rather than on the initial process of how madrasah principals identify opportunities, design initiatives, and mobilize resources amidst limited facilities and structural support. This creates a research gap regarding how vocational innovation in madrasas emerges from contextual needs and visionary leadership. However, on a practical level, the ability of madrasah principals to transform simple problems such as students' need for haircuts into a skills-based educational model is a concrete manifestation of innovative, values-based leadership. Therefore, this research is crucial in filling this literature gap by examining how the innovative leadership of madrasah principals can trigger the birth of contextual vocational programs as embryonic models of Islamic education responsive to local social and economic changes.

⁶ Sofia A. Omari et al., "Optimized Flow Cytometric Detection of Transient Receptor Potential Vanilloid-1 (TRPV1) in Human Hematological Malignancies," *Medical Oncology* 39, no. 5 (2022): 1–8, <https://doi.org/10.1007/s12032-022-01678-z>.



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Thus, this study offers novelty in the form of developing a contextual vocational leadership model as a new conceptual approach to understanding innovative leadership in Islamic educational institutions. The results of this study enrich the literature on context-responsive leadership.⁷by showing how the madrasah principal acts as an agent of change who adapts the concept of visionary and participatory leadership in the context of Islamic educational institutions.

RESEARCH METHODS

This research uses a qualitative approach with a single case study design. study design) to explore in depth the innovative leadership practices of madrasah principals in initiating contextual vocational programs at MAN 1, Gorontalo Regency. This approach was chosen because it allows researchers to understand leadership phenomena in a real and natural context, where the boundaries between phenomenon and context are not entirely clear. A single case study was used to focus the analysis on one institution that represents the phenomenon of innovative leadership in the early stages of vocational program initiation.

The research was conducted at State Islamic Senior High School (MAN) 1 in Gorontalo Regency, Gorontalo Province, Indonesia. The location was selected purposively because the school had recently initiated a Barbershop program as a form of vocational education based on local context. The research participants consisted of the Principal, one program supervisor, and three student participants. Purposive sampling was used to select informants with a deep understanding of the initiation and implementation of the vocational program.

Data were collected through three main techniques: (1) In-depth interviews with the madrasah principal and supervising teachers to explore initial ideas, leadership strategies, and the program initiation process; (2) Participatory observation of barbershop activities and interactions between students and teachers during the training process; (3) Document analysis of madrasah policy notes, activity reports, and photos of program implementation. All interviews were recorded, transcribed verbatim, and re-verified by participants to ensure content validity.

Data analysis was conducted interactively using the Miles, Huberman, and Saldaña (2018) model, which includes four stages: (1) Data condensation: rereading interview and observation transcripts to identify relevant units of meaning; (2) Data

⁷ Amy Walker, "Transformative Potential of Culturally Responsive Teaching: Examining Preservice Teachers' Collaboration Practices Centering Refugee Youth," *Education Sciences* 13, no. 6 (2023), <https://doi.org/10.3390/educsci13060621>.



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display: presenting coding results in the form of a thematic matrix using Microsoft Excel; (3) Conclusion drawing: drawing key thematic patterns about forms of innovative leadership, implementation strategies, and program challenges; (4) Verification: triangulating between data sources and member checking to increase the credibility of the findings. This analytical approach produced a thematic map of innovative leadership that illustrates the relationship between values, strategies, and initial results of contextual vocational programs.

RESULTS AND DISCUSSION

The educational innovation carried out by the headmaster of MAN 1, Gorontalo Regency, is rooted in sensitivity to the real problems faced by students, namely limited funds and time to maintain neat hair according to school regulations. The headmaster saw this simple problem not merely as a violation of discipline, but as an opportunity to develop student skills through a context-based vocational approach. The initiative to establish a barbershop emerged as a creative solution that addresses students' practical needs while also serving as a means of experiential learning. Experiential learning has been proven effective in increasing student engagement and understanding, as demonstrated in research involving interactive learning methods.⁸In this context, the madrasah principal demonstrates an innovative leadership role that does not rely on structural policies, but rather stems from a deep understanding of the social and economic environment of the students. In line with this view, the 21st-century Empowered Wholeness Adaptive (EWA) Model promotes a holistic view of education, emphasizing creativity and lifelong learning, which are crucial for adapting to modern challenges.⁹

Furthermore, these findings confirm the concept of context-responsive leadership, which emphasizes that educational leaders need to adapt their initiatives to local social, cultural, and economic needs. The madrasah principal was able to connect Islamic values, discipline, and economic empowerment in one simple yet meaningful program. In this case, the Barbershop is not just a skills facility, but a concrete manifestation of transformative leadership at the grassroots level. This program demonstrates that educational innovation in madrasas can grow organically from field conditions, rather than from structural instructions, as long

⁸ E. N. S Bitu, Y. S., Setiawi, A. P., Bili, F. G., Iriyani, S. A., & Patty, "Pembelajaran Interaktif Meningkatkan Keterlibatan Dan Pemahaman Siswa," *Khirani: Jurnal Pendidikan Anak Usia Dini* 2, no. 3 (2024): 07–13, <https://doi.org/10.47861/khirani.v2i3.1090>.

⁹ David Holman and Eva Švejdarová, "The 21st-Century Empowering Wholeness Adaptive (EWA) Educational Model Transforming Learning Capacity and Human Capital through Wholeness Systems Thinking towards a Sustainable Future," *Sustainability (Switzerland)* 15, no. 2 (2023), <https://doi.org/10.3390/su15021301>.



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as the leader has sensitivity to the context and a long-term vision for madrasah development. Responsive and innovative leadership will help create a better learning environment and improve the quality of education to meet the challenges of globalization and digitalization.¹⁰ Thus, this real-needs innovation demonstrates that innovative leadership in Islamic education can begin with small, solution-oriented steps, yet have broad social and pedagogical impacts.

The principal of MAN 1, Gorontalo Regency, demonstrated visionary leadership through his ability to translate simple ideas into concrete programs involving various elements of the school. From the outset, the principal not only initiated the Barbershop idea but also prepared a realistic implementation strategy by empowering teachers, students, and parents. Yuridkan and Suriyansah emphasized that effective collaboration between the principal, teachers, and parents is crucial in creating a holistic educational ecosystem that supports the holistic development of students.¹¹ In the initial implementation phase, the principal assigned a teacher in charge and facilitated the formation of small teams of students with an interest or basic skills in haircutting. This strategy demonstrates that educational innovation cannot be achieved in isolation but requires a clearly communicated vision that translates into collaborative work. In line with this thinking, the principal can inspire students to pursue a sustainable lifestyle aligned with Islamic values, as opinion leaders have been shown to significantly influence public behavior and attitudes.¹²

In addition to being visionary, the principal's leadership is also collaborative, reflected in the active involvement of various parties in supporting the sustainability of the Barbershop program. The teacher in charge plays a crucial role as a liaison between the principal's ideas and implementation on the ground, while students directly implement the activities. Support from parents and the surrounding community also strengthens the program's social legitimacy, with some even contributing razors and additional equipment. Distributed leadership complements transformational leadership by enhancing components of professional learning communities (PLCs), such as shared goals and collaborative activities. Principals who adopt a distributed leadership approach can significantly impact

¹⁰ Irma Budiana, "Inovasi dalam Pengembangan Kurikulum Pendidikan" 2, no. 2 (2023): 433–50.

¹¹ Fitrah Yuridka and Ahmad Suriansyah, "Strategi Kepala Sekolah Dalam Melibatkan Orang Tua Untuk Meningkatkan Mutu Pendidikan Pada Tk Tahfidz Amin Khotab Banjarmasin," *Jurnal Manajemen Pendidikan Al Hadi* 5, no. 2 (2025): 56, <https://doi.org/10.31602/jmpd.v5i2.19178>.

¹² Mohamad Saifudin Mohamad Saleh, Ali Mehellou, and Bahiyah Omar, "The Influence of Islamic Values on Sustainable Lifestyle: The Moderating Role of Opinion Leaders," *Sustainability (Switzerland)* 15, no. 11 (2023), <https://doi.org/10.3390/su15118640>.



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teacher job satisfaction and overall school performance.^{13 14}In the context of Islamic education, this kind of collaboration not only strengthens the effectiveness of the program but also fosters the values of togetherness (ukhuwah) and social responsibility among madrasah members. Visionary and collaborative leadership is evident in driving educational innovation based on local contexts, where this approach not only increases technology adoption but also strengthens cultural identity and local wisdom values in the learning process.¹⁵ Thus, visionary and collaborative leadership has proven to be an important foundation in driving educational innovation based on local context.

The Barbershop program, initiated by the madrasah principal, has evolved into a contextualized form of vocational learning, where students learn through hands-on experience and real-life social interactions. Haircuts within the madrasah environment not only provide students with technical skills but also introduce them to professional work values such as service, cleanliness, and discipline. Through these activities, students understand that skills are not simply the result of training, but rather a process of character building and social responsibility. This learning pattern aligns with the concept of experiential learning, which emphasizes the importance of concrete experience as the primary source of knowledge and reflection, with a participatory approach that encourages creativity and innovation among participants, ultimately enhancing their independence in entrepreneurship.¹⁶ On the other hand, this approach demonstrates the real-world application of studies of working students showing that those who combine work with their studies in their field of study experience greater educational success and well-being. This suggests that real-life work experiences can enhance learning when aligned with educational goals.¹⁷ Thus, Barbershop activities are not only a

¹³ Jia Zhang, Qinan Huang, and Jianmei Xu, "The Relationships among Transformational Leadership, Professional Learning Communities and Teachers' Job Satisfaction in China: What Do the Principals Think?," *Sustainability (Switzerland)* 14, no. 4 (2022), <https://doi.org/10.3390/su14042362>.

¹⁴ Agon Mahmuti, Dina Kamber Hamzić, and Xhevdet Thaqi, "The Impact of Contextual Teaching and Learning on Improving Student Achievement in Economic Mathematics," *International Electronic Journal of Mathematics Education* 20, no. 3 (2025), <https://doi.org/10.29333/iejme/16233>.

¹⁵ Lisa Handayani et al., "Peran Kepemimpinan Pendidikan Dalam Mengintegrasikan Berbasis Kearifan Lokal Di Sekolah Dasar Negeri," *Sistema: Jurnal Pendidikan* 5, no. 1 (2024): 51–63, <https://jurnal.fkip-uwgm.ac.id/index.php/sjp/article/view/1813/917>.

¹⁶ Safitri Mukarromah Fitri et al., "Membangun Jiwa Entrepreneur Melalui Bisnis Syariah," *Jurnal Abdimas Indonesia* 4, no. 1 (2024): 58–67, <https://doi.org/10.53769/jai.v4i1.605>.

¹⁷ Natalia A. Lyz, Oksana N. Istratova, and Elena V. Golubeva, "Working Students: Educational Success and Subjective Well-Being," *Vysshee Obrazovanie v Rossii* 32, no. 2 (2023): 80–96, <https://doi.org/10.31992/0869-3617-2023-32-2-80-96>.



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practice space, but also a social laboratory where students learn to think critically, collaborate, and appreciate diversity.

In addition to impacting skills, contextual vocational learning at this madrasah also reflects the social and spiritual relevance of Islamic education. Students not only practice hair-cutting skills but also internalize values such as trustworthiness, sincere work, and service to others. The real-life experience of serving teachers, friends, and even local residents creates meaningful learning that fosters awareness of the importance of working ethically and responsibly. Effective vocational education must be inclusive, contextual, and instill humanitarian values within the process. Inclusivity in education involves creating learning environments that accommodate diverse learners, including those with disabilities and from diverse cultural backgrounds. The use of assistive technology can significantly enhance the inclusiveness of educational programs, as demonstrated in the context of individuals with Down syndrome, where such technology supports independent living and problem-solving skills.¹⁸ Contextual learning involves understanding and applying knowledge in real-world settings. The Empowered Wholeness Adaptive (EWA) educational model emphasizes the need for students to understand reality as an interconnected system, encouraging lifelong learning and adaptability.¹⁹ From a humanitarian perspective, education is crucial for fostering empathy, responsibility, and ethical behavior. A trauma-informed educational framework, incorporating an ethics of care, is crucial for supporting students from refugee backgrounds and ensuring their well-being and success in higher education.²⁰

The Barbershop Program at MAN 1 Gorontalo Regency not only serves as a vehicle for vocational skills, but also serves as a learning space for applicable Islamic and social values. Through simple activities such as serving customers, maintaining clean equipment, and collaborating with fellow students, students learn the importance of responsibility (*amanah*), sincere work (*ikhlasul amal*), and honesty (*shidq*). These values emerge not from formal learning materials, but from direct interactions in the daily practices of the program. Students learn to serve teachers, colleagues, and the surrounding community with ethics and manners in

¹⁸ Venera Krasniqi, Katerina Zdravkova, and Fisnik Dalipi, “Impact of Assistive Technologies to Inclusive Education and Independent Life of Down Syndrome Persons: A Systematic Literature Review and Research Agenda,” *Sustainability (Switzerland)* 14, no. 8 (2022), <https://doi.org/10.3390/su14084630>.

¹⁹ Holman and Švejdárová, “The 21st-Century Empowering Wholeness Adaptive (EWA) Educational Model Transforming Learning Capacity and Human Capital through Wholeness Systems Thinking towards a Sustainable Future.”

²⁰ Sally Baker and Loshini Naidoo, “Developing Trauma-Informed University Supports for Refugee Background Students in Australia: Refocusing through an Ethics of Care Lens,” *Australian Educational Researcher* 51, no. 2 (2024): 799–814, <https://doi.org/10.1007/s13384-023-00625-9>.



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P-ISSN: 2338:6673; E-ISSN 2442:8280

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accordance with Islamic principles. This aligns with Meyer's (2023) view that the development of reasoning skills is crucial for moral education, enabling students to critically reflect on their ethical beliefs and engage in ethical discussions with others.²¹ Thus, barbershop activities become a real form of integration between spiritual, social, and vocational values that enrich each other.

Furthermore, internalizing these values strengthens the madrasah's role as an educational institution that prepares a generation with morals and independence. Through Barbershop activities, students learn that work and service are part of worship and a form of social contribution to others. Values such as discipline, mutual assistance, and empathy develop naturally because they are instilled through real-life experiences, not just theory. Thus, this program not only supports students' vocational skills but also reinforces the mission of Islamic education as a means of character building and social morality. Internalizing values in this vocational context is a crucial contribution to the development of character-based learning models in madrasahs that are relevant to the challenges of the 21st century.

Although the Barbershop program shows great potential as a contextual educational innovation in madrasahs, its implementation is not without various structural and practical challenges. Madrasah principals, teachers, and students face limited facilities such as hair cutting tools, limited practice space, and the lack of official policy support in the form of an integrated vocational curriculum. Limited implementation time, as the program is run after school hours, is another obstacle that impacts the continuity of activities. However, a participatory and collaborative spirit among madrasah principals, teachers, and students has maintained the program's sustainability under simple conditions. These findings demonstrate that educational innovation does not always require large resources, but rather adaptive and solution-oriented leadership. This aligns with adaptive leadership theory, which emphasizes that leaders in these systems must navigate complexity and foster an environment conducive to innovation and adaptability.²²

Furthermore, the sustainability of the Barbershop program also depends heavily on the madrasah principal's ability to build external networks and expand institutional support. Collaboration plans with local barbershop institutions and the business community are strategic steps to strengthen student capacity and ensure the program's future sustainability. These partnerships reflect the principle of

²¹ Kirsten Meyer, "Moral Education Through the Fostering of Reasoning Skills," *Ethical Theory and Moral Practice* 27, no. 1 (2024): 41–55, <https://doi.org/10.1007/s10677-023-10367-3>.

²² Darin Freeburg, "Leadership and Innovation within a Complex Adaptive System: Public Libraries," *Journal of Librarianship and Information Science* 52, no. 2 (2020): 451–63, <https://doi.org/10.1177/0961000618810367>.



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sustainable innovation in education. In China, the development of a higher education innovation ecosystem involves collaboration between the government, companies, and educational institutions. This ecosystem supports improving educational quality and sustainable development through resource mobilization and stakeholder engagement.²³In the madrasah context, this means creating an innovation system that relies not only on a leader but also on a culture of participation and collaborative learning within the school environment. Thus, the sustainability of the Barbershop program can serve as a model for other madrasahs to develop contextual, inclusive, and change-resistant vocational education.

The research findings indicate that the innovative leadership practices of madrasah principals at MAN 1 Gorontalo Regency are formed through the integration of vision, collaboration, local context, and spiritual values. Of the five main themes identified, a leadership pattern oriented toward contextual responsiveness is apparent, namely the madrasah principal's ability to identify real-world problems in the school environment and transform them into opportunities for developing educational programs.²⁴The Barbershop innovation is not simply a product of policy, but a manifestation of leadership that is sensitive to students' social and economic needs, boldly experimenting with new approaches, and able to mobilize limited resources into meaningful learning tools. This leadership model demonstrates that educational change in madrasahs can begin at the micro level, through a combination of contextual sensitivity, courage to innovate, and managerial tenacity. This pattern aligns with the theory of context and educational leadership.²⁵and transformational leadership²⁶, where educational leaders function as catalysts for social change through vision and concrete actions that are relevant to their context.

Furthermore, the innovative leadership model that emerged from this research has three main dimensions: (1) a strategic dimension, namely the ability of the madrasah principal to understand needs and design contextual vocational initiatives; (2) a collaborative dimension, namely the ability to build synergy

²³ Tengteng Zhuang and Baocun Liu, "Sustaining Higher Education Quality by Building an Educational Innovation Ecosystem in China—Policies, Implementations and Effects," *Sustainability (Switzerland)* 14, no. 13 (2022), <https://doi.org/10.3390/su14137568>.

²⁴ Mahmuti, Hamzić, and Thaqi, "The Impact of Contextual Teaching and Learning on Improving Student Achievement in Economic Mathematics."

²⁵ Stefan Brauckmann, Petros Pashiardis, and Helene Ärlestig, "Bringing Context and Educational Leadership Together: Fostering the Professional Development of School Principals," *Professional Development in Education* 49, no. 1 (2023): 4–15, <https://doi.org/10.1080/19415257.2020.1747105>.

²⁶ Bernard M. Bass and Ronald E. Riggio, "Transformational Leadership: Second Edition," *Transformational Leadership: Second Edition*, 2005, 1–282, <https://doi.org/10.4324/9781410617095>.



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between school members and the local community; and (3) a value dimension, namely the commitment to instilling Islamic values, work, and social responsibility in the innovation process. These three dimensions interact with each other to form a leadership ecosystem oriented towards meaningful learning and student independence. This synthesis enriches the literature on Islamic educational leadership by emphasizing that madrasah innovation is not only determined by policies or resources, but by the quality of visionary, reflective, and contextual leadership.²⁷ Thus, the innovative madrasah leadership model resulting from this research can serve as a new conceptual framework in the development of values-based vocational education and local context in Indonesia.

CONCLUSION

This study confirms that the innovative leadership of madrasah principals plays a key role in initiating and developing contextual vocational education programs in Islamic educational settings. Through a case study of the Barbershop program at MAN 1, Gorontalo Regency, it was found that the madrasah principal demonstrated adaptive, collaborative, and values-based leadership, capable of transforming students' disciplinary issues and economic limitations into meaningful vocational learning opportunities. These findings emphasize the importance of leadership that is responsive to the social context and the integration of Islamic values in educational innovation. Practically, the results of this study provide guidance for madrasah leaders and policymakers in designing vocational programs based on local needs that foster student character and independence. Meanwhile, further research is recommended to expand the focus on the implementation and long-term evaluation of the contextual vocational leadership model in various madrasahs and other regional contexts, so as to obtain a more comprehensive comparative understanding and policy formulation on the development of vocational education in Islamic educational institutions.

²⁷ Mairian Riddel and Idris Rahman Zulfikar, "The Role of Innovative Leadership in Transforming Student Learning Effectiveness: A Review of Best Practices and Future Directions," *Development: Studies in Educational Management and Leadership* 3, no. 1 (2024): 35–50, <https://doi.org/10.47766/development.v3i1.1913>.



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