



Public Welfare-Based *Madrasah* Governance: A Critical Analysis of Administrative Bureaucratization and Teacher Work overload

Mas'ud

Sekolah Tinggi Agama Islam At-Tahtdzib Jombang, Indonesia

email: masudtibilqulub@gmail.com

Abstract

The bureaucratization of *madrasah* administration has become a significant issue in Islamic Education Management. Administration, which initially served as an instrument of accountability, transparency, and quality assurance, has the potential to shift to institutional objectives. Teacher work overload regulations, digital reporting, accreditation, and quality assurance often place teachers, *madrasah* principals, and operators within the logic of document compliance, physical evidence, and equivalence of working hours. Library research uses a descriptive-qualitative approach to analyze the bureaucratization of *madrasah* administration as a problem of public welfare, and to formulate a reconstruction of *madrasah* governance based on *Maqāṣid al-Syarī'ah*. Data from educational regulations, policy documents, official reports, books, and relevant scientific articles were analyzed qualitatively using the critical theory paradigm and the *Maqāṣid al-Syarī'ah* framework. The results of the study indicate that the bureaucratization of *madrasah* administration operates through the logic of documents, reports, data control, accreditation, digitalization, and work overload equivalence. The impact is evident in the increasing hidden overload of teachers; *madrasah* principals; operators; The weakening of pedagogical-reflective space, as well as a shift in governance orientation from service to formal compliance. *Maqāṣid al-Syarī'ah* offers an evaluative framework through *hifz al-dīn*, *hifz al-nafs*, *hifz al-'aql*, *hifz al-māl*, and *hifz al-nasl*. This study proposes the concept of *maslahah*-based *madrasah* governance, namely *madrasah* governance that shifts the orientation from administrative compliance to substantive, participatory, humane, transparent, and equitable benefits.

Keywords: *Administrative bureaucratization; Madrasah governance; Maqāṣid al-Syarī'ah; Islamic education management; Teacher work overload*

INTRODUCTION

Madrasahs, as Islamic educational institutions, hold a strategic position within the national education system. They serve not only educational purposes but also moral development, character building, internalization of religious values, and community social services.¹ *Madrasahs* face the challenges of modern governance which is increasingly administrative, procedural and document-based.² *Madrasahs* are required to fulfill various administrative obligations such as learning planning, learning implementation, assessment, guidance, reporting, accreditation, data management, and fulfilling teacher work overload. Minister of Education and Culture Regulation Number 15 of 2018 stipulates that teachers, principals, and school supervisors must work 40 hours per week,



consisting of 37.5 hours of effective work and 2.5 hours of rest. According to the regulation, the learning activities must include at least 24 hours of face-to-face instruction and a maximum of 40 hours of face-to-face instruction per week.³ If the measure of professionalism and quality of education is more linked to administrative fulfillment, then madrasa governance risks shifting from an orientation towards service and welfare towards formal compliance with regulations.⁴

Based on the Regulation of the Minister of Primary and Secondary Education Number 11 of 2025 concerning Fulfillment of Teacher Work Overload, teachers are required to carry out a work overload of 37 hours and 30 minutes per week.⁵ The regulation expands the additional duties of teachers, including homeroom teachers, supervisors of Intra-School and extracurricular Student Organizations, various learning coordinators, violence prevention and handling teams, equal education tutors, competency development instructors, and administrators of educational organizations.⁶ Normatively, this expansion aims to provide legal certainty and support educational transformation that is oriented towards the quality of learning, character education, and the development of students' talents and interests.⁷ Critically, it is necessary to question whether this policy truly improves the quality of learning and the welfare of *madrasah* residents or does it actually increase the administrative overload on teachers and Islamic education managers?

Teachers still have difficulty meeting the work overload of at least 24 face-to-face hours per week.⁸ Teachers who taught at two schools had an average of 14.6 Face to Face Hours at the main school and 12.3 Face to Face Hours at the other school. Regional governments generally do not have specific policies to help fulfill work overloads, school principals tend to prioritize certified teachers, and many mentoring tasks are not yet recognized as equivalent to Face-to-Face Hours. The study data also recorded that 66,669 civil servant teachers taught in more than one school, including 25,820 junior high school civil servant teachers. Fulfilling administrative work overloads encourages teachers to seek formal fulfillment through cross-school teaching, additional assignments, or equivalence mechanisms that have the potential to impact the quality of learning, teaching preparation time, self-development, and teacher psychological well-being.⁹

Several previous studies have discussed Islamic educational bureaucracy, Islamic public administration, digital governance, quality assurance, financial accountability, good Islamic governance, and educational management based on *Maqāṣid al-Syarī'ah* (the principles of Islamic law). These studies emphasize the importance of accountability, transparency, efficiency, trustworthiness, participation, and orientation toward the welfare of the people in Islamic educational governance.¹⁰ However, several gaps remain. First, many studies view administration as a neutral instrument, whereas, from a critical theory perspective, administration can be a control mechanism that gives rise to instrumental rationality, quality formalism, and procedural dominance.¹¹ Second, studies on teacher work overload have not been specifically linked to madrasa governance and the welfare of Islamic education.¹² Third, *Maqāṣid al-Syarī'ah* is more often used as a normative concept than as a tool to critique administrative regulations. Therefore, this study offers a novelty in the form of integrating critical theory, teacher work overload regulations, and *Maqāṣid al-Syarī'ah* to analyze the bureaucratization of *madrasah* administration as a matter of public welfare.¹³

Based on these problems, gaps, and innovations, this research is important for reformulating *madrasah* governance that is oriented towards the welfare of the

community. This research does not reject administration, regulation, accreditation, digitalization, or quality assurance, but criticizes the tendency to emphasize formal compliance rather than substantive benefits for *madrasah* members. Using a library research approach and a critical theory paradigm, this research seeks to answer three questions: How administrative bureaucratization shapes *madrasah* governance; How teacher work overload regulations strengthen or overload Islamic education management, and; How *Maqāṣid al-Syarī'ah* can become a framework for criticism and reconstruction of *madrasah* governance that is more just, participatory, humane, and welfare-oriented. Within this framework, *madrasah* administration is tested through the principles of *hifz al-dīn* to maintain Islamic trust and values, *hifz al-nafs* to protect the welfare of *madrasah* residents, *hifz al-'aql* to ensure the quality of learning, *hifz al-māl* to maintain financial transparency, and *hifz al-nasl* to ensure support for future generations.

METHOD

Library research with a descriptive-qualitative approach critically analyzes the bureaucratization of *madrasah* administration through literature reviews, regulations, policy documents, statistical data, and previous research. Primary sources include Minister of Education and Culture Regulation Number 15 of 2018, Minister of Elementary and Secondary Education Regulation Number 11 of 2025, and the Teacher Work Overload Fulfillment Study report. Secondary sources include journals, books, and scientific papers on Islamic education bureaucracy, critical theory, Islamic education management, administrative digitalization, good Islamic governance, quality assurance, and *Maqāṣid al-Syarī'ah*.

This study collected data through documentation by searching, selecting, classifying, and interpreting relevant literature from Google Scholar, Garuda, SINTA, Semantic Scholar, ScienceDirect, Scimago, and Web of Science using keywords related to Islamic education bureaucracy, *madrasah* governance, teacher work overload, quality assurance, Islamic public administration, and *Maqāṣid al-Syarī'ah* in education management.

This study employed qualitative content analysis and critical-conceptual analysis. The researchers grouped the data into themes of bureaucratization of Islamic educational administration, *madrasah* governance and quality assurance, and *Maqāṣid al-Syarī'ah*.¹⁴ Critical theory is used to examine procedural dominance and instrumental rationality, while *Maqāṣid al-Syarī'ah* is used to assess the benefits of *madrasah* governance. Data validity is maintained through source triangulation, literature critique, and comparison of various regulations, official data, and previous research.

RESULTS

A literature synthesis shows that the bureaucratization of educational administration occurs through document compliance, formal quality assurance, digital reporting, data control, and teacher work overload management. Minister of Education and Culture Regulation Number 15 of 2018 stipulates a 40-hour work overload per week, including teaching, mentoring, and administrative duties, as well as a mandatory 24–40 hours of face-to-face teaching per week.¹⁵ This regulation places teacher work within a measurable and documented administrative framework. From a critical theory perspective, this orientation has the potential to encourage instrumental rationality when administrative indicators are prioritized over substantive educational benefits.¹⁶

The first conceptual finding indicates that the bureaucratization of *madrasah* administration functions as a regulatory structure that shapes institutional practices and the behavior of educational actors. Work overload regulations, accreditation, the Education Management Information System (EMIS), *Bantuan Operasional Sekolah* (BOS), supervision, and quality assurance guide *madrasahs* toward administrative compliance.¹⁷ Minister of Education and Culture Regulation Number 15 of 2018 even recognizes various additional teacher duties through an equivalence mechanism of up to 6 hours of face-to-face contact per week. Consequently, educational activities are assessed through documentation, reporting, and administrative evidence. For *madrasahs* with limited resources, this condition has the potential to increase institutional overload because educational activities must be converted into measurable administrative indicators.

Literature analysis shows that administrative bureaucratization has the potential to increase teacher work overload, reduce pedagogical quality, and limit space for learning reflection. The Teacher Work Overload Fulfillment Study shows that teachers who teach in two schools average 14.6 face-to-face hours per week at the main school and 12.3 hours at the other school; Nationally, 25,820 junior high school civil servant teachers must teach in more than one school to meet the minimum work overload. This condition causes various consequences, such as additional costs, fatigue, travel risks, reduced learning preparation time, time with family, and opportunities for personal development.¹⁸ From the perspective of *Maqāṣid al-Syarī'ah*, this condition has the potential to disrupt *hifz al-nafs* and *hifz al-'aql* because the welfare and pedagogical capacity of teachers are reduced by administrative demands.¹⁹

The second conceptual finding shows that administrative digitization does not automatically result in debureaucratization. Minister of Elementary and Secondary Education Regulation Number 11 of 2025 continues to measure teacher work overload based on time units, core tasks, additional tasks, and face-to-face equivalents. This regulation sets a work overload of 37 hours and 30 minutes per week and expands the types of additional tasks teachers can undertake.²⁰ This expansion provides legal certainty, but also expands teachers' activities within the administrative regime. Without streamlined procedures and capacity building, digitalization and additional tasks have the potential to create new layers of bureaucracy, rather than reducing teachers' work overload.

The literature synthesis shows that *Maqāṣid al-Syarī'ah* can serve as a tool for evaluating administration based on the protection of religion, life, intellect, property, and future generations. Within this framework, administration is assessed based on its benefits and harms. *Hifz al-dīn* assesses trustworthiness, honesty, and responsibility in governance; *hifz al-nafs* assesses the protection of the welfare of teachers, operators, and students; *hifz al-'aql* assesses administrative support for learning quality; *hifz al-māl* assesses transparency and accountability in fund management; and *hifz al-nasl* assesses the policy's alignment with students' futures. *Maqāṣid al-Syarī'ah* serves as a correction to administration that is solely oriented toward formal compliance.

DISCUSSION

Administrative Bureaucratization and Teacher Work Overload

Based on the results of the literature analysis, the bureaucratization of madrasa administration needs to be understood as a structural problem in Islamic Education Management, not just a technical problem of filling out documents, reporting data, or

institutional standard education. Administration is needed for accountability, work order, transparency and quality assurance; However, administration becomes problematic when it changes from an instrument of service to an institutional goal itself.

In this context, Islamic education cannot be reduced to administrative activities that are only measured through documents, data, reports and work overload. Minister of Education and Culture Regulation Number 15 of 2018 regulates teacher work overload at 40 hours per week which includes planning, implementation, assessment, mentoring, student training and additional tasks. Furthermore, Regulation of the Minister of Primary and Secondary Education Number 11 of 2025 sets a work overload of 37 hours 30 minutes per week and expands the category of additional teacher duties. From a critical theory perspective, this condition shows the dominance of instrumental rationality, namely the control of education through formal measures that can be calculated, reported and audited. As a result, the role of teachers as educators, mentors and moral shapers is at risk of being marginalized by administrative demands.²¹

Within an integrative-interconnected framework, *madrasah* administration is understood as part of the Islamic education ecosystem that connects regulations, pedagogy, institutional ethics, and sharia objectives. Therefore, documents, reports, data, supervision, accreditation, and work overload must be directed toward improving the quality of learning, protecting teacher dignity, facilitating student services, financial transparency, and the participation of *madrasah* residents. Administration that only generates formal compliance without improving educational services has not achieved the *maqāṣid* of education. Conversely, administration that is beneficial is simple, proportional, transparent, participatory, and has a direct impact on educational quality.²² The integration of education and *Maqāṣid al-Syarī'ah* shifts *madrasah* governance from document-based governance to *maslahah*-based governance, namely governance that is not only orderly in terms of regulation but also just, humane, and pedagogically liberating.

The implication is that the reconstruction of *madrasah* governance must balance administrative accountability and the welfare of education. Regulation, digitalization, quality assurance, and the regulation of teacher work overloads need to support learning, reduce administrative overload, and maintain a balance between pedagogical duties, mental health, professional development, and the meaningfulness of teacher work. Within the framework of *Maqāṣid al-Syarī'ah*, *madrasah* administrative reform must uphold religious values, protect the soul, develop the mind, safeguard public assets, and prepare the next generation. Therefore, criticism of administrative bureaucratization is not a rejection of regulation, but rather an effort to return administration to its ethical purpose: serving education and bringing benefits to teachers, students, institutions, and society.

The impact of bureaucratization on public welfare is evident in the increased hidden work overload for teachers, *madrasah* principals, and operators. A study by the Center for Research and Development (Puslitjkdikbud) showed that many teachers must teach at other schools to fulfill the 24-hour teaching schedule, resulting in fatigue, additional costs, travel risks, reduced time for lesson preparation, and reduced opportunities for personal development. This conceptual finding is important because it demonstrates that an administration formally designed for professionalism can have the opposite effect if it fails to consider the real conditions of educational actors.²³

Teachers' hidden overload become increasingly apparent when regulations measure educational activities through time units, physical evidence, reports, and administrative equivalence. Minister of Education and Culture Regulation Number 15 of

2018 regulates teachers' work overload within a framework of 37.5 effective working hours, which includes learning tasks, assessments, guidance, student training, and additional tasks. Minister of Elementary and Secondary Education Regulation Number 11 of 2025 then expands the categories of additional teacher tasks. Normatively, this expansion acknowledges the diverse work of teachers, but critically, it also has the potential to increase the demands for reporting, documentation, and administrative verification.²⁴ As a result, teachers' overload stem not only from educational activities but also from the obligation to prove that these activities are legitimate, measurable, and recognized within the bureaucratic system.

From an educational perspective, this situation risks shifting teachers from pedagogical subjects to administrative implementers. Teachers, who should have the reflective space to understand students' needs, design meaningful learning, build ethical relationships, and develop critical thinking, can instead be drawn into the logic of formal proof. This is where critical theory helps us understand how educational bureaucracy can colonize the world of school life—the space of interaction, meaning, experience, values, and human relationships.²⁵ If all educational work must be translated into documents, physical evidence, and indicators, then the dialogical, affective, spiritual, and transformative educational values have the potential to become secondary.²⁶

The impact of bureaucratization is also evident in *madrasah* principals, who must assume dual roles as pedagogical leaders, institutional managers, administrative administrators, quality supervisors, data managers, and liaisons with external authorities. In *madrasah* governance, principals are not only required to ensure the quality of learning but also to ensure the availability of all institutional documents, orderly financial reports, valid data, ongoing programs, effective supervision, and meeting quality standards. Without adequate system support, *madrasah* principals risk becoming more of a bureaucratic administrator than a learning leader.²⁷

Madrasah operators are crucial actors often overlooked in Islamic Education Management discourse. The demands of data management, applications, digital reporting, and institutional validation place them at the core of *madrasah* administration. However, operators are often viewed as technical personnel, not strategic actors in governance. Consequently, when digital systems are not integrated, reporting is repetitive, and training support is limited, operators bear a significant administrative overload without receiving commensurate institutional recognition.

The implication of this analysis is the need to reconstruct indicators of successful *madrasah* governance. To date, governance indicators have emphasized completeness of reports, compliance with standards, data validity, and accreditation results. While important, these indicators are insufficient to measure the benefit of the community. Governance based on *Maqāshid al-Syarī'ah* (the principles of Islamic law) needs to include indicators of teacher work overload balance, learning quality, teacher-student relations, *madrasah* community participation, financial transparency, support for operators, and the impact of administration on student learning outcomes. Islamic Education Management does not stop at administrative order, but moves towards *maslahah*-oriented governance that combines accountability, justice, humanity, and pedagogical quality.

Reconstruction of *Maqashid Al-Syari'ah* in *Madrasah* Governance

The discussion of the third question confirms that *Maqāshid al-Syarī'ah* offers a

framework for reconstructing *madrasah* governance based on the benefit of the community. Within this framework, administration is positioned as a means of service, not an institutional goal. Beneficial governance is realized through trustworthy administration (*hifz al-dīn*), a humane work system (*hifz al-nafs*), strengthening the quality of learning (*hifz al-'aql*), financial transparency (*hifz al-māl*), and prioritizing the future of students (*hifz al-nasl*). Teacher work overload regulation, administrative digitization, quality assurance, and accreditation need to be assessed based on their contribution to reducing administrative overload, improving services, strengthening learning, and providing benefits to the *madrasah* community.

The first reconstruction lies in *hifz al-dīn*, namely the development of *madrasah* governance based on trustworthiness, honesty, responsibility, and a social-worship orientation. In the context of educational administration, *hifz al-dīn* is not only related to religious lessons or Islamic symbols, but also ensures that managerial practices are free from data manipulation, fictitious reports, accreditation formalism, and pseudo-compliance.²⁸ Beneficial administration places religious values as the institutional work ethic, so that data is compiled validly, funds are reported honestly, supervision is directed toward improvement, and accreditation is understood as a reflection of quality, not merely the fulfillment of formalities. *Hifz al-dīn* restores the spiritual-adab dimension to Islamic education governance so that the bureaucracy becomes a space for moral accountability to Allah, society, teachers, and students, rather than merely a space for administrative image building.

The second reconstruction rests on *hifz al-nafs*, namely the protection of the life, dignity, psychological health, and well-being of *madrasah* actors. In the context of administrative bureaucratization, this principle demands governance that does not overload teachers, *madrasah* principals, operators, and education personnel. Work overload regulation is necessary to ensure professionalism, but must consider institutional capacity, human resource availability, the condition of private *madrasahs*, and the overload of non-teaching tasks. Administration that demands reporting, physical evidence, data input, and hourly equivalencies without adequate system support has the potential to disrupt occupational health and reduce pedagogical quality. Therefore, *hifz al-nafs* demands streamlined procedures, equitable distribution of tasks, protection of administrative staff, and recognition of the role of operators as a vital part of the *madrasah* governance ecosystem.

The third reconstruction relates to *hifz al-'aql*, namely ensuring that administration truly supports the development of knowledge, reason, creativity, and the quality of learning. Islamic education is not solely assessed by the orderliness of documents, but by the *madrasah's* ability to build meaningful learning. If teachers spend more time on reports, applications, and administrative evidence than on designing critical learning, then the governance does not meet the principles of *hifz al-'aql*. Within this framework, quality assurance needs to shift from document control to improving learning quality, supervision to pedagogical dialogue, digitalization to simplify teachers' work, and accreditation to encourage institutional reflection, not simply to meet external standards.

The fourth reconstruction is *hifz al-māl*, namely the protection and management of educational assets in a transparent, fair, and accountable manner. *Madrasahs* manage various resources, such as BOS funds, committee funds, government assistance, waqf (endowments), infaq (charity donations), community donations, and foundation assets. In welfare-based governance, financial administration is not simply about producing

formal reports; it must also build public trust through information transparency, deliberation on fund use, prioritizing funding that favors learning, and preventing budget misuse.²⁹ *Hifz al-māl* also demands that financial digitalization serve not only as a tool for administrative control, but also as a means of transparency, efficiency, and fair distribution of resources. Financial accountability is understood as a public trust, not merely an administrative obligation.

The fifth principle is *hifz al-nasl*, which emphasizes the priority of *madrasah* governance on the future of students and the sustainability of generations. This principle requires that all administrative policies, including teacher work overloads, quality assurance, digitalization, accreditation, and fund management be directed toward improving students' quality of life. *Madrasah* administration does not stop at complete data, attendance lists, grades, or activity reports, but must ensure safe, inclusive, high-quality educational services that are oriented toward character development. In the context of Ministerial Regulation Number 11 of 2025, recognizing the duties of homeroom teachers, project-based learning, inclusive education, and violence prevention teams can be opportunities to strengthen *hifz al-nasl*, as long as it does not stop at administrative tasks but truly protects students' academic, social, psychological, and moral development.

With these five orientations, the benefit-based *madrasah* governance model can be formulated as a shift from compliance-based governance to *maslahah*-based governance. Compliance-based governance emphasizes adherence to documents, reports, physical evidence, indicators, and formal standards. Conversely, *maslahah*-based governance positions administration as a means to improve services, reduce unproductive overload, strengthen learning, protect educational actors, and increase public trust. This model does not eliminate regulation, but rather reorients it to be more proportionate and humane. Quality standards, digitalization, accreditation, and reporting are still necessary, but must be guided by the principles of benefit, justice, trustworthiness, participation, and sustainability of Islamic education.

The practical implication is that *madrasahs* need to develop governance indicators based on *Maqāsid al-Syarī'ah* (the principles of Islamic law). In the *hifz al-dīn* dimension, indicators include data honesty, reporting integrity, and a culture of trustworthiness. In the *hifz al-nafs* dimension, indicators include work overload balance, teacher psychological health, operator protection, and student safety. In the *hifz al-'aql* dimension, indicators include teacher time for lesson design, the quality of academic supervision, pedagogical innovation, and meaningful learning outcomes. In the *hifz al-māl* dimension, indicators include financial transparency, participation in budget planning, and prioritization of learning funding. In the *hifz al-nasl* dimension, indicators include student protection, inclusive services, character development, and future preparedness for students. With these indicators, *madrasah* governance not only meets bureaucratic demands but also measures the real benefits for the *madrasah* community.

Maqāsid al-Syarī'ah serves not only as a normative foundation but also as an instrument for critique and reconstruction of Islamic Education Management. This framework allows for a re-evaluation of administrative orientation, whether it focuses on the benefit of the community or merely reinforces institutional formalism. From a critical theory perspective, *Maqāsid* serves as an emancipatory basis that dismantles the dominance of instrumental rationality and orients governance toward humanitarian values, justice, and pedagogical liberation. The reconstruction of the management of *madrasahs* based on welfare not only improves the administrative system, but also

returns Islamic education to its main objective, namely to form people who are faithful, intelligent, dignified, civilized, and useful for social life.

The findings and discussion of this article confirm that the critique of the bureaucratization of Islamic educational administration does not imply a rejection of regulations, quality standards, digitalization, or accountability. Rather, the critique is aimed at returning administration to its fundamental function: serving education and promoting public interest. This article integrates critical theory and the *Maqāṣid al-Syarī'ah* (Islamic principles), where critical theory is used to dismantle procedural dominance and instrumental rationality, while *Maqāṣid* serves as a normative-critical measure of public interest governance. Based on library research, these findings are a conceptual synthesis of the literature, not empirical findings. Its contribution is to offer a model of public interest-based *madrasah* governance that is simple, proportional, transparent, participatory, humane, and oriented toward improving the quality of Islamic education.

Based on the literature review, regulations, and conceptual analysis, this study demonstrates that the bureaucratization of *madrasah* administration is a crucial issue in Islamic Educational Management because it is related to the relationship between regulations, teacher work overload, learning quality, institutional governance, and public interest orientation. Educational administration is necessary to ensure order, accountability, transparency, and quality standards. However, administration becomes problematic when it shifts to institutional goals that emphasize completeness of documents, reports, physical evidence, accreditation, digital data, and fulfilling work overloads, rather than providing substantive benefits for teachers, students, principals, operators, and the community.

A review of Minister of Education and Culture Regulation Number. 15 of 2018 and Minister of Elementary and Secondary Education Regulation Number 11 of 2025 shows that teachers' work is increasingly regulated by detailed administrative categories. Teachers are not only required to implement learning but also to plan, assess, guide, train, carry out additional tasks, meet hour equivalency requirements, and verify all of these activities within the administrative system. This regulation has a positive side because it provides legal certainty and recognition of the diversity of teachers' work. However, from a critical perspective, overly detailed regulation has the potential to reinforce instrumental rationality, where educational work is understood more as something to be calculated, reported, and verified, rather than as a pedagogical, reflective, ethical, and transformative process.

The literature synthesis also shows that the impact of administrative bureaucratization is not only evident at the document level, but also on the lives of educational actors. Teachers can experience hidden overload due to having to fulfill reports, administrative evidence, additional tasks, and face-to-face meeting time targets. *Madrasah* principals potentially act more as bureaucratic administrators than as learning leaders. *Madrasah* operators are crucial actors in data governance and digitalization, but often lack adequate structural recognition. In this context, bureaucratization can reduce teachers' time for lesson design, weaken pedagogical reflection, increase work pressure, and shift the *madrasah's* orientation from educational service to formal compliance.

These conditions, within the framework of *Maqāṣid al-Syarī'ah*, demonstrate that *madrasah* administration needs to be tested based on the principle of public interest (*maslahah*). Administration is not simply assessed by whether documents are complete,

reports are available, or data is upoverloaded, but rather by whether it safeguards religion, life, intellect, property, and future generations. *Hifz al-dīn* demands trustworthy, honest governance free from document manipulation. *Hifz al-nafs* demands a humane work system that does not oppress teachers or educational staff. *Hifz al-'aql* demands administration that supports the quality of learning and the development of students' reasoning. *Hifz al-māl* demands transparency and accountability in the management of *madrasah* funds. *Hifz al-nasl* demands that all *madrasah* policies support the future of students.

The main position of this study is that bureaucracy should not be rejected but rather reconstructed. Administration remains necessary in *madrasahs*, but it should be positioned as a means of service, not as an institutional end in itself. Digitalization remains important, but it must simplify work, not add new overload. Quality assurance remains necessary, but it must be geared toward improving learning, not simply fulfilling paperwork. Accreditation remains relevant, but it must be a reflection of quality, not a formality. Teacher work overload regulation remains necessary, but must consider the balance between pedagogical, administrative, psychological, and professional duties.

The synthesis of these studies yielded the concept of *maslahah*-based *madrasah* governance. This concept represents a shift from governance based on administrative compliance to governance based on substantive benefits. This model positions administration as an instrument for strengthening educational services, improving teacher welfare, improving learning quality, maintaining financial transparency, protecting students, and strengthening participation of the madrasa community. Conceptually, this model can be formulated as follows:

Problem Dimensions	Impact of Bureaucratization	Maqāsid Orientation	Direction of reconstruction
Document compliance	Administration becomes the goal	<i>Hifz al-dīn</i>	Trustworthy and honest governance
Teacher work overload	Fatigue and work pressure	<i>Hifz al-nafs</i>	Humane work system
Quality formalism	Marginalized learning	<i>Hifz al-'aql</i>	Administration supports pedagogy
Formal financial reports	Transparency is not yet substantive	<i>Hifz al-māl</i>	Participatory accountability
Top-down policy	Students become data objects	<i>Hifz al-nasl</i>	Policy in favor of the next generation

Based on this synthesis, this article confirms that the main gap in previous studies is the paucity of research integrating critical theory and *Maqāsid al-Syarī'ah* to critique the bureaucratization of *madrasah* administration as a problem of public welfare. Previous studies have discussed bureaucracy, administration, good governance, digitalization, quality assurance, and Maqāsid, but they tend to operate in isolation. This article connects all these studies within a framework that requires *madrasah* governance to be viewed as an ethical, pedagogical, administrative, and Maqāsidī arena.

The main contribution of this study is to offer a new perspective on Islamic Education Management: the success of *madrasah* governance is not simply measured by administrative order, but by the extent to which the administration delivers public welfare. A good *madrasah* is not simply one with complete documentation, but rather one that empowers teachers, protects students, enhances learning quality, enhances financial transparency, and fosters greater public trust.

Theoretical Contributions

This study provides a theoretical contribution to the development of Islamic Education Management, particularly in interpreting madrasa governance not merely as an administrative issue, but also as an ethical, pedagogical, and beneficial issue. Previously, studies of madrasa governance tended to emphasize aspects of accountability, transparency, digitalization, quality assurance, and regulatory compliance. This study broadens this perspective by demonstrating that educational administration can also become a space of procedural domination when documents, reports, physical evidence, accreditation, and work overload equivalence outweigh the substantive goals of Islamic education.

The study's primary contribution is the integration of critical theory and the *Maqāṣid al-Syarī'ah*. Critical theory is used to interpret administrative bureaucratization as a form of instrumental rationality that has the potential to control the work of teachers, *madrasah* principals, and operators through formal standards. Meanwhile, *Maqāṣid al-Syarī'ah* serves as an evaluative framework to assess whether *madrasah* administration is truly beneficial. With this integration, this study offers a new perspective, emphasizing that administration is not solely assessed by the orderliness of documents, but rather by its impact on the protection of religion, life, intellect, property, and future generations.

Conceptually, this study proposes a *maslahah*-based model of *madrasah* governance, a model of *madrasah* governance that shifts the orientation from compliance-based governance to governance based on substantive benefits. In this model, *hifz al-dīn* forms the basis of administrative integrity and trustworthiness; *hifz al-nafs* forms the basis of a humane work system; *hifz al-'aql* forms the basis for strengthening the quality of learning; *hifz al-māl* forms the basis for financial transparency and accountability; and *hifz al-nasl* forms the basis for protecting students' futures.

Another contribution of this study is enriching the discourse on Islamic educational bureaucracy. This study does not reject bureaucracy, regulation, digitalization, accreditation, or quality assurance, but emphasizes that all these instruments must be governed by the principle of *maslahah*. This study provides a theoretical basis for reforming *madrasah* governance that is more proportional, participatory, transparent, humane, and oriented towards the quality of Islamic education.

Limitations

This study has several limitations. First, the conceptual-analytical study results do not present empirical data directly from *madrasah* principals, teachers, operators, students, parents, or foundation managers. The study's findings are more appropriately understood as a literature synthesis. Second, the study does not differentiate in detail the variations in *madrasah* contexts based on level, status, location, and institutional capacity. Empirically, administrative bureaucratization can be experienced differently between MI (Islamic Junior High School), MTs (Islamic Junior High School), and MA (Islamic Senior High School); between public and private *madrasahs*; between urban and rural *madrasahs*; and between large and small *madrasahs*.

Third, the *maslahah*-based model of *madrasah* governance proposed remains conceptual. The five principles of *Maqāṣid al-Syarī'ah* (Islamic Principles) have been used as an evaluation framework, but have not yet been developed into an operational instrument that can empirically measure the level of *maslahah* governance. Fourth, some

of the contemporary literature used still requires further verification regarding indexation status, methodological quality, and the consistency of bibliographic metadata. This is crucial for the final manuscript to have a strong reference base and be academically sound. Fifth, the study places more emphasis on critiquing administrative bureaucratization than on exploring good practices in *madrasas* that have successfully balanced bureaucratic accountability and a focus on the welfare of the community. Further research could use case studies, institutional ethnography, or mixed methods to test this conceptual model across various types of *madrasas*.

CONCLUSION

The bureaucratization of *madrasah* administration is a structural issue in Islamic Education Management. Administration, which initially served as an instrument of accountability, transparency, work order, and quality assurance, has shifted to become an institutional goal. Bureaucratization operates through the logic of documents, reports, physical evidence, data control, accreditation, and work overload equivalence. *Madrasah* principals and operators potentially experience hidden work overloads and weaken pedagogical functions, learning reflection, and service orientation.

Madrasah administration remains necessary, but it must be returned to its fundamental function as a means of providing educational services. *Madrasah* governance needs to be examined based on five orientations of benefit: *hifz al-dīn*, trustworthy and honest administration; *hifz al-nafs*, a humane work system; *hifz al-'aql*, strengthening the quality of learning; *hifz al-māl*, financial transparency; and *hifz al-nasl*, a concern for the future of students. The success of *madrasah* governance is measured not only by the completeness of documents but by the tangible benefits it provides to the *madrasah* community.

The problem of the bureaucratization of *madrasah* administration's welfare needs to be analyzed integratively using critical theory and Maqāṣid al-Syariah. Governance that shifts the orientation from administrative compliance to substantive, participatory, humane, transparent, and equitable benefits (*maslahah*-based *madrasah* governance) is an alternative solution.

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