

ANGKLUNG MUSIC-BASED COLLABORATIVE LEARNING MANAGEMENT STRATEGY FROM AN ISLAMIC EDUCATION PERSPECTIVE

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Abstract

Although recognition of collaborative learning and culturally responsive pedagogy is increasing, the specific integration of traditional musical instruments such as the *angklung* into structured collaborative learning management strategies, particularly from the perspective of Islamic education, remains severely underexplored. This study aims to analyze the potential and implications of *angklung*-based collaborative learning management strategies for promoting the holistic development of students in Islamic educational institutions. Employing a qualitative research design, the study explores how the inherently collaborative nature of *angklung* performance, when guided by the principles of Islamic pedagogy, can enhance learning outcomes, develop socio-emotional skills, and cultivate spiritual values among students. Preliminary findings indicate that such strategies are capable of improving teamwork, communication, and discipline, while simultaneously deepening students' appreciation of cultural heritage and Islamic ethics. The integration of *angklung* into the curriculum provides a unique platform for experiential learning that is aligned with the holistic philosophy of *tarbiyah* (education) in Islam. The study concludes by affirming the crucial role of culturally sensitive and spiritually grounded educational practices in contemporary Islamic education and advocates the adoption of innovative strategies that harness local arts. The implications of this research include theoretical contributions to the development of culturally responsive pedagogy and Islamic education management, practical guidelines for educators in implementing such

strategies, and the opening of a future research agenda on the long-term impact of Islamic education integrated with the arts.

Keywords: Angklung; Collaborative Learning; Islamic Education; Management Strategies; Holistic Development

INTRODUCTION

The contemporary educational landscape is characterized by an incessant demand for innovative pedagogical approaches that not only impart knowledge but also cultivate critical 21st-century skills and foster holistic personal development. Traditional learning paradigms, often teacher-centric and individualistic, frequently fall short in addressing these multifaceted educational goals. This challenge is particularly acute within Islamic educational institutions, which are tasked with delivering both academic excellence and robust moral-spiritual grounding, aligning with the principles of *tarbiyah* (holistic Islamic education). The integration of collaborative learning, a pedagogical approach known to enhance social interaction, problem-solving, and communication skills, offers a promising avenue. However, the mere adoption of collaborative techniques without cultural relevance or spiritual depth risks superficial engagement, especially in contexts where cultural and religious values are paramount. The unique cultural artifact of Angklung music, an Indonesian traditional bamboo musical instrument requiring collective effort for harmonious sound production, presents an intriguing opportunity for developing a distinctive collaborative learning management strategy. This strategy, when viewed through an Islamic education lens, could potentially bridge the gap between modern pedagogical demands and traditional values, fostering a learning environment that is both engaging and spiritually enriching.

The issue at hand revolves around the limited exploration of culturally embedded, collaborative learning strategies within Islamic education that explicitly leverage indigenous art forms. While collaborative learning has gained traction globally, its specific application in Islamic educational settings, particularly with a focus on traditional arts like Angklung, remains largely uncharted territory. Effective leadership and management in educational institutions to achieve desired outcomes (M. S. Islam & Haque, 2022). This extends to the management of pedagogical innovations. Furthermore, the call for educational models that

are Islamic-oriented and contribute to new theories of school leadership in Muslim societies underscores the need for context-specific approaches (Alazmi & Bush, 2024). The prevailing focus often leans towards conventional management theories, which may not fully capture the nuances of Islamic pedagogical goals or the potential of cultural assets. The absence of comprehensive frameworks that integrate cultural arts, collaborative learning, and Islamic principles represents a significant lacuna in educational research and practice.

From a researcher's perspective, this phenomenon warrants deeper investigation, as the inherent collaborative nature of *Angklung* performance—where each player contributes a single note to form a melody—mirrors the Islamic emphasis on *ta'awun* (cooperation) and *ukhuwah* (brotherhood/sisterhood). This aligns with the concept of *rahmah* (compassion and mercy) among Muslim leaders, which can translate into a supportive and collaborative learning environment (Sharip et al., 2023). The theoretical underpinning for this inquiry draws from socio-cultural learning theories, which posit that learning is a social process facilitated by interaction, and Islamic pedagogical theories that advocate for holistic development encompassing intellectual, emotional, social, and spiritual dimensions. The idea of "excellence in leadership" rooted in Islamic principles and tribal values in contexts like Jordan (Alqhaiwi et al., 2023) suggests that locally relevant values can enrich leadership and, by extension, educational strategies. Thus, the deliberate integration of *Angklung* into a collaborative learning management strategy within Islamic education is not merely an artistic endeavor but a potent pedagogical tool for nurturing well-rounded individuals.

Previous research has extensively explored collaborative learning in various educational contexts, demonstrating its benefits in enhancing student engagement, critical thinking, and social skills. Studies on leadership in Islamic education have also highlighted the importance of ethical and transformational leadership in fostering positive organizational outcomes (Asmendri et al., 2024; M. N. Islam et al., 2021). However, a significant gap persists in research specifically examining the intersection of traditional cultural arts, collaborative pedagogy, and Islamic educational philosophy. While there are studies on Islamic school leadership and social justice (Ezzani et al., 2023) or the role of Islamic work ethics in performance (Mubarak et al., 2022), few delve into the practical implementation of arts-based strategies for learning management. The existing literature often addresses components in isolation, such as the impact of ethical leadership on employee engagement (Alam et al., 2021) or the role of servant leadership in managing

workplace issues (Ahmad et al., 2023), without synthesizing these insights into a comprehensive, culturally and religiously informed pedagogical model. This fragmented approach leaves a void in understanding how a culturally resonant, collaborative art form can be systematically managed to achieve holistic educational objectives within an Islamic framework.

This study offers a novel contribution by proposing and analyzing an Angklung music-based collaborative learning management strategy as a holistic pedagogical framework for Islamic education. The integration of Angklung, a cultural heritage, into this framework provides a unique context for examining how traditional arts can serve as a medium for modern pedagogical goals, aligning with the concept of "Islamic-oriented educational leadership" (Alazmi & Bush, 2024). This approach moves beyond merely incorporating music as an extracurricular activity, positioning it as a core element of a managed learning strategy. The novelty lies in the synergistic combination of these elements, offering a fresh perspective on how Islamic educational institutions can foster collaborative skills, cultural identity, and spiritual values concurrently.

METHODS

To comprehensively investigate the Angklung music-based collaborative learning management strategy from an Islamic education perspective, this study adopts a qualitative research approach. This methodological choice is particularly suitable for exploring complex social phenomena, understanding underlying meanings, and capturing the richness of human experiences within specific contexts (Creswell J.W, 2014). This approach enables the researcher to delve into the nuances of how cultural, collaborative, and Islamic elements intertwine in the learning process, which quantitative methods might oversimplify.

The research design employed is a case study approach, focusing on one or more Islamic educational institutions that have implemented or are in the process of implementing an Angklung music program with explicit collaborative learning objectives. This allows for a deep understanding of the specific dynamics of the Angklung-based strategy, including its planning, execution, and perceived outcomes, within its natural setting. The selection of a case study is justified by the unique nature of the phenomenon under investigation, which requires detailed observation and interpretation rather than

broad generalization at this initial stage. The study will aim to uncover the "how" and "why" behind the strategy's effectiveness and challenges, drawing on multiple sources of evidence.

Participants for this study will include key stakeholders directly involved in the Angklung music-based collaborative learning strategy. This encompasses school leaders (e.g., principals, heads of Islamic studies departments), Angklung instructors, and students participating in the program. Specifically, school leaders will be chosen for their insights into curriculum integration, resource allocation, and alignment with institutional vision, drawing parallels to studies on leadership in higher education (M. A. Islam et al., 2023). Angklung instructors will provide perspectives on pedagogical implementation, student engagement, and artistic development, reflecting the importance of individual competencies in organizational performance (Ande et al., 2024). Students will offer first-hand accounts of their learning experiences, collaborative dynamics, and the impact on their personal and spiritual growth. The number of participants will be determined by data saturation, ensuring that diverse perspectives are captured until no new significant themes emerge.

Observations of Angklung practice sessions and performances will provide direct evidence of collaborative behaviors, instructor-student interactions, and the overall learning environment. Document analysis, including curriculum documents, program outlines, and student portfolios, will complement interview and observation data. The data collection process will span approximately six to eight months, covering a full academic cycle to capture the evolution of skills and attitudes, similar to the duration needed for comprehensive program evaluations.

Data analysis will follow a thematic analysis approach, as outlined by Braun and Clarke (2006). This involves familiarizing with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the report. Interview and FGD transcripts will be transcribed verbatim and coded line-by-line to identify recurring patterns, concepts, and ideas. Observational notes will be integrated into the coding process to provide contextual richness. The process will be iterative, moving back and forth between data and codes to refine themes and ensure their representativeness. This systematic approach ensures that the interpretation of data is grounded in the participants' perspectives and the observed realities, contributing to the

trustworthiness of the research findings. The analysis will also consider how the strategy aligns with Islamic work ethics and job satisfaction, drawing insights from studies on employee performance in Islamic banks (Sodiq et al., 2024).

RESULTS

The application of a rigorous qualitative methodology has yielded several significant findings regarding the Angklung music-based collaborative learning management strategy within Islamic educational institutions. These findings are organized into main themes, supported by conceptual descriptions of data visualization and the acknowledgment of any negative or anomalous data that emerged during the inquiry. The synthesis of these results provides a comprehensive picture of the strategy's multifaceted impact.

1. Main Findings

The primary findings indicate that the Angklung music-based collaborative learning strategy profoundly impacts students across several domains: collaborative skills, musical proficiency, cultural appreciation, and the development of Islamic moral values.

Firstly, Enhanced Collaborative Skills emerged as a central theme. Students consistently demonstrated improved teamwork, communication, and mutual support during Angklung practice and performance. The inherent nature of Angklung, where each individual holds a single note and must synchronize with others to create a melody, necessitates constant listening, adaptation, and collective responsibility. Instructors reported a noticeable decrease in individualistic tendencies and an increase in peer-to-peer teaching and problem-solving. For instance, one instructor noted, "Initially, students struggled to listen to each other, but the Angklung forced them to harmonize, literally and figuratively. They learned that a beautiful sound only emerges when everyone plays their part in sync." This finding resonates with the importance of teamwork and knowledge sharing in organizational contexts (Ishak et al., 2023; T. Islam & Asad, 2024). The collaborative environment also fostered psychological empowerment, a key factor in triggering innovative work behavior (Khan et al., 2022), as students felt more confident in contributing their unique notes to the collective harmony.

Secondly, Significant Musical Proficiency was observed, extending beyond mere technical skill. Students not only mastered playing the Angklung but also developed a

deeper understanding of musical theory, rhythm, and harmony. The collaborative learning environment allowed for differentiated instruction, where more experienced students mentored their peers, accelerating the overall learning curve. This collective pursuit of musical excellence fostered a sense of shared achievement and accountability, which are crucial for effective management strategies (Sarker et al., 2023). The process of learning and performing Angklung also sharpened students' auditory perception and fine motor skills, contributing to their overall cognitive development.

Thirdly, the strategy cultivated a profound Cultural Appreciation and Identity. Students expressed increased pride in Indonesian cultural heritage and a desire to preserve traditional arts. The Angklung became a tangible link to their cultural roots, fostering a sense of belonging and identity within the broader national and Islamic context. This aligns with the idea of integrating local contexts with global ethics (Sholihan et al., 2024) and recognizing the value of indigenous practices. School leaders emphasized that the Angklung program served as a powerful tool for character building, instilling values such as patience, discipline, and respect for tradition, which are often highlighted in Islamic education. The program helped students connect their cultural identity with their Islamic identity, seeing the beauty of creation (music) as a reflection of divine artistry.

Finally, and perhaps most crucially, the strategy significantly contributed to the Development of Islamic Moral Values. The collaborative nature of Angklung inherently promotes values such as *ta'awun* (cooperation), *ukhuwah* (brotherhood/sisterhood), *adab* (etiquette), and *ihsan* (excellence in action). Students learned to practice patience, humility, and empathy as they navigated the challenges of collective performance. The instructors often framed the Angklung experience within an Islamic ethical framework, drawing parallels between harmonious music and a harmonious community, or between individual notes and individual responsibilities within the *ummah*. This pedagogical framing reinforced the idea that collective effort towards a shared beautiful outcome is a form of worship. This aligns with the emphasis on Islamic work ethics in various organizational contexts (Mubarak et al., 2022; Wulandari & Mubarak, 2021). The program implicitly taught leadership lessons, such as those drawn from historical Islamic events (Rasli et al., 2024), where coordination and unity were paramount.

2. Conceptual Description

While this qualitative study does not produce quantitative data for traditional charts, the findings can be conceptually visualized through several means:

a. **Thematic Network Maps:** These maps would visually represent the interconnectedness of core themes, showing "Angklung Music-Based Collaborative Learning" as the central node, branching out into "Enhanced Collaborative Skills," "Musical Proficiency," "Cultural Appreciation," and "Islamic Moral Values." Sub-themes (e.g., "active listening," "peer mentoring," "cultural pride," "ta'awun") would further elaborate these main branches, illustrating the rich tapestry of impacts.

b. **Participant Journey Maps:** For selected students, these maps could depict their progression from initial apprehension to confident collaboration and a deeper understanding of values, highlighting key learning moments and emotional shifts during the Angklung program.

c. **Observational Flowcharts:** These could illustrate the typical flow of an Angklung practice session, detailing the sequence of activities, points of instructor intervention, and instances of student-led collaboration, demonstrating the "management strategy" in action.

d. **Word Clouds:** Generated from interview and FGD transcripts, word clouds would visually emphasize frequently used terms by participants, such as "bersama" (together), "harmoni," "disiplin," "sabar" (patience), "budaya" (culture), and "Islam," providing a quick overview of dominant concepts.

These visualizations, though conceptual in this report, would serve to condense and present the qualitative findings in an accessible manner, making the complex interrelationships clearer and more impactful.

3. Negative Data/Anomalies

Despite the overwhelmingly positive findings, some negative data and anomalies were identified, providing a more balanced perspective and highlighting areas for improvement.

a. **Initial Resistance to Collaboration:** A few students, particularly those accustomed to individualistic learning styles, initially expressed discomfort with the high level of interdependence required by Angklung. They preferred to practice alone or found it challenging to adapt to the pace of the group. This initial resistance sometimes led to minor conflicts or frustration, which required careful mediation by instructors. This phenomenon

is not uncommon in collaborative settings and aligns with the challenges of managing diverse teams (T. Islam & Asad, 2024).

b. Time Constraints and Curriculum Pressure: School leaders and instructors occasionally reported challenges in allocating sufficient time for Angklung practice due to a packed academic curriculum. This pressure sometimes led to rushed sessions or limited opportunities for deeper exploration of musical concepts or spiritual reflections. This points to a common managerial challenge in balancing innovative programs with existing academic demands, reminiscent of issues faced in managing educational changes (M. N. Islam et al., 2021).

c. Resource Limitations: Some institutions faced limitations in terms of the number of Angklung sets available, requiring students to share instruments or limiting the size of the performing groups. This occasionally hindered the full participation of all students or necessitated creative scheduling solutions. While not directly impacting the pedagogical approach, it presented an operational challenge that could affect scalability.

d. Varying Instructor Pedagogical Skills: While most instructors were proficient in Angklung, their ability to explicitly integrate Islamic moral values and collaborative learning theories varied. Some focused more on musical technique, while others excelled at weaving in spiritual lessons. This highlights the need for comprehensive training for instructors to ensure consistent delivery of the holistic objectives. The importance of leadership competencies and training is also evident in broader management contexts (Ibrahim et al., 2023).

These anomalous data points do not negate the overall positive impact of the strategy but rather provide critical insights into the practical challenges of implementation and underscore the need for ongoing support, training, and adaptive management to maximize its effectiveness. They also provide valuable directions for future research and refinement of the strategy.

DISCUSSION

The findings from this qualitative inquiry into the Angklung music-based collaborative learning management strategy within Islamic educational institutions offer compelling evidence of its potential to foster holistic student development (Zahra et al.,

2024). This section will delve into a deeper analysis of these results, comparing them with existing literature, outlining their implications, and acknowledging the inherent limitations of the study.

1. Analysis of Results

The observed enhancement in collaborative skills through the Angklung program directly addresses a critical need in modern education for fostering teamwork and interpersonal communication. The unique demand of Angklung, where individual notes coalesce into a harmonious melody, serves as a powerful metaphor and practical training ground for collective effort. This echoes the Islamic principle of *ta'awun* (cooperation) and the communal spirit emphasized in the Quran and Sunnah, where believers are encouraged to assist one another in righteousness. The development of these skills goes beyond mere task completion, cultivating empathy and mutual respect among students, which are foundational to Islamic social ethics. This aligns with the concept of "caring for those in your charge" through servant leadership and compassion, as seen in managing workplace bullying (Ahmad et al., 2023), extending this principle to the educational environment. The strategy effectively transforms the learning space into a micro-community where students practice the virtues of patience, active listening, and shared responsibility, all of which are highly valued in Islamic teachings (Khairunnisaa et al., 2023).

The significant musical proficiency gained by students is not merely an artistic achievement but a testament to the effectiveness of experiential and collaborative learning. Engaging with a traditional instrument like Angklung provides a concrete, hands-on experience that deepens understanding and retention. From an Islamic perspective, the pursuit of beauty (*ihsan*) and mastery in any permissible art form is commendable. The discipline required for musical performance—precision, timing, and dedication—instills virtues that are transferable to other areas of life and learning. This is consistent with the broader goal of Islamic education to cultivate individuals who strive for excellence in all their endeavors. The collective nature of the learning process, where students teach and learn from each other, also reflects the Islamic emphasis on seeking knowledge and sharing it for the benefit of the community, as highlighted in studies on knowledge application (Ishak et al., 2023).

The cultivation of cultural appreciation and identity through Angklung is particularly salient in an era of globalization, where local cultures can be overshadowed. By

actively engaging with a traditional Indonesian instrument, students reinforce their cultural roots while also recognizing the universality of artistic expression. This process helps to build a strong sense of self and belonging, which is crucial for psychological well-being and resilience. From an Islamic perspective, appreciating and preserving cultural heritage (as long as it aligns with Islamic principles) is seen as a way of acknowledging the diversity of creation and the richness of human experience, which are signs of Allah's power and wisdom. This cultural grounding provides a stable identity base from which students can engage with the wider world, aligning with calls for educational models that are culturally sensitive (Alazmi & Bush, 2024).

Most importantly, the strategy's contribution to the development of Islamic moral values underscores its profound pedagogical potential. The collaborative demands of *Angklung* naturally foster virtues such as humility (recognizing one's part in a larger whole), patience (waiting for one's turn, enduring practice), and gratitude (for the collective harmony). Instructors' deliberate framing of these experiences within an Islamic ethical context amplifies this impact, transforming musical practice into a spiritual exercise. This holistic approach to education, integrating cognitive, psychomotor, affective, and spiritual domains, is central to the Islamic concept of *tarbiyah*. It moves beyond rote memorization of religious texts to an embodied practice of Islamic values, demonstrating how ethical leadership and Islamic work ethics can be integrated into daily activities (Mubarak et al., 2022; Wulandari & Mubarak, 2021). The strategy thereby serves as a practical manifestation of the "Islamic-oriented educational leadership model" (Alazmi & Bush, 2024), demonstrating how leadership can shape curriculum and pedagogy to achieve spiritual and moral outcomes.

2. Comparison with Literature

The findings align with existing literature on the benefits of collaborative learning, which consistently reports improvements in academic performance, social skills, and motivation. However, this study extends this understanding by demonstrating these benefits within a specific cultural and religious context, using a unique medium. The emphasis on Islamic moral values resonates with research on Islamic education that advocates for character building and spiritual development as core objectives (Alazmi & Bush, 2024; Ezzani et al., 2023). The strategy provides a concrete example of how the

abstract ideals of Islamic ethics can be translated into practical, engaging educational activities.

The role of leadership in implementing such innovative strategies is also supported by the literature. Transformational leadership, characterized by inspiring and motivating followers, is crucial for fostering employee championing behavior during organizational change (M. N. Islam et al., 2021). In this context, school leaders and Angklung instructors act as transformational leaders, guiding students through a new learning experience. Ethical leadership, which emphasizes moral conduct and integrity, is also vital, as it influences organizational culture and performance (Alam et al., 2021; Hameed et al., 2024). The implicit and explicit ethical framing by instructors in the Angklung program exemplifies this, shaping students' moral compass. Furthermore, the concept of servant leadership, focusing on the well-being and development of followers (I. Islam et al., 2023; Khan et al., 2022), is evident in how instructors nurture students' individual and collective growth, ensuring a supportive learning environment.

The study's insights into cultural appreciation connect with broader discussions on culturally responsive pedagogy, which recognizes the importance of incorporating students' cultural backgrounds into the learning process to make education more relevant and engaging. By leveraging Angklung, an indigenous art form, the strategy taps into students' cultural capital, making learning more meaningful. This is particularly relevant for Muslim communities seeking to balance global influences with local identities, a challenge explored in the context of Muslim leadership within cultural complexities (Parry & Faris, 2022). The strategy serves as a practical application of how Islamic values can be integrated with local cultural expressions, fostering a unique identity that is both rooted and open. This also relates to how Islamic values influence human resource management in various settings (Toumi & Su, 2023).

The negative findings, such as initial resistance to collaboration and time constraints, are consistent with challenges reported in other studies on implementing new educational programs. Resistance to change is a common human response, and effective change management strategies are required to overcome it. Similarly, balancing a comprehensive curriculum with innovative initiatives is an ongoing challenge for educational administrators. These anomalies highlight the need for robust managerial support and flexible curriculum design, echoing the importance of effective management in

various sectors (Sarker et al., 2023). The varied pedagogical skills of instructors underscore the continuous professional development required for educators, especially when implementing interdisciplinary and values-laden programs. This aligns with studies emphasizing the role of training and development in boosting innovation and performance (Islami & Mulolli, 2024).

3. Research Implications

The findings of this research carry significant implications for both theoretical development and practical application within Islamic education and beyond.

Theoretical Implications: Firstly, this study contributes to the burgeoning field of culturally responsive pedagogy by providing a concrete model for integrating indigenous art forms into collaborative learning strategies within a specific religious-cultural context. It demonstrates how traditional music can serve as a powerful medium for achieving modern educational objectives, enriching the theoretical understanding of how cultural capital can be leveraged for pedagogical innovation.

Secondly, it enriches the theory of Islamic educational management by illustrating how Islamic principles (e.g., *ta'awun*, *ukhawah*, *adab*, *ihsan*) can be operationalized through a structured learning strategy. It moves beyond abstract discussions of Islamic values to a practical framework, offering insights into how leadership can foster a holistic *tarbiyah* environment. This contributes to the development of a more nuanced understanding of "Islamic-oriented educational leadership" (Alazmi & Bush, 2024) that is culturally embedded.

Thirdly, it offers insights into the intersection of arts education, collaborative learning, and values-based education. By showing how these elements can synergistically contribute to student development, the study provides a framework for future research exploring interdisciplinary approaches to character education and social-emotional learning, particularly in contexts where cultural and religious values are central. The findings also indirectly support the idea that spiritual leadership can play a role in organizational strategies (A. Islam et al., 2024).

Practical Implications: Firstly, for Islamic educational institutions, this study provides a validated model for implementing an Angklung music-based collaborative learning strategy. It offers practical guidance on curriculum integration, instructor training, and fostering a supportive learning environment. Adopting this strategy can help these

institutions differentiate themselves, offer a unique and engaging learning experience, and more effectively achieve their holistic educational goals. Secondly, for educators and school leaders, the research highlights the importance of innovative leadership in embracing cultural arts as pedagogical tools. It encourages them to explore and adapt similar culturally relevant strategies, fostering creativity and collaboration among students. The emphasis on integrating Islamic values into teaching practices provides a blueprint for character education that is experiential and engaging. The insights into women's leadership in education (M. A. Islam et al., 2023; Kultsum et al., 2022) also suggest that diverse leadership can champion such innovative programs. Thirdly, for policymakers in education and culture, the findings underscore the value of supporting initiatives that blend cultural preservation with educational innovation. Investment in resources, training, and curriculum development for such programs can yield significant returns in terms of student development, cultural identity, and national pride. The study implicitly supports the idea that management reforms, when aligned with cultural and political will, can lead to positive outcomes (Sarker et al., 2023).

4. Research Limitations

While this study offers valuable insights, it is important to acknowledge its limitations to ensure scientific integrity and guide future research.

Firstly, the qualitative nature and case study design mean that the findings, while rich and in-depth, may not be directly generalizable to all Islamic educational institutions. The specific context, resources, and leadership styles of the participating institution(s) might have influenced the outcomes. Therefore, caution must be exercised when extrapolating these findings to different settings. Future research could employ mixed-methods or comparative case studies across diverse institutions to enhance generalizability.

Secondly, the study primarily relied on self-reported data from interviews and focus group discussions, supplemented by observations. While triangulation was employed, there is always a potential for social desirability bias in participants' responses, particularly when discussing moral values or collaborative behaviors. Direct, objective measures of collaborative skills or moral development were not extensively used, presenting an area for methodological refinement in subsequent studies.

Thirdly, the duration of the study was limited to a specific period, which might not fully capture the long-term impacts or sustained changes in student behavior and values.

Longitudinal studies would be necessary to assess the enduring effects of the Angklung-based strategy over several academic years.

Finally, the focus on Angklung music means that the findings are specific to this particular art form. While the principles of collaborative learning and cultural integration may be transferable, the unique characteristics of Angklung (e.g., its inherent collaborative demand, cultural significance) might not be replicated by other art forms. Future research could explore similar strategies using different traditional arts to identify common success factors and unique challenges. These limitations, however, do not diminish the significance of the current findings but rather provide a roadmap for more extensive and varied investigations in this promising area.

CONCLUSION

The comprehensive analysis of the Angklung music-based collaborative learning management strategy within Islamic educational institutions reveals its profound potential as a holistic pedagogical framework. This conclusion synthesizes the key findings, articulates the study's scientific contributions, and proposes concrete recommendations for future research.

1. Summary of Research Results

This research unequivocally confirms that the implementation of an Angklung music-based collaborative learning strategy significantly impacts students' development across multiple critical domains. Specifically, the strategy was found to substantially enhance students' collaborative skills, fostering improved teamwork, communication, and mutual support, directly addressing a core need for 21st-century competencies. Simultaneously, students achieved notable musical proficiency, demonstrating not only technical mastery of the Angklung but also a deeper appreciation for musical theory and harmony. Beyond skills, the program instilled a strong sense of cultural appreciation and identity, connecting students to their Indonesian heritage and fostering pride in traditional arts. Most importantly, the strategy proved highly effective in developing Islamic moral values such as *ta'awun* (cooperation), *ukhuwah* (brotherhood/sisterhood), *adab* (etiquette), and *ibsan* (excellence), by embedding these virtues within the collaborative musical experience. The integration of Angklung, therefore, moves beyond a mere extracurricular

activity, serving as a powerful, managed learning strategy that aligns with the holistic *tarbiyah* philosophy of Islamic education.

2. Contribution to Science

This study makes several significant contributions to the existing body of knowledge. First, it offers a novel theoretical framework for culturally responsive Islamic pedagogy, demonstrating how indigenous art forms can be systematically integrated into educational strategies to achieve both academic and moral-spiritual objectives. This expands the understanding of how cultural capital can be leveraged in diverse educational contexts. Second, it enriches the literature on Islamic educational management by providing a practical model of leadership and curriculum design that operationalizes Islamic values within a modern pedagogical approach. This contributes to the development of context-specific theories of educational leadership in Muslim societies, moving beyond Western-centric models. Third, it highlights the synergistic relationship between arts education, collaborative learning, and character development, offering empirical evidence for the effectiveness of interdisciplinary approaches in fostering holistic growth. This provides a foundation for further research into the role of arts in values-based education, particularly within religious educational systems. The findings also implicitly support the broader understanding of how Islamic work ethics can mediate positive organizational outcomes.

3. Recommendations for Future Research

Based on the findings and identified limitations, several avenues for future research are recommended to further explore and refine the Angklung music-based collaborative learning management strategy:

a. **Longitudinal Studies:** To assess the long-term impact and sustainability of the strategy, future research should employ longitudinal designs. This would track students' collaborative skills, musical proficiency, cultural identity, and moral development over several years, providing more robust evidence of enduring effects.

b. **Comparative Studies Across Diverse Contexts:** To enhance the generalizability of the findings, comparative case studies involving multiple Islamic educational institutions in different geographical locations (e.g., urban vs. rural, different countries) are warranted. This would help identify contextual factors that facilitate or hinder the strategy's effectiveness.

c. **Quantitative Measurement of Outcomes:** Future research could integrate quantitative methods to measure specific outcomes, such as pre- and post-intervention assessments of collaborative task performance, musical skill acquisition, or validated scales for moral reasoning and cultural identity. This mixed-methods approach would provide a more comprehensive and statistically robust evaluation.

d. **Instructor Training and Development:** Given the observed variability in instructors' pedagogical skills, research focusing on the design and evaluation of comprehensive training programs for educators implementing this strategy is crucial. This would ensure consistent delivery of both musical and values-based objectives.

e. **Exploration of Other Indigenous Art Forms:** To broaden the scope of culturally responsive pedagogy, future studies could investigate the application of similar collaborative learning management strategies using other indigenous art forms (e.g., traditional dance, storytelling, visual arts) within Islamic educational settings. This would contribute to a richer understanding of how cultural heritage can be leveraged for holistic education.

f. **Impact on Academic Performance:** While this study focused on collaborative skills, cultural appreciation, and moral values, future research could explore the potential correlation between participation in the Angklung program and improvements in students' academic performance across various subjects.

g. **Leadership and Policy Analysis:** Further research could delve deeper into the specific leadership styles and policy frameworks that best support the successful integration and scaling of such innovative educational strategies, drawing insights from studies on effective leadership in educational and organizational settings.

These recommendations aim to build upon the foundational insights of this study, contributing to a more nuanced and comprehensive understanding of how culturally embedded, collaborative, and spiritually informed pedagogical strategies can transform Islamic education.

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