Transformative Islamic Education Management in The Revitalization of The Mapalus North Minahasa Muslim Community

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Abstract

This study analyzes the revitalization of the Mapalus tradition through Islamic education within the Muslim community of North Minahasa. It constructs a concept of transformative Islamic education management in this revitalization process. The research hypothesis suggests that transformative Islamic education management revitalizes the Mapalus tradition through Islamic education, fostering social change within the Muslim community and the broader North Minahasa society. This study employs a qualitative approach, integrating transformative Islamic education and educational management perspectives. Data was collected through interviews, observations, and literature studies in Kema, Kauditan, Wori, West Likupang, and East Likupang. The findings reveal that the revitalization of Mapalus through Islamic education is integrated into school curricula and social programs aligned with village programs within the Muslim community of North Minahasa. The transformative Islamic education management concept identified in this study includes personnel management, curriculum management, student affairs management, and public relations management, which serve as novel contributions to this research.

Keywords: Education Management; Transformative Islamic Education; Mapalus; Muslim Community; Revitalization.

Abstrak

Penelitian ini menganalisis revitalisasi tradisi Mapalus melalui pendidikan Islam pada masyarakat Muslim Minahasa Utara serta mengkonstruksi konsep manajemen pendidikan Islam transformatif dalam proses revitalisasi tersebut. Hipotesis penelitian ini adalah bahwa terdapat manajemen pendidikan Islam transformatif dalam revitalisasi tradisi Mapalus melalui pendidikan Islam yang mendorong perubahan sosial baik pada komunitas Muslim, maupun pada masyarakat Minahasa Utara. Studi ini merupakan penelitian kualitatif dengan pendekatan pendidikan Islam transformatif dan manajemen pendidikan. Pengumpulan data dilakukan melalui wawancara, observasi, dan studi pustaka di wilayah Kema, Kauditan, Wori, Likupang Barat, dan Likupang Timur. Hasil penelitian menunjukkan bahwa revitalisasi Mapalus melalui pendidikan Islam diintegrasikan dalam kurikulum sekolah dan program sosial yang selaras dengan program desa di masyarakat Muslim Minahasa Utara. Konsep manajemen pendidikan Islam transformatif yang ditemukan meliputi manajemen personalia, kurikulum, kesiswaan, dan kehumasan, yang menjadi temuan baru dalam penelitian ini.

Kata Kunci: *Manajemen Pendidikan; Pendidikan Islam Transformatif; petalus; Komunitas Muslim; Revitalisasi*

INTRODUCTION

North Minahasa is widely recognized as a region with a predominantly Christian population. However, this area also holds a strong local tradition known as Mapalus a customary practice of mutual cooperation and solidarity among community members to achieve shared goals (Supit, 2023). While Mapalus is often associated with Minahasan cultural heritage, a unique and intriguing phenomenon has emerged: the adoption and revitalization of this tradition by Muslim communities within the region. What makes this process particularly noteworthy is the medium through which it occurs Islamic education.

The revitalization of Mapalus by Muslim communities in North Minahasa does not occur in a vacuum. It is facilitated and reinforced by transformative Islamic education, a pedagogical approach that emphasizes not only the cognitive and spiritual development of learners but also their social agency and capacity to enact change based on Islamic values (Qodir, 2001). Unlike conventional education that tends to be content-centered, transformative Islamic education aims to shape character, foster communal responsibility, and build social cohesion (Asmendri et al., 2024; Kasmawati et al., 2023). In the case of North Minahasa, this approach has led to the integration of Mapalus values such as cooperation (*ta'awun*), solidarity (*ukhuwah*), and mutual assistance (*takaful*) into the educational practices and curriculum of the Muslim community.

Despite the significance of this phenomenon, studies that link local cultural revitalization, Islamic education, and Muslim minority communities in plural societies remain scarce. Existing literature tends to focus on the development of transformative Islamic education in more homogeneous or pesantren-based contexts (Alfiyanto et al., 2024; Arif, Aziz, & Abdurakhmonovich, 2024; Azizah & Mardiana, 2024; Hanafi et al., 2021; Latif & Hafid, 2021) (Akrim, Setiawan, Selamat, & Ginting, 2022; Kasmawati et al., 2023; Sholeh et al., 2023). Other works discuss transformative Islamic education in specific localities, such as Tapanuli (Dasopang, 2023), or explore macro-level strategies for social transformation through Islamic education (Adeoye, Baharun, & Munawwaroh, 2025; Apologia, Mas'od, Masykuri, Hidayati, & Putra, 2024; Huda, Arif, Rahim, & Anshari, 2024; Nawawi, 2023). These studies, while valuable, do not address how Islamic education interacts with local traditions in diverse sociocultural environments like North Minahasa.

This gap points to an urgent need for research that explores the transformative role of Islamic education in culturally heterogeneous regions, especially in the context of revitalizing local traditions. The Mapalus case offers a fertile ground for such an inquiry. Not only does it highlight the adaptability of Islamic education in local settings, but it also demonstrates how Islamic values can intersect with indigenous practices to foster social transformation.

Moreover, what sets this study apart is its focus on management dimensions—how transformative Islamic education is organized, implemented, and sustained within a minority Muslim community. The research hypothesizes that this educational transformation is not incidental but the result of a structured, conscious process of transformative Islamic education management. Understanding this management process contributes to the broader theoretical development of Islamic education and offers practical models for similar communities facing cultural negotiation.

Therefore, this study aims to analyze how the Muslim community in North Minahasa revitalizes the Mapalus tradition through Islamic education and how this reflects a model of transformative Islamic education management. This is the central novelty and academic contribution of the research: identifying and theorizing a form of educational management that is both context-sensitive and transformation-oriented.

METHOD

This research is field research using qualitative methods and a transformative Islamic education approach and educational management. The concept of transformative Islamic education is used to analyze the information provided by respondents. The results of the analysis were then analyzed again within the framework of educational management concepts to construct a transformative Islamic education management concept.

Data collection was carried out through interviews, observation and literature study. Sample selection uses techniques *positive sampling* (Creswell, 2019). Using this technique, eight suitable and representative informants were found, representing five places occupied by the North Minahasa Muslim community, namely, Wori, Kauditan, Kema, East and West Likupang, which were also the locations for this research. The informants consisted of three residents and five teachers. The teachers are representatives of the schools (SMA/MA) in each of these places. Informant data can be visualized as follows:

Table 1. List of Informants

NO	INITIALS	LOCATION	SEX	POSITION
1	AR	East Likupang	Man	Teacher
2	DO	Kema	Man	Teacher
3	Ad	West Likupang	Man	Teacher
4	SN	Kauditan	Women	Teacher
5	IS	Wori	Man	Teacher
6	on	West Likupang	Women	Inhabitant
7	Mm	Kema	Women	Inhabitant
8	And	Kauditang	Man	Inhabitant

Overall, the eight informants were representatives of the Muslim community in North Minahasa.

RESULTS AND DISCUSSION

Findings
North Minahasa Society and the Mapalus Tradition

The Minahasa people are an ethnic group that inhabits the North Sulawesi region which is spread across several regions, namely Minahasa Regency, North Minahasa, South Minahasa and Southeast Minahasa (Lolowang, 2024). In North Minahasa, the majority of the population is Christian, and a small portion is Muslim (Wicaksosno, 2024). In other words, Christians are the majority, and Muslims are the minority in this area (Azis, 2022). However, they are both North Minahasa people who have inherited a long history, rich culture and customs that are still maintained today, including Mapalus (Nelwan, 2022).

Mapalus is a tradition of mutual cooperation that has long existed among the Minahasa people (Lumintang, 2015). This term comes from the Minahasa language itself which consists of two syllables, namely *and* which means mutual and *Please* which means reply. Mapalus refers to the practice of cooperation in which a group of people voluntarily come together to carry out certain activities for the common good. In practice, this tradition is carried out on the principle of helping each other and helping each other in turns without expecting material rewards (Mandolang & Pandean, 2024).

For the people of North Minahasa, Mapalus contains several core values that are very important for the continuity of their lives. These values are, togetherness and solidarity, trust and responsibility, as well as equality and mutual cooperation (Yusrifa, 2020). According to Ad "*Togetherness and solidarity are the main essence of Mapalus, because with this value, everyone is expected to help each other regardless of social or economic status. This makes the Minahasa people have strong social ties and care for each other.*"(Ad, 2023)**.** Meanwhile, according to Un,

"Trust and Responsibility shows that there is a very high element of trust between members of society. Each group member is expected to be responsible for the tasks given. This creates an attitude of mutual trust, because everyone realizes that the help they provide will someday return in the same form when they need it."(And, 2023)**.**

Meanwhile, according to Mm,
"Equality and Mutual Cooperation reflect the value of equality, where no one is higher or lower. All members of the community participate equally, both in providing energy and in receiving assistance, thereby creating a climate of mutual cooperation that is fair and does not differentiate between status." (Mm, 2023).

These three values do not stand alone or separate from each other, but are interrelated and form a kind of Mapalus traditional value system (Berdame, 2020). Mapalus practices are often seen in agricultural cooperation, infrastructure development, and traditional events and social activities (Mulyawan, 2015). In the aspect of agricultural cooperation, as explained by AR,

"Mapalus is widely applied in the agricultural activities of the Minahasa community. For example, when planting rice, harvesting, or cleaning fields, people flock to do it together. For them, this is very important because it allows each family to get assistance when needed without having to pay additional fees. As well as ensuring that no land is abandoned and harvesting can be done simultaneously for optimal results."(AR, 2023).

Figure 1. Mapalus Tradition in Village Road Infrastructure Development

Apart from agriculture, Mapalus also plays a role in development, such as building houses, repairing village roads or other public facilities. AY explained that, "*when residents want to build a house, neighbors will work together to provide labor and material assistance. This assistance will later be reciprocated in the same form when other community members need it.*"(IS, 2023). Mapalus is also applied in traditional activities and social events, such as weddings, funerals or thanksgiving ceremonies. According to Mm, "At events like these, the Minahasa people will help each other, both in terms

of providing food, labor and other logistics. "*This attitude is because Mapalus really binds the community together, so that events like this can be carried out smoothly and according to custom.*"(Mm, 2023).

Based on this explanation, it can be said that Mapalus is not only closely related to the daily life of the North Minahasa people, but has also become an integral part of their culture (Rumbay, Hutagalung, & Sagala, 2023). However, over time, with the influence of modernization, Mapalus has experienced changes (Nismawati & Nugroho, 2021). In the modern era, the cooperative relations of the North Minahasa community still exist, including the values of togetherness and mutual assistance which are at the core of Mapalus are still alive and applied, just in a different form (Pontung & Khasanah, 2023). For example, mutual cooperation may now involve more aspects of pooling funds together for village infrastructure development, or participation in more formal community activities (Kawonal, Syafriny, & Wuisang, 2019). This change is due to a process of adaptation and transformation, especially coming from the Muslim community (Hadi, Shafrani, & Nurhayati, 2023).

Muslim Community and Adaptation of Mapalus Traditions

As mentioned above, the Muslim community or community is a minority population in North Minahasa. There are approximately 44,689 Muslims out of the 229,368 people of North Minahasa (Wicaksosno, 2024). They live in the districts of Wori, Kauditan, Kema, East Likupang and West Likupang (Djamaluddin, 2016). Apart from the history of the community's entry and development in North Minahasa, the Muslim community has inherited and adopted the Mapalus tradition, so that it has become an integral part of their daily lives (Nainggolan, Kandowangko, Situmorang, Heydemans, & Lahamendu, 2024).

One of the residents of Wori District, AY, said that

"in everyday life, we help each other regardless of social status. For example, I often help my neighbors, whether they are rich or poor, or whether they are officials or not. Because I understand that Mapalus is collective cooperation or mutual cooperation for the common good."(IS, 2023)

The Mapalus tradition, in general, really emphasizes the values of mutual cooperation and equality, in addition to the values of togetherness and solidarity as well as trust and responsibility. However, in the Muslim community, mutual cooperation and equality are not simply because they are easy to remember or pronounce, as if these two terms were direct definitions of the tradition itself, but rather receive special emphasis (Yusuf & Hasan, 2020). One of the residents from Kema District, Mm, said that "*Mapalus is mutual cooperation and equality in real form and every member of the community must participate and implement it.*"(Mm, 2023).

The emphasis on real forms of mutual cooperation and equality, as well as the obligation to implement them, can also be seen in the statement of one of the residents of Kauditan District, Un, that "*Mapalus is the spirit of equality and selfless mutual cooperation in everyday life. With this, we, for example, ensure that no neighbor is left in trouble alone. We look after and support each other.*"(And, 2023).

The statements of the three residents show that the values of mutual cooperation and equality are very much alive in the Muslim community in North Minahasa. This does not mean that not all Mapalus traditional values are adapted and applied directly in the daily lives of Muslim communities who are minority residents in this region. The facts can be seen in the statement of one of the residents of East Likupang District, AR, that

"as a minority, we always maintain good relations with our non-Muslim neighbors and are often involved in joint social activities. These activities are of course important in strengthening solidarity between residents."(AR, 2023).

The same statement was also conveyed by a resident of West Likupan, SA, that

"We are often with non-Muslim residents in certain activities or social events, sometimes also in events that have a religious dimension, such as weddings and mourning. Non-Muslim residents always come to help, and do not even hesitate to provide assistance in material form."(SA, 2023).

These two statements show that apart from the values of mutual cooperation and equality, the values of togetherness and solidarity as well as trust and responsibility also remain in the daily life of the Muslim community. However, the values of mutual cooperation and equality are the most alive, compared to these two values. These are the Mapalus traditional values adopted by the Muslim community in North Minahasa which are then widely practiced in their daily lives.

In practice, the Mapalus of the Muslim community consists of two models, namely, the Mapalus of Energy and the Mapalus of Material. Mapalus Energy is a mutual cooperation system in the form of physical activity. Meanwhile, Mapalus Material is a mutual cooperation system in the form of donations in the form of goods or money. The Mapalus energy system is often applied in agricultural activities and infrastructure development. Meanwhile, the material Mapalus system is often applied in cultural activities. Specifically, agricultural activities are often called Mapalus Tani, then infrastructure development activities are called Mapalus Development, and cultural activities are called Mapalus Culture (Tumuju, Wowor, & Porong, 2023).

According to Ad, Mapalus Tani is a collective cooperation pattern that focuses on agricultural businesses, where groups of farmers work together to work on agricultural land together. Meanwhile, Mapalus development focuses on building and repairing infrastructure activities, such as houses, village halls, bridges, or other public facilities. Meanwhile *"Mapalus Culture is more related to cultural celebrations such as art celebrations, traditional ceremonies, weddings and mourning (death)*."(Ad, 2023).

Each Mapalus has its own number of members, for example Mapalus Tani has 40 to 50 members, Mapalus Development 10 people, and Mapalus Culture 10 people. It should be emphasized that this membership status is not binding and is open to anyone. This is because, as explained by YI, member recruitment is carried out informally, usually only through direct invitation. However, everyone who wants to join is expected to be morally committed to actively participating in mutual cooperation activities. I interpret it as a moral obligation to help each other and ensure that all community members can get support when they need it.(DO, 2023).

This moral commitment can be said to be a condition for joining Mapalus. Because after all, the energy and material expended by each member must be repaid by other members. This is what is called the principle of reciprocity, as explained by Un, that "*every member gets a turn to receive assistance, both labor and material, in doing what they need*." (And, 2023). Thus, labor contributions are considered a form of social savings that will be reciprocated by other members when they need it. In this context, the group chairman and secretary will properly record every contribution made by members.

Since occupying North Minahasa, the Muslim community has adopted the Mapalus tradition. Similar to Minahasan society in general, the Muslim community in this region is also facing modernization which has an impact on changes in lifestyle. Community participation is starting to decrease, the younger generation is often difficult to get involved, and time and energy are limited because everyone has other jobs (Wagiu, Wuwung, Nainggolan, & Manoppo, 2023). To anticipate or reduce this impact, the North Minahasa Muslim Community carried out what is called the revitalization of Mapalus through Islamic education.

Mapalus Revitalization and Islamic Education

The revitalization of Mapalus through Islamic education is an effort made by the North Minahasa Muslim community to renew the Mapalus tradition so that it is in harmony with the teachings of the Islamic religion and remains alive and meaningful in the life of modern Muslim society. So, revitalization here is not only preserving traditions, but also adapting them to new contexts while strengthening the relationship between culture and religion. This process shows the ability of the North Minahasa Muslim community to create harmony and cohesion in everyday life.

AY said that,

> "Islamic education places great emphasis on forming the character of students who not only have knowledge skills, but also social sensitivity. In this context, from an early age, Islamic teachings such as *brotherhood* (brotherhood), *the plague* (help each other), and *trust* (responsibility), has been taught to students".(IS, 2023).

According to AR, "*these teachings are very important in instilling the values of togetherness and social awareness, and we have implemented them both in classroom learning and extracurricular activities.*" Therefore, Islamic education can function as a medium that bridges Mapalus traditional values with the teachings of the Islamic religion (AR, 2023).

As explained above, togetherness and solidarity, trust and responsibility, as well as equality and mutual cooperation are the Mapalus values that are lived by the North Minahasa Muslim community. Meanwhile, Islamic education teaches the values of brotherhood, mutual assistance and responsibility. Therefore, it can be said that Mapalus and Islamic education actually have the same essence. Both teach the importance of these values. Mapalus as a form of mutual cooperation is pragmatic in everyday social life, while Islamic education provides a spiritual and moral foundation for everyone to contribute to the common welfare. Through Islamic education, students from the Minahasa Muslim community are taught that mutual cooperation is not just about physical work together, but is also a real expression of faith and devotion.

According to AY, to do this, "*they use the strategy of integrating the Mapalus tradition into the curriculum and inviting students to be involved in social activities*".(IS, 2023). YI also said the same thing that

> "The strategy is to integrate Mapalus values in the curriculum system as well as in extracurricular activities. From there, we teach students about the relationship between mutual cooperation in Islam and Mapalus, so that students can understand the importance of helping others as part of their religious obligations."(DO, 2023).

According to AR, "*this strategy is very effective, combining Islamic religious education with the Mapalus tradition in the curriculum system. In fact, students can immediately put Mapalus values into practice.*"(AR, 2023).

Figure 2. Involvement of Students in the Mapalus Tradition of Mosque Road Infrastructure Builders

Teachers have an important role in implementing or implementing the Islamic education curriculum which is integrated with the Mapalus tradition. According to SN,

"even though Mapalus has become an integral part of the curriculum system of every North Minahasa Muslim Community school, its implementation must still be supervised by teachers. Because in classroom learning it is the teacher who must translate Islamic and Mapalus values into language that is easily understood by students."(SN, 2023).

Apart from that, according to Ad, "the teacher also becomes a role model for students, where he not only provides lessons, but also becomes an example in behaving in accordance with Islamic teachings and Mapalus".(Ad, 2023). Thus, as emphasized by YI, "*teachers play a very important role, especially in instilling a spirit of mutual cooperation in students*".(DO, 2023).

The practice, as explained by AY, is often carried out through certain programs, such as mutual cooperation in building public facilities, breaking the fast together, social service, and other programs.(IS, 2023). Of course, each school has its own program. For example, SN stated that "*we have a 'School Community Service' program that involves students and parents, with the aim of not only cleaning the school, but also being an activity where all parties can participate and interact positively.*"(SN, 2023). Then AR said, "*we hold programs such as 'Alms Friday' where residents and students are both involved in social activities.*"(AR, 2023). Ad stated, "*we have a 'Alms Together' program which involves all members of the Muslim community to provide assistance to those in need regardless of religious background.*"(Ad, 2023). These programs have strengthened the social ties of the Muslim community in North Minahasa.

The effectiveness of implementing curriculum, learning and extracurricular activities through these programs can also be seen in the students' social involvement outside of school. Mm stated that "*in certain activities, such as raising funds to help people in need, the students are often involved, and even really help us, especially in maintaining the fundraising post.*"(Mm, 2023). SA stated that, "*in mosque cleaning activities, students are often involved, even inviting their parents.*"(SA, 2023). Un, said that "*students, together with their parents, are often involved in 'mutual cooperation' activities to clean the environment*".(And, 2023).

This fact shows the success of Islamic education in revitalizing the Mapalus tradition in the behavior of every student. In fact, it could even be said to strengthen this tradition in the lives of residents, as can be seen in the joint involvement of students, parents and other residents in social activities such as those above. This, as explained by AY, cannot be separated from the role of "*religious and traditional leaders who always provide encouragement and examples to all citizens, including students and teachers, to always actively participate in various social activities*".(IS, 2023). In other words, they become a reflection of the link between traditional and religious values and become role models. Residents always follow them. Here, there is a certain pattern of interaction between Islamic education, religious and traditional leaders, and residents. Regardless of the form, it is through this pattern that the Mapalus tradition remains alive in the modern Muslim community of North Minahasa.

The revitalization of Islamic education not only strengthens the Mapalus tradition in the Muslim community, but also in the non-Muslim community of North Minahasa. This is often done through collaborative cooperation between the two communities in certain activities. According to YI, "*we often collaborate in activities to improve public facilities, for example repairing village roads or cleaning the environment.*"(DO, 2023). Many types of activities involve these two communities. According to SN, "*these activities are always an important moment to build unity between Muslims and non-Muslims in this region.*"(SN, 2023). It is said to be important, because all levels of society are actively involved in this activity, including Muslim community schools.

In this context, the school always coordinates with the community, especially in formulating related programs. For example, as Ad said,

"We have a *'Gotong-Royong'* program where all elements of the school will participate in cleaning the environment. To implement it, we usually link it to existing or similar village programs. So that the implementation schedule can be carried out together."(Ad, 2023).

Through this pattern, the school and the village, which includes Muslim and non-Muslim communities, further strengthen their solidarity and social ties. In this way, the Mapalus tradition becomes increasingly strong in both Muslim and non-Muslim communities in North Minahasa.

Discussion

Educational Management and Transformative Islamic Education: A Construction

Transformative Islamic Education Management is a theoretical construction that combines or synthesizes the concept of educational management with the concept of transformative Islamic education. Below, the construction process is explained based on these two concepts.

KEY PRINCIPLES
- Intellectual, Spiritual, and Moral Awareness
- Transformational Leadership
- Justice and Balance

COMPONENTS OF ISLAMIC EDUCATION MANAGEMENT
- Personnel Management: Teachers as agents of transformation
- Curriculum Management: Integrative and contextual
- Student Management: Participatory learning methods
- Public Relations Management: Transformative communication

FINAL GOALS
- Individual and Societal Transformation
- Building Social Justice

Figure 3. Theoretical Construction of Transformative Islamic Education Management

The concept of educational management is very broad, has many discussion components. Therefore, this research focuses more on the regional components of educational management which consist of aspects, namely, student management, personnel, curriculum, facilities and infrastructure, financing, and community relations (Farikhah, 2015). Of these six aspects, it is further narrowed down to aspects of students, personnel, curriculum and community relations. These aspects will function as a framework for formulating the concept of Transformative Islamic education management.

Transformative Islamic education is an educational approach that aims to produce a deep understanding of Islamic values, ethics and teachings, as well as changing individuals to become better able to apply these teachings in various aspects of daily life (Al-Tawar, 2019). Transformative Islamic education focuses on developing individuals who not only have a strong understanding of religion, but also have a deep understanding of their role in building a just and meaningful society (Tafsir, 2020). Transformative Islamic education aims to form good character in accordance with Islamic teachings, such as integrity, justice and empathy to become agents of positive change in society (Alam & Fatah, 2019).

The basic concept of transformative Islamic education consists of three aspects, namely (Rosyidah, 2023): (1) *Integration between Knowledge and Islamic Values,* Transformative Islamic education integrates Islamic knowledge and values in all aspects of learning. The aim is for students not only to master knowledge and skills but also to have good morals. Learning does not only focus on scientific aspects, but also on developing Islamic values to shape students' character. Islamic values such as honesty, justice, hard work, discipline and tolerance are integrated into every aspect of learning so that students have characters who are not only knowledgeable, but also beneficial to society.

(2) *Holistic Learning,* transformative Islamic education emphasizes holistic learning that covers all aspects of life, physical, mental, spiritual and social. In this case, transformative

Islamic education not only teaches academic knowledge but also social skills. Holistic learning in transformative Islamic education aims to create students who have balance in various aspects of life so that they can make positive contributions to society and the surrounding environment. (3) *Positive Impact on Individuals and Society*, which is the main focus of transformative Islamic education. Through holistic learning, transformative Islamic education seeks to form a generation that has balanced intellectual, emotional, spiritual and social intelligence and has good morals and ethics so that they can become agents of change in society.

Thus, transformative Islamic education is an educational approach that aims to change the paradigm and practice of conventional Islamic education into education that is more holistic and has a positive impact on the lives of individuals and society at large (Rosyidah, 2023).

Based on this explanation, the concept of transformative Islamic education management can be formulated. Starting from the main principles, namely: (1) *Intellectual, Spiritual and Moral Awareness*, transformative Islamic education management focuses on building this awareness with the aim of creating humans who are able to harmonize science with the values of monotheism, as well as developing morality based on *moral character* (noble morals). Therefore, the process must ensure that the programs implemented are not only oriented towards worldly knowledge, but also encourage increased devotion to Allah and society (Dewi, Mujiono, & Kholis, 2025; Harianto, Rusijiono, Masitoh, & Setyawan, 2020; Nursyam et al., 2025).

(2) *Example-Based Transformational Leadership*, transformative Islamic education management requires transformational leadership capable of inspiring change, by acting as a role model (*uswatun hasanah*) (Asmendri et al., 2024; Corbin et al., 2023; Ezzani, Brooks, Yang, & Bloom, 2021). Managers of educational institutions (school principals and teachers) must be able to be role models who demonstrate integrity, perseverance, and the application of Islamic values in everyday life. (3) *Justice and Balance*, the principle of justice (*'adl*) is very important in the management of transformative Islamic education. All stakeholders (students, parents, government and society) must be treated fairly both in opportunities, access to resources and in implementing policies.

Through these principles, the components of transformative Islamic education management were formulated, namely: (1) *Personnel Management: Teachers as Agents of Transformation,* Transformative Islamic education management focuses on empowering teachers to carry out their roles more effectively to accompany students in forming their social character. In this context, teachers function not only as transferers of knowledge, but as agents of transformation who help shape students' sensitivity, concern and active role in social reality. (2) *Curriculum Management: Integrative and Contextual,* The transformative Islamic education curriculum is integrative, combining general sciences with Islamic sciences, thereby producing students who are proficient in modern knowledge while also having a strong Islamic foundation (Isnaeni, Budiman, Nurjaya, & Mukhlisin, 2025; Kaspin, Hamzah, Abdullah, Marzuki, & Razali, 2024). The curriculum is also contextual, adapted to local needs and contemporary issues, so that Islamic education remains relevant and can face the challenges of the times in both local and global contexts (Johnson, 2002; Lahmar, 2020; Putri, Dwiningrum, Retnawati, Begimbetova, & Salem, 2025).

(3) *Student Management: Participatory and Dialogic Learning Methods,* the teaching and learning process is student-centered using participatory and dialogical methods. Methods such as group discussions, community projects, and social reflection are key to transformative Islamic education (Banmairuroy, Kritjaroen, & Homsombat, 2022). The main goal is to help students think creatively, critically and practically, so they can connect lessons with the reality around them, understand existing challenges, and find solutions through an Islamic perspective. *(4) Public Relations Management (PR): Transformative Communication*, transformative Islamic education

public relations communication not only aims to strengthen relationships between educational institutions and various stakeholders, but is also able to mobilize the community to be involved in efforts to transform education and community life itself. In this way, the image of Islamic education becomes a learning center that not only prioritizes scientific, spiritual and moral values, but also the values of social transformation.

Through these components, the objectives of transformative Islamic education management can be formulated, namely: (1) *Transformation of Individuals and Societies*, the aim of transformative Islamic education management is to create individuals who have full awareness of their roles and responsibilities, both as servants of Allah and as caliphs on earth (*Khalifatullah in the world*). They are expected to not only contribute to society, but also be active in efforts to create social justice, prosperity and peace. (2) *Building Social Awareness,* Transformative educational management directs students to have high social awareness. Islamic values such as justice (*'adl*), help each other (*the plague*), love (*grace*), brotherhood (*brotherhood*), and *trust* responsibility (*the plague*) is the main foundation that is internalized through activities including collaboration between educational institutions, social projects and community service activities. In this way, students can experience firsthand the importance of contributing to the welfare of society.

Based on this explanation, it can be emphasized that transformative Islamic education management is a management process that focuses on aspects of personnel, curriculum, students and public relations of educational institutions (especially schools) based on the principles of transformative Islamic education. The goal is to create a school that not only focuses on improving science, spirituality and morals, but also on transforming the social character of students to be actively involved and contribute positively to society at large. This is a form of theoretical construction of transformative Islamic education management.

Mapalus Revitalization and Transformative Islamic Education Management: A Evidence

As previously emphasized, transformative Islamic education management consists of management of personnel, students, curriculum and public relations. These four management aspects will be used to analyze the Mapalus revitalization process through Islamic education for the North Minahasa Muslim community. The results of this analysis will show that transformative Islamic education management already exists in the process, it just has not been constructed theoretically. Thus, this analysis also serves as evidence of the existence of transformative Islamic education management.
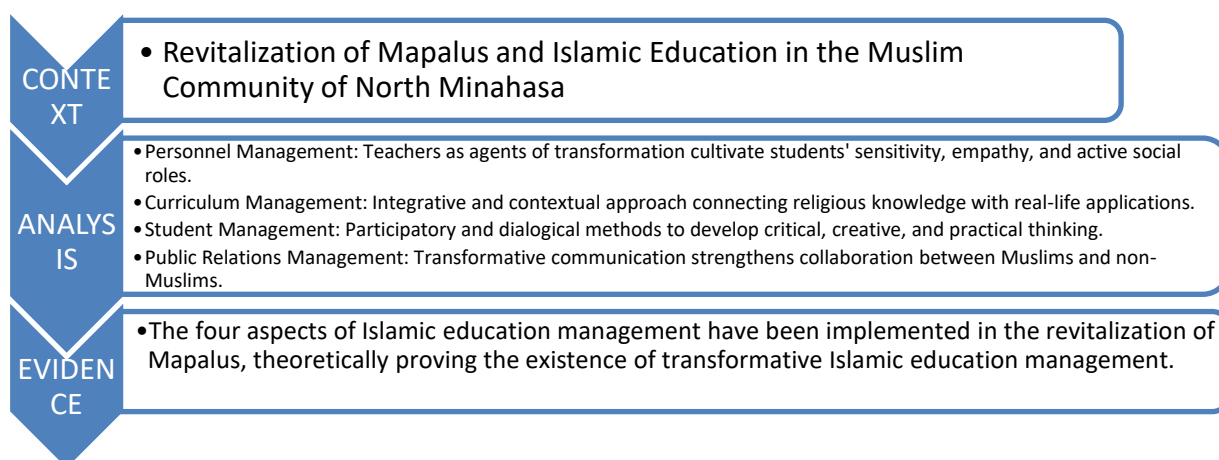

CONTEXT
• Revitalization of Mapalus and Islamic Education in the Muslim Community of North Minahasa

ANALYSIS
• Personnel Management: Teachers as agents of transformation cultivate students' sensitivity, empathy, and active social roles.
• Curriculum Management: Integrative and contextual approach connecting religious knowledge with real-life applications.
• Student Management: Participatory and dialogical methods to develop critical, creative, and practical thinking.
• Public Relations Management: Transformative communication strengthens collaboration between Muslims and non-Muslims.

EVIDENCE
• The four aspects of Islamic education management have been implemented in the revitalization of Mapalus, theoretically proving the existence of transformative Islamic education management.

Figure 4. Evidence of Transformative Islamic Education Management

Personnel Management

Interview data in the Mapalus revitalization and Islamic Education section has indirectly shown that personnel management, in this case teachers, of the Minahasa Muslim community is transformative Islamic education. Ahmad Yusuf and Abdul Rahaman, who are school teachers in the community, not only convey knowledge, but are also able to shape students' social character, so that they want to be involved in social activities. In this way, the two teachers succeeded in becoming agents of transformation who helped shape students' sensitivity, concern and active role in social activities.

Social sensitivity refers to a person's ability to understand and respond to emotions, needs and social situations around them. Students who are sensitive to social reality can understand injustice, poverty, educational disparities, and various problems that occur in their environment. For example, by being sensitive to classmates who have difficulty learning, students can play a role in helping without being asked. Social sensitivity triggers a deeper sense of empathy and awareness of the issues facing society, thereby motivating real action for change (Magri, 2022).

Meanwhile, concern is a feeling of care that is followed up with concrete attitudes or actions that involve an emotional dimension and a desire to help those in need. Concern differentiates between simply understanding a situation and taking steps to improve it. By caring, students can develop social skills, such as collaboration and communication, which are very important in social life (Benish & Weiss-Gal, 2024).

Meanwhile, an active role means direct involvement and real contribution in activities aimed at improving social conditions. Being active in society encourages students to practice the values of leadership, responsibility, and self-empowerment. Through social activities, students learn that their small actions can have a big impact on others. Students who actively participate in social service activities, for example, can witness firsthand the impact of their involvement and learn the importance of solidarity (Rulyandi, Hafiz, Haris, & Nasri, 2024; Sudiami, 2019).

These three aspects are synergistic with each other. Sensitivity leads to understanding, concern encourages empathy to act, and an active role leads to concrete action. Students who develop these three things will grow into individuals who are able to create a positive impact, both in a small scope, such as school, and in a broader context, society in general. These aspects are realized by the teachers in the revitalization of Mapalus, the North Minahasa Muslim community.

Curriculum Management

The process of revitalizing Mapalus through Islamic education for the North Minahasa Muslim community is carried out by integrating Mapalus traditions into the educational curriculum used. Therefore, students are not only invited, but can also be directly involved in social activities. This fact shows that curriculum management in Muslim community schools in this region is integrative and contextual.

The integrative curriculum aims to eliminate the barrier between religious knowledge and general science, so that students can understand the relationship between the two. In the context of Islamic education, this integration is carried out through combining general knowledge and religious knowledge, where schools teach general knowledge, such as science and mathematics, from an Islamic perspective (Akrim et al., 2022; McElhaney, Chang, Chiu, & Linn, 2015). So that students can see science as part of developing their faith. The integrative curriculum also emphasizes the importance of spiritual and moral or ethical values in character formation. Students are equipped with relevant practical skills to face social challenges both local and global. In the local context, an integrative approach helps students respond to the

challenges of modernity, while maintaining Islamic and cultural values (Kuwar & Acharya, 2024).

Contextual curriculum focuses on the relevance of education to real life. This curriculum allows students to apply the concepts learned in real situations according to their social and cultural context, as well as taking into account social changes, including technological developments, and local culture. So that Islamic education can bridge the gap between religious teachings and the needs of the modern world and provide solutions to real problems faced by society (Abdollahi, Machinchi, & Gholtash, 2024).

An integrative and contextual curriculum helps students overcome the gap between academic knowledge and social morality (Abdullah, 2014; Dasopang, Adam, & Nasution, 2022; Erwandi, Prananosa, Putra, Yuneti, & Pestalozi, 2023). With this approach, they are not only academically intelligent but also have good morals. In addition, the curriculum equips students with the ability to integrate religious values in problem solving. Thus, through an integrative and contextual curriculum, students will have a strong Islamic and cultural identity and be adaptive in facing social change.

The teachers of the North Minahasa Muslim community are very aware of the challenges of modernity that they are facing. Many residents, especially the younger generation, are less active in any Mapalus traditional activities. Therefore, they revitalized this tradition through Islamic education by implementing a curriculum that allows integration between Mapalus and Islamic education. The active involvement of students in the social activities of the Muslim community is concrete evidence of the indirect application, as well as the success, of integrative and contextual curriculum management.

Student Management

Students' active involvement in social activities of the North Minahasa Muslim community also shows the application of management using participatory and dialogical methods. This is of course to help students think creatively, critically and practically, so that they can connect lessons with the surrounding reality, understand existing challenges, and find solutions through an Islamic perspective.

Critical thinking is the ability to analyze information in depth, evaluate evidence, question assumptions, and make decisions based on sound logic (Lee, Wang, & Lim, 2024). In the context of forming students who care about society, critical thinking means being able to analyze social problems, where students can identify conditions including social problems around them. They can evaluate the causes of the problem by examining multiple perspectives.

Meanwhile, creative thinking is the ability to generate new ideas, connect seemingly unrelated concepts, and find innovative solutions to existing problems (Dilekçi & Karatay, 2023). In the context of forming students who care about society, creative thinking means being able to get out of conventional thinking patterns and develop innovative solutions, where after understanding problems critically, students are encouraged to look for innovative and unusual solutions (Bilgiç, Çam, & Hamutoğlu, 2021; Liu & Pásztor, 2022). Meanwhile, practical thinking is the ability to apply ideas or concepts in the form of solutions that can be implemented and have a real impact (Rodés-Paragarino, Ramírez-Montoya, Maure, & Rosales, 2024) In the context of forming students who care about society, practical thinking means the ability to implement solutions in concrete reality, where students are encouraged to apply their ideas into real action.

These three abilities are interrelated and support each other in the process of forming students who care about society. Critical thinking allows students to understand the root of problems in society by analyzing the situation thoroughly. After understanding the problem, creative thinking helps students come up with innovative solutions, which may not have been

tried before, and can be better suited to the local context. With practical thinking, these creative ideas do not stop at concepts, but are implemented in real ways and can bring benefits to society, thereby providing learning experiences that are directly related to the real world.

It can be said that students from the North Minahasa Muslim community quite understand the challenges of modernity that they face. This of course cannot be separated from the teacher's role in providing this understanding (Alwi & Mumtahana, 2023; Boyle, Petriwskyj, Grieshaber, & Jones, 2021). That is why when they are involved in social activities such as cleaning the mosque or the environment, they invite their parents, who may be busy with other work, to get involved together in the Mapalus tradition. This fact shows the creative, critical and practical thinking of students as well as proof of the implementation of transformative Islamic education management.

Public Relations Management

The success of the North Minahasa Muslim community schools in collaborating with non-Muslim communities and villages to carry out social activities together shows that the communication carried out has strengthened the relationship between these educational institutions and various stakeholders in this region. And has moved the community to be involved not only in efforts to transform education but also transform the lives of the Muslim community (Kuzmin, Faminskaya, Rodionova, & Zinatullina, 2022). In this way, these schools have strengthened the image of Islamic education as a learning center that prioritizes social transformation, where Muslim and non-Muslim communities can live side by side based on Islamic and Mapalus values.

All the explanations above have shown the existence of four aspects (personnel, curriculum, students, and Public Relations) of Transformative Islamic education management in the revitalization of Mapalus by the North Minahasa Muslim community. This existence also proves the author's hypothesis regarding the concept of transformative Islamic education management.

CONCLUSION

This study found that the revitalization of the Mapalus tradition through Islamic education is carried out by integrating Mapalus values into the curriculum system of schools within the Muslim community of North Minahasa. This integration is implemented through social programs aligned with village programs, making Islamic education a means of knowledge transfer and a medium for shaping students' social character. This process demonstrates the application of transformative Islamic education, which is oriented towards developing individuals with social awareness, sensitivity to their surrounding realities, and active engagement in community life.

The primary contribution of this research is the evidence that transformative Islamic education management has been applied in the revitalization of Mapalus despite not being theoretically constructed in previous studies. This transformative Islamic education management encompasses four key aspects: personnel management, curriculum management, student affairs management, and public relations management. This concept strengthens the relevance of Islamic education in a socio-cultural context. It provides a new perspective on how local traditional values can be adapted within the Islamic education system to create a more inclusive, contextual, and socially impactful learning environment.

However, this study has several limitations. The transformative Islamic education management concept developed in this research is still limited to certain aspects of educational management, whereas the field has a broader scope. Other management aspects, such as financial management, facilities and infrastructure management, and educational policy, need

further exploration to ensure a more comprehensive application of this model. Therefore, additional research is required in order to develop a more holistic concept, enabling Islamic education to become more relevant and adaptive in addressing social, cultural, and educational challenges in various contexts of Muslim society.

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