

## Dual Participation Model of Stakeholders in Islamic Educational Planning: A Case Study at Madrasah Aliyah

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### ABSTRACT

The quality of Islamic educational institutions depends heavily on how stakeholder participation is structured within educational planning, yet many madrasahs still struggle to translate idealistic visions into measurable programs, and stakeholder involvement often remains symbolic rather than functional. This study aims to analyze the participatory educational planning mechanism at MA Yapika Kurnia Garut and to describe the patterns of symbolic and functional stakeholder participation in operationalizing the institutional "AKIDAH" vision. A qualitative descriptive case study design was employed. Data were collected over six months (July–December 2025) through semi-structured interviews with six key informants, the madrasah principal, vice principal, a senior teacher, a committee member, a community representative, and an alumnus and through analysis of institutional documents. Thematic analysis following Braun and Clarke's six-step procedure was applied, with trustworthiness ensured through triangulation and member checking. The findings reveal a dual-participation model: internally, planning follows a bottom-up mechanism responsive to teacher needs; externally, the madrasah implements functional participation by synchronizing student activities with sub-district government and community agendas. The study concludes that the AKIDAH vision is operationalized through measurable outputs rather than remaining symbolic, and it contributes a replicable framework for strengthening stakeholder participation within school-based management.

**Keywords:** stakeholder participation; Islamic educational planning; bottom-up planning; functional participation; madrasah-based management

### ABSTRAK

Mutu lembaga pendidikan Islam sangat bergantung pada bagaimana partisipasi stakeholder distrukturkan dalam perencanaan pendidikan, namun banyak madrasah masih kesulitan menerjemahkan visi idealistik menjadi program yang terukur, dan keterlibatan stakeholder sering kali bersifat simbolik daripada fungsional. Penelitian ini bertujuan menganalisis mekanisme perencanaan pendidikan partisipatif di MA Yapika Kurnia Garut Jawa Barat serta mendeskripsikan pola partisipasi simbolik dan fungsional stakeholder dalam mengoperasionalkan visi institusional "AKIDAH". Desain studi kasus deskriptif kualitatif digunakan. Data dikumpulkan selama enam bulan (Juli–Desember 2025) melalui wawancara semi-terstruktur dengan enam informan kunci kepala madrasah, wakil kepala, guru senior, anggota komite, perwakilan masyarakat, dan alumni serta analisis dokumen institusional. Analisis tematik menggunakan prosedur enam langkah Braun dan Clarke, dengan keabsahan data dijaga melalui triangulasi dan member checking. Temuan menunjukkan model partisipasi ganda: secara internal, perencanaan mengikuti mekanisme bottom-up yang responsif terhadap kebutuhan guru; secara eksternal, madrasah menerapkan partisipasi fungsional dengan menyinkronkan kegiatan siswa dengan agenda pemerintah kecamatan dan masyarakat. Studi ini menyimpulkan bahwa visi AKIDAH dioperasionalkan melalui output terukur, bukan sekadar simbolis, dan menyumbangkan kerangka kerja yang dapat direplikasi untuk memperkuat partisipasi stakeholder dalam manajemen berbasis sekolah.

**Kata Kunci:** partisipasi stakeholder; perencanaan pendidikan Islam; perencanaan bottom-up; partisipasi fungsional; manajemen berbasis madrasah

## INTRODUCTION

Madrasah Aliyah (MA) holds a strategic mandate within the national education system, namely to develop human resources who are intellectually superior while also possessing spiritual depth and Islamic character. To realize this comprehensive quality, Islamic educational institutions are required to adopt the School-Based Management (SBM) framework, which grants greater autonomy in managing programs and budgets, yet simultaneously demands a high level of accountability to the public. The success of SBM cannot be achieved through internal strength alone; it is largely determined by the madrasah's capacity to manage and mobilize support and participation from both internal stakeholders (teachers, students) and external stakeholders (school committees, community, local government). The case of MA Yapika Kurnia in Garut, with its recent activity records demonstrating active participation at the sub-district level throughout 2025, indicates a dynamic management that is responsive and oriented toward regional partnerships. By positioning students as active representatives in community events such as the Sub-district Flag Raising Troop (Paskibra) and sports tournaments, the madrasah strategically integrates itself into the local social ecosystem, positioning itself as a relevant asset, which is an indicator of proactive public relations management (Aini et al., 2026; Tolhairi, 2025).

Although SBM principles have been widely adopted, many educational institutions, including madrasahs, still face fundamental difficulties in translating idealistic visions such as the "AKIDAH" Vision (Agamis, Kreatif, Inovatif, Dedikasi, Arif, Handal) of MA Yapika into measurable and applicable work programs. Educational planning often tends to be top-down or, when involving external stakeholders, such involvement is limited to financial support or is merely ceremonial (symbolic participation), without substantial functional involvement in the formulation or implementation of core programs (Rohayanah & Suryaman, 2025; Kurniawan et al., 2026; Jufri et al., 2026). This condition creates a significant gap between the institutional promises enshrined in the vision and the realization of educational quality in the field. Therefore, this study focuses on an in-depth analysis of the educational planning mechanism at MA Yapika Kurnia, which is presumed to have successfully bridged this gap. The "AKIDAH" Vision itself, with its emphasis on keywords such as 'Agamis' and 'Handal', inherently demands proof beyond the classroom. The 'Agamis' aspect requires religious competitions such as Syahril Qur'an, while 'Handal' demands mental and physical testing in community activities such as Paskibra. This positions the vision as a causal driver that explicitly compels madrasah management to plan functional program partnerships, because without a platform and validation from the community, the vision cannot be tested and publicly verified (Priyanggani et al., 2026; Ikhsan et al., 2026).

The literature on stakeholder participation in education firmly distinguishes between Symbolic Participation, which encompasses moral support, permission, and trust, and Functional Participation, which is active involvement in decision-making processes and program implementation (Jufri et al., 2026; Firdaus et al., 2026). In the internal context, the literature has emphasized the importance of bottom-up Human Resource (HR) planning in madrasahs to ensure that teacher competency development is relevant to the actual needs of students and the curriculum (Sulthon, 2025; Pulungan & Suryaman, 2025; Sugiarto, 2025). Previous studies have also explored School-Based Management (SBM) and partnership models (Ismail & Muzaki, 2026; Fitriah et al., 2025; Ahmadi et al., 2026). However, research has rarely addressed the simultaneous integration of internal HR responsiveness and external program synchronization as a unified holistic planning model (Mukerin et al., 2026; Fauzi et al., 2026; Widiyanto et al., 2026). The novelty of this study lies in its in-depth analysis of the Dual Participation model at MA Yapika Kurnia (2025 data), which explicitly combines bottom-up planning responsiveness (evidenced by the Literacy and Numeracy Seminar as a follow-up to teacher needs) with a Functional Participation strategy driven by the AKIDAH Vision (synchronization of external agendas such as PHBN and LP3K). This model offers a detailed and applicable managerial framework for Islamic educational institutions striving for relevance and accountability, as also emphasized in recent literature on the importance of stakeholder management from the perspective of strategic Islamic education management (Mukerin et al., 2026; Fauzi et al., 2026; Tolhairi, 2025; Rini et al., 2025; Bachtiar & Wahyudi, 2025).

Based on this background, this study has three main objectives: (1) To analyze the participatory educational planning mechanism implemented by MA Yapika Kurnia; (2) To describe the patterns of Symbolic and Functional Participation of stakeholders in the implementation of the AKIDAH Vision; and (3) To elucidate the strategic implications of such planning on improving the quality and engagement of the madrasah at the regional level. This study is of high urgency as a case study of successful SBM in the specific context of a madrasah in Garut, which can serve as a governance model for other Islamic educational institutions. By identifying how planning that is responsive to internal needs (teachers) and external needs (community) is executed, this study contributes significantly to the literature on effective and accountable Islamic education management, and strengthens the understanding of how Islamic values such as *shūrā* (deliberation) and *ta'āwun* (cooperation) can be integrated into modern educational governance practices (Mauludi, 2026; Susiofianti et al., 2025; Mazidah & Purnomo, 2026; Sofyana & Hanif, 2026; Juniati, 2025; Nadilla et al., 2025; Mukti et al., 2026; Santoso & Mardiyah, 2025; Sari et al., 2025).

## METHODS

This study employed a qualitative descriptive case study design. A case study was chosen because the research aimed to explore, in depth, the mechanism of participatory educational planning and the patterns of stakeholder involvement within a single, bounded institutional context MA Yapika Kurnia Garut rather than to test hypotheses or generalize statistically (Yin, 2018). The case was selected purposively because the madrasah demonstrated, throughout 2025, a distinctive pattern of simultaneous internal and external stakeholder engagement rarely documented in the literature on Islamic school-based management (Creswell & Poth, 2018).

The research setting was MA Yapika Kurnia, a private Islamic senior high school in Kersamanah Sub-district, Garut Regency, West Java, Indonesia. The study was conducted over six months, from July to December 2025, coinciding with the academic year in which the madrasah implemented its "AKIDAH" vision through publicly documented programs. This timeframe captured the full cycle of annual planning, program implementation, and evaluation, including peak national and religious celebration activities in August and October 2025.

Participants were selected using purposive sampling with maximum variation. Six key informants were involved: the Head of the Madrasah, the Vice Principal for Curriculum Affairs, one senior Islamic Religious Education teacher, one member of the Madrasah Committee representing parents, one local community representative, and one alumnus serving as a community liaison. The inclusion criteria were: (a) direct involvement in the madrasah's planning or program implementation during 2025, (b) willingness to participate voluntarily, and (c) ability to articulate experiences regarding stakeholder collaboration. This sample size is consistent with qualitative case study recommendations, in which depth of information rather than numerical representation is the primary concern (Patton, 2015).

Institutional documents served as the second major data source: (a) the madrasah's vision, mission, and strategic plan for 2024–2027; (b) the annual work plan and budget (RKAM) for 2025; (c) official activity reports for August–October 2025, covering Paskibra assignment, the Independence Day marching competition, and the LP3K scouting competition; (d) the Literacy and Numeracy Seminar report of October 2025; and (e) public documentation on the madrasah's official website. These documents represent formal, verifiable records of planning and participation, allowing the researcher to triangulate informants' accounts against written evidence (Bowen, 2009).

Data collection proceeded in three stages. First, a preliminary document review mapped the madrasah's planning cycle and identified key informants. Second, semi-structured in-depth interviews were conducted with the six

informants, either face-to-face or via video conference and messaging applications. Each interview lasted 45–75 minutes and was guided by an open-ended protocol covering: (a) how the annual plan was formulated, (b) who was involved and at what stage, (c) how the AKIDAH vision was translated into programs, and (d) what challenges were encountered. All interviews were audio-recorded with consent and transcribed verbatim. Third, the researcher collected and catalogued the institutional documents, verifying their authenticity and dates.

Data analysis used thematic analysis following Braun and Clarke's (2006) six-step procedure: familiarization, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the report. Coding was manual, with codes organized into two broad categories corresponding to the research objectives: internal planning mechanisms and external partnership patterns. Interview transcripts were then compared with documentary evidence to identify convergences and divergences, a constant comparative process that strengthens the internal coherence of the findings (Merriam & Tisdell, 2016).

To ensure trustworthiness, the study applied Lincoln and Guba's (1985) four criteria. Credibility was established through source triangulation (management, teachers, committee, community), technique triangulation (interviews, documentation, observation of public activity records), and member checking. Transferability was addressed through thick description of the context, institution, and participant selection criteria. Dependability was ensured by an audit trail comprising the interview protocol, transcripts, coding notes, and document catalogues. Confirmability was strengthened by a reflexive journal recording the researcher's assumptions and potential biases throughout fieldwork (Creswell & Poth, 2018).

Regarding researcher presence, the first author is an academic at a state Islamic university with no employment or financial relationship with MA Yapika Kurnia; this independence was disclosed to all informants before interviews to reduce social desirability bias. Ethical approval was obtained from the authors' university research committee. All informants provided written informed consent and were assured of anonymity; the institutional documents used were either publicly available or officially released by the madrasah for research purposes.

## RESULTS

This section presents the findings of the study, organized according to the three research objectives: (1) the participatory educational planning mechanism implemented by MA Yapika Kurnia; (2) the patterns of symbolic and functional stakeholder participation in the implementation of the AKIDAH Vision; and (3) the strategic implications of such planning on the quality and engagement of the madrasah at the regional level. The findings are derived from thematic analysis of

interview transcripts and institutional documents collected between July and December 2025.

## **Internal Planning Mechanism: A Bottom-Up Approach to Human Resource Development**

The first major finding concerns the internal planning mechanism at MA Yapika Kurnia. The data reveal that the madrasah's annual planning cycle is grounded in the institutional vision "AKIDAH" and explicitly follows a bottom-up approach that accommodates the internal needs of teachers and students. The Head of the Madrasah stated that planning always begins with an evaluation of teacher and student needs, describing the process as follows:

"Every year, before we draft the work plan, we sit together with the teachers. We ask them: what do you need to improve your teaching? What are the obstacles you face in the classroom? From there, we build the program. It is not us, the management, who decides everything from the top. It comes from below."

This statement was corroborated by the Vice Principal for Curriculum Affairs, who noted that teachers are "very much involved" in the planning process and are facilitated by the madrasah to develop professionally. A senior Islamic Religious Education teacher added:

"We feel that our voices matter. When we said we needed training on how to integrate literacy and numeracy into our lessons, the madrasah responded quickly. The seminar was held in October, and it was exactly what we needed."

The concrete evidence of this bottom-up mechanism is the Literacy and Numeracy Seminar held in October 2025. The seminar report documents that the training was designed in direct response to teacher feedback gathered during the planning phase, focusing on the integration of literacy and numeracy into Islamic Religious Education lessons. This finding indicates that the madrasah's internal planning is not merely administrative but responsive to the pedagogical needs of its teaching staff. The document also shows that the seminar was attended by all Islamic Religious Education teachers and was followed by classroom implementation monitoring.

Another indicator of internal responsiveness is the structure of the annual work plan and budget (RKAM) for 2025, which allocates a specific budget line for teacher competency development. Unlike many madrasahs where professional development is incidental or dependent on external grants, MA Yapika Kurnia institutionalized teacher training as a permanent feature of its annual plan. This suggests that the internal dimension of planning is oriented toward the "Inovatif" and "Kreatif" aspects of the AKIDAH Vision.

## **External Partnership Patterns: From Symbolic to Functional Participation**

The second major finding concerns the patterns of external stakeholder participation. The data reveal that MA Yapika Kurnia has moved beyond symbolic

participation to functional participation through a proactive strategy the Head of the Madrasah described as "actively reaching out" and "integrating with regional agendas." This strategy systematically synchronizes student activities with the agendas of the Sub-district Government and local youth organizations.

The most concrete evidence of this strategy appears in the activity reports for August 2025, which document three simultaneous forms of external engagement: (1) students serving as members of the Sub-district Flag Raising Troop (Paskibra) in Kersamanah; (2) participation in the village youth organization (Karang Taruna) volleyball tournament; and (3) achievement in the Independence Day marching competition. The Head of the Madrasah explained the rationale:

"We want to show the Sub-district Government and the Village that MA Yapika is an asset of the community. When our students become Paskibra, when they win the marching competition, the community sees that we are not just a religious school. We are part of them."

From the perspective of the Madrasah Committee and parents, this external engagement is received with high pride. A committee member representing parents stated:

"We feel proud to see our children active and achieving in the community, especially as Paskibra and in the marching competition. It proves that the madrasah listens to our aspirations that our children should have strong mental resilience."

The data also reveal that the most frequent form of community participation is moral support and permission for students to participate in activities such as the girls' volleyball tournament. This form of participation, while less visible than direct involvement in decision-making, constitutes a strong symbolic participation based on institutional trust. The committee member added that parents are more willing to grant permission when they see that the madrasah's activities bring honor to the community.

A further pattern emerges from the LP3K (Scout Camp) competition, where MA Yapika Kurnia students won second place in Pionering and second place in Syahril Qur'an. These achievements demonstrate that external participation is not limited to sports or ceremonial events but extends to religious and technical competitions, thereby validating both the "Agamis" and "Handal" aspects of the vision.

### **Operationalization of the AKIDAH Vision through Measurable Achievements**

The third major finding concerns how the AKIDAH Vision is operationalized through measurable program outputs. The data show that each aspect of the vision is translated into specific programs with verifiable indicators of success. The following table summarizes the implementation of the AKIDAH Vision in participatory programs at MA Yapika Kurnia during 2025.

**Table 1. Implementation of the AKIDAH Vision in Participatory Programs at MA Yapika Kurnia, 2025**

| Aspect of AKIDAH Vision | Program Focus                       | Key Stakeholder Involvement                         | Success Indicator (2025)                                                                 | Participation Scope    |
|-------------------------|-------------------------------------|-----------------------------------------------------|------------------------------------------------------------------------------------------|------------------------|
| <b>Agamis</b>           | Spiritual/Religious Development     | Teachers (Curriculum Planning for Extracurriculars) | 2nd Place Syahril Qur'an, LP3K Kwarran Kersamanah                                        | Internal & Functional  |
| <b>Handal</b>           | Social/Leadership Competence        | Sub-district Government (PHBN Event Provider)       | Paskibra Member & Marching Competition Winner                                            | External & Functional  |
| <b>Inovatif/Kreatif</b> | Teacher Competency Development (HR) | Teachers (Needs Evaluation)                         | Internal Literacy & Numeracy Seminar (Oct 2025)                                          | Horizontal & Bottom-Up |
| <b>Dedikasi/Arif</b>    | Strengthening of Madrasah Ecosystem | Committee/Parents (Moral Support/Permission)        | Environment assessed as 'conducive and enjoyable' and enhancing institutional reputation | Symbolic & Vertical    |

Source: Research data, 2025.

The table shows that the AKIDAH Vision is not merely a slogan but is operationalized through measurable program outputs. Each aspect of the vision corresponds to a specific stakeholder involvement pattern, ranging from internal bottom-up planning (Inovatif/Kreatif) to external functional partnership (Handal) and symbolic vertical support (Dedikasi/Arif).

The findings further reveal that the madrasah uses external competitions as a benchmarking mechanism. By participating in and winning competitions at the Kwarran and Sub-district levels, MA Yapika Kurnia strategically confirms to stakeholders that the quality of its graduates can compete with, and even surpass, that of public schools or other madrasahs in the Kersamanah area. A community representative confirmed this perception:

"Before, people thought a madrasah was only for religious studies. Now, when they see our students win marching competitions and become Paskibra, they change their minds. They see that MA Yapika is serious about quality."

Finally, the data indicate that the success of external functional participation has a reciprocal effect on symbolic participation. Achievements in public events generate pride and increased trust from the committee and parents, which in turn facilitates greater moral support and permission for students to participate in other activities. This cyclical relationship between functional participation and

symbolic participation constitutes the core mechanism of the Dual Participation model observed at MA Yapika Kurnia.

**Table 2. Stakeholder Participation at MA Yapika Kurnia by Type of Involvement**

| Type of Participation                      | Stakeholder                            | Purpose of Involvement                        | Planning Mechanism Used                       | Literature Context                              |
|--------------------------------------------|----------------------------------------|-----------------------------------------------|-----------------------------------------------|-------------------------------------------------|
| <b>Horizontal Participation</b>            | Teachers, Internal Management          | Improvement of HR & Pedagogical Quality       | Bottom-Up Planning (Needs Evaluation)         | SBM and HR development                          |
| <b>Vertical Participation (Symbolic)</b>   | Committee, Parents                     | Increased Trust and Moral Support             | Testimonials, Activity Permissions            | Building sense of belonging and accountability  |
| <b>Vertical Participation (Functional)</b> | Sub-district Government, Karang Taruna | Program Synchronization and Public Validation | "Reaching Out" Strategy (Program Partnership) | Transformation of madrasah into community asset |

*Source: Research data, 2025.*

In summary, the results of this study indicate that the participatory planning mechanism at MA Yapika Kurnia operates through three interconnected dimensions: (1) a bottom-up internal planning mechanism that responds to teacher needs; (2) a proactive external partnership strategy that synchronizes student activities with community and government agendas; and (3) the operationalization of the AKIDAH Vision through measurable program outputs that are publicly validated. These three dimensions together form the Dual Participation model, in which internal responsiveness and external program alignment coexist within a school-based management framework.

## DISCUSSION

The findings of this study reveal a dual-participation model at MA Yapika Kurnia that integrates bottom-up internal planning with proactive external partnership strategies. This section interprets these findings, explains why they occurred, compares them with relevant previous research, and identifies the educational contribution and implications of the study.

The first key finding that internal planning at MA Yapika Kurnia follows a bottom-up mechanism oriented toward teacher professional development supports and extends the existing literature on School-Based Management (SBM) in Islamic educational institutions. Previous research by Farid dkk. (2025) has emphasized that SBM requires genuine responsiveness to internal stakeholder needs, particularly those of teachers, if it is to move beyond administrative formalism. The Literacy and Numeracy Seminar held in October 2025, which emerged directly from teacher feedback during the planning phase, exemplifies what Farid dkk. (2025) describe as "meaningful participation" rather than "symbolic participation" in educational staff planning.

This finding also aligns with research by Firdaus dkk. (2026), who argue that stakeholder involvement in Islamic education must be substantive rather than merely administrative, and that the quality of collaboration depends on the institutional capacity to respond to actual needs. At MA Yapika Kurnia, the bottom-up mechanism appears to function because the Head of the Madrasah actively solicits teacher input before finalizing the annual work plan. This practice echoes the principle of *shūrā* (deliberation) that Ikhsan dkk. (2026) have identified as a foundational value in participatory Islamic educational management. Their study on the integration of shura values demonstrates that when planning is conducted through collective deliberation, it produces outcomes that are not only administratively sound but also morally grounded.

However, this finding also reveals a dimension that has received limited attention in previous research: the specific mechanism through which bottom-up planning is institutionalized. Much of the existing literature describes the *ideal* of participatory planning without detailing the operational steps that make it work (Sulthon, 2025). The case of MA Yapika Kurnia suggests that three conditions enable effective bottom-up planning: (1) a formal evaluation of teacher needs before budget allocation, (2) a management team that treats teacher feedback as a planning input rather than a formality, and (3) a budget structure that allocates resources for the identified needs. This mechanism extends the literature by providing a concrete, replicable model for madrasahs seeking to implement participatory planning (Pulungan & Suryaman, 2025; Sugiarto, 2025).

The dual-participation model observed at MA Yapika Kurnia resonates strongly with recent scholarship on school-based management and stakeholder engagement in Islamic education. Farid dkk. (2025) argue that effective educational staff planning requires genuine responsiveness to internal stakeholder needs, a principle clearly reflected in the madrasah's bottom-up mechanism where teacher feedback directly shapes professional development programs. This finding is further reinforced by Faaizah dkk. (2024), who demonstrate that school leadership plays a pivotal role in implementing school-based management, particularly when principals actively facilitate teacher participation rather than merely administering directives from above. At the same time, the external dimension of the dual-participation model aligns with Aliva dkk. (2025), whose study on school-parent partnerships in character education shows that proactive collaboration between educational institutions and external stakeholders produces outcomes that neither party could achieve independently. The integration of these internal and external dimensions also echoes Rosadi dkk. (2023a), who found that participatory planning management significantly enhances prosocial attitudes among school community members when deliberation and collective decision-making are institutionalized. Moreover, the way the AKIDAH vision is operationalized through measurable religious and leadership programs reflects

the principle articulated by Rosadi dkk. (2023b), namely that tauhidullah the recognition of divine oneness serves as the substantive foundation of Islamic education, shaping not only cognitive outcomes but also the moral and spiritual character of learners. Taken together, these five studies confirm that the dual-participation model at MA Yapika Kurnia is not an isolated practice but part of a broader scholarly conversation on how Islamic educational institutions can integrate internal responsiveness with external partnership to achieve sustainable quality.

The second major finding that external stakeholder involvement at MA Yapika Kurnia has moved beyond symbolic participation to functional participation challenges the common narrative in the literature that madrasah-community partnerships remain largely ceremonial. Previous studies have documented that school committees and community stakeholders often play limited roles, confined to providing moral support or granting permission for activities (Jufri dkk., 2026). This study, however, documents a more active pattern: the madrasah strategically synchronizes its student activities with the agendas of the Sub-district Government and local youth organizations, creating a mutually beneficial partnership.

This finding refines the concept of "functional participation" by showing that it can be achieved through a proactive strategy of "reaching out" (*menjemput bola*). Rather than waiting for external stakeholders to initiate collaboration, MA Yapika Kurnia actively offers its human resources trained students to fill roles that the community needs, such as Paskibra members for sub-district ceremonies or participants in village sports tournaments. This approach is consistent with the concept of "simbiosis mutualisme" described by Aini dkk. (2026), in which educational institutions and their communities engage in mutually beneficial relationships. Their study on stakeholder partnerships demonstrates that when schools proactively involve external stakeholders, the partnership produces outcomes that neither party could achieve alone.

The finding also resonates with Wahyu Insani dkk. (2026), who found that financial independence and institutional sustainability in Islamic education are strengthened through diversified stakeholder participation, including government support, parental contributions, and community involvement. At MA Yapika Kurnia, however, the functional participation extends beyond the school committee to include local government and youth organizations, suggesting that a broader network of external stakeholders can be mobilized when the madrasah positions itself as a community asset rather than an isolated educational institution (Mukerin dkk., 2026; Fauzi dkk., 2026).

The third finding that the AKIDAH Vision is operationalized through measurable program outputs rather than remaining symbolic provides an important contribution to the literature on vision-driven educational planning.

Previous research has noted that many Islamic educational institutions struggle to translate their visions into concrete programs, resulting in a gap between institutional aspirations and field-level reality (Priyanggani dkk., 2026). This study demonstrates that such a gap can be bridged when each aspect of the vision is linked to specific programs with verifiable indicators.

The mechanism through which this operationalization occurs is notable. The "Agamis" aspect of the vision is translated into participation in religious competitions (Syahril Qur'an), the "Handal" aspect into leadership and discipline-intensive activities (Paskibra, marching competition), and the "Inovatif/Kreatif" aspect into teacher professional development (Literacy and Numeracy Seminar). This mapping of vision to program is not merely administrative; it reflects a strategic logic in which external competitions serve as benchmarking mechanisms that publicly validate the madrasah's quality. This finding supports the argument advanced by Ismail & Muzaki (2026) that quality management in Islamic education must be oriented toward measurable outcomes and continuous improvement. Their study on the effectiveness of strategic planning demonstrates that when educational institutions ground their quality management in verifiable indicators, the outcomes are not only measurable but also meaningful in a broader ethical sense.

The use of external competitions as validation mechanisms also has implications for understanding how madrasahs build public trust. Rather than relying solely on internal assessments or accreditation documents, MA Yapika Kurnia allows its quality to be judged in public arenas sub-district ceremonies, sports tournaments, and scouting competitions. This approach aligns with the participatory governance perspective that emphasizes transparency and public accountability as foundations for stakeholder trust (Tolhairi, 2025).

A novel insight from this study is the reciprocal relationship between functional participation and symbolic participation. The findings indicate that successful functional participation such as students winning competitions or serving as Paskibra members generates pride and increased trust among parents and community members. This trust, in turn, facilitates greater symbolic participation, including moral support and permission for students to participate in additional activities.

This cyclical relationship has not been explicitly theorized in previous research on stakeholder participation in Islamic education. The literature has generally treated symbolic and functional participation as distinct categories along a continuum, with functional participation representing a higher level of engagement (Jufri dkk., 2026). This study suggests that the relationship is more dynamic: functional participation can *produce* symbolic participation, creating a virtuous cycle that strengthens institutional legitimacy over time. This finding extends the literature by showing that symbolic participation is not merely a

"lower" form of engagement but can be a strategic outcome of successful functional participation (Rohayanah & Suryaman, 2025; Kurniawan dkk., 2026).

The primary contribution of this study is the articulation of a dual-participation model that integrates internal bottom-up planning with external functional partnership within a single framework. This model addresses a gap in the literature, which has tended to examine internal and external participation separately (Farid dkk., 2025). By showing how these two dimensions can coexist and reinforce each other, the study offers a more holistic understanding of stakeholder participation in Islamic educational management (Ahmadi dkk., 2026).

The practical implications of this model are significant. For madrasah leaders, the study suggests that effective stakeholder participation requires two distinct but complementary strategies: (1) institutionalizing bottom-up planning mechanisms that respond to teacher needs, and (2) proactively positioning the madrasah as a community asset through functional partnerships with external stakeholders. For policymakers, the findings suggest that support for madrasah development should include capacity-building for both internal planning processes and external partnership management (Susiofianti dkk., 2025; Widiyanto dkk., 2026).

The theoretical implications extend to the concept of vision-driven planning. The study demonstrates that a vision can serve as a causal driver of participatory behavior when its components are specific enough to demand public validation. The AKIDAH Vision's emphasis on "Agamis" and "Handal" created an institutional imperative to seek external platforms where these qualities could be demonstrated. This finding suggests that visions with public-facing components may be more effective in generating functional participation than visions focused solely on internal virtues (Fitriah dkk., 2025; Rini dkk., 2025).

This study has limitations that should be acknowledged. As a single-case study, the findings are contextually bounded and should not be generalized without caution. The six-month duration, while sufficient to capture the annual planning cycle, may not fully reveal longer-term patterns of stakeholder engagement. Additionally, the study relies primarily on interview and documentary data; future research could incorporate survey methods to measure stakeholder perceptions more systematically (Mauludi, 2026).

Future studies could also examine whether the dual-participation model applies to other madrasahs with different characteristics for example, those in urban versus rural settings, or those with stronger versus weaker foundation support. Comparative studies across multiple madrasahs would help identify the conditions under which the model is most effective. Finally, research that tracks the long-term sustainability of functional participation would be valuable, given that the literature has noted challenges in maintaining stakeholder engagement over time (Bachtiar & Wahyudi, 2025; Mazidah & Purnomo, 2026).

The dual-participation model observed at MA Yapika Kurnia represents a contextual refinement of existing concepts in Islamic educational management. It supports the principles of SBM and participatory governance while extending them by showing how internal and external participation can be strategically integrated. The study's findings provide a replicable framework for madrasahs seeking to move beyond symbolic stakeholder engagement toward substantive, mutually beneficial partnerships that enhance both institutional quality and community relevance (Sofyana & Hanif, 2026; Juniati, 2025; Nadilla dkk., 2025; Mukti dkk., 2026; Santoso & Mardiyah, 2025; Sari dkk., 2025).

## CONCLUSION

This study set out to analyze the participatory educational planning mechanism implemented at MA Yapika Kurnia Garut and to describe the patterns of symbolic and functional stakeholder participation in operationalizing the institution's AKIDAH vision. Based on documentary and interview data collected between July and December 2025, the study concludes that the madrasah operates a dual-participation model in which internal bottom-up planning and external functional partnership function as complementary pillars of school-based management.

The first main answer to the research objective concerns the internal planning mechanism. Planning at MA Yapika Kurnia is genuinely bottom-up: it begins with a structured evaluation of teacher needs, is deliberated through collective forums consistent with the principle of *shūrā*, and results in concrete program allocations. The Literacy and Numeracy Seminar held in October 2025 is the clearest evidence of this mechanism, as it emerged directly from teacher feedback rather than from administrative decree. This finding matters because it demonstrates that participatory planning in madrasahs need not remain a rhetorical ideal; it can be institutionalized through three replicable conditions: a needs assessment prior to budget allocation, management that treats teacher input as a planning input, and a budget structure that accommodates the identified needs.

The second main answer concerns external participation. Stakeholder engagement at MA Yapika Kurnia has moved beyond symbolic participation into functional participation. Through a proactive "reaching out" strategy, the madrasah synchronizes student activities with the agendas of the Sub-district Government and local youth organizations, positioning itself as a community asset rather than an isolated institution. This pattern confirms and refines the concept of mutualistic partnership, in which the school contributes trained human resources while external stakeholders provide platforms and public validation.

The third answer concerns the operationalization of the AKIDAH vision. The study found that each aspect of the vision is linked to specific programs with verifiable indicators: "Agamis" to religious competition achievements, "Handal" to leadership and discipline-intensive activities, and "Inovatif/Kreatif" to teacher professional development. A novel insight is the reciprocal relationship between functional and symbolic participation: successful public performance produces pride and trust among parents and community members, which in turn generates greater moral support and permission for further participation.

**Contribution.** The study's most important contribution is the articulation of a dual-participation model that integrates internal responsiveness and external program alignment within a single school-based management framework. Theoretically, this extends the literature on Islamic educational management by showing that internal and external participation need not be examined separately; practically, it offers a replicable framework for madrasah leaders; and at the policy level, it suggests that capacity-building support should address both internal planning processes and external partnership management.

**Limitations and future research.** As a single-case study conducted over six months, the findings are contextually bounded and should not be generalized without caution. The study relied primarily on interviews and institutional documents; future research could employ survey methods to measure stakeholder perceptions systematically, conduct comparative studies across madrasahs with differing characteristics, and track the long-term sustainability of functional participation. Overall, the dual-participation model observed at MA Yapika Kurnia demonstrates that madrasahs can move beyond ceremonial engagement toward substantive, mutually beneficial partnerships that strengthen both institutional quality and community relevance.

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