



Theoretical Perspective of Academic Leadership Patterns in Islamic Universities (PTAI)

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ABSTRACT

Purpose: The purpose of this study was to obtain a theoretical overview of academic leadership patterns in PTAs in South Kalimantan, to examine how symbolic actions shape the essence of academic leadership, particularly within the unique context of PTAs. **Methodology:** This research uses a qualitative approach (phenomenological paradigm) with a case study design. Data collection techniques used in-depth interviews, observation, and documentation. Data analysis was conducted using multiple case analysis and cross-case analysis.

Findings: The research results are as follows. (1) The atmosphere of psychological interaction in the academic leadership process is constructed through the strong influence of the unique and distinctive personality of PTAI leaders through a complex process of verbal and nonverbal symbolic interaction in the organizational community; (2) PTAI leaders utilize the stages of social life, formally in the anterior region and informally in the posterior region, in carrying out leadership roles; (3) The social values underlying PTAI academic leadership include family values, unity values, and religiosity values. PTAI leaders play a role in two fundamental social domains: the realm of leadership and the realm of guardianship of organizational sociocultural values. (4) The social philosophy that underlies the academic operations of PTAI includes the philosophy of theology and ritual, the philosophy of sincerity, the philosophy of worship, the philosophy of social care, and the philosophy of God's pleasure. Implications to Research and practice. Academic leadership patterns in PTAs are constructions of religious normativism in Islamic teachings, which lead to axiomatic constructions in the form of social values of academic leadership.

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Introduction

A study of the phenomenon of academic leadership through theoretical lens is essential for understanding the nuanced ways in which meaning is constructed and conveyed within organizational life (Diallo & Gerhardt, 2017; Dinh et al., 2021; Gallos & Bolman, 2021). A theoretical perspective allows for an exploration of how symbolic actions shape the essence of academic leadership, particularly within the unique context of PTAs. Moreover, recognizing academic leadership as a social construction demands a holistic and complementary understanding, drawing insights from various theories, particularly, symbolic interactionism theory, dramaturgy theory, organizational cultural theory, and leadership style theory (Masiki, 2011; Thacker & Freeman Jr, 2019). These perspectives highlight the performative nature of leadership, where individuals actively shape and control the outcomes of social interactions to uphold their leadership roles and navigate organizational dynamics (Aslamazishvili et al., 2020; Paul, 1996).

Leaders of higher education institutions, especially within Islamic Higher Education Institutions (PTAI), are pivotal social actors shaping the sociological and cultural fabric of their organizations through academic leadership (Aliyah et al., 2023; Basri & Usman, 2023; Gumanti et al., 2023; Kartika et al., 2023; Yusraini et al., 2024). Within the context of PTAs, which are dedicated to the transmission of Islamic knowledge, values are deeply embedded in the social interactions that characterize academic leadership processes. These interactions are laden with symbols, each carrying specific meanings that influence the leadership dynamics within the institution (Thacker et al., 2019).

The purpose of this research is to investigate how academic leadership functions within PTAs, particularly in relation to the meaningful symbolic actions that characterize organizational life. By employing a comprehensive approach that integrates both interpretive and symbolic interactionist perspectives, this study seeks to unravel the intricacies of leadership dynamics within the context of Islamic higher education. Through an exploration of symbolic interactions and dramaturgical processes in academic leadership context, the research aims to identify various academic patterns and shed light on the underlying mechanisms through which leadership is enacted and maintained within PTAs.

The problem statement underlying this research lies in the need to understand the complex interplay between symbolic actions, social interactions, and leadership roles within PTAs. As these institutions serve as crucibles for the transmission of Islamic knowledge and values, it becomes imperative to unravel the symbolic nuances that underpin academic leadership within this specific cultural and religious context. By addressing this gap in the literature, the research aims to contribute to a deeper understanding of how leadership functions within the broader framework of Islamic higher education, informing practices and policies aimed at enhancing leadership effectiveness and organizational dynamics within PTAs.

Theoretical Framework

Symbolic Interactionism

Symbolic Interactionism is a sociological theory that highlights the importance of symbols in shaping social meanings and behaviors. According to this theory, individuals

interpret the meanings of symbols and act based on their interpretations in social interactions. It emphasizes the joint construction of social meanings and social identities that develop through interactions among individuals (Denzin, 2004). The symbolic structure reflected in the emblem (logo) of PTAI includes several mosque symbols, as many as the number of mosque symbols, symbols of the holy book (Qur'an), and the main-colored pen symbol (karem), indicating remarkable similarities in important elements.

However, as the organization develops, the symbolic meanings and existing ethos become weaker (less functional), and serious efforts to internalize, communicate, and express them into symbolic objects of the organization will not be made. Consequently, the symbolic energy within organizational leadership weakens and becomes dysfunctional. These underpinnings are the outcome of testing the theory of symbolic function proposed by Brown (1998), who suggested three functions of energy and system maintenance: first, symbols represent the importance of work for an organization; second, symbols have roles in motivating and stimulating as well as assisting in controlling the flow of energy; and third, symbols give meaning to a system and signify unity, order, and stability, and also function to maintain that system. They provide guidance and provide acceptable patterns of change. Thus, symbols are an integral part of cultural life and play a crucial role in facilitating organizational functions (Suryasa & Wirawan, 2020).

Dramaturgy Theory

Dramaturgy Theory is an approach in sociology that interprets social life as a theatrical performance, where individuals act as players playing specific roles within given social situations. The theory posits that individuals form identities and acquire meanings through performing social roles, and that social behavior is often directed by expectations associated with these roles (Szatkowski, 2019). One of such roles is that of an academic leader.

Mayo (1920) argued that when while paying the role of a leader, one should: (1) pay attention not only to seeking the best working techniques or methods but also to fostering good human feelings and relationships; (2) the power center lies in personal relationships within a work unit. (3) The leader's role is to encourage members to achieve goals, collaborate, and develop their individuality. Yukl (2012) also believes that leadership can be understood as interpersonal influence wielded in specific contexts to achieve defined goals through communication. This emphasizes the symbolic nature of leadership interactions, where actions are imbued with significance to reinforce leadership roles and objectives. Boon and Kalshoven (2014) established the leadership commitment theory, which categorizes leader commitment into five forms: commitment to the organization, self-commitment, commitment to consumers, commitment to others, and commitment to tasks.

Quite closer to Dramaturgy Theory is theory of psychological capital, which also highlights social and psychological activities like excursions, benchmarking studies, and the ritual of visiting gravesites (Youssef-Morgan & Luthans, 2013). This theory also redefines the leadership process and administration of Islamic higher education institutions, especially the process of rewards and punishments, which were done reasonably and not conspicuously, aiming for psychosocial and experiential (spiritual) impacts as well as personal psychological effects on the organization.

Organizational Culture Theory

Organizational culture theory, in the current context of PTAI and their academic leadership, posits an extra-empirical dimension, namely the theological and mystical components, drawing attention towards a humanistic approach (Aboramadan et al., 2020; Allaire & Firsirotu, 1984; Owen, 1995). Organizational culture components include selection and socialization strategies, organizational status, ideology, mythology, language, symbols, rituals, and ceremonies (Schein, 2002). Meanwhile, Smircich and Calás (1987) also states that organizational culture components consist of recognition, belief, motivation, and participation. a new dimension given to the concept of organizational culture proposed Likewise, theorists like (Das Swain et al., 2020; Schein, 2020; Xenikou, 2022) identify organizational culture components comprising assumptions, beliefs, and shared values within an organization. It also consists of myths, stories, and language; it involves rituals and ceremonies; and organizational culture can be identified through member interactions and organizational symbols.

Denison (1996) also divides organizational culture into four levels: artifacts, perspectives, values, and assumptions. On the other hand, Kotter and Heskett (1992) divide organizational culture into two levels: the visible and the invisible. Schein (2002) classification of organizational culture theory has ten dimensions (components): (1) Observable behaviors; (2) Group norms (value standards); (3) Shared common values (value publication) and value publications. (4) Formal philosophy and mission; (5) Legal regulations and their application applicable to all organization members; (6) Climate (group interaction climate); (7) Functionality; (8) Habits, activities, and paradigms of thought; (9) Sharing understanding within the group; and (10) Metaphors or symbols.

Literature Review

Islamic Universities (PTAI)

Islamic Universities pertain to higher education institutions established with a focus on teaching and research within the context of Islam. This could include universities founded on Islamic principles or offering curricula based on Islamic teachings. Alongside religious aspects, PTAIs also encompass academic, administrative, and cultural facets relevant to higher education in general (Gumanti et al., 2023). The concept of the work culture 'Gawi Sabumi,' which fundamentally prioritizes cooperation within a group, is the organizational cultural identity of Islamic higher education institutions (PTAI). This is a leadership behavioral approach that aims to combine task-oriented aspects with subordinate or employee relationship aspects, or interpersonal relationships, as expostulated in several leadership theories.

The symbolic structure reflected in the emblem (logo) of PTAI includes several mosque symbols, as many as the number of mosque symbols, symbols of the holy book (Qur'an), and the pen symbol (karem), indicating remarkable similarities in important elements. This means that PTAI as an Islamic college has a mission to develop knowledge based on the noble values of the Qur'an and the spirit of Islam, as well as to contribute to the development of Islamic society and civilization. The essence of symbolic intersections in the entire symbolic structure of PTAI includes educational philosophy, religiosity, Indonesian identity, and locality (region). These symbols arise from the inspirational endeavor of the organization's

founders who study and process the socio-cultural and philosophical heritage of the PTAI community environment (Brown, 1998; Suryasa et al., 2020).

PTAI Leadership and Organizational Culture

PTAI leadership revitalizes and operationalizes elements of organizational culture such as ideology, myths, socialization, beliefs, and motivations in academic leadership to enhance its power. Tosi and N.P. & Rizzo (2005) have stated that organizational culture components include selection and socialization strategies, organizational status, ideology, mythology, language, symbols, rituals, and ceremonies. Owen (1995) also states that organizational culture components consist of recognition, belief, motivation, and participation. PTAI organizations and managers primarily utilize informal interaction alongside formal interaction to mobilize human resources (subordinates) in various informal activities and actions in the context of academic leadership in PTAI include 'Bajajalan' (casual visits), 'batakunan' (casual inquiries), and 'bapapandiran' (small talks).

The familial atmosphere greatly stimulates these leadership activities and behaviors. This is shaped and influenced by the unique leadership character within the framework of PTAI's local organizational culture. The social leadership role in mobilizing subordinates provides intrinsic motivation in the form of psychological and spiritual support reinforced by igniting goal-oriented energy. The role of PTAI leadership in maintaining the organization's sustainability and development is to ensure continuous formal and informal support and maintain ongoing external relationships, where they are inseparable stakeholders to maintain unity and commitment. This relates to the social values of the organization represented by PTAI. A study (Cairns et al., 1998) examined Hersey and Blanchard's model which stated that leaders (managers) use three techniques to implement their commitment to the organization: (1) building the organization; (2) superiors and subordinates alike; (3) Acting based on the core values embraced by the organization.

New Patterns of Academic Leadership in PTAI

With the development and change within PTAI organizations, new patterns and values have emerged within the PTAI academic community, conflicting with the original hostile and stagnant social values. Allegedly, these new patterns and values are in the process of excavation, formulation, and identity socialization to meet the PTAI's increasingly pressing needs. These new patterns of PTAI academic leadership encompass religious philosophy (theology and rituals), sincerity, worship, social concern (charity), and God's pleasure. This philosophy originates from the normativism of Islamic teachings integrated into the academic material of PTAI, inspired by the socio-cultural heritage of religious communities, organizational environments, and the form and dynamics of religion. The philosophy underlying PTAI leadership is influenced by historical contexts, institutional figures, and culture. It is an organization that is internally natural, evolutionary, and sustainable, based on social interactions within the organizational community. These philosophies represent different and abstract levels of understanding and realization within academic leadership reality.

Patterns of academic leadership refer to a set of behaviors, strategies, styles, and practices employed by leaders in higher education institutions. This encompasses how leaders make decisions, communicate with staff and students, motivate teams, manage conflicts, and steer

the strategic direction of the institution. These patterns reflect the values, culture, and specific contexts of the educational institution in question (Mueller, 2016). The primary binding social values of academic leadership in PTAI namely: family values, unity values, and Islamic religious values. These social values are born and developed by the founder's personality, the organizational personality, and PTAI's organizational leadership. These values originate from the local socio-cultural environment in which the organization was established and developed to strengthen its identity. The inheritance of these social values occurs naturally and continuously through the leader's role as the guardian and preserver of these values, which is an ongoing moral obligation.

These new patterns of PTAI leadership are influenced by the heterogeneity of community members and organizational leaders in terms of philosophical and spiritual understanding and awareness, as well as their understanding of organizational ethos. Each PTAI organization has varying psychological climates, traditions, and interaction patterns. Yukl (2008) stated that leadership is a relationship built within a leader and motivates others to consciously work together in desired task relationships, must also consist of influencing as a new pattern. Additionally, the interpersonal influence of a leader in specific situations helps to achieve one or more particular goals through the communication process. This emphasizes that leadership is an integral part and complements management. This is also consistent with Yukl (2012) opinion that every manager must become a leader and possess leadership qualities and skills that support the realization of leadership in the organization they lead. **Method**

Research Design

This research adopted a qualitative approach with a case study design. The patterns of academic leadership as the object of this research were studied and constructed in natural conditions (without special treatment, using data collected through field observations, interviews, and documentation). Bogdan and Taylor (1975) asserted that qualitative methods are research procedures that produce descriptive data in the form of written and spoken words of the community and observed behavior. In this approach, research is conducted naturally (rationally) in the natural environment of the phenomenon under study, the process is cyclical, the researcher becomes the focus of the research instrument, and theory is built inductively; in other words, the goal is conceptualization. The multi-case design was chosen because the research was conducted in three cases, namely IAIN Antasari Banjarmasin, STAI Rashidiya Khalidiya Amuntai, and STAI Darul Ulum Kandangan. In addition, the chosen multi-case design is a comparative case study in which the researcher compares and contrasts the conceptual findings from each case to build a grounded theory, as recommended by Bogdan and Biklen (1982). Basically, this design starts with preliminary results, then compares the similarities and differences of the results across cases, integrates the results, and generates propositions of substantive theory across cases.

Sampling Technique

The sample of the study comprised informants from three Islamic religious colleges in South Kalimantan, namely IAIN Antasari Banjarmasin, STAI Rashidiya Khalidiya Amuntai, and STAI Darul Ulum Kandangan. In addition, there were non-human data sources in the form of documents, especially notes and texts, drawings, and photographs

relevant to the research focus. Informants were identified through targeted and snowballing sampling techniques. These informants included the principal (president), vice principal (vice president), dean, head of department, lecturers, former administrators, and other organizational personnel.

Research Instruments

The data was collected through in-depth interviews, participant observation, and document research. The data collected was limited based on its relevance to the fundamental questions and specificity of the research. In addition, the researcher was also the main research instrument, who interacted with the research subjects in a natural and unobtrusive manner. The direct presence of the researcher builds a close relationship with the research subject, creating a more natural relationship and increasing trust and respect for the research subject. The researcher developed a good relationship with the research subjects before, during, and after entering the environment.

Data Analysis

The data was analyzed through an inductive conceptualization approach. In this method, concepts or statements are created from a collection of empirical information that leads to the development of a theory of substance. This design uses multiple case studies and the data analysis technique varies according to single or multiple case data analysis and cross-case data analysis. Four criteria were used to maintain data validity in this study: reliability, transferability, dependability, and certainty. Triangulation techniques, member checking, discussion with others, continuous observation, and the use of reference materials were used to ensure the reliability and verifiability of the data and to achieve a certain level of confidence in the results. Operationally, the stages of this research included the orientation study stage, the focused exploration study stage, and the preparation of the study report stage. This research was conducted from April 2012 to November 2015.

Results

Operationalization of the Academic Leadership Function

Academic leadership in PTAI South Kalimantan is generally supported by the application of the dominant management function, namely mobilizing, coordinating and monitoring in an integrated and comprehensive manner within the prevailing informal social interaction patterns and approaches. The atmosphere of interaction in the academic leadership process is characterized by a warm, friendly, close and fluid atmosphere, within a strong family psychological framework. The organizational climate in the academic leadership process is built uniquely and uniquely by the strong influence of the personality of the PTAI leadership through a complex symbolic interaction process. Verbal and nonverbal communication with the organizational community.

The personality traits of leaders who are unobtrusive, calm, flexible, relaxed (not nervous), humane, humorous, supportive, and fatherly reflect an integrated symbol system, having contextual meaning based on the philosophy and social values of the PTAI organization. To strengthen the influence of academic leadership, PTAI leaders

provide important input in the form of policy formation and decision making through deliberation tools (advice) as a means of maintaining organizational community cohesion and socio-political legitimacy shows the function of leadership. Leadership as a symbol of unity and connectedness. Furthermore, the academic leadership of PTAI is also supported by the provision of rewards that are carried out simply and naturally, in an atmosphere of typical socio-cultural exchanges. In this context, a good psychological climate is reinforced by the presence of a spiritual dimension in the religious framework of PTAI organizational activities.

PTAI Leaders as Social Actor

The role of PTAI Leadership as social actors can basically be divided into four strategic roles: (1) the role of mobilizing staff; (2) The role of maintaining organizational survival. (3) The role of motivation. (4) the role of organizational development; The social role of PTAI leaders in staff mobilization is carried out both formally and informally. Formal roles occur mainly through meetings and written communication. In contrast, the informal role of a manager takes the form of visits ('bajajalanan') to meet subordinates at work in a relaxed and discreet manner. Leaders also play an indirect role asking questions and making statements in various places and situations. Leaders are aware of their influence in mobilizing employees through formal and informal interactions. The strong family atmosphere creates a unique leadership style that mobilizes subordinates depending on the location and situation. In carrying out these roles, PTAI leaders utilize the social life scene of the organization, both formally from the front area and informally from the back area. These two roles are carried out in a complementary manner. Influence management practiced by PTAI leaders leads to the construction of a unique academic leadership reality in the symbolic interaction of the PTAI organizational community.

In an effort to mobilize subordinates, PTAI leaders usually provide psychological support in the form of intrinsic motivation through praise and appreciation, strengthen spiritual energy, and provide theological blessings to motivate subordinates. This pattern of motivation is strongly influenced by the personality and personality of each leader and the psycho-sociocultural climate of the PTAI organization that takes place in a symbolic community interaction environment. In their role of maintaining organizational survival, PTAI leaders maintain the cohesiveness and commitment of the organizational community through ongoing coordination activities, monitoring internal support, and building external relationships with the organization. In this context, the leadership of PTAI is internally a symbol of integrating elements of the institutional community and externally a symbol of institutional representation.

On the other hand, the role of social actors guiding PTAI in organizational development is manifested in three forms: physical development (facilities and infrastructure), academic development, and institutional development. Efforts to optimize the function of human resources and build relationships (cooperation) with various stakeholders such as local governments, the business world, parents of students, alumni, and the central government. Development efforts at each PTAI are influenced by the sociocultural context of the institution, the status of the institution, the quality and quantity of available resources, and the character and quality of leadership. The differences in the organizational development

efforts of each institution show the strong and weak role of the leadership in realizing its symbols as innovators and the strong adaptive response of the institutional community.

Social Values and Academic Leadership

The academic leadership process at PTAI is based on social values that apply in the context of social interaction of each institution, such as family values, unity values, and religiosity values. These religious values consist of the value of sincerity, the value of worship, the value of morals, and the value of blessings. In this context, each PTAI leader as an actor must manage the messages that grow and develop from the community to them with a perfect (comprehensive) performance to assert their leadership authority in the arena of organizational reality. The social values underlying academic leadership in PTAI are influenced by the local macroeconomic and socio-cultural environment in which PTAI is established and are traditional and religious in nature which dynamically and continuously interact and adapt externally (external) provided (influenced). Conversely, at the micro level (internal) these values come from the founders of educational institutions, organizational leaders, administrators and teachers (mualim), especially at STAI Rakha Amuntai which has a pesantren background.

The transmission of values underlying academic leadership in PTAI occurs naturally and continuously. Built in a typical socio-cultural interaction environment and strongly influenced by the protagonist. PTAI leaders not only carry out leadership functions, but also act as creators (inspirers), caregivers (internalizers), and guardians of values for the continuity of academic activities and the survival of the organization. The awareness of the PTAI community towards basic social values is very strong. These values become the foundation of organizational behavior in the context of academic leadership. On the other hand, new values, even academic values, are still in the process of forming their orientation and identity. With the emergence of the values of individualism, materialism, and pragmatism, these social values have begun to experience influence (interaction). This phenomenon occurs along with the process of growth and development of organizations that are getting bigger and more complex.

These basic social values now have an antagonistic function. That is, they can support beneficial academic leadership processes on the one hand, and destructively (weakly) interfere with academic leadership processes on the other. These social values are now equivalent to new conceptual (theoretical) academic leadership values that are beginning to exert new influence and growth (adoption) and are becoming increasingly important for leadership attention and organizational development needs to be recognized in the future. The social values that exist and grow within the PTAI community and inspire academic leadership have not been documented and/or visualized in institutional texts and documents. And they are not symbolically expressed in the institution's strategic goals. On the other hand, new organizational leadership values are getting attention and are documented (written) in normative textual form in organizational texts and objects, such as vision, mission, strategic plan (renstra), and written on office walls.

Academic Leadership Philosophy

The philosophy underlying academic leadership in PTAI is essentially a construction of

religious normativity (Islamic teachings), which includes God bless. These philosophies are generally sourced (externally) from the socio-cultural treasures of the PTAI community, both at the normative and empirical sociological levels. Internalization of philosophy in the process of academic leadership in PTAI occurs naturally, evolutionarily and continuously in the socio-cultural environment of the organization through the process of social interaction in the life of the organizational community. The understanding and philosophical awareness of the PTAI community shows diversity (heterogeneity) and is abstract. The social philosophy that animates the academic leadership of PTAI has not experienced significant development or change, although new beliefs and perspectives have emerged in the dynamic process of the organization.

However, the evolution of HEIs has stimulated reflection and efforts to discover and develop new conceptual philosophies to support academic leadership in HEIs. However, such efforts have not been systematically integrated into the social philosophy that has long been used to shape academic leadership behavior as a potential model for educational institutions. Furthermore, it has not been supported by efforts to document and symbolically express the strategic goals of organizations in HEIs.

Symbols and Meanings of Academic Leadership

The symbolic structure depicted on the PTAI emblem (logo) shows the similarity (confluence) of ethos that is dominant in several key elements and colors of the main symbol. The PTAI symbol has an important symbolic meeting place between education, Islamic religiosity, the spirit of nationalism, and regionalism (locality) as a concept of organizational spirit built from the soul. Unfortunately, the understanding and appreciation of the meaning and spirit of the symbols on the PTAI symbol site in society, including leadership, is still weak (vague) and abstract. Therefore, stimulating, energizing, and igniting the spirit of academic leadership will not be successful. The spiritual energy of symbols also lacks function in the organizational superstructure in the form of institutional policy formulation and epistemological patterns of organizational behavior to support future organizational development.

Discussion

The research findings regarding the content, uniqueness and fundamental aspects of academic leadership in PTAI South Kalimantan formulate a theoretical reconstruction of leadership in general and academic leadership in particular. The construction of the research findings represents a new perspective on leadership from a sociological and anthropological perspective, based on the theory of symbolic interactionism and dramaturgy, as discussed above in the theoretical framework. These theories are examined in this study with the aim to enrich existing leadership theories, which are more behavioral in nature, with a psychological foundation or using a psychological approach.

The concept of leadership as evident in this research is not only limited to mental symptoms, but expanded and deepened to the field of sociology and anthropology. It was discovered as a holistic and integrated concept, like a "psycho-sociocultural concept". This study made efforts to display the phenomenon of leadership, especially in higher education, by combining macro analysis adopted from the field of sociology as found in

leadership theories and micro analysis from the perspective of symbolic interactionism and dramaturgy theory.

Based on these perspectives, the theoretical structure of the results of this study can be divided into the following elements: Firstly, social interactions in leadership, particularly in Islamic higher education institutions, constitute a crucial foundation in influencing people towards achieving goals within an organization. Social interactions in leadership do not occur in isolation; they are imbued with specific values and philosophies developed from complex and unique social interactions within the socio-cultural context of an organization. This finding enriches Immebart (1990) analytical perspective, suggesting that a leader's mission is indirectly influenced by occurring events, existing values, circumstances, ethics, and culture.

Secondly, a leader's mission, ethics, and culture directly impact the manner in which they set goals, objectives, and limitations of their actions, yet indirectly influenced by the environment and expectations. The direction, objectives, specifications, and limitations of a manager's actions directly influence their managerial activities and tasks. A leader's activities in their work are indirectly influenced by ethics and culture. Thirdly, leadership outcomes and effectiveness are directly influenced by leadership tasks and indirectly influenced by the environment and expectations. The research findings differ from Imegaert's (1990) concept in that values, ethics, and culture directly influence or relate to a manager's activities, steering factors of behavior, goals, objectives, and limitations. However, values and ethics are inseparable components of the organizational culture of higher education institutions.

Fourthly, the pattern of social interactions in leadership obtained from this research indicates that the organizational environment of Islamic higher education institutions is informal, based on familial ties, warm, friendly, and amicable, demonstrating that a dominant fluid pattern exists in leadership and organizational behavior. This interaction pattern is unique and supported by communication predominantly using local dialects in various verbal and nonverbal expressions, infused with local cultural humor and jokes. A leader with a unique character becomes the symbolic center creating the leadership climate. The authority used to influence subordinates becomes a reality for the organization. The research findings support the leadership concepts proposed by Terry (1960), who emphasized upon leadership to be based on task relationships; and by Yukl (2012), who relied on communication process to make interpersonal influence by a leader. These research findings position the interactions conducted by leaders as symbolic actions containing specific meanings to validate leadership.

Fifthly, this research also indicates that the presence and leadership behavior to influence people (groups) within an organization to achieve goals are not dependent on the leader's role in performing management functions, especially in motivating people (subordinates), and can be separated. Therefore, the thesis is developed that leadership is only realistic and actionable if energized by management functions. This emphasizes that leadership is an integral part and complements management. This writing supports Yukl (2012) opinion that every manager must become a leader and possess leadership qualities and skills that support the realization of leadership in the organization they lead."Last, but not the least, the academic leadership process in Islamic higher education institutions harnesses various

socio-cultural and spiritual energies such as ceremonial, religion-based, mystical, and theological elements to strengthen leadership. This research adds one more crucial element of organizational culture: the ritualistic element, as examined in the theoretical framework, and is related to Roberts (1994) four-fold classification of beliefs, myths, rituals and organizational symbols. The research also discovered that leaders in Islamic higher education institutions used meetings or conferences as crucial tools for academic leadership to assert leadership legitimacy and maintain cohesion in relationships within the organizational community. These meetings served two primary functions. One, as a means of social-political legitimacy and simultaneously as a binding force that unifies social relationships to uphold and strengthen leadership. The second function was that these meetings provided informal atmosphere in pre-conference activities through the tradition of 'bapapandiran' (informal discussions).

The findings of the study also highlighted Zohar and Marshall (2005) theory of psychological capital, in accordance to which it was found that the leadership process and administration of Islamic higher education institutions were administered, especially the process of rewards and punishments, which were done reasonably and not conspicuously, aiming for psychosocial and experiential (spiritual) impacts as well as personal psychological effects on the organization. The findings also revealed the social leadership role of PTAI leadership to mobilize their subordinates and provide them intrinsic motivation in the form of psychological and spiritual support.

Conclusion and Recommendations

Overall, from the perspective of symbolic interactionism and dramaturgy theories, the patterns of academic leadership in Islamic higher education institutions (PTAI) in all three sampled institutions of South Kalimantan align with the general philosophy and social values where PTAI leaders play a leadership role. It can be concluded that based on the distinctive movement framework of PTAI, characterized by informal symbolic interactions, they heavily incorporate the meanings of familial ties and unique, strong religiosity. Leaders in PTAI perform social leadership roles in the stages of organizational social life, formally in the forefront and informally in the background, growing and evolving within the organizational community, and developing leadership within the organization while acknowledging their role, confirming authority in the reality of the organization.

Based on the research findings, several suggestions are proposed as follows: (1) The leadership of IAIN Antasari needs to enhance both management and leadership performance by formulating a new academic leadership concept based on philosophies, value systems, and symbols that work in practice, promoting the development of UIN. (2) The Chairs of STAI Raka Amuntai and STAI Darul Ulum Kandangan should conduct coaching through the revitalization and restructuring of the organization's philosophy, values, and symbols, as well as the formation of directed and systematic leadership cadres to develop individual concepts and track records. (3) The Ministry of Religious Affairs of the Republic of Indonesia should fulfill its responsibilities better in nurturing and developing PTAI, especially in the management and development of PTAI leadership. (4) The Ministry of Research, Technology, and Higher Education of the Republic of Indonesia should continue research and development to design patterns of university leadership to

enhance quality and competitiveness. (5) Regional Kopertais in Kalimantan are encouraged to provide advice to PTAI and enhance leadership and management capabilities in higher education. (6) Other researchers are encouraged to conduct more detailed and comprehensive research on university leadership using micro-level approaches to build socio-anthropological leadership discipline.

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