

Islamic-Based Leadership in Education: A Literature Review of Urgency, Concept, and Implementation

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Abstract: Islamic-Based Leadership in Education: A Literature Review. From an Islamic perspective, leadership issues receive considerable attention, because in Islam leadership is considered the most important instrument for the realization of an ideal society. **Objectives:** This article aims to examine the urgency of leadership in Islam, the concept of Islamic-based leadership in education and the implementation of Islamic-based leadership in education from various literature. **Methods:** This article uses a literature review method to find answers to scientific questions posed to help achieve the article's objectives by searching databases from Google Scholar and ScienceDirect with literature for the last 10 years regarding Islamic-based leadership, resulting in 27 international and national articles. **Findings:** The research results show that leadership is an important element in the core of Islam. Islam has provided special guidelines for selecting leaders and guiding leaders so that they can carry out their mandate to achieve the blessing of Allah *Subhanahu wa Ta'ala*. Islamic leadership is leadership based on the Al-Qur'an and hadith. In its implementation in education, Islamic leadership emulates the characteristics of the Prophet *Shallallahu 'alaihi wa Sallam* with the main characteristics, namely: *shiddiq, amanah, tabligh* and *fathanah*. Islamic leadership in education integrates moral, spiritual, and professional growth, aligning worldly goals with worship to achieve holistic development. **Conclusion:** Islamic leadership is a concept rooted in the principles of the Qur'an and Sunnah, emulating the character of Prophet *Shallallahu 'alaihi wa Sallam*. This leadership approach focuses not only on achieving organizational goals but also on seeking the pleasure of Allah Almighty. Islamic leadership in education includes three key dimensions: as a parent (care, commitment, responsibility), an educator (teaching with knowledge and understanding), and a leader (guiding with values and wisdom).

Keywords: islamic leadership, islamic-based leadership in education, islamic perspective of leadership, prophetic leadership.

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■ INTRODUCTION

Leadership is understood as the capacity to inspire and encourage people to work towards a common goal (Shulhan, 2018). Leadership is a position in an organization, the leader must have the ability and skills in carrying out his duties to influence the behavior of his organization's work

equipment so that they can act in accordance with the organization's goals so that they are able to achieve and work with positive behavior (Alfan & Undang, 2010).

Comprehensively, leadership means learning how to influence, supervise and direct other people to carry out work responsibly and

in accordance with applicable regulations. With the rapid dynamics of development over time, the science of leadership has also developed to adapt to the needs of the times (Fahmi, 2012).

Leadership roles are critical to ensuring effective management and ongoing involvement in human resource development. It is important for a leader to have competencies that reflect the ability to manage an organization well. Creating an environment that fosters collaboration between colleagues is another role leaders play in engaging people. Meanwhile, inspiring and motivating employees is the leader's role as the spearhead of the team's success in achieving goals (Mahadi, Mustafa, & Basir, 2017).

Leadership studies are a very important topic for all societies. This gives a person a powerful dynamic in ruling a country, military force, or corporate sector. Because leadership is so important for human life, Islam has provided special guidelines for choosing leaders and guiding leaders so that they can carry out their mandate in accordance with God's will (Nikoliæ, Grudiae Kvasiaæ, & Grbiaæ, 2020).

From an Islamic perspective, leadership issues receive considerable attention because, in Islam leadership is considered the most important instrument for the realization of an ideal society. The ideal society is based on justice and compassion. Both qualities are an integral part of leadership. In Islamic thought, creativity and order cannot be maintained without justice and compassion. This means that justice is the mainstay of a nation. Leaders are responsible for promoting and upholding justice (Mahadi et al., 2017). Allah *Subhanahu wa Ta'ala* says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَتَ
إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ
أَنْ تَحْكُمُوا بِالْعَدْلِ
إِنَّ اللَّهَ نَعِمًا بَعْظُمُ بِهِ
إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.” (Q.S An-Nisaa’: 58).

An Islamic leader is a leader who has the principles of integrating Islamic teachings and practicing them in daily life both within the individual and within the environment in accordance with the guidance of the Prophet Muhammad *Shallallahu ‘alaihi wa Sallam* (Jubran, 2015; Mahadi et al., 2017). A Muslim leader will understand that his role is to guide the people under him, not only to achieve the goals or vision and mission of the organization, but also to involve those who are higher than that and connect them with the highest goal of their existence as humans, namely achieving life which is eternal in the afterlife (Jubran, 2015). Islamic leadership is related to organizational management from an Islamic perspective and produces applications that are in accordance with Islamic beliefs and practices to carry out organizational dynamics in line with obedience to Allah's commands (Kazmi & Ahmad, 2007; Saeed, Thaib, & Rahman, 2014).

Islamic leadership is considered a trigger for change in the development of the quality and achievement of Islamic education (Madrasah, Islamic Schools, and Islamic Boarding Schools) (Arifin, 1998). Specifically, in the context of educational leadership, Islam views educational leadership as an effort to elevate the teaching and learning process to the level of sacred responsibility which is the highest command created from the relationship between science, education, and religion. This relationship has given birth to the Islamic educational leadership model and the model lies in three dimensions: parents (care, commitment, and responsibility), educators (teaching with knowledge and understanding), and the Prophet/leader (guiding with values and wisdom). Caring, teaching, and guiding are

interrelated activities, with broader responsibilities (Shah, 2006). Such educational leadership in Islam is educational leadership that is elevated to the level of sacred and religious responsibility. This responsibility is an internal drive for leaders to provide the best for society, and this is devoted only to Allah and for the sake of Allah (Shah, 2019).

The world is currently mutating under the influence of globalization and increased social and political interdependence and these mutations seem to imply major modifications in society's moral bearings. Within this globalizing and interdependent social context, educators and schools face a variety of ethical concerns, varying in intensity from country to country and culture to culture. The context of economic development or underdevelopment; of race, gender, language, and cultural inequalities; of differing religious communities and political ideologies; of the level of professionalization and social status of educators; the epistemologies behind various learning theories, these and other contextual factors tend to shape and weight the ethical issues that one finds at the forefront of public debates. What follows in this section are verbal reports from educators and scholars in various countries, intended to provide a small sample of ethical issues and debates within and around the field of education and educational leadership (Starratt, Langlois, & Duignan, 2010).

Many groups including racial minorities, women, indigenous peoples (natives), and religious minorities in Canada feel excluded from a common culture not only because they are economically disadvantaged but also because they are different. Some groups demand the incorporation and enforcement of their traditional or religious codes within the dominant school system. Muslim communities ask for their girls to be excused from gym classes; Sikh communities request their sons

to be allowed to wear their kirpan (Beauchamp, Frey, & Wellman, 2003).

Education and educational leadership in Australia and the United States are characterized by continuing ideological tensions between the states (constitutionally, the primary governing agency responsible for education) and the federal government, which is increasingly driving the educational agenda with focus on the national interest. Ostensibly, it constitutes a clash between federal political and economic ideologies and the more socially oriented tendencies of the state governments, influenced as they are by local political pressures. The ethical challenges in education, generally, parallel those in Canada, for example, development of a national curriculum framework, national testing regimes and standardized forms of reporting to parents; national standards for teaching and school leadership; and, at the same time, the contradictory calls for the greater professionalization of teachers (Legault, 2003).

In differing conditions, educational leaders in South Africa face quite different ethical issues. In rural communities, for example, the lack of technical, financial, and professional resources, as well as the poverty of the communities being served, leaves local educational leaders with multiple, more basic dilemmas. In South African cities, educational administrators face not only the lack of sufficient funds, but also tribal rivalries and allegiances, among groups of parents, teachers, students, that challenge administrative attempts at an equitable distribution of resources and influence within the school. Educators face similar ethical issues in other African countries, with the additional problem of political instability, displaced populations, and armed, intertribal and religious violence (Starratt et al., 2010).

In Sweden, other ethical challenges for educational leaders surface around the long-

established mission of the schools to educate for democratic participation in the country's civic life, as the cultivation of that mission encounters traditional attitudes about the role of women in public life, and the more recent influence of the corporate community to concentrate on education for economic and technical proficiency. In the meantime, a number of scholars' voices had been raised in various criticisms of schools, criticisms that pointed to deep structural and cultural inequities in schools that, in turn, were rooted in the attitudes and beliefs that underlay inequities in society at large (Starratt et al., 2010).

In the midst of the moral and leadership crisis in today's world of education, Muslims should strive to transform from a materialistic capitalist leadership system to a prophetic leadership system taught by the Prophet Muhammad *Shallallahu 'alaihi wa Sallam*. Capitalist leadership has made humans merely materialistic, pursuing worldly life and increasingly distancing humans from their nature as servants of Allah who are bound by the provisions of the sharia. An effort is needed to internalize the values of prophetic leadership, especially in the world of education so that humans can return to their nature as caliphs who will later be held accountable (Nasukah, Harsoyo, & Winarti, 2020).

The process of forming prophetic leadership must start from a person's religious maturity, the source of which is faith in Allah *Subhanahu wa Ta'ala* and His Messenger. With this faith, a person can apply all Islamic teachings contained in the Al-Quran and hadith, namely teachings about *aqidah*, worship, *muamalah* and morals. By implementing religious teachings consciously and consistently, it will have an impact on the formation of a divine character (*%abl min Allâh*) and then a humanist character (*%abl min an-nâs*) that can emulate the morals and characteristics of the Prophet *Shallallahu*

'alaihi wa Sallam. In this way, a person is formed who is obedient to Allah and has noble character. This religious maturity ultimately makes a person always try to work with a worship orientation, and has the character and four characteristics of a prophet (*shiddiq, amanah, tabligh* and *famhonah*), as well as having humanist morals and leading with the heart (Mansyur, 2013).

Based on the description above, Islamic-based leadership is very important to be implemented in an educational institution. However, literature studies on Islamic-based leadership in education are still very limited, so further research is needed. Several studies have shown that, although the concept of Islamic-based leadership is strongly based on the values of the Qur'an and Sunnah, its practical implementation is often less than optimal. Elwahayshe and Rosdi (2024) stated that many Islamic leaders face difficulties in implementing the principles of Islamic leadership ethics effectively in educational institutions due to the lack of a coherent theoretical model and lack of research collaboration. This makes leaders often rely on Western cultural frameworks that are not fully in line with Islamic principles.

Based on research conducted by Sawalhi, AlSaleh, and Khulief (2024), the study explored the perspectives of Arab Muslim school leaders on Islamic-based leadership (IBL) and the factors influencing their practices. The findings reveal a commitment to embedding Islamic principles into leadership but highlight significant variation in interpretation and implementation. Personal beliefs, experiences, and institutional constraints shape leadership approaches, resulting in diverse practices across schools. Key challenges include a lack of formal IBL training, the influence of ministry regulations, and the absence of a consistent framework integrating Islamic principles with modern leadership practices.

External pressures, such as financial constraints and secular policies, often limit the application of Islamic values in school management. Clearer guidelines and professional development programs are required to help school leaders navigate complexities and align their practices with Islamic teachings.

Through this literature review, the authors will examine more deeply the Islamic leadership applied in educational institutions, especially Islamic-based educational institutions. This study will also explore the application of Islamic-based leadership in various organizational institutions or other institutions as an effort to adopt the practice to educational institutions. Thus, it is hoped that this study can enrich the development of Islamic-based leadership theory in the context of Education. This is an important and interesting point for the authors to conduct further research or study. The objectives are answered with the research questions below. Three research questions (RQ) are proposed to help achieve the objectives of this article:

1. What is the urgency of leadership in Islam?
2. What is the concept of Islamic-based leadership in education?
3. How is Islamic-based leadership applied in education?

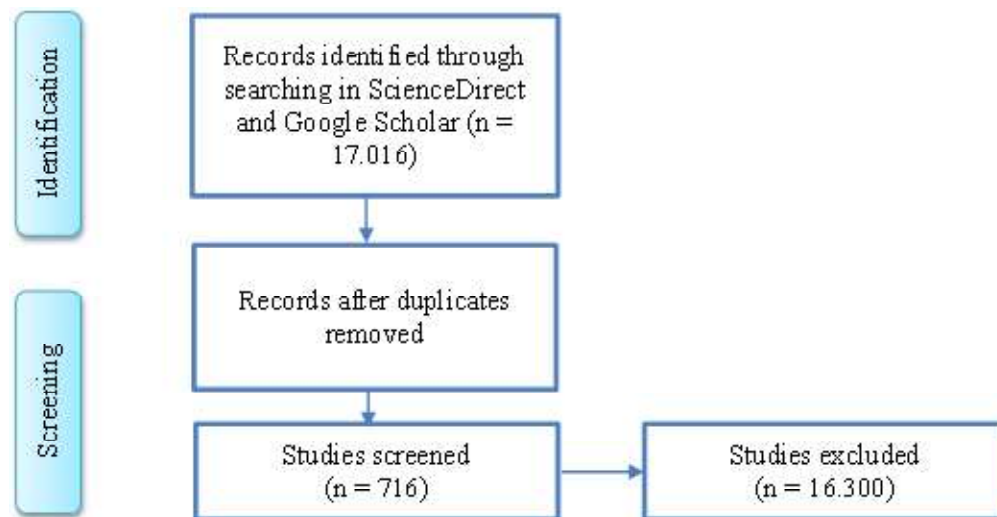
■ METHOD

Research Design

This study uses a literature review approach by exploring and analyzing Islamic-based leadership in education, focusing on its urgency, concept, and implementation. The design of this study aims to identify, review, and synthesize findings from various studies relevant to Islamic-based leadership in education in the last ten years. By collecting data from international and national articles, this study seeks to provide a comprehensive understanding of the three themes of Islamic-based leadership in educational institutions.

Search Strategy

The literature search strategy was carried out using two main databases, namely Google Scholar and ScienceDirect. The search was carried out using the keywords “Islamic Leadership”, “Islamic Leadership Perspective”, “Prophetic Leadership”, and “Islamic-Based Leadership in Education” in the period 2015-2024. The search process was carried out in several stages which are presented in Figure 1. PRISMA Flow Diagram following Moher, Liberati, Tetzlaff, Altman, and Prisma Group (2009).



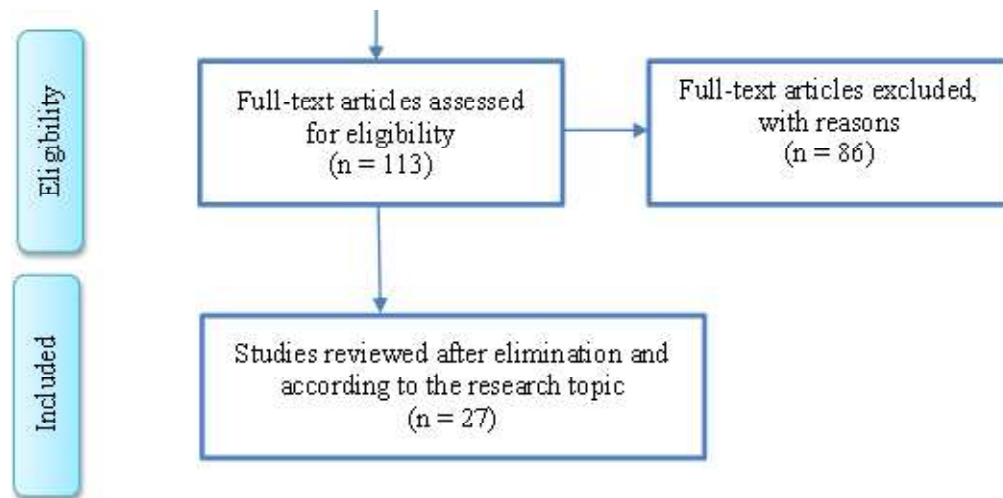


Figure 1. PRISMA flow diagram

The PRISMA flow diagram illustrates a systematic process for selecting relevant studies in a research review. The process consists of four main stages: identification, screening, eligibility assessment, and inclusion. Each stage is designed to ensure that only the most relevant and high-quality studies are included in the final analysis.

In the identification stage, a total of 17,016 articles were identified through database searches, such as ScienceDirect and Google Scholar. At this point, all potentially relevant sources, including duplicates, were collected to begin the selection process. The goal of this stage is to cast a wide net to ensure comprehensive coverage of the topic.

The next stage, screening, involves removing duplicates, leaving 716 articles for further evaluation. These articles were then screened based on preliminary criteria, such as relevance to the topic and data completeness. As a result, 16,300 articles were excluded because they did not meet the initial screening criteria. This stage is crucial for narrowing down the number of articles to a more manageable number and focusing on the most relevant studies.

Following the screening, the eligibility stage assessed 113 full-text articles in greater detail. These articles were evaluated against more

specific inclusion criteria, such as methodology, relevance, and data quality. At this stage, 86 articles were excluded for reasons such as misalignment with the topic or inadequate methodological quality.

In the final stage, inclusion, 27 articles that met all criteria were selected for the final review. These studies were considered the most relevant and high-quality sources to support the analysis. This final selection forms a solid foundation for addressing the research questions and drawing valid conclusions. Overall, the PRISMA flow diagram demonstrates a rigorous and transparent selection process. It ensures that the research is based on robust and relevant evidence, enhancing the reliability and validity of the findings.

Inclusion and Exclusion Criteria

The articles were selected based on certain criteria so that not all articles could be used in this study, some articles with the intended keywords did not meet the criteria, because they did not focus on the topic of Islamic leadership or were distracted by other variables so that the discussion was less relevant. The criteria for articles in this study are as follows: (a) articles that discuss Islamic-based leadership and in the context of education; (b) articles published in the

last ten years (2015-2024); (c) articles that use qualitative, quantitative, mixed research methods, and literature reviews; (d) International and national articles. Some studies were not included for the following reasons: (a) articles that are not relevant to the topic of Islamic-based leadership in education; (b) theses and dissertations. The authors checked for compliance with all eligibility criteria and removed studies that did not meet the criteria. The authors then reviewed the study by reading the full text. If the article met the criteria, the authors downloaded it for further review. This method resulted in a total of 27 articles that met the inclusion criteria included in this study.

Data Analysis

The data analysis technique used in this study is thematic analysis. After collecting relevant

articles, the researcher will read and analyze each article to identify the main themes that emerge related to Islamic-based leadership in education. The data will be synthesized to find patterns, similarities, and differences in the existing research findings. The results of this analysis is then presented in the form of a narrative that explains how these themes contribute to better understanding the urgency, concept, and implementation of Islamic-based leadership in education.

■ RESULT AND DISCUSSION

Research related to Islamic-based leadership in education is the subject of this research, and 27 articles were obtained, with details of 22 international articles and 5 national articles, which will be presented in the following table:

Table 1. Literature review of islamic-based leadership

Author (year)	Objectives	Methodology	Result
Salleh (2022)	This study aims to investigate Islamic leadership among Malaysian	The study was conducted using quantitative methods, using questionnaires.	The results of the study indicate that there is a relatively high influence of Islamic principles on the
Author (year)	Objectives	Methodology	Result
	Armed Forces Officers.		leadership approach used in the Malaysian Armed Forces. Further research developments show that the power approach influences leadership, the moral leadership approach, the situational approach, the bureaucratic approach are greatly influenced by Islamic principles. The government has formulated a policy to improve Islamic understanding among members of the Malaysian Army by emphasizing ten educational focuses that need to be provided to members of the Malaysian Army.

Shobastian and Aini (2020)	The purpose of this study is to determine the influence of Islamic leadership in improving employee performance (Islamic work ethic).	The method used is a literature review of databases (Emerald, Researchgates and Google Scholar).	Islamic leadership consists of the characteristics of <i>shiddiq, amanah, tabligh</i> and <i>fathonah</i> as exemplified by the Prophet Muhammad <i>Shallallahu 'alaihi wa Sallam</i> which can improve employee performance in terms of output quality, output quantity, efficiency and cooperation.
Mahazan et al. (2015)	The purpose of this study is to investigate separate themes of Islamic leadership to develop a specific inventory in measuring Islamic Leadership or the Islamic Leadership Inventory (ILI).	This study applies qualitative content analysis procedures to four categories of literature. The literature used is (1) the Qur'an and hadith (2) managerial leadership and servant leadership literature (3) contemporary Islamic leadership literature (4) classical islamic leadership texts.	The result of this research is a specific Islamic Leadership Inventory based on the philosophy of Maqasid al-Shari'ah to form a foundation for Islamic Leaders. The specific Islamic Leadership Inventory will also be able to cover three important worldviews, namely Islamic Leadership (I-L), Managerial Leadership (M-L), and Servant Leadership (S-L).
Jubran (2015)	This paper aims to highlight early and contemporary ideas on educational leadership from an Islamic perspective.	The method used in this paper is the literature review method.	Leadership in Islam is a responsibility and trust felt by the leader when dealing with his followers. This is considered as part of worship to Allah <i>Ta'ala</i> .
Bahzar (2019)	This study aims to examine the practice of	Survey method with quantitative approach was used in this	The results of the study indicate that Authentic Leadership and its components
Author (year)	Objectives	Methodology	Result
	Authentic Leadership in Islamic secondary schools in East Kalimantan, Indonesia and describe the leadership style on teacher performance.	study. Descriptive statistics and t-test were used to analyze the data.	have been practiced by principals and teachers in MA and MTs. Teacher performance has been shown to increase with involvement in decision making, communication processes, and delegation of authority.

Syams (2018)	This study aims to describe the implementation of the Prophetic leadership model at MI Nurul Ulum Bantul.	This research is descriptive qualitative research using observation, interview, and documentation techniques.	This study carries the concept and principles of prophetic leadership carried out by the Head of MI Nurul Ulum by emulating the four characteristics of the Prophet <i>Shallallahu 'alaihi wa Sallam</i> , namely: <i>shiddiq, amanah, tabligh, fathonah</i> . During his leadership, the concept of prophetic leadership produced positive results.
Qusairi (2023)	The purpose of this study is to determine how the application of professional leadership can improve the quality of education at MI Al-Husna Dawuhan Krejengan.	The purpose of this study is to determine how the application of professional leadership can improve the quality of education at MI Al-Husna Dawuhan Krejengan.	The results of this study are the foundation of the leadership of the Prophet Muhammad <i>Shallallahu 'alaihi wa Sallam</i> which is applied by the head of Madrasah MI Al-Husna. The implementation of the mission is carried out by applying the 4 characteristics of the Prophet and Apostle, namely <i>shiddiq, amanah, tabligh</i> and <i>fathonah</i> .
Mahadi et al. (2017)	This study aims to look at the role played by leaders, especially in the issue of human resource management and development in an Islamic context.	This research method is document analysis in the form of documentation review.	The research results found that the best management is management that does not ignore spiritual aspects based on the Quran and sunnah in managing and running an organization.
Taufik (2023)	The aim of this article is to establish a hypothesis about the influence of <i>shiddiq, amanah, tabligh, fathonah</i> .	The Article Writing Method is a library research method with descriptive qualitative analysis.	The results of this article are: 1) <i>Amanah</i> influences Islamic Leadership; 2) <i>Fathonah</i> influences Islamic Leadership; 3) <i>Tabligh</i> influences Islamic Leadership; 4) <i>Shiddiq</i> influences Islamic Leadership.
Lailiyah, Fajarani, and Mubiina (2021)	The aim of this research is to achieve a concept in creating more correct and better	Using descriptive qualitative research specification analysis method with	The results of the study show that in leadership, to create good Islamic education management, a person must have determination and
Author (year)	Objectives	Methodology	Result
	Islamic education management.	normative legal method.	commitment. Improving the quality of Islamic education

			used by leaders of Islamic educational institutions must make some changes towards more substantial, better, and techniques that are considered in improving the quality of Islamic education.
Siregar, Rafiki, and Almana (2021)	The purpose of this study is to compare conventional leadership and Islamic leadership which have different styles, approaches and views.	The method used in this research is library research, by comprehensively understanding the overall concept of both leadership views (Islamic and conventional).	The results of this study conclude that leadership in the conventional view views that a leader is associated as a social figure who always interacts with his community, while in the Islamic approach, a leader is a figure whose reflection of success starts from himself before leading others. A leader in Islam has a mandate that will be accountable for all his actions to Allah <i>Ta'ala</i> in the hereafter.
Nasukah et al. (2020)	The purpose of writing this article is to discuss prophetic leadership, prophetic leadership values and their internalization in Islamic educational institutions.	The method used in this research is library research.	The results of this study conclude that leadership in Islam cannot be separated from the role of the leader as a servant who must obey and comply with the commands and prohibitions of Allah <i>Subhanahu wa Ta'ala</i> , and make the Prophet and Apostle as role models in all his speech, behavior and actions. The need to make the Apostle as a role model leads to the importance of internalizing the values of professional leadership in educational institutions.
Salamun, Asrori, and Erlina (2021)	The purpose of this study is to explore the concept of prophetic leadership from an Islamic perspective as viewed from the leadership of the Prophet	The method used in this research is library research.	The results of the study concluded that prophetic leadership is a leadership model based on the exemplary behavior of the Prophet Muhammad <i>Shallallahu 'alaihi wa Sallam</i> by emulating the four characteristics of the Prophet Muhammad <i>Shallallahu 'alaihi wa Sallam</i> , namely <i>shiddiq, amanah,</i>

Muhammad
Shallallahu
'alaihi wa Sallam.

tabligh, and fathonah.

Author (year)	Objectives	Methodology	Result
Sumintono, Kusumaputri, Hariri, and Juniardi (2023)	This study aims to explore the ideas and practices of Islamic educational leadership in the Southeast Asian context.	The method used in this research is a literature review.	This study reflects the situation and problems faced by Islamic education leaders in each country in the region. All of this research evidence in Southeast Asia shows that different contexts require different types of Islamic Education leadership, where the context itself is described differently.
Husna (2017)	This study aims to determine the role of Islamic leadership in improving the quality of Islamic educational institutions.	The method used in this research is library research.	The success of Islamic leadership in Islamic education management will lead to empowerment and improvement of the quality of Islamic educational institutions. The basic values of Islamic leadership need to be used as guidelines in making educational decisions that are determined.
Tontowi, Riyanto, Soedjarwo, Adawiyah, and Hartono (2020)	The main objective of this study is to investigate the influence of leadership practices with the mediating effect of supply chain management, with many views on leadership in Islam and moral messages conveyed based on the commendable morals of the Prophet Muhammad <i>Shallallahu 'alaihi wa Sallam</i> as an indicator of success.	This study uses a quantitative approach. Data were collected from praying leader (imam) using questionnaires and data analysis using PLS-SEM.	This study examines the process of implementing leadership in Islam, the principles of leadership in sholah al jama'ah. First, the initial requirements that include a qualified place, purity of body, clothing and place, direction of the qibla. Second, choosing a leader is a very important process. How a leader is chosen and selected, and what categories are owned by the candidate. Third, the initial requirements in taking over command by the leader (imam). There are many lessons that can be applied in everyday life, both for small organizational conditions and on a larger scale.

Brooks and Mutohar (2018)	The purpose of this study is to develop a conceptual framework of Islamic school leadership. This	This study uses a qualitative approach with a systematic literature review to find articles that discuss Islamic education and	The results of the study concluded the conceptual framework of Islamic school leadership as a starting point for empirical investigation. The outermost circle of the framework is Islamic values
Author (year)	Objectives	Methodology	Result
	framework is based on Islamic values and beliefs that cross socio-religious and contextual boundaries.	leadership. Public databases (ProQuest, JSTOR, and ERIC).	that are important for school leadership, namely: good advice (<i>nasiha</i>) and sincere behavior (<i>ikhlas</i>), deliberation (<i>syura</i>), differences of opinion (<i>ikhtilaf</i>), public welfare (<i>maslaha</i>), encouraging what is right and preventing what is wrong (<i>amr bi'l ma'ruf wa al nahi an al munkar</i>), accountability (<i>hisba</i>), and reflection (<i>tafakkur</i>).
Rahim, Othman, Mohamad, and Sakarji (2024)	This research is correlational regarding Islamic leadership and the innovative ability of civil servants with the aim of identifying factors that can increase the innovative servants.	This study uses a quantitative approach by distributing questionnaires to four public organizations and analyzing them using multiple regression analysis.	The results of multiple regression analysis show that consistency, deliberation (<i>shura</i>), expression of gratitude, smoothness and sovereignty of the leader have a significant influence on employee innovation capabilities.
Gazi (2020)	This study is designed to understand leadership in management from an Islamic perspective.	This study uses a qualitative approach, by systematically reviewing the published literature in related fields.	The results of the study show that the main concept of Islamic leadership is leading to achieve organizational goals and competing to become leaders of others, as well as seeking the measure of Allah and success in this world and the hereafter.
Chaman and Siddiqui (2023)	This study aims to investigate the relationship between Islamic leadership characteristics in-role and extra-role performance, as well as life	This study uses a quantitative approach. This study uses empirical validity by conducting a survey using a closed questionnaire. Data were analyzed using	Based on the findings of the structural equation model, Islamic leadership style assessed based on truth (<i>shiddiq</i>), trustworthiness (<i>amanah</i>), advocacy (<i>tabligh</i>), and wisdom (<i>fathonah</i>) is important in employee engagement.

	satisfaction.	confirmatory factor analysis and structured equation models.	
Ibrahim, Abdullah, Ismail, and Asimiran (2024)	This study explored the essential skills and knowledge necessary for principal roles in Islamic Economics and Finance (IEF) schools.	A qualitative multiple-case study approach was employed, and semi-structured interviews were conducted with 34 academics from four IEF schools at public universities in Saudi Arabia and Malaysia.	The study revealed six essential skill and knowledge areas that IEF school principals must possess to thrive: advocacy for IEF education, developing and communicating a clear strategic vision, efficiently managing resources and workloads, fostering a collegial environment, providing effective instructional leadership, and building and sustaining strong partnerships.
Author (year)	Objectives	Methodology	Result
Elwahayshe and Rosdi (2024)	The main objective of this qualitative study is to define and understand the concept of Islamic leadership ethics in educational institutional administrators.	This qualitative study employed inductive methods, as they align with the nature of the research. The researcher systematically reviewed the relevant issues and topics, conducted a thorough examination and analysis, and derived scientific conclusions based on the findings.	The literature highlights significant challenges in Islamic leadership ethics, including a lack of coherent theories, creativity, and scientific models, as well as limited research and collaboration. These deficiencies have led to reliance on Western cultural frameworks as ethical role models. Practically, Islamic leadership often fails to demonstrate integrity, transparency, and effective governance, with many leaders embodying corruption rather than ethical excellence. To address these issues, Islamic leadership must prioritize ethical practices, institutional development, and problem-solving strategies, reflecting the principles exemplified by the Prophet Muhammad (PBUH) and his companions.

Hamdanah and Sholihah (2023)	This study aims to describe the implementation of the Islamic leadership model as educational administration can increase madrasah ibtdaiyah administration based on Islamic principles, which can establish Islamic education administration well.	This research was conducted using a descriptive qualitative approach with research techniques through interviews with principals and teachers as well as observation and document studies to explore Islamic leadership management.	The results of this study show that the characteristics of the Islamic leadership model in education administration at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang-Jember, including justice, amanah, fathonah, tabligh, shiddiq, qona'ah, siasah, and patience. Implementing the Islamic leadership model through educational administration can shape Islamic leadership characters for educators in madrasah ibtdaiyah and harmonize teachers and administrators in school to achieve educational goals.
Siahaan, Wijaya, Ananda, Rohman, and Manurung (2023)	This research is developed for investigation of the impact of multicultural attitude,	This study used a quantitative approach with primary data collected through questionnaires. Respondents	The findings of the research explored a new way the management of Islamic education from a multicultural perspective. The results of the study show that multicultural
Author (year)	Objectives	Methodology	Result
	multicultural attitude on multicultural teacher culture with moderating impact of multicultural school leadership.	consisted of principals and teachers from educational institutions in China.	attitudes have a significant impact on multicultural teacher culture, while multicultural school leadership has a moderate impact.
Illah, Mansur, Hidayatullah, Sariman, and Seenaa (2022)	This article aims to describe and analyze the leadership of the head of madrasah Tsanawiyah Al-Ikhlas Bontang in improving the professionalism of Islamic religious education teachers.	This study used a descriptive qualitative approach, and data collection techniques are conducted with in-depth interviews, participatory observation, and documentation.	The study found that the madrasah principal's leadership involves planning through curriculum development and assessment programs, implementing tahfidziyah learning with class-specific memorization targets, and evaluating through a rote system that fosters teacher collaboration and integrates assessment into Islamic religious subjects.
Pratomo, Kuswati, and Suklani (2022)	This study examines educational leadership based	This study used a library research design by studying references from	In the Islamic religious perspective, educational leadership is a mandate that must be carried out correctly

	on Islamic religious, philosophy, psychology, and sociology perspectives.	books and journals related to leadership.	and accounted for by humans and Allah. Leadership that does not work professionally and proportionately is a betrayal of Allah and the Prophet.
Yusuf (2022)	This study aims to determine the positive and simultaneous influence between prophetic leadership and work motivation on employee performance.	This study used a quantitative approach, uses a pre-experimental one-shot case study research design. The data analyzed in this study were obtained from survey results distributed to respondents.	Based on the analysis results, it is shown that Prophetic Leadership has a significant effect on work motivation.

Based on the three research questions narrated in the introduction, the following research results and discussions were obtained:

Results and Discussions Regarding RQ 1: What is the urgency of leadership in Islam?

Leadership roles are critical to ensuring effective management and ongoing involvement in human resource development. In the Islamic perspective, leadership is considered the most important instrument for the realization of an ideal society. Islam has provided special guidelines for choosing leaders and guiding leaders so that they are able to carry out their mandate until they achieve the pleasure of Allah *Subhanahu wa Ta'ala* (Bahzar, 2019; Husna, 2017; Lailiyah et al., 2021; Rahim et al., 2024; Salleh, 2022; Shobastian & Aini, 2020; Yusuf, 2022). Several themes emerged to summarize the existing research related to the following codes: The importance of leadership in society and leadership as a spiritual responsibility.

The Importance of Leadership in Society

Leadership is a term that is familiar and close to Muslims. Since the creation of Adam until the present generation, leadership has been an

important element at the core of Islam. This argument is based on the belief that humans were created to dominate the world and dedicate themselves to Almighty God (Salleh, 2022). Allah *Subhanahu wa Ta'ala* says:

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴾

“And [mention, O Muhammad], when your Lord said to the angels, “Indeed, I will make upon the earth a successive authority.” They said, “Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?” Allah said, “Indeed, I know that which you do not know” (QS. Al-Baqarah: 30).

Islam does not allow a Muslim to live without a leader in any situation even if they are on a journey or in the desert. Basically, the main task of a leader is to lead the community in performing prayers, safeguard their interests fairly, and carry out their activities in a disciplined and systematic manner. Therefore, leadership is needed in human resource development. A quality

Islamic society is a form of integrated and balanced leadership. This leadership focuses on balancing material development and spiritual development (morals and religion) as well as leadership that integrates worldly demands and customs. Such leadership is able to guide society towards creating a brilliant, educated, moral, dignified, noble, skilled and high-quality society (Mahadi et al., 2017)

Leadership in Islam must consider the most meaningful instrument, namely realizing an ideal society. In Islamic religion and philosophy, the issue of leadership receives enormous attention. An ideal society is based on two things, namely the existence of justice in society and secondly the existence of a feeling of compassion between all human beings. These two things are an inseparable unity, part of leadership in Islam (Ali, 2009).

Leadership as a Spiritual Responsibility

Leadership studies are a very important topic for all societies. This gives a person a powerful dynamic in ruling a country, military force, or corporate sector. Because leadership is so important for human life, Islam has provided special guidelines for choosing leaders and guiding leaders so that they can carry out their mandate in accordance with God's will (Nikolix et al., 2020)

Leadership in an Islamic perspective follows the Islamic principle that humans are responsible for whatever they do on earth (Salleh, 2022). In accordance with the words of Allah *Subhanahu wa Ta'ala*: "*When the two receivers receive, seated on the right and on the left. Man does not utter any word except that with him is an observer prepared (to record)*" (QS. Qaf :17-18).

Islamic Leadership Style is the activity of leading, guiding, mentoring and showing the path that is blessed by Allah *Subhanahu wa Ta'ala*. The main orientation in Islamic leadership is the

pleasure of Allah *Subhanahu wa Ta'ala*. The application of Islamic leadership is very necessary in an organization, so that organizational leaders can carry out their duties well, always providing spiritual motivation to their subordinates so that the goal of success is not only based on material things, but also pays attention to religious aspect (Tebba, 2003)

Results and Discussions Regarding RQ 2: What is the concept of Islamic-based leadership in education?

Islamic leadership is based on the Qur'an and hadith as its primary guidance, with the principle of tawhid (monotheism) affirming Allah *Subhanahu wa Ta'ala* as the sole Creator and ultimate leader. In education, Islamic educational leadership involves three dimensions: as a parent (caring, commitment, and responsibility), an educator (teaching with knowledge and understanding), and a leader (guiding with values and wisdom). A leader's duty is not only to ensure tasks are accomplished but also to develop the spiritual, intellectual, and professional potential of members, preparing them as future leaders. Good character lies at the heart of Islamic leadership, aiming to create an ideal society founded on justice and compassion, free from stratification based on race, wealth, or power, and focusing instead on levels of piety. Overall, Islamic leadership emphasizes ethics, justice, development, and accountability to foster a community grounded in Islamic values (Brooks & Mutohar, 2018; Elwahayshe & Rosdi, 2024; Gazi, 2020; Jubran, 2015; Mahadi et al., 2017; Mahazan et al., 2015; Nasukah et al., 2020; Pratomo et al., 2022; Rafiki, Siregar, & Alman, 2021; Sumintono et al., 2023; Taufik, 2023).

Several themes emerged to summarize the existing research related to the following codes: integration of Islamic values, leadership dimensions, and holistic and synergistic.

Integration of Islamic Values

The concept of Islamic leadership in education combines the values of the Qur'an and Sunnah into educational practices. This includes teaching morals and ethics in accordance with Islamic teachings. Islamic leadership is leadership based on the Qur'an and hadith. The main task of a leader in Islam is to lead the community in carrying out prayers and worship, safeguard the interests of their subordinates fairly and carry out organizational activities in a disciplined and systematic manner (AlSarhi, Salleh, Mohamed, & Amini, 2014).

Islamic leadership whose main source comes from the contents of the holy books of The Qur'an and sunnah which are the main reference sources in the Islamic religion, guidelines for believers. The Qur'an is the unchangeable word of Allah *Subhanahu wa Ta'ala* and its truth is absolute. The sunnah is the second Islamic reference source that describes the daily life of the Prophet Muhammad *Shallallahu 'alaihi wa Sallam* including his words and activities and is the source of Islamic law after the Qur'an. Islamic beliefs are based on the concept of monotheism. The concept of tawhid means one God, Allah *Subhanahu wa Ta'ala*, the only Creator God, and the perfect God. Tawhid is also the foundation of Islamic ontology and epistemology which underlies the Islamic worldview. For leaders in Islam, material and spiritual pursuits are inseparable, and every action is a religious act. Islam encourages leaders to express their beliefs through active participation in all aspects of life, including work and leadership (Egel & Fry, 2017).

Leadership Dimensions

The concept of Islamic-based leadership in education is described as a sacred responsibility that relates to the connection between knowledge, education, and religion. In this context, Islamic educational leadership

involves three dimensions: parent (caring, commitment, and responsibility), educator (teaching with knowledge and understanding), and prophet/leader (guiding with values and wisdom). The intertwined activities of caring, teaching, and guiding encompass a broader responsibility to provide the best for the community, dedicated solely to Allah and for the sake of Allah. Educational leadership is influenced by culture and there is the interplay, as well as the relationship, between leadership and culture. In Islam, it is emphasized that "Muslim culture represents the worldview of faith". Muslims and other people from faith backgrounds have different conceptions and perceptions of educational leadership. The differences result in the ways educational leaders exercise and practice educational leadership in their faith communities. Members of such communities join in activities associated with their cultural and ideological knowledge (Shah, 2019).

A Muslim leader is concerned about the enhancement of the potentials and capabilities of all members. Thus, leadership is concerned with raising the members of the organization in a number of ways, especially: spiritually, academically, intellectually, psychologically, socially and professionally. A leader's main mission is not only to ensure the job is done but also to develop and train people so that they will be more professional and ensure the job can be done by themselves. Leadership in Islam in the context of education will allow leaders to transfer their experiences to the members. As a result, the capable people will be trained in one way or another to be the leaders of the future and the cycle will continue (Jubran, 2015).

Holistic and Synergistic

Substantively, Islam does not teach about human stratification, whether in terms of descent, race, skin color, position of power, political position structure or property ownership, Islam

only recognizes humans in terms of their level of piety (Syarifuddin, 2010). In Islam it has been outlined that every person is a leader (at least for himself) and for that leadership he must be responsible. Islamic leadership is developed based on the ethical principle of monotheism (Sudirman, 2020).

Leadership roles are critical to ensuring effective management and ongoing involvement in human resource development. It is important for a leader to have competencies that reflect the ability to manage an organization well. Creating an environment that fosters collaboration between colleagues is another role leaders play in engaging people. Meanwhile, inspiring and motivating employees is the leader's role as the spearhead of the team's success in achieving goals (Mahadi et al., 2017).

Results and Discussions Regarding RQ 3: How is Islamic-based leadership applied in education?

Islamic-based leadership is rooted in the Qur'an and hadith, with the ultimate goal of seeking Allah's pleasure, making it an act of worship modeled on the traits of Prophet Muhammad *Shallallahu 'alaihi wa Sallam*: **shiddiq** (honesty), **amanah** (trustworthiness), **tabligh** (good communication), and **fathonah** (intelligence). In education, this leadership transforms materialistic practices into prophetic values that promote moral, spiritual, and professional growth, emphasizing justice, responsibility, and the development of future leaders. By aligning worldly and spiritual goals, Islamic leadership fosters holistic development for individuals and society (Chaman & Siddiqui, 2023; Hamdanah & Sholihah, 2023; Ibrahim et al., 2024; Illah et al., 2022; Nasukah et al., 2020; Qusairi, 2023; Salamun et al., 2021; Siahaan et al., 2023; Syams, 2018; Tontowi et al., 2020).

Several themes emerged to summarize existing research related to the following codes:

the Qur'an and hadith and the Prophet *Shallallahu 'alaihi wa Sallam* as a role model.

Al-Qur'an and hadith

The implementation of Islamic-based leadership in education can be done by integrating Islamic values. Islam teaches that good leadership is leadership that always adheres to the Qur'an and hadith. Islam teaches that good leadership is leadership that always adheres to the Al-Qur'an and hadith. Islamic leadership that adheres to and imitates the behavior of the Prophet Muhammad *Shallallahu 'alaihi wa Sallam* which includes *shiddiq*, *amanah*, *tabligh* and *fathonah* are the basics of Islamic leadership. One potential challenge in implementing Islamic leadership in diverse or non-Islamic contexts lies in how core values such as *shiddiq* (honesty), *amanah* (trustworthiness), *tabligh* (good communication), and *fathonah* (intelligence) can be reconciled with Western leadership principles. On the one hand, these values reflect universal ethics, on the other hand, cultural differences and perceptions can create barriers (Saeed et al., 2014).

The Prophet *Shallallahu 'alaihi wa Sallam* as a Role Model

In the midst of the current moral and leadership crisis in the world of education, it is fitting for Muslims to strive to transform from a materialistic capitalist leadership system to a prophetic leadership system taught by the Prophet Muhammad *Shallallahu 'alaihi wa Sallam*. In the context of Islamic educational institutions, the success of the Prophet Muhammad *Shallallahu 'alaihi wa Sallam* in building a civilized society, which upholds humanitarian values so that a balance is created between individual freedom and the integrity of society, can be an example for educational institution managers to have a leadership paradigm that refers to the concept of prophetic leadership. The construction of leadership in Islamic

educational institutions which has so far been oriented towards conventional leadership theories that tend to be materialistic and pursue worldly goals, must be returned to prophetic values as the leadership of the Prophets, especially the leadership of the Prophet Muhammad *Shallallahu 'alaihi wa Sallam*. Thus, these prophetic leadership values can lead to the achievement of goals, both profane and transcendental or between worldly and afterlife goals. It is a natural law that every human being is a leader, both for themselves and for others (Nasukah et al., 2020). This is in accordance with the hadith of the Rasulullah *Shallallahu 'alaihi wa Sallam*:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“Each of you is a leader and each of you will be held accountable for who he leads” (HR. Bukhari no. 2554).

Therefore, the process of internalizing prophetic leadership is a necessity in efforts to make Islamic educational institutions free from unethical behavior. To be internalized in humans, the prophetic leadership paradigm must start from the starting point of the theological paradigm: “from Allah”, “because of Allah” and “for Allah”. “From Allah” means that current leadership comes from Allah. The motive for leadership comes from Allah, and by Allah’s grace humans can become leaders. Furthermore, what is meant by “because of Allah” is that leaders should carry out leadership with the intention because of Allah *Subhanahu wa Ta’ala*, so that this intention will lead individuals to behavior that upholds human values, solely because they hope for Allah’s blessing. Meanwhile, “for Allah”, means that all leadership activities carried out are not only limited to fulfilling desires for power or life’s needs, but also as a means of worship aimed at serving Allah, so as to be able to obtain rewards or rewards as

provisions in the afterlife later. In other words, his leadership is solely intended as a means of serving as a faithful servant of Allah (Nasukah et al., 2020).

Islamic leadership that adheres to and emulates the behavior of the Prophet Muhammad *sallallaahu 'alaihi wa Sallam* which includes *shiddiq, amanah, tabligh* dan *fathonah*. First, *shiddiq* namely a leader who always behaves correctly and honestly throughout his leadership. Correct in making strategic decisions, regarding vision/mission in setting goals and effective and efficient in implementation and operations in the field. Honest attitude in words, beliefs and actions based on Islamic teachings. There is no deliberate conflict or conflict between words and deeds. For this reason, Allah *Subhanahu wa Ta’ala* commands believers to always have *shiddiq* qualities and is also advised to create a *shiddiq* environment. As Allah *Subhanahu wa Ta’ala* says: “*O you who have believed, fear Allah and be with those who are true*” (QS. At-Taubah: 119).

Apart from that, in a hadith, Rasulullah *sallallaahu 'alaihi wa Sallam* said: “*You should always be honest, because honesty leads to goodness, and goodness leads a person to Heaven. And if a person always acts honestly and continues to choose to be honest, he will be recorded with Allah as an honest person. And stay away from lying, because lies lead someone to evil, and evil leads someone to Hell. And if someone always lies and chooses lies, he will be recorded with Allah as a liar (liar).*” (HR. Bukhari no. 6094).

Second, *amanah* or trust, which makes him take good care of what is given to him both from Allah *Subhanahu wa Ta’ala* and from the people he leads, so that a sense of security is created for all parties.

Third, *fathonah* is intelligence that gives birth to the ability to face and overcome problems that arise even suddenly. *Fathonah* can be

interpreted as intellect, ingenuity, or wisdom. A *fathonah* leader means a leader who comprehends, understands and appreciates deeply everything that is his duty and obligation.

Fourth, *tabligh*, namely honest and responsible delivery or what can be termed “openness”. *Tabligh*’s nature means it is communicative and argumentative. In conveying something, the leader conveys it correctly and with the right words (*bil-hikmah*). A leader must be someone who is able to communicate his vision and mission correctly to the people he leads or his followers (Rivai, 2013).

Based on research conducted by (Syams, 2018), the success of the prophetic leadership concept can be realized if a leader also applies the basic principles implemented by the Prophet Muhammad *Shallallahu ‘alaihi wa Sallam*, which include: (1) leadership that stands on divine leadership (*tauhid*). This means that every human being only submits and obeys the leadership of Allah *Subhanahu wa Ta’ala* shown by the Prophet Muhammad *Shallallahu ‘alaihi wa Sallam*. The leadership work of the Prophet Muhammad *Shallallahu ‘alaihi wa Sallam* is a manifestation and treatise of his leadership. (2) Leadership is based on brotherhood and unity. Brotherly ties based on religion mean that the spirit of brotherhood, solidarity and solidarity is only presented as worship of the truth of Allah *Subhanahu wa Ta’ala*, no longer based on equality of ethnicity, descent, equality of skin, noble race and equality of homeland. (3) Upholding national, organizational and state activities based on religious values and not separating the world and religion. (4) Uphold individual and group human rights. (5) Motivation and work ethic are *jihad fi sabilillah*, where everything is based or intended by hoping for the pleasure and love of Allah *Subhanahu wa Ta’ala*.

In this article, there are the results of a literature review that does not specifically discuss

Islamic leadership in educational institutions, but this leadership practice can be adopted or applied in educational institutions. Such as the article by (Tontowi et al., 2020) which examines the process of implementing leadership in Islam, the principles of leadership in *sholah al jama’ah*. First, the initial requirements which include a qualified place, purity of body, clothing and place, direction of the qibla. Second, choosing a leader is a very important process. How a leader is chosen and selected, and what categories the candidate has. Third, the initial requirements in taking over command by the leader (*imam*). Many lessons can be applied in everyday life, both for small organizational conditions and on a larger scale. These principles can be applied in educational institutions. In addition, the article by (Rahim et al., 2024) which correlates Islamic leadership with the innovation capabilities of civil servants where the results show that consistency, deliberation (*shura*), expressions of gratitude, smoothness and sovereignty of leaders have a significant influence on the innovation capabilities of employees. Although this article is intended for public organizations, it can certainly be a reference for the practice of Islamic leadership in educational institutions by emphasizing consistency, deliberation (*shura*), expressions of gratitude, smoothness and sovereignty of leaders in practicing their leadership.

■ CONCLUSION

Based on the literature review that the authors have compiled, it can be concluded that leadership is a term that is familiar and close to Muslims. Since the creation of Adam until the present generation, leadership has been an important element at the core of Islam. This argument is based on the belief that humans were created to dominate the world and dedicate themselves to Almighty Rabb. In terms of behavior and situations, conventional leadership and Islamic leadership are not much different

contextually, as they both prioritize the interests of the organization, but the orientation of Islamic leadership is different because it not only has organizational goals but also obtains the blessing of Allah *Subhanahu wa Ta'ala*.

The concept of leadership in an Islamic perspective follows the Islamic principle that humans are responsible for whatever they do on earth. Islamic leadership comes from the Qur'an and sunnah which are the main sources of reference in the Islamic religion. Islamic leadership adheres to and imitates the behavior of the Prophet Muhammad *Shallallahu 'alaihi wa Sallam* which includes *shiddiq, amanah, tabligh* and *fathonah* which are the basics of Islamic leadership. In education, Islamic leadership is regarded as a sacred responsibility that connects knowledge, education, and religion. This leadership includes three main dimensions: as a parent (caring, committed, and responsible), an educator (teaching with knowledge and understanding), and a prophet/leader (guiding with values and wisdom). This task includes not only teaching, but also nurturing and guidance that is solely for Allah *Subhanahu wa Ta'ala*.

Leaders who implement Islamic leadership are leaders who have the principles of integrating Islamic teachings and practicing them in daily life both within themselves and their environment in accordance with the guidance of the Prophet *Shallallahu 'alaihi wa Sallam*. Leaders are expected to not only be creative, innovative and inspiring, but also have a strong spiritual attitude and involve divine values in every step. This is because someone who is spiritually healthy and confident, his soul, heart and mind always prepare himself to rush to complete his duties and responsibilities as a servant of Allah before Him and as a caliph (leader) before creatures. In the context of education, Islamic leadership aims to transform materialistic practices into value-based leadership that promotes moral and spiritual growth alongside academic and professional excellence.

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