

Leadership Transformation in Islamic Educational Organizations: Between Spiritual Values and Managerial Effectiveness

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Abstract

Leadership that embraces Islamic values as its foundation has a significant impact on all aspects of life. Teacher and staff loyalty, student religious character, and improved institutional performance are some of the benefits gained from integrating spiritual values with managerial effectiveness. Institutional leaders are required to transform their leadership and management practices to avoid being swayed by the negative effects of globalization and international integration. This study aims to examine in-depth the concept of integrating spiritual values with managerial effectiveness in Islamic education. This research uses a library research approach, drawing on various academic sources, including articles, books, and related research. The results indicate that transforming Islamic educational leadership will create an institution that upholds humanitarian values without neglecting performance. Leaders must possess the ability to focus on more than one aspect, but rather focus on two aspects: religious values and institutional performance. The conclusion of this study is that Islamic spiritual values, as a foundation for leadership, create unity for the institution, with managerial activities serving as a means of integrating them.

Keywords : *Leadership, Transformation, Education Management, Islamic Values.*

INTRODUCTION

Planning, organizing, actuating, and evaluating are essential to implement within educational institutions to ensure that goals are achieved effectively and efficiently. Institutional management can only be optimized with good leadership that does not focus solely on a single aspect. Therefore, in addition to managerial performance, leaders must pay full attention to organizational culture, particularly regarding moral values.¹

Existing changes demand that organizations undergo a leadership transformation. This is essential given that complexity, significant change, and the need for adaptation

¹ Gohar Rahman, "Transforming Islamic Education Through Value-Based Leadership: A Narrative Review," *Sinergi International Journal of Islamic Studies* 3, no. 2 (April 2025): 83–95, <https://doi.org/10.61194/ijis.v3i2.712>.

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have become the primary challenges to be faced². Undoubtedly, the changes that occur can affect organizational performance and culture if not addressed promptly. One study reveals that many educational institutions merely implement routine managerial activities without being grounded in fundamental values, particularly religious values³. This indicates how crucial leadership transformation is in improving organizational substance, ensuring that the vision and mission can be effectively realized.

Not limited to administrative steps, Islamic educational leadership is an embodiment of spiritual values rooted in Islamic Sharia. Leaders who integrate prophetic and transformational leadership principles have a great opportunity to cultivate excellent, moral, and Islam-based organizational habits. This leadership will serve as a model in guiding a knowledgeable and well-mannered generation, rather than merely mobilizing the institution toward positive transformation. Consequently, establishing Islamic values as the primary foundation in decision-making and taking the right steps to enhance leadership capabilities is urgent for leaders of Islamic educational institutions⁴.

The integration of spiritual values and managerial effectiveness significantly supports organizational improvement and development. All aspects experience its impact, including leaders, educators, students, institutional culture, and institutional achievements. Through leadership transformation in Islamic education, the challenges of rapid globalization and modernity faced by the institution will be addressed, and the character values within it will be preserved.

The aforementioned explanation emphasizes the importance of studying leadership transformation in Islamic education and the relationship between spiritual values and managerial effectiveness. Research by Ika Kartika, Noerlitasari, Ade Maulana Saputra, Yuli Purwaningsih, Andri Yuningsih, Alimuddin, and Swanggi Leman found that educational leadership that is moral, comprehensive, and focused on holistic student development is shaped by the internalization of Islamic principles, which include honesty (*shiddiq*), trustworthiness (*amanah*), openness (*tabligh*), intelligence (*fathanah*), and justice (*'adl*)⁵. Furthermore, research by Amelia Nur Rochim and M. Imamul Muttaqien revealed that the application of Islamic principles in leadership is proven to boost work motivation, active engagement, and creativity in educational institutions, while significantly contributing to the construction of noble morality for both educators and students⁶. Research by Ridho Apriyadi, Rizka Septia, Taufik Hidayat, Usi Elistatia, Junaidah, and Abdurahman found that the implementation of Islamic values has a

² Moh Sofiyanto, Mochammad Isa Anshori, and Nurita Andriani, "Transformasi Kepemimpinan dalam Manajemen Strategis di Era Digital: Tinjauan Literatur View," *Jurnal Masharif al-Syariah: Jurnal Ekonomi dan Perbankan Syariah* 9, no. 1 (2024): 269, <https://doi.org/https://www.doi.org/10.30651/jms.v9i1.21057>.

³ Ika Kartika et al., "Integrasi Nilai-Nilai Islam dalam Kepemimpinan Pendidikan," *At-Tadris: Journal of Islamic Education* 4, no. 2 (2025): 315–24, <https://doi.org/10.56672/attadris.v4i2.427>.

⁴ Kartika et al., 323.

⁵ Kartika et al., "Integrasi Nilai-Nilai Islam dalam Kepemimpinan Pendidikan."

⁶ Amelia Nur Rochim and M Imamul Muttaqien, "Keadilan, Amanah, dan Musyawarah: Integrasi Nilai Kepemimpinan Islam dalam Manajemen Pendidikan Modern," *Jurnal Visi Manajemen* 11, no. 2 (April 2025): 01–12, <https://doi.org/10.56910/jvm.v11i2.513>.

significant effect on the learning culture and a harmonious educational environment, as well as supporting adaptive curriculum development⁷.

The novelty of this research lies in its discussion of the integration of several Islamic values into managerial activities and learning practices, along with their implications. Unlike previous studies that solely focused on *shiddiq*, *amanah*, *tabligh*, *fathanah*, and *'adl*, or some that failed to specify the precise Islamic values under investigation, this study offers a different approach. Such research can provide concrete contributions to the development of Islamic educational institutions, particularly in integrating religious and professional aspects, while expanding the academic literature regarding the discipline of Islamic educational leadership.

METHOD

This study utilizes a qualitative research method with a literature review (*library research*) approach. This approach is conducted by examining various academic references, namely articles and books related to Islamic educational leadership. Consequently, the focus of the problem centers on understanding the concept of leadership transformation, particularly when spiritual values are integrated with managerial effectiveness within Islamic educational organizations. Data were analyzed using content analysis techniques through a process of screening information, categorizing primary themes such as spiritual values and managerial effectiveness, and subsequently drawing conclusions inductively⁸. This study employs data trustworthiness techniques in the form of source and theory triangulation. Source triangulation is used to verify data by comparing it across different sources, such as books and scientific articles. Theory triangulation is utilized to examine data by comparing various distinct theories that remain within the same conceptual framework.

RESULT AND DISCUSSION

Leadership Transformation

Transformational leadership triggers changes that emerge voluntarily from within its members. This occurs because the leader guides subordinates toward a vision shared with their own. Transformational leaders are recognized by their distinct charisma and role-model status. They also motivate their subordinates to constantly innovate and are capable of assigning tasks according to individual competencies⁹.

⁷ Ridho Apriyadi et al., "Manajemen Pendidikan Inklusif Berbasis Nilai-Nilai Islam: Strategi Pengembangan Kurikulum Dan Fasilitas Untuk Mendukung Keberagaman Peserta Didik," *Indonesian Journal of Islamic Educational Management* 7, no. 2 (Oktober 2024): 98–106.

⁸ Fathur Rohman, Ali Nasith, and Abdullah Rizki Ramadhan, "Transformasi Kepemimpinan Dalam Organisasi Pendidikan Islam: Antara Nilai Spiritual Dan Efektivitas Manajerial," *Jurnal Kepemimpinan Dan Pengurusan Sekolah* 10, no. 4 (Desember 2025): 2287, <https://doi.org/https://doi.org/10.34125/jkps.v10i4.1140>.

⁹ Solikin M. Juhro, A. Farid Aulia, and Donni Hadiwaluyo, "Transformational Leadership, Gaya Kepemimpinan Masa Depan," in *Transformational Leadership: Konsep, Pendekatan, Dan Implikasi Pada Pembangunan* (Bank Indonesia Institute, 2020), 49.

Leadership transformation in Islamic education is a complex and proactive step. This is undertaken to integrate Islamic values into modern education. Moving beyond mere institutional management, Islamic educational leadership also encompasses the implementation of Islamic moral values in students¹⁰.

Based on this, leaders do not merely function as managers and administrators; they must also guide the morality of their members in accordance with Islamic values. Consequently, there will be a transformation in leadership methods, shifting from a purely managerial approach to one that prioritizes spiritual and religious perspectives.¹¹

Consequently, leadership transformation in Islamic education demands that leaders possess dual competencies simultaneously: guiding their members to become civilized and moral individuals, while demonstrating positive performance and organizational managerial development. Institutional goals will be achieved effectively and efficiently, with the enhanced morale of the members serving as an added value.¹²

Spiritual Values in Islamic Educational Leadership

Several principles, such as *tawhid* (monotheism), *amanah* (trustworthiness), *'adl* (justice), *shura* (consultation), and *ihsan* (excellence), underlie spiritual leadership. Leaders are guided to cultivate an educational environment that fosters the perfect Muslim character through the instillation of foundational Islamic education values, which encompass the refinement of faith (*iman*) and manners (*adab*)¹³.

Within the realm of Islamic education, leaders bear the obligation to ensure that the instruction provided is oriented toward prosperity in both this world and the hereafter. Furthermore, the ability to integrate general and religious knowledge must be mastered so that education maintains a balance between worldly and spiritual aspects¹⁴.

Spiritual leadership harmonizes values and behaviors, ensuring that each individual receives the internal motivation to fulfill their responsibilities as part of the group. Spirituality in leadership aims to inspire members to maintain high dedication and productivity toward the organization by establishing goals and practices that align with philanthropic values¹⁵. Rather than merely pursuing achievements, spiritual leadership

¹⁰ Ilham Yahya Romandoni, Sulistyorini, and Nur Efendi, "Transformasi Kepemimpinan Pendidikan Islam: Tantangan dan Peluang di Era Digital," *Tadbir: Jurnal Manajemen Pendidikan Islam* 12, no. 2 (August 2024): 200, <https://doi.org/10.30603/tjmpi.v12i2.4932>.

¹¹ Muhammad Alfi Alfaridli and Abu Hasan Agus R, "ISLAMIC VALUES-BASED LEADERSHIP AS THE KEY TO EDUCATIONAL MANAGEMENT TRANSFORMATION," *PROCEEDING OF INTERNATIONAL CONFERENCE ON EDUCATION, SOCIETY AND HUMANITY* 2, no. 2 (December 2024): 248–58.

¹² Hadijah Indah Sari and Inayatul Maula, "Sharia-Based Diversification Strategies for Rubber Farmers in Facing Price Fluctuations," *Articles, Afkaruna: International Journal of Islamic Studies (AIJIS)* 3, no. 2 (March 2026): 201–10, <https://doi.org/10.38073/aijis.v3i2.3574>.

¹³ Al Khafidah Arifah Ya Nur Rohmah, Ahmad Ridani, and Bahrani, "Kepemimpinan Transformasional Islami: Memperkuat Dasar-Dasar Pendidikan Islam Dalam Manajemen Sekolah Di RA Ma'arif NU 002 Samarinda," *Jurnal Ilmiah PGSD FKIP Universitas Mandiri* 11, no. 4 (Desember 2025): 230.

¹⁴ Kunzita Ladiana Manzil and M. Imamul Muttaqin, "Kepemimpinan Dalam Pendidikan Islam (Pengertian, Karakteristik Kepemimpinan Rasulullah, Karakteristik Kepemimpinan Pendidikan Islam, Dan Keberhasilannya)," *Jurnal Penelitian Multidisiplin Bangsa* 1, no. 7 (2024): 738.

¹⁵ Desi Eri Kusumaningrum, Raden Bambang Sumarsono, and Imam Gunawan, "Pengaruh Kepemimpinan

prioritizes the purification of the soul and the creation of a devout personality. Its implementation will foster individuals who possess good character, broad insights, and usefulness to the general public.¹⁶ Spiritual leadership in Islamic education is built upon three primary foundations: piety (*taqwa*) as the basis of leadership, wisdom in decision-making, and compassion in social interactions¹⁷.

Therefore, spiritual values exert a significant influence on leadership. Members who are under character guidance will easily execute the organization's vision, mission, and duties, even without being prompted. Furthermore, spiritual values will facilitate the transformation of the organization's soul to become religious, without compromising administrative orientation and effectiveness.¹⁸

Between Spiritual Values and Managerial Effectiveness

Spiritual values and managerial effectiveness share a strong, reciprocal connection. Spiritual values serve as the moral compass in decision-making, while managerial effectiveness ensures that these values are successfully put into practice¹⁹.

Consequently, leaders who implement spiritual values within managerial effectiveness must be capable of balancing spiritual direction with comprehensive administrative capabilities. The formulated vision and mission must also be grounded in existing spiritual values.²⁰

Values such as honesty, responsibility, justice, and family-like togetherness (*kekeluargaan*) will guide members toward becoming civilized individuals with a religious culture, which ultimately yields a positive impact on the institution. Over time, an emotional bond develops between the leader and organization members, inspiring members to carry out their duties voluntarily without feeling burdened by obligations, while the leader strives to ensure the continuous well-being of the members.²¹

However, the implementation of leadership based on spiritual values faces a fundamental obstacle. Leaders must oversee the implementation of spiritual values while simultaneously demonstrating organizational performance and meeting administrative

Pembelajaran, Kepemimpinan Perubahan, Kepemimpinan Spiritual, Budaya Sekolah, dan Etika Profesi terhadap Kinerja Mengajar Guru,” *Jurnal Manajemen dan Supervisi Pendidikan* 4, no. 3 (August 2020): 199, <https://doi.org/10.17977/um025v4i32020p198>.

¹⁶ Rohman, Nasith, and Ramadhan, “Transformasi Kepemimpinan Dalam Organisasi Pendidikan Islam: Antara Nilai Spiritual Dan Efektivitas Manajerial,” 2288.

¹⁷ Kartika et al., “Integrasi Nilai-Nilai Islam dalam Kepemimpinan Pendidikan,” 319.

¹⁸ Alfiane Suci Setyasri, Tsabita Fathin Daniya, and Galuh Andina Putri, “Peer Counseling as a Strategy for Developing Critical Thinking Skills Among Adolescents in Islamic Educational Settings,” *Articles, Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 3, no. 2 (May 2026): 183–95, <https://doi.org/10.38073/pelita.v3i2.4875>.

¹⁹ Rohman, Nasith, and Ramadhan, “Transformasi Kepemimpinan Dalam Organisasi Pendidikan Islam: Antara Nilai Spiritual Dan Efektivitas Manajerial,” 2288.

²⁰ Moh Mundzir, “Transforming Management of Islamic Educational Institutions in Indonesia: Concepts, Strategic Shifts, and Implementation Challenges,” *Al-Tahrir: Jurnal Pemikiran Islam* 25, no. 2 (December 2025): 395–412, <https://doi.org/10.21154/altahrir.v25i2.11551>.

²¹ Syarip Syarip, M. Sirozi, and Mardiah Astuti, “Transformative Management Innovation in Islamic Education: Enhancing Institutional Adaptability, Efficiency, and Educational Relevance,” *Dirasah International Journal of Islamic Studies* 4, no. 1 (May 2026): 110–30, <https://doi.org/10.59373/drs.v4i1.78>.

demands. A balance between these two aspects must be maintained to ensure that the integration of spiritual values and managerial effectiveness remains optimal.²²

Institutions that integrate spiritual values into managerial effectiveness will experience a positive impact on the overall quality of education. The implementation of spiritual leadership based on Islamic values will cultivate a conducive school ecosystem, harmonious social relationships among school members, and a holistic educational direction. Furthermore, a positive and productive organizational culture will be formed because the values applied in leadership become organizational rules adhered to by all members of the educational institution. This, in turn, fosters strong loyalty, motivation, and performance toward the institution among educational stakeholders²³.

Educators and staff members will foster harmonious relationships with one another. Feeling more valued, they will cultivate a healthy and collaborative working environment. This demonstrates that integrating religious values into managerial effectiveness fosters a positive culture within the institution.²⁴

A study reveals that a holistic educational environment is formed through the effectiveness of Islamic leadership transformation, which drives cultural shifts. This is evident in the teachers' high initiative and increased innovation in designing lesson plans. Furthermore, teachers demonstrate keen sensitivity in educating students. Social relations among fellow teachers, as well as between teachers and parents, are also grounded in Islamic values such as *ukhuwah* (brotherhood), honesty, and *amr ma'ruf nahi munkar* (enjoining good and forbidding wrong). Consequently, this religious culture has become the core identity of RA Ma'arif NU 002 Samarinda²⁵.

Another positive impact of integrating religious values into managerial effectiveness is that students will grow into independent and highly committed individuals. Another study states that the implementation of leadership based on Islamic values in education through organizations and activities at Pondok Modern Darussalam Gontor brings significant changes to the human resources possessed by the students (*santri*). The students are trained to be independent and responsible, and they are given opportunities to be active in boarding school organizations and activities. It is proven that graduates of Pondok Modern Darussalam Gontor become high-quality individuals in terms of both academics and character (*akhlak*)²⁶.

Students will grow into moral and well-mannered individuals. A school environment that integrates Islamic values with education will foster a positive tradition,

²² Nur Faidatul Hasanah and Aminatuz Zahroh, "A New Paradigm of Islamic Religious Education In Facing Globalization," Articles, *Afkaruna: International Journal of Islamic Studies (AIJIS)* 4, no. 1 (June 2026): 22–40, <https://doi.org/10.38073/aijis.v4i1.4906>.

²³ Kartika et al., "Integrasi Nilai-Nilai Islam dalam Kepemimpinan Pendidikan," 323.

²⁴ Akmal Mundi, Zohaib Hassan Sain, and Unzilah Khomairohtusshiyamah, "Reconstructing Transformational Leadership through Islamic Values: A Model for Improving Institutional Performance in Islamic Education," *Mozaic: Islam Nusantara* 11, no. 2 (October 2025): 125–36, <https://doi.org/10.47776/mozaic.v11i2.1829>.

²⁵ Rohmah, Ridani, and Bahrani, "Kepemimpinan Transformasional Islami: Memperkuat Dasar-Dasar Pendidikan Islam Dalam Manajemen Sekolah Di RA Ma'arif NU 002 Samarinda," 233.

²⁶ Amelia Nur Rochim and M Imamul Muttaqien, "Keadilan, Amanah, dan Musyawarah," 8.

empowering students to become individuals of high morality. Therefore, the integration of Islamic values into education simultaneously benefits two dimensions: academic performance and character education. This is because students are prepared to be the next generation of high quality, capable of becoming substantial, educated, and ethical citizens.²⁷

Another study reveals that leadership based on Islamic values exerts a significant influence on managerial activities. Beyond learning activities, administrative tasks become more efficient because planning and evaluation systems, grounded in the value of sincerity (*ikhlas*), are executed with full responsibility. Consequently, the practiced leadership will possess high integrity and a focus on public welfare, thereby increasing community trust in the institution²⁸.

Findings from another study state that the values of consultation (*shura*) and honesty in planning guarantee clear and open collective involvement. The values of trustworthiness (*amanah*) and justice in organizing and leadership can stimulate the formation of an equitable and reliable structure. Furthermore, the values of excellence (*ihsan*) and responsibility in implementation motivate teachers and staff to provide sincere and professional services. Finally, the values of honesty and justice in evaluation will create an assessment process that is balanced, wise, and constructive²⁹.

Consequently, leadership that integrates spiritual values builds an optimal system. Spiritual values serve as the foundation and direction for an organization, while management and administration determine the steps to achieve the established goals. This proves that spiritual values and managerial effectiveness complement each other in creating organizational habits and culture that adhere firmly to Islamic values without neglecting performance and managerial efficiency.

CONCLUSION

The transformation of Islamic educational leadership demands that leaders master the competence to integrate Islamic values with administrative activities within the institution. Spiritual values serve as a distinct soul leading toward a highly religious organization without neglecting managerial performance. The institution becomes ideal and optimal because spiritual values are established as the foundation and guidelines for action, with managerial effectiveness serving as the method of implementation. Several religious values, including honesty, responsibility, openness, family-like togetherness, and mutual consultation, exert a significant influence on educational institutions, enhancing managerial activities, teacher and student characters, as well as contributing

²⁷ Alpin Harianto, "Ibn Rushd's Rationality as an Effort to Combat Superstition: An Epistemological Analysis of Islamic Thought," Articles, *Afkaruna: International Journal of Islamic Studies (AIJIS)* 3, no. 2 (March 2026): 147–61, <https://doi.org/10.38073/aijis.v3i2.4225>.

²⁸ Rohman, Nasith, and Ramadhan, "Transformasi Kepemimpinan Dalam Organisasi Pendidikan Islam: Antara Nilai Spiritual Dan Efektivitas Manajerial," 2289.

²⁹ Nia Rahmawati Ansari, Irawan, and Ujang Nurjaman, "Relevansi Pengembangan Nilai-nilai Islami dalam Bidang Manajemen Pendidikan," *Al-Marsus : Jurnal Manajemen Pendidikan Islam* 3, no. 1 (June 2025): 75, <https://doi.org/10.30983/al-marsus.v3i1.9656>.

positive value to the development of learning within the institution.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

In the preparation of this manuscript, the authors utilized Gemini AI to assist with translating from Bahasa to English. All outputs were subsequently reviewed and revised by the authors, who assume full responsibility for the final content of the publication.

AUTHOR CONTRIBUTION STATEMENT

This manuscript was written by two authors. The first author served as the primary author who conducted the entire research process, including searching, analyzing, and verifying data to produce a complete scientific article. The second author assisted the first author by providing direction, guidance, and reviewing the manuscript to ensure its quality and readiness for publication.

DATA AVAILABILITY STATEMENT

The data supporting the findings of this study are publicly available and easily accessible, having been primarily retrieved from open-access literature via Google Scholar.

DECLARATION OF INTERESTS

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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