

Islamic Leadership Values in the Dynamics of Theory and the Development of Educational Organizations

Miskanik^{1*}, Mohammad Jafar Hafsa²

^{1,2} Universitas PTIQ, Jakarta, Indonesia

Email: miskanik@unindra.ac.id¹, mohammadjafarhafsa@ptiq.ac.id²

*Corresponding Author

Received: 15 November 2025. Revised: 31 December 2025. Accepted: 3 January 2026. Published: 5 January 2026

ABSTRACT

The integration of Islamic leadership values in educational organizations responds to the limitations of modern organizational paradigms that focus too much on efficiency and rationality while ignoring moral and spiritual aspects. The purpose of this study is to examine how the values of trustworthiness, justice, consultation, and good example can improve organizational effectiveness and support the character development of students. The method used is library research with a descriptive-analytical approach by reviewing literature on organizational theory and Islamic leadership to build a clear conceptual understanding. The results show that these Islamic leadership values can strengthen managerial practices, create an ethical and participatory organizational culture, and support educational processes that aim for common good. The conclusion is that applying these values creates a more holistic organizational model that balances professionalism and spirituality. The implication is that educational organization theories should include moral and spiritual dimensions as important parts of modern institutional management.

Keywords: Islamic Leadership, Educational Organization, Moral Values, Organizational Effectiveness, Spiritual Leadership.

ABSTRAK

Integrasi nilai kepemimpinan Islam dalam organisasi pendidikan muncul sebagai respons terhadap keterbatasan paradigma modern yang terlalu menekankan efisiensi dan rasionalitas tanpa memperhatikan aspek moral dan spiritual. Tujuan penelitian ini adalah menganalisis bagaimana prinsip amanah, keadilan, musyawarah, dan keteladanan dapat meningkatkan efektivitas organisasi pendidikan sekaligus mendukung pembentukan karakter peserta didik. Metode yang digunakan adalah penelitian kepustakaan dengan pendekatan deskriptif-analitis melalui penelaahan literatur terkait teori organisasi dan kepemimpinan Islam untuk memperoleh gambaran konseptual yang komprehensif. Hasil kajian menunjukkan bahwa integrasi nilai-nilai kepemimpinan Islam mampu memperkuat dimensi manajerial, membangun budaya organisasi yang etis dan partisipatif, serta mendorong terciptanya proses pendidikan yang berorientasi pada kemaslahatan. Kesimpulannya, penerapan nilai-nilai tersebut menghasilkan model organisasi yang lebih holistik dengan keseimbangan antara profesionalitas dan spiritualitas. Implikasi dari temuan ini menunjukkan perlunya pengembangan teori organisasi pendidikan yang memasukkan dimensi moral dan spiritual sebagai bagian integral dalam manajemen lembaga pendidikan modern.

Kata Kunci: Kepemimpinan Islam, Organisasi Pendidikan, Nilai Moral, Efektivitas Organisasi, Kepemimpinan Spiritual.

INTRODUCTION

Educational organizations are basically dynamic and complex social systems. They are places where people, values, and shared goals interact to achieve institutional success. In practice, educational institutions in Indonesia face many managerial challenges, such as weak

coordination, low collaboration, and a lack of visionary leadership in times of change.¹ Social dynamics and global demands push educational institutions to focus not only on academic results, but also on the moral and spiritual values of students.² This condition shows that educational organizations should be seen as living systems that need balance between professionalism and human values. Therefore, understanding educational organizations as a social reality is the starting point to study the role of theory and leadership in building effective and meaningful systems.

In education, organizational theory helps leaders design structures and work cultures that support learning. It also explains coordination, role distribution, and decision-making processes so that institutional goals can be achieved efficiently. However, most of these theories come from Western thought, which emphasizes rationality and productivity. As a result, they give little space to spiritual values and moral ethics that are central to education. Early ideas of scientific and classical management focused on systematic work methods to improve effectiveness,³ but these approaches were still mechanical. Later, Systems Theory showed that all parts of an educational institution depend on each other and must work together to reach common goals. Contingency Theory also stresses the need to adjust strategies based on environmental changes.⁴ In the context of education, organizational theory helps leaders design structures and work cultures that support learning.⁵ However, most of these theories come from Western thinking that focuses on rationality and productivity, with little attention to spiritual values and moral ethics.⁶ Therefore, modern organizational theory needs to be reexamined so it becomes more contextual and aligned with human values and spirituality, which are the foundation of education.

Recent studies on educational organizations mainly emphasize managerial and technical dimensions. Research on individual behavior in educational organizations highlights psychological and environmental factors that influence organizational performance.⁷ Studies on recruitment systems in educational organizations stress the importance of systematic human resource management to improve institutional effectiveness.⁸ Leadership research in educational contexts has largely adopted modern approaches, especially transformational leadership, which is shown to enhance motivation, collaboration, and organizational performance.⁹ In contrast, studies on Islamic leadership

¹ Samsul Hadi et al., "The Role of Islamic Educational Management in Promoting Inclusive and Equitable Quality Education," *Jurnal Pendidikan Indonesia: Teori, Penelitian dan Inovasi* 5, no. 3 (2025): 237–45, <https://doi.org/10.59818/jpi.v5i3.1739>.

² Rinda Fauzian and Ratna Istianah, *Pendidikan Islam Dan Tantangan Era Globalisasi: Dinamika Ekonomi, Sosial, Budaya, Politik, Dan Reorientasi Kebijakan* (CV. Intake Pustaka, 2025).

³ Yusri A. Boko, *Perkembangan Teori Manajemen (Teori Ilmiah Dan Teori Organisasi Klasik)*, Zenodo, July 5, 2022, <https://doi.org/10.5281/ZENODO.6972610>.

⁴ Aditia Fradito et al., "Dampak Teori Organisasi Sistem Dan Kontingensi Terhadap Sistem Manajemen Dan Kepemimpinan," *J-MPI (Jurnal Manajemen Pendidikan Islam)* 10, no. 1 (2025): 59–69, <https://doi.org/10.18860/jmpi.v10i1.31333>.

⁵ Nugraha Gumilar, *Budaya Organisasi Dan Kepemimpinan Di Dunia Pendidikan* (PT Kimhsafi Alung Cipta, 2023).

⁶ Luthfatul Qibtiyah, *Perbandingan Pendidikan Moral Perspektif Islam Dan Barat* (Goresan Pena, 2020).

⁷ Siti Rodiah et al., "Perilaku Individu Dalam Organisasi Pendidikan," *ISLAMIK4* 4, no. 1 (2022): 108–18, <https://doi.org/10.36088/islamika.v4i1.1602>.

⁸ Ishlah Farah Diba and Anis Zohriah, "Rekrutmen Tenaga Kerja Dalam Organisasi Pendidikan," *Journal of Education Research* 5, no. 1 (2024): 576–82.

⁹ Lamirin et al., "Penerapan Strategi Kepemimpinan Transformasional Dalam Meningkatkan Kinerja Organisasi

focus on normative and ethical principles derived from the Qur'an and Sunnah.¹⁰ Other studies emphasize the conceptual framework of Islamic educational leadership and the moral responsibilities of leaders.¹¹ Further discussions highlight the characteristics and obligations of Islamic leaders as a foundation for ethical leadership practice.¹²

Despite the growing body of research on educational management, leadership effectiveness, and Islamic leadership values, existing studies remain fragmented. Research on educational organizations tends to emphasize managerial efficiency and behavioral performance, whereas studies on Islamic leadership focus primarily on normative and theological explanations. There is still a lack of integrative research that conceptualizes Islamic leadership values as a framework within modern organizational theory. This gap indicates the need for a holistic organizational model that combines managerial rationality with moral and spiritual values, particularly in the context of educational organizations.

The limits of modern paradigms open space for new approaches that place spiritual and moral values at the center of organizational management, as taught in Islam. The dominance of rationalism and materialism has shifted organizational focus to efficiency and measurable outcomes only.¹³ This approach often causes dehumanization, loss of work meaning, and weak integrity in educational leadership.¹⁴ As a result, organizations become empty of ethical values that should guide institutions responsible for shaping human character.¹⁵ Therefore, an alternative paradigm is needed to combine managerial effectiveness with spiritual and moral values in educational leadership.

From an Islamic perspective, educational organizations are not only technical systems, but also means to fulfill trust and moral responsibility before Allah SWT. Islamic leadership emphasizes trust (amanah), justice, consultation (shura), role modeling, and service to the community as core values in managing organizations.¹⁶ These values see leaders as servants, not rulers, and as moral drivers, not just controllers of structure.¹⁷ This approach can enrich modern organizational theory, which tends to be mechanical, by adding ethical and spiritual dimensions. As a result, education systems can become fair, ethical, and full of integrity and blessings. Thus, Islamic leadership values can become a new paradigm for understanding and managing educational organizations in a more holistic way.

Pendidikan,” *Jurnal Ilmiah Kanderang Tingang* 14, no. 2 (2023): 400–409, <https://doi.org/10.37304/jikt.v14i2.259>.

¹⁰ Firda Amalia et al., “Dasar Kepemimpinan Dalam Islam,” *PESHUM : Jurnal Pendidikan, Sosial Dan Humaniora* 1, no. 2 (2022): 45–47, <https://doi.org/10.56799/peshum.v1i2.42>.

¹¹ Jonisar et al., “Konsepsi Kepemimpinan Pendidikan Dalam Islam,” *Al-Ajkar, Journal For Islamic Studies*, November 5, 2022, 233–40, <https://doi.org/10.31943/afkarjournal.v5i4.338>.

¹² Chalidin and Munawar Khalil, “Kepemimpinan Dalam Islam,” *Siyasah Wa Qanuniyah : Jurnal Ilmiah Ma'had Aly Raudbatul Ma'arif* 1, no. 2 (2023): 47–60, <https://doi.org/10.61842/swq/v1i2.11>.

¹³ Muh. Idris, *Orientasi Pendidikan Islam* (Deepublish, 2020), <https://elibrary.uinsgd.ac.id/detail/orientasi-pendidikan-islam/16149>.

¹⁴ Rahmi Hayati, “Integrasi Nilai Nilai Humanis Dalam Kepemimpinan Pendidikan Islam Multikultural,” *Jurnal Sosial Dan Sains* 5, no. 5 (2025), <https://doi.org/10.59188/jurnalsains.v5i5.32203>.

¹⁵ Wahyu Hidayat et al., “Peran Kepemimpinan Religius Dalam Membangun Budaya Organisasi Pendidikan Yang Humanis Dan Ethis,” *Al-Mahabbah : Jurnal Manajemen Pendidikan Islam* 1, no. 2 (2025): 89–99, <https://doi.org/10.62448/ajmpi.v1i2.315>.

¹⁶ Siti Sa'adah et al., “Kepemimpinan Pendidikan Islam: Konsep, Gaya, Dan Implikasinya,” *Unisan: Jurnal Manajemen & Pendidikan Islam* 4, no. 2 (2025): 1–9.

¹⁷ Masduki Duryat, *Paradigma Pendidikan Islam: Upaya penguatan pendidikan agama islam di Institusi yang bermutu dan berdaya saing* (Alfabeta, 2021).

This paper aims to analyze Islamic leadership values within the dynamics of organizational theory and the development of educational organizations. The goal is to enrich modern organizational concepts. The main focus is the integration of Western organizational theories with Islamic principles based on morality, responsibility, and spirituality. This approach emphasizes that leadership in educational organizations should not focus only on structural effectiveness and managerial efficiency, but also on character building and values of service. By placing spirituality at the core of leadership systems, educational organizations can grow as professional, ethical institutions that serve the greater good. Conceptually, this paper contributes ideas for building an educational organization paradigm that balances managerial rationality with Islamic spiritual values.

METHOD

This study employs a library research method and is positioned as a conceptual paper aimed at developing and synthesizing theoretical ideas on organizational theory and Islamic leadership rather than conducting empirical testing. The literature was systematically collected through the Google Scholar database using keywords such as Islamic leadership, educational organization, and organizational theory. The search process initially generated a broad range of publications, which were then screened based on relevance and academic quality. Only sources that discussed leadership, organizational theory, or Islamic leadership in educational contexts and were published as articles indexed in Google Scholar were included, while non-academic writings, opinion-based articles, and sources not directly related to the research focus were excluded. Through this selection process, a total of 16 primary sources were identified and used as the main data for analysis. These sources were analyzed using a descriptive-analytical approach supported by content and thematic analysis to identify recurring concepts and relationships between modern organizational theories and Islamic leadership principles. The validity of the analysis was ensured by evaluating the credibility of authors, the quality of publication outlets, and by applying literature triangulation to strengthen the consistency and coherence of the conceptual conclusions.

RESULTS AND DISCUSSION

Educational Organizations as Social Systems

An organization is basically a place where people work together in a systematic way to achieve certain goals.¹⁸ In education, this concept should not be seen only as an administrative structure. Educational institutions function as social systems where leaders, teachers, students, and educational staff interact to achieve the institution's vision.¹⁹ Therefore, organizational theory becomes an important framework to explain how each individual plays a role, coordinates with others, and contributes to institutional success. Through organizational theory, educational activities can be managed efficiently and in a

¹⁸ Eko Haryono et al., "New Paradigm Metode Penelitian Kepustakaan (Library Research) Di Perguruan Tinggi," *AN-NUUR: Journal of Islamic Studies* 14, no. 1 (2024), <https://ejournal.iaiamc.ac.id/index.php/annuur/article/view/391>.

¹⁹ Sahadi et al., "Pengembangan Organisasi (Tinjauan Umum Pada Semua Organisasi)," *Moderat: Jurnal Ilmiah Ilmu Pemerintahan* 8, no. 2 (2022): 399–412, <https://doi.org/10.25157/moderat.v8i2.2712>.

clear direction, while also ensuring alignment with national education goals and the Islamic values that guide them.

In general, educational organization theory focuses on three main aspects: structure, human behavior, and managerial processes. Organizational structure defines the division of work and responsibilities. Human behavior explains social interactions within the institution. Managerial processes include planning, coordination, and supervision. These three aspects cannot be separated because they work together to create the effectiveness of educational institutions.

According to Robbins, an organization is a social unit that is consciously coordinated. It consists of two or more people and works continuously to achieve shared goals.²⁰ Meanwhile, Katz and Kahn, through social systems theory, view organizations as open systems made up of interdependent elements that interact with their environment.²¹ Therefore, modern organizational theory emphasizes a balance between rational planning and human-centered leadership, where institutional success depends on the ability to manage social relationships and maintain harmonious coordination processes.

However, organizational theory cannot be separated from the values and ethics that guide the behavior of its members. In Islam, managing an organization is seen as a trust (*amanah*) that must be carried out with responsibility and sincerity. Allah SWT states:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْدُوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۝

“Indeed, Allah commands you to deliver trusts to those who deserve them, and when you judge between people, judge with justice.” (QS. An-Nisa, 4:58)

As explained by M. Quraish Shihab in *Tafsir Al-Mishbah*, QS. An-Nisa (4:58) emphasizes the importance of trust and justice as the foundation of a balanced social order. *Amanah* includes all forms of trust given to a person, such as wealth, responsibilities, positions, and secrets. These must be fulfilled and managed in the correct way. Justice means placing everything in its proper place and treating each person according to their rights, without bias. Quraish Shihab explains that although this verse was revealed in a specific context, namely the command to return the key of the Kaaba to ‘Uthman bin Talhah, its meaning is universal and applies to all aspects of human life. The verse carries a moral message that a just life can only be achieved when every individual fulfills their trust properly. Allah ends the verse by reminding that He is All-Hearing and All-Seeing, showing that all human actions, including fulfilling trust and upholding justice, are always under His supervision.²²

This verse becomes a main principle in leadership and management of educational organizations. The phrase إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْدُوا الْأَمَانَاتِ إِلَى أَهْلِهَا emphasizes the importance of *amanah* (trust), which means the responsibility to carry out duties and authority and give

²⁰ S.P. Robbins and T. Judge, *Organizational Behavior* (Pearson Prentice Hall, 2009).

²¹ Syaiful Sagala, *Memahami Organisasi Pendidikan: Budaya Dan Reinventing, Organisasi Pendidikan* (Prenada Media, 2016).

²² Moh. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian al-Qur'an*, *Tafsir Al-Mishbah* (Lentera Hati, 2012).

them to the rightful people. In the context of educational institutions, *amanah* means managing the institution honestly, transparently, and professionally for the benefit of students and the whole school community.

Furthermore, the phrase “**وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ**” highlights the importance of justice in decision-making and policy implementation. In educational management, justice is shown through equal treatment of all students, objective assessment, and policies that serve the common good rather than personal interests.

Thus, this verse affirms that leadership in Islam is not only administrative in nature, but also a moral and spiritual trust that will be accounted for before Allah SWT. The values of *amanah* (trust) and justice become the main foundation in building educational organizations that have integrity, honesty, and are oriented toward the benefit of the community.

Leadership Responsibility and Organizational Culture

The Prophet Muhammad (peace be upon him) also emphasized the importance of leadership responsibility in his saying:

أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رِعَايَتِهِ

“*Every one of you is a leader, and every one of you will be held responsible for your leadership.*” (Reported by al-Bukhari and Muslim)²³

This hadith makes it clear that every position in an educational organization, whether school principals, teachers, or educational staff, carries a moral responsibility to fulfill their trust seriously. Leadership is not an honor to compete for, but a heavy responsibility that must be carried out with justice, care, and dedication. A trustworthy leader will protect the institution’s integrity, build trust, and create a harmonious and meaningful educational environment.

From the perspective of modern organizational theory, effective leadership is not determined only by technical or managerial skills, but also by the ability to build strong organizational values and culture. Organizational culture is the foundation that shapes behavior and determines the success of an institution.²⁴ This is in line with Islamic teachings that place morality and spirituality as the foundation of all human activities. When the value of *amanah* (trust) is internalized in the culture of educational organizations, individuals do not work only to meet administrative targets, but also contribute with sincerity and a sense of responsibility to Allah.

Therefore, the basic concept of educational organization theory from an Islamic perspective does not focus only on structural efficiency, but also on balance between managerial rationality and spiritual trust (*amanah*). An ideal educational organization integrates modern organizational principles such as coordination, communication, and

²³ Umar Sidiq, “Kepemimpinan Dalam Islam: Kajian Tematik Dalam Al-Quran Dan Hadits,” *Dialogia* 12, no. 1 (2014), <https://doi.org/10.21154/dialogia.v12i1.305>.

²⁴ Kujtim Hameli, “Foundations of Organizational Culture: A Comprehensive Review,” *Journal of Balkan Economies and Management* 1, no. 1 (2025): 53–65, <https://doi.org/10.51331/bemA03>.

effectiveness with Islamic values that guide behavior, including justice, responsibility, and good example. This integration makes educational institutions not just work systems, but also spaces for character and moral development based on divine values.

Leadership (*al-imāmah* or *al-qiyādah*) in Islam is a great trust that is part of the social organizational system, including educational organizations.²⁵ In the Islamic view, leadership is not a symbol of power or high status, but a form of service and moral responsibility in managing shared life.²⁶ Every organization, including educational institutions, needs a leader who can guide human potential, manage resources, and create a harmonious work environment. Therefore, Islamic leadership is not only about authority, but also about how spiritual and ethical values guide the structure and dynamics of the organization.

Leadership is an integral part of organizational theory, because without effective leadership, coordination and collaboration among members will not work well. In educational institutions, leaders act as drivers of the organizational system who guide teachers, staff, and students to work toward shared goals.²⁷ Islam views leaders as *khalifah*, meaning representatives of Allah on earth who are responsible for upholding truth and justice. Therefore, leadership in Islamic educational organizations is not only an administrative function, but also a spiritual and moral role that reflects responsibility to Allah SWT and to people. The Qur'an provides a strong foundation for the importance of participatory and consultative values in organizational leadership. Allah SWT says:

... وَشَارِرُهُمْ فِي الْأَمْرِ فَإِذَا عَرَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ...

“And consult them in matters; then when you have made a firm decision, put your trust in Allah.” (QS. Ali ‘Imran, 3:159)

Tafsir Al-Mishbah by Muhammad Quraish Shihab explains that this verse emphasizes effective and dignified leadership. A leader should be gentle and open in interacting with members in order to build trust and a harmonious atmosphere. Leaders are encouraged to involve members in decision-making through consultation, appreciate participation, and strengthen a sense of belonging. After a decision is made, the next step is to place trust in Allah by submitting both the process and the results to Him as the ultimate guide and decision-maker. The combination of gentleness, consultation, and trust in Allah creates leadership that is technically effective and also grounded in moral and spiritual values. As a result, every leadership action aligns with the values of *amanah* (trust) and justice, which are the foundation of Islamic educational organizations.²⁸

Core Values of Islamic Leadership in Educational Organizations

This verse affirms the principle of consultation (*shura*) as the core of Islamic leadership. In educational organizations, this principle means that strategic decisions should be made through participation and involvement of all stakeholders, such as school principals,

²⁵ Sa'adah et al., “Kepemimpinan Pendidikan Islam: Konsep, Gaya, Dan Implikasinya.”

²⁶ Mohammad Zaini, “Manajemen Kepemimpinan Profetik Upaya Meningkatkan Kinerja Dan Tanggung Jawab Guru Di Lembaga Pendidikan Islam,” *Southeast Asian Journal of Islamic Education Management* 2, no. 1 (2021): 74–85, <https://doi.org/10.21154/sajiem.v2i1.45>.

²⁷ Gumilar, *Budaya Organisasi Dan Kepemimpinan Di Dunia Pendidikan*.

²⁸ Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian al-Qur'an*.

teachers, educational staff, and even student representatives. Consultation is not only a formal procedure, but also a way to build an inclusive, transparent, and responsible organizational culture. By prioritizing *shura*, educational institutions can create a managerial climate that respects opinions, strengthens a sense of belonging, and encourages collective cooperation.

Besides *shura*, Islamic leadership emphasizes justice ('adl), *amanah* (trust), and good example (*uswah hasanah*) as the moral foundation of the organization. A just leader places each member according to their capacity, gives rewards based on performance, and resolves conflicts wisely. The value of *amanah* requires leaders to protect the trust given to them and not misuse their authority. Role modeling, on the other hand, is a moral strength that can build discipline, loyalty, and work motivation within the organization. The Prophet Muhammad (peace be upon him) is the greatest example of leadership rooted in good character, as stated in his saying:

Thus, leadership from an Islamic perspective functions as the driving soul of an organization. It gives direction, shapes work culture, and maintains balance between worldly goals and spiritual goals. In educational institutions, leaders who are guided by Islamic values can build organizations with strong spiritual character, where administrative, academic, and social activities become part of worship. Values such as *amanah* (trust), justice, consultation (*shura*), and good example are not only personal moral principles, but also value systems that strengthen the structure and dynamics of educational organizations.

Therefore, the essence of leadership in Islam can be understood as a combination of professional organizational management and spirituality oriented toward the welfare of the community. When Islamic leadership values are integrated into organizational theory and practice in education, institutions become not only places of learning, but also spaces for building character, responsibility, and social role models. This is the ideal form of an Islamic educational organization: structurally effective, managerially efficient, and spiritually meaningful as an act of worship.

The integration of Islamic leadership values into educational organizational theory aims to unite modern managerial aspects with moral and spiritual principles rooted in Islamic teachings. From an Islamic perspective, organizational success is not determined only by the effectiveness of structure and work systems, but also by how well values such as honesty, responsibility, and justice are applied in leadership practice. Therefore, organizational theory shaped by Islamic values will produce institutional governance that is not only administratively efficient, but also ethically and spiritually dignified. The Qur'an provides important guidance on the criteria of ideal leadership through the words of Allah SWT:

إِنَّ خَيْرَ مَنْ آسْتَعْنَتْ بِهِ جَرَّتْ أَلْقَوِيُّ الْأَمِينُ ...

"Indeed, the best person you can hire is one who is strong and trustworthy." (QS. Al-Qasas, 28:26)

Tafsir Al-Mishbah by Muhammad Quraish Shihab explains that in managing work or trust (*amanah*), two main qualities are required: strength and trustworthiness. A person chosen to carry out a task should not only have technical or physical ability, but also integrity and honesty in maintaining the trust given. The most suitable person for responsibility is

someone who can do the job effectively while keeping the trust, so the work is completed well and moral values are preserved.

This verse highlights two key values in Islamic leadership: competence (*quwwah*) and trustworthiness (*amanah*). Competence reflects a leader's professional, managerial, and intellectual ability to perform duties, while *amanah* emphasizes moral integrity and responsibility for the trust entrusted to them. In the context of educational organizations, these two values become the foundation for selecting and practicing effective leadership: leaders who are capable of managing systems and also honest and trusted by the entire school community.

The integration of these Islamic values strengthens modern organizational theory, which emphasizes participation, ethics, and value-based leadership. Principles such as justice ('*adl*), consultation (*shura*), and good example (*uswah hasanah*) become important components in building a healthy organizational culture. Leadership based on these values encourages a collaborative, transparent work environment that is oriented toward the common good.²⁹ Therefore, the integration of Islamic leadership values not only enriches modern organizational theory, but also adds a transcendent dimension that makes every organizational activity an act of worship.

Thus, educational organizational theory based on Islamic leadership values views leaders not merely as system controllers, but also as moral guides and spiritual role models. This integration of professionalism and spirituality becomes the foundation for creating educational institutions that are strong in managerial performance and also rich in Islamic character. This foundation then becomes the basis for developing a conceptual model of Islamic educational leadership within modern organizational theory, as explained in the next subsection.

Islamic educational leadership is not understood only as an administrative process, but also as a value system that unites spirituality, morality, and professionalism within a complete managerial framework. In the context of modern organizational theory, transformational leadership becomes an important reference because it emphasizes moral influence, motivation, and innovation.³⁰ However, this paradigm is still focused on human rationality and does not include transcendent values. Therefore, a conceptual model of Islamic Educational Leadership within Modern Organizational Theory is developed to build a synthesis between Islamic principles and contemporary management theory.

Conceptual Model of Islamic Educational Leadership within Modern Organizational Theory

The conceptual model of Islamic educational leadership in modern organizational theory is built on the argument that educational institutions can function optimally only when managerial professionalism is combined with spiritual and human values. Therefore, five main dimensions are designed not only to describe leadership characteristics, but also to explain why integrating Islamic values with modern organizational theory is an essential need.

²⁹ Sa'adah et al., "Kepemimpinan Pendidikan Islam: Konsep, Gaya, Dan Implikasinya."

³⁰ Muhamad Luqman Nuryana and Mulyawan Safwandi Nugraha, "Peran Kepemimpinan Transformasional Dalam Meningkatkan Kualitas Pendidikan Di Madrasah," *Tabsinia* 6, no. 1 (2025): 150–67, <https://doi.org/10.57171/jt.v6i1.588>.

The first dimension, the spiritual foundation, becomes the starting point because without this foundation, educational leadership loses its ethical direction. Values such as faith, sincerity, and good character are not merely moral decorations, but sources of legitimacy that give leaders' actions clear and correct direction. By understanding leadership duties as service to God and humanity, leaders are able to guide the organization's vision in a meaningful way. This view strengthens the argument that the spiritual aspect is the core of Islamic leadership, which distinguishes it from modern charismatic leadership that emphasizes personal attraction. In Islam, charisma grows from sincere morality.³¹ Therefore, this spiritual foundation becomes a prerequisite for the entire design of educational organizations.

The second dimension, moral influence and role modeling, is a logical result of this spiritual foundation. When leaders are guided by faith and good character, role modeling becomes the main tool to influence the organization. The argument is clear: in educational institutions, behavioral change cannot be forced through structural authority, but is shaped through real examples. For this reason, Islam places *uswah hasanah* (good example) at the core of leadership. This dimension strengthens the claim that moral influence has a much more stable impact than mere administrative instructions. Its relevance to the concept of inspirational motivation in transformational leadership shows that modern theory also recognizes the power of role modeling. Practices such as justice, appreciation of achievement, and empathy toward the school community are clear evidence that moral influence is an effective mechanism for building organizational trust.³²

Next, participative leadership appears as proof that moral values are not enough if they are not realized in organizational structures that allow collaboration. The principle of *shura* is not only a normative teaching, but also an organizational strategy. Decisions made through consultation tend to be more accepted, more transparent, and more effective. This argument is strengthened by participative management and shared leadership theories in modern management, which both emphasize the importance of collective involvement. Therefore, participation is not just a technical method, but an indicator that leadership has moved from an authoritarian model to a dialogical model. In educational institutions, this approach builds a sense of belonging and expands space for creativity among organizational members.³³ Thus, the participative dimension cannot be separated from efforts to build adaptive and responsive organizations.

The fourth dimension, managerial excellence, shows that spirituality and morality need clear operational systems to create real impact. The argument is strong: without technical skills and the ability to manage an organization, spiritual values will remain at the ideal level only. For this reason, values such as *itqan* (precision), *mas'uliyah* (responsibility), and *'adl* (justice) are positioned as work principles that support the functions of planning,

³¹ Muhammad Eka Mahmud and Akhmad Ramli, "Islamic Spiritual Leadership Model to Enhance Madrasah Quality Culture and Achieve Sustainable Development Goals," *Al-Hayat: Journal of Islamic Education* 9, no. 3 (2025): 628–43, <https://doi.org/10.35723/ajie.v9i3.132>.

³² Mutholib Mutholib, "Basic Values and Morality Islamic Education Leadership," *Al-Hayat: Journal of Islamic Education; Vol 2 No 1 (2018): Al-Hayat: Journal of Islamic Education* 2, no. 1 (2018): 147–56.

³³ Andika Hariyanto Surbakti, "Values-Based Leadership Approach In Managing Cultural Diversity In Islamic Educational Institutions," *TIME Journal: Transformation of Islamic Management and Education Journal* 1, no. 1 (2024): 1–10.

organizing, implementing, and controlling. The alignment of this dimension with the principles of good governance and ethical leadership shows that Islam and modern organizational theory share an important meeting point in accountability and transparency.³⁴ Through this argument, it becomes clear that managerial excellence is the bridge that connects ideal values with operational practice.

Finally, all these dimensions lead to an orientation toward *maslahah* (public benefit) and *barakah* (blessing) as the evaluative goals of the organization. The main argument is that the success of educational institutions cannot be measured only by administrative efficiency or academic results, because education essentially aims to shape people with character who are beneficial to society. By including the concepts of *maslahah* and *barakah*, this model expands the definition of organizational effectiveness so that it is not only material, but also humanistic and spiritual. This perspective is in line with modern theories that increasingly emphasize moral well-being and social justice within organizations.³⁵ Therefore, orientation toward *maslahah* (public benefit) and *barakah* (blessing) is not only an added value, but the highest indicator of success in Islamic educational leadership.

Based on these five dimensions, it can be concluded that Islamic educational leadership integrates spiritual, moral, participative, professional, and evaluative values into one holistic framework. This model emphasizes balance between transcendent principles and contemporary managerial practices, so leadership does not focus only on administrative or academic achievement, but also nurtures an ethical, collaborative, and dignified culture. The final result is an educational institution that is effective, just, and able to bring benefit and blessing to all members and the wider community, making educational goals comprehensive in terms of human quality, morality, and professionalism.

CONCLUSION

This study shows that educational organizational theory develops dynamically along with changes in paradigms and human needs. Organizational theory, which initially focused on efficiency and rationality, now requires the integration of moral and spiritual values to respond to human challenges in education. The discussion results show a close relationship between Islamic leadership values and the effectiveness and stability of educational organizations. Values such as *amanah* (trust), justice, consultation (*shura*), and role modeling strengthen the managerial dimension of organizations by providing moral direction and a spiritual foundation for decision-making. When these values are internalized in modern organizational theory, a balance is created between professionalism and spirituality, between system efficiency and public benefit (*maslahah*). Thus, integrating Islamic leadership values into educational organizational theory produces a more holistic management paradigm, not only focused on material outcomes, but also on character building, responsibility, and sincerity. This paradigm positions educational organizations as institutions that are structurally effective, ethically led, and spiritually meaningful as acts of worship in all

³⁴ Amelia Tri Puspita, "Islamic Leadership Management in Pesantren," *The Economic Review of Pesantren* 3, no. 1 (2025), <https://doi.org/10.58968/erp.v3i1.581>.

³⁵ Hadi et al., "The Role of Islamic Educational Management in Promoting Inclusive and Equitable Quality Education."

processes. However, this study has limitations because the analysis is fully conceptual and based on literature, so it does not yet describe real implementation challenges in practice. Therefore, future research is recommended to use empirical approaches such as case studies, surveys, or direct observation to strengthen the conceptual findings and provide a more comprehensive picture of how Islamic leadership values are applied in various educational organizational contexts.

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