



Actuating in the Qur'an and Hadith Perspective to Realize Effective Leadership

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ABSTRACT

This study discusses the concept of actuating in the perspective of the Qur'an and Hadith that can be used to realize effective leadership. The concept of actuating according to the Qur'an and Hadith does not merely rely on the success of the goal, but prioritizes character and morals in achieving that goal. This study uses a literature review method by understanding and analyzing literature relevant to the research conducted. The data sources come from books, academic books, and journal articles. Actuating in the Qur'an is described in several verses that have the meaning of good news, warnings, calls, and teachings. Meanwhile, actuating as explained by the Prophet Muhammad SAW is prioritizing the values of unity, clarity of direction and tasks, and corrective actions in management implementation. Effective leadership is based on the suitability of the chosen leadership to the situation and conditions. The implementation of actuating in effective leadership will ensure that every individual in an educational institution understands their role and contributes maximally in accordance with Islamic values. Thus, the goal of actuating is not only to achieve organizational efficiency and effectiveness, but also to ensure that every action is in accordance with Islamic law and brings benefits to the people.

Keywords: Actuating, Al-Qur'an and Hadist, Effective Leadership.

ABSTRAK

Penelitian ini membahas mengenai konsep actuating dalam perspektif Al-Qur'an dan Hadist yang dapat digunakan untuk mewujudkan kepemimpinan efektif. Konsep Actuating menurut Al-Qur'an dan Hadist tidak sekedar menyandarkan actuating pada keberhasilan tujuan, namun mengutamakan akhlak dan moral dalam mencapai tujuan tersebut. Penelitian ini menggunakan metode kajian pustaka dengan memahami dan menganalisis literatur yang relevan dengan penelitian yang dilakukan. Sumber data berasal dari kitab, buku akademik, serta artikel jurnal. Actuating dalam Al-Qur'an dijabarkan dalam beberapa ayat yang memiliki arti kabar gembira, peringatan, seruan dan didikan. Sedangkan actuating sebagaimana dijelaskan oleh Nabi Muhammad SAW adalah mengutamakan nilai persatuan, kejelasan arahan dan tugas, serta tindakan korektif dalam pelaksanaan manajemen. Kepemimpinan efektif didasarkan pada kesesuaian kepemimpinan yang dipilih dengan situasi dan kondisi. Implementasi actuating dalam kepemimpinan efektif akan memastikan bahwa setiap individu dalam lembaga pendidikan memahami peran mereka dan berkontribusi secara maksimal sesuai dengan nilai-nilai Islam. Sehingga Tujuan actuating bukan hanya mencapai efisiensi dan efektivitas organisasi, tetapi juga memastikan bahwa setiap tindakan selaras dengan syariat Islam dan membawa kemaslahatan bagi umat.

Kata Kunci: Actuating, Al-Qur'an dan Hadist, Kepemimpinan Efektif.

INTRODUCTION

Effective leadership is a key determinant in the modern organization's success, going beyond mere hierarchical compliance and formal authority. This concept encompasses not only a manager's ability to formulate a strategic vision, but also the capacity to inspire, motivate, and align individuals' collective behavior toward a common goal. In the organizational landscape, particularly amid technological disruption and rapid environmental change, effective leadership must be adaptive and transformational, capable of fostering innovation and creativity. The requirement for this leadership quality is universal, ranging from educational institutions focused on human resource development, business entities pursuing competitive advantage, even government sectors responsible for public service and good governance. Leadership quality is intrinsically linked to management practices, where the role of management is not merely the coordination of resources, but the foundation for creating a performance-oriented and ethical organizational culture.¹

In the classical management framework, actuating is recognized as a crucial function that bridges strategic planning with operational reality. Actuating represents the active implementation stage, which involves mobilizing human and material resources to ensure that established plans can be executed efficiently and effectively. A failure in the actuating function will cause stagnation, even if planning and organization have been optimally arranged. This failure often manifests as inconsistent direction, weak intrinsic motivation, and ineffective communication, thereby hindering the potential of human resources to work synergistically. As a result, well-developed plans become theoretical documents, employees work at a minimum level of compliance without initiative, and team coordination is fragmented. Studies related to actuating are a key prerequisite in developing a leadership model that is not only procedurally directive, but also inspirational and sustainable in the context of a dynamic modern organization.²

In the contemporary management context, the actuating function is often reduced to mere technical implementation and procedural compliance, overlooking deeper ethical and moral dimensions. An example is the implementation of teacher training activities that only follow the SOPs prepared by the organizers, with compliance and completion of the training stages as indicators of success. However, this does not touch on the deeper aspects of actuating, as in the Qur'anic perspective of actuating, which is oriented towards instilling moral awareness about the responsibility of using new skills. This condition creates a gap between modern management practices and approaches derived from the teachings of the Qur'an and Hadith as the main guidelines in Islamic leadership.

From the perspective of the Quran and hadith, actuating is not only the act of motivating subordinates or resources, but also relates to spiritual elements, morals, and moral responsibility. The ideal leader in Islam does not merely direct and command, but also sets an example through honesty, patience, and sincerity. Actuation based on these values centers

¹ Radiva Dianda Zahra Putri, Sherly Yulianti, and M Isa Anshori, "Pengaruh Budaya Organisasi Dan Gaya Kepemimpinan Terhadap Kinerja Karyawan; Literature Review," *Jurnal Ilmiah Dan Karya Mahasiswa* 2, no. 2 (2024): 298–310.

² Darsa Muhammad, "Implementasi Fungsi Actuating (Penggerakan/Pelaksanaan) Dalam Manajemen Program Bahasa Arab Di MI Manarul Islam Malang," *Mahira: Journal of Arabic Studies* 2, no. 1 (2022): 13–32.

on harmonizing worldly and spiritual goals, so that the results achieved are not only effective in managerial terms, but also bring blessings and justice.³ This is in line with Allah SWT's command in QS. An-Nisa: 58, which obliges leaders to fulfill their duties fairly.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

“Truly, Allah commands you to convey the trust to those who are entitled to receive it, and (commands you) when you judge between people, to judge with justice. Truly, Allah gives you the best instruction. Truly, Allah is All-Hearing, All-Seeing”⁴

The increasing complexity of globalization challenges and turbulent social dynamics require the development of a robust leadership model, with spiritual values as the main foundation for maintaining organizational sustainability. Scientific literature shows that management frameworks must explicitly adopt spiritual values to respond the widespread leadership and work ethic crises. Therefore, research that reexamines actuating based on the fundamental sources of Islamic teachings, namely the Qur'an and Hadith, is very important. This approach offers solutions to strengthen effective leadership models without abandoning religious values as their basic elements. Thus, Islam-based actuating transforms from mere operational commands into trust-based movements that instill integrity and collective responsibility.

METHOD

This study uses a literature review approach. Literature review is used as a basis for analyzing data without involving direct data collection in the field⁵. Researchers collect and examine various relevant written sources such as books, scientific journals, articles, reports, and other reliable documents. The main purpose of this method is to examine and analyze available information so that it can be used as a basis for drawing conclusions or answering research questions. This method is very useful when field data is difficult to access, or when the research focuses more on theory, concepts, or critical reviews of existing literature.⁶ The primary data sources in this study are verses from the Qur'an and hadiths relevant to the theme of actuating. Meanwhile, secondary sources come from tafsir books, hadith commentaries, articles, regulations, and other scientific works.

The literature reviewed was analyzed using content analysis. Content analysis is a research technique for drawing valid and replicable conclusions from texts to their context of use. This analysis allows researchers to identify management implementation principles and link them to current effective leadership. The steps of a literature review begin with

³ Henny Hamdani Basri and Inong Satriadi, “Fungsi Manajemen Dalam Al-Qur'an Dan Hadist: Studi Literatur,” *Indo-MathEdu Intelectuall Journal* 5, no. 2 (2024): 176–183.

⁴ Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2022).

⁵ Gea Aprilyada et al., “Peran Kajian Pustaka Dalam Penelitian Tindakan Kelas,” *Jurnal Kreativitas Mahasiswa* 1, no. 2 (2023): 165–173.

⁶ Miza Nina Adlini et al., “Metode Penelitian Kualitatif Studi Pustaka,” *Jurnal Edumaspul* 6, no. 1 (2022): 974–980.

searching for and collecting relevant literature, then evaluating and selecting literature that is relevant to the theme discussed in the study. The literature is analyzed through interpretation, in-depth understanding, and theoretical review. Once the required data is considered sufficient, a systematic literature review is compiled according to the needs of the study. Each stage needs to be examined in depth to provide clear insights that are in line with the research objectives.

RESULTS AND DISCUSSION

Actuating in the Qur'anic Perspective

Actuating in language means directing, moving, and implementing. In terms of terminology, actuating is an effort made to motivate group members so that they have the will and strive hard to achieve the company's goals and the personal goals of members, because the members also want to achieve these goals. Actuating is an important function in management, as it is a form of action taken by all members of the organization to achieve planned objectives. Careful planning is meaningless without the maximum utilization of the organization's full potential in carrying out its tasks..

The term actuating in the Qur'an often refers to the word *fa'ala-yaf'gulu*, which means to do work, to carry out, and to execute⁷. The Qur'an also contains the keyword "at-taujih," which means guidance. Several terms related to guidance are mentioned in the Qur'an, as follows:

1. *Tabsyir*

Tabsyir means giving good news. Good news in this case refers to providing motivation. In an educational context, *tabsyir* functions as a pedagogical approach that fosters optimism, emotional engagement, and intrinsic motivation among learners. Giving good news as explained in the Qur'an is closely related to encouraging positive behavior and strengthening faith through hopeful messages, likely explain in Surah Al Baqarah (2): 25,

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

*"Give glad tidings to those who believe and do righteous deeds that for them are gardens beneath which rivers flow. Every time they are given fruit from it, they say, 'This is what we were given before.' They have been given similar fruits, and there they have purified spouses. They will abide therein forever"*⁸

In this verse, Allah SWT sent the Prophet Muhammad SAW to bring good news to people who believe and do good deeds. The good news in this verse is about rewards and eternal paradise for people who follow religious teachings well. In the context of management, this good news is interpreted as giving rewards, praise, and motivation to subordinates who perform their duties well so that they can be more optimal in carrying

⁷ Qomaria Abusama, Siti Asiah, and Zohra Yasin, "Actuating Pendidikan Dalam Pandangan Al-Qur'an Dan Hadits," *Jurnal Al Himayah* 4, no. 2 (2020): 298–310.

⁸ Indonesia, *Al-Qur'an Dan Terjemahannya*.

out their duties and become examples for others. Tasks that are carried out with full confidence will have a higher success rate than those carried out with doubt.

2. Al-Dzikra

The terms for “warning” in the Qur'an often use the words *tadzkir*, *indzar*, and *tanbih*. *Indzar* is often used as a warning to disbelievers about the torment and fire of hell that awaits them. In the context of management, *tadzkir* can be interpreted as reprimanding, sanctioning, or punishing subordinates who make mistakes, are negligent, and are undisciplined in the implementation of management. These reprimands or sanctions are expected to serve as lessons so that the same mistakes are not repeated in the future. This is in accordance with the verse of the Qur'an surah Ad-Dzariyat: 55,

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ

*“Keep giving warnings, for warnings are indeed beneficial to believers.”*⁹

This verse explains that Prophet Muhammad SAW was commanded to continue warning his followers. Although the verse emphasizes that warnings are beneficial for believers, this does not negate the command to warn non-believers. However, because of their faith, warnings will be accepted with an open heart and used as guidelines for self-improvement and to increase closeness to Allah. Conversely, for those who are not prepared to accept warnings, the warnings are completely useless to them.

3. Al-Dakwah

The word “dakwah” comes from Arabic, namely *da'au-yadu'u-da'watan*, which means to call, invite, and entertain. The word “dakwah” is mentioned in the Qur'an 211 times in various forms. Sheikh Ali Mahfudz, in his book *Hidayatul Mursyidin*, explains that dakwah is an effort to encourage people to consciously and sincerely do good, invite them to noble deeds, and prevent all forms of evil. By doing so, humans will attain the happiness given by Allah SWT, both in this world and in the hereafter. Allah SWT explains how to implement good management as a form of dakwah in Surah An-Nahl. (16): 125,

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ

*“Call (people) to the path of your Lord with wisdom and good instruction, and debate with them in a way that is better. Indeed, your Lord is the most knowing of those who have strayed from His path, and He is the most knowing of those who are guided.”*¹⁰

This verse explains the command to call people to the path of God using various methods of da'wah that are tailored to the target audience. Da'wah delivery methods that are adapted to the conditions of the recipients, will make it easier for them to understand and implement the message. In the context of management, this verse teaches the importance of choosing a wise and effective approach in motivating others to achieve a

⁹ Indonesia.

¹⁰ Indonesia.

common goal. A good approach helps create effective communication that encourages acceptance from subordinates. Meanwhile, in the event of rejection, a good approach helps create constructive conflict management and negotiation without destructive confrontation.

4. At-Tarbiyah

At-Tarbiyah is the Masdar form of the word *robba-yurobbi-tarbiyatan*, which means to educate, nurture, and care for. Qadhi Baidhawi and Muhammad Jamaludin al-Qosimi define tarbiyah as the process of communicating something clearly and concisely to achieve maximum results. The word tarbiyah is mentioned repeatedly in the Qur'an, but sometimes in other forms. One example is in Surah Al-Isra: 24

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا¹¹

"Humble yourself to them with affection and say, "O my Lord, have mercy on them as they both had mercy on me when they raised me as a child."¹¹

This verse contains another form of the word tarbiyah, namely "robbayaa," which means to educate. In Islam, education can be interpreted as the gradual development of human abilities through guidance sourced from divine revelation¹². This process is intended to enable human potential to grow optimally and productively, while remaining within the framework of ethical values established by religion. This is in line with the principle of actuating, which not only prioritizes work effectiveness but also emphasizes moral and ethical values in providing guidance to members or subordinates.

From the several meanings of actuating mentioned in the Qur'an above, it can be understood that actuating has a broad meaning. Actuating can be interpreted as direction, motivation, warning, and guidance. All of these meanings lead to the same goal, which is to mobilize all members of the organization to achieve the organization's goals optimally without neglecting moral values as the foundation.¹³ Organization members do not always need constant external encouragement to carry out their duties. However, the most important thing is that they have an internal awareness that grows from within themselves. This awareness enables each member of the organization to carry out their duties with full responsibility and commitment.

Actuating in the Hadith Perspective

Actuating in the hadith perspective is certainly not much different from the Al-Qur'an perspective. The concept of actuating is reflected in how the Prophet Muhammad provided guidance, motivation, examples, and coordination to Muslims. The Prophet Muhammad's actuating did not only focus on the results obtained, but also on instilling the values of faith and perfect morals in Muslims. The following are some forms of actuating described in the Prophet Muhammad's hadith:

1. Unity

¹¹ Indonesia.

¹² Muhammad Irfansyah Siregar et al., "Konsep Tarbiyah, Ta'lim, Dan Tadris Dalam Al-Qur'an," *Tarbiyatuna: Journal of Islamic Education Studies* 4, no. 2 (2024): 429–438.

¹³ Anisatul Mufidah et al., "PENGGERAKAN DALAM PENDIDIKAN ISLAM," *Didaktik: Jurnal Ilmiah PGSD STKIP Subang* 10, no. 2 (2024): 266–275.

In carrying out an activity, unity must be involved, with mutual support and affection among members. As explained in the following hadith:

المؤمن للمؤمن كالبنيان يشد بعضه بعضاً

A Muslim and another Muslim are like a building, each part strengthening the other. (Shohih Muslim no. 4684)

This hadith vividly illustrates the vital role of cooperation in effective management, portraying organizational members as interconnected components of a single structure where mutual reinforcement ensures stability and progress. Just as bricks in a wall work together to hold up the load and prevent collapse, every individual in an institution, from leaders to staff must actively support colleagues to foster a genuine spirit of collective endeavor that transcends individual efforts. When people fixate solely on their own duties, ignoring how their actions ripple through the group, discord inevitably creeps in, harmony dissolves, and shared objectives slip out of reach, much like a poorly mortared building that crumbles under pressure..

2. Giving clear directions and tasks

The Prophet always gave clear directions in carrying out a task. The Prophet firmly set limits on how these things were to be carried out. As stated in the following hadith of the Prophet,

عَنْ أَبِي هُرَيْرَةَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ شَاكِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسْأَلِهِمْ وَاجْتِرَافُهُمْ عَلَى أَنْبِيَائِهِمْ

From Abu Hurairah Abdurrahman bin Shakhr, may Allah be pleased with him, he said: I heard the Messenger of Allah, peace and blessings be upon him, say, "Whatever I forbid you, then avoid it. Whatever I command you, then do it to the best of your ability. Indeed, their excessive questions and their disputes with the prophets were what destroyed the people before you" (Shahih Bukhari no. 6744)

The implementation of an activity requires clear rules and work boundaries. Clear boundaries in management minimize errors. In addition, it is also important to encourage members to remove feelings of burden. They are encouraged to do their best without being forced to achieve absolute perfection beyond their capabilities. This is very important to maintain work enthusiasm and avoid burnout during the implementation of activities.

3. The existence of corrective actions

In the process of actuating, it is certain that not everyone in the organization is always right. Sometimes subordinates make mistakes in their actions and sometimes leaders make mistakes in giving orders. Therefore, it is important for everyone to understand the correct corrective actions based on the perspective of the hadith as explained by the Prophet Muhammad SAW,

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعْبِرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ) رَوَاهُ مُسْلِمٌ.

From Abu Said Al Khudri, he said: ‘I heard Rasulullah say: ‘Whoever among you sees an evil action, let him change it with his hand (authority). If he is unable to do so, let him change it with his tongue, and if he is unable to do so, let him reject it with his heart. And this is the weakest form of faith.’ (Shahih Muslim no. 2917)

The hadith emphasizes, in actuating all members must be proactive and recognize any irregularities, mistakes, or unethical actions in the work environment. The hierarchy of corrective actions starts from the highest level of action, which is using the hands, to the level of individual morality, which is using the heart. This shows that corrective actions are an integral part of the actuating process that all members must be aware of in order to achieve efficient organizational goals that are free from irregularities. Corrective action is not only a disciplinary tool, but also a strategic improvement instrument that ensures professional accountability and prevents irregularities among all human resources in the organization.¹⁴

Effective Leadership

In an educational disruption era marked by global challenges such as pandemics, digital transformation, and increasingly stringent quality requirements, the urgency of effective leadership for educational institutions has become crucial to maintaining sustainability and competitiveness. Weak leadership often results in decreased teacher motivation, stagnant learning innovation, and an inability to adapt in a changing external environment, which ultimately impacts the achievement of educational goals.¹⁵ This urgency is particularly reflected in the actuating stage of management, where leaders act as catalysts to motivate and mobilize all elements of the school to implement strategies effectively. According to Terry’s perspective, actuating emphasizes the leader’s ability to generate enthusiasm through inspirational communication and empowerment, which is essential in the context of disruptive education to turn challenges into innovative opportunities.¹⁶ Therefore, strengthening effective leadership is not only a strategic imperative but also a key foundation for educational institutions in facing today’s dynamics..

Effective leadership is based on a leader’s behavioral style that is adapted to specific situations and conditions.¹⁷ According to Northouse, effective leadership emphasizes the process whereby leaders engage in behaviors that can create positive change and achieve desired outcomes (output) through positive and impactful interactions.¹⁸ In the context of educational institutions, effective leadership is not merely an option, but a strategic necessity to ensure the quality of educational services for all school members and stakeholders. The literature shows that effective educational leadership contributes significantly to teacher

¹⁴ Diana Diana and Misran Misran, “Peran Komunikasi Dalam Manajemen Pendidikan,” *Kelola: Journal of Islamic Education Management* 6, no. 1 (2021): 1–8.

¹⁵ Risalatun Nisa et al., “Karakteristik Kepemimpinan Efektif,” *Jurnal Pelita Nusantara* 1, no. 4 (2024): 449–456.

¹⁶ George R. Terry, *Prinsip-Prinsip Manajemen (Terjemahan J. Smith)* (Jakarta: Bumi Aksara, 2010).

¹⁷ Husen Waedoloh, Hieronymus Purwanta, and Suryo Ediyono, “Gaya Kepemimpinan Dan Karakteristik Pemimpin Yang Efektif,” in *Social, Humanities, and Educational Studies (SHES): Conference Series*, vol. 5, 2022, 144–152.

¹⁸ Peter G. Northouse, *Leadership: Theory and Practice* (Thousand Oaks: Sage Publications, 2016).

motivation, professional performance, and the formation of a positive and collaborative school culture.¹⁹

Effective leadership in education includes the ability of leaders to formulate a clear vision and mission, accompanied by targeted operational strategies to achieve educational goals. Leaders must be able to build strong relationships with all elements of the school, namely teachers, staff, students, and external stakeholders, fostering trust through consistent communication and collaborative initiatives that align individual aspirations with institutional objectives. The main feature of effective leadership is reflected in the leader's capacity to motivate and empower members of the organization to actively participate in achieving common goals.²⁰ Moreover, this empowerment extends to cultivating a culture of shared accountability, where leaders provide professional development opportunities and recognize contributions to sustain long-term engagement. The involvement of teachers in the decision-making process is an important indicator of participatory leadership, which not only increases a sense of ownership but also fosters teachers' professional responsibility in efforts to continuously improve the quality of education.²¹

Mayasari added that leaders must possess comprehensive qualities and competencies, which can generally be referred to in four key aspects.²² First, leadership characteristics and skills include strong personal character and the ability to motivate and guide teams effectively, which are essential in creating a sustainable educational vision. Second, problem-solving skills allow leaders to critically analyze curriculum or resource challenges, resulting in innovative solutions that support the teaching and learning process. Third, good social skills facilitate harmonious interactions between stakeholders, such as teachers, students, and parents, which strengthen a collaborative culture in the school environment. Fourth, professional knowledge and competence provide a foundation of in-depth expertise in the field of education and ensure that decisions are made in line with current pedagogical standards.

The Role of Actuating in the Qur'an and Hadith Perspective to Achieve Effective Leadership

In the context of educational leadership, the function of actuating plays a central role in mobilizing all elements of the organization to achieve its goals. From an Islamic perspective, the concept of actuating is not merely interpreted as direction, but has deep spiritual and ethical dimensions rooted in the teachings of the Qur'an and Hadith. The Qur'an, as a universal guide to life, explicitly emphasizes the importance of leadership that is capable of guiding and directing humanity. As Allah SWT says in QS. Al-Baqarah, 2:124, which mentions the appointment of Ibrahim as a leader for mankind²³.

¹⁹ Ihsan Maolana, Astuti Darmiyanti, and Jaenal Abidin, "Strategi Kepemimpinan Kepala Sekolah Yang Efektif Dalam Meningkatkan Kualitas Guru Di Lembaga Pendidikan Islam," *Innovative: Journal Of Social Science Research* 3, no. 4 (2023): 83–94.

²⁰ Adi Cahyono, "Pengaruh Kepemimpinan Efektif Kepala Sekolah Dan Iklim Sekolah Terhadap Kinerja Guru Sd Negeri Di Kecamatan Suruh Kabupaten Semarang," *Didaktik: Jurnal Ilmiah PGSD STKIP Subang* 9, no. 2 (2023): 68–77.

²¹ Ulil Amri et al., "Kepemimpinan Partisipatif Kepala Sekolah: Mendorong Keterlibatan Guru Dan Siswa Dalam Pengambilan Keputusan," *Insuri: Social, Science, Academic*, (2025).

²² Yuli Supriani et al., "Peran Manajemen Kepemimpinan Dalam Pengelolaan Lembaga Pendidikan Islam," *Jurnal Ilmiah Ilmu Pendidikan* 5 (2022): 332–338.

²³ Rendi Irawan, Eka Prasetiawati, and Muhammad Nur, "Ayat-Ayat Kepemimpinan Dalam Tafsir Al - Munir :

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

“(Remember) when Abraham was tested by his Lord with several commands, and he carried them out perfectly. He (Allah) said, “Indeed, I have made you a leader for all mankind.” He (Ibrahim) said, “(I also ask) for some of my descendants.” Allah said, “(I grant your prayer, but) My promise does not apply to the wrongdoers.”²⁴

This verse provides a theological basis that leadership is a divine mandate that demands great responsibility in managing and mobilizing resources for the common good.²⁵ The exemplary obedience of Prophet Abraham (AS) through flawless fulfillment of divine tests exemplifies the qualities of integrity, submission (*taubid*), and moral excellence required for leadership, positioning him as an *imam* (leader) for humanity. This concept requires educational leaders, not only to give instructions, but also to motivate, coordinate, and guide subordinates to work well, embodying *amanah* in resource allocation, stakeholder engagement, and goal achievement, because the results of this leadership will be accounted to Allah SWT.²⁶ From the perspective of the Qur’an, this kind of leadership must be based on excellent qualities that are relevant to the demands of the times.²⁷

The hadith about actuating in educational institutions highlights the importance of guidance by the principal as a form of direction that is equivalent in reward to the doer of the good deed itself. As the Prophet Muhammad SAW said:

عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ دَلَّ عَلَىٰ خَيْرٍ، فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ

From Abu Mas’ud, may Allah be pleased with him, who said, “Rasululloh said, ‘Whoever points out a good deed will receive a reward like the reward of the one who does it.’ (Hadist Muslim no 1893)

In the context of Islamic education, this hadith encourages school principals to actively guide teachers and students, not just supervise them. Actuating here becomes a holistic educational process, where leaders share knowledge to stimulate initiative, thereby increasing the overall effectiveness of educational institution management.²⁸ In addition, the quality of educational leaders’ actuating is largely determined by their leadership style. Studies show that leadership styles based on Islamic values, such as justice, protection, and participation, can significantly increase teachers’ motivation to perform at their best in the learning process.²⁹

Perspektif Tafsir Maqā ṣ Idī Abdul Mustaqim,” *Journal of Islamic Scriptures in Non-Arabic Societies* 2, no. 1 (2025): 55–68.

²⁴ Indonesia, *Al-Qur’an Dan Terjemahannya*.

²⁵ Ritonga Asnil, Yusuf Hadijaya, and Sofan Sofian, “Fungsi Manajemen Pendidikan Islam: Bahasa Indonesia,” *Jurnal Mumtaz* 3, No. 1 (2023): 11–20.

²⁶ Farhan Zahiri and Abdurrohman Sahal, “Integrating Islamic Sharia Principles into Educational Leadership: A Strategic Management Perspective,” *Edu Spectrum: Journal of Multidimensional Education* 2, no. 1 (2025): 47–58.

²⁷ Yusuf Hadijaya et al., “Actuating Dalam Al-Qur’an,” *Jurnal Manajemen Pendidikan Dan Keislaman* 11, no. 2 (2022): 217–228.

²⁸ Rizky Ananda Putri et al., “Implementasi Actuating Prinsip-Prinsip Manajemen Pendidikan Islam Dalam Perspektif Hadis Di SMP Karya Pertiwi,” *Jurnal Ilmiah Wabana Pendidikan* 10, no. 20 (2024): 748–756.

²⁹ St Maizah et al., “Pengaruh Gaya Kepemimpinan Terhadap Motivasi Guru Dalam Pendidikan Islam,” *AL-*

Overall, the role of actuating in the perspective of the Qur'an and Hadith for effective leadership in educational institutions is a manifestation of a multidimensional divine mandate. This includes resource management, motivation based on Islamic values, character building, and the creation of a fair and participatory work environment. By integrating the principles of actuating derived from the Qur'an and Hadith, educational leaders will not only realize organizational effectiveness, but also contribute to holistic and virtuous individual development, in line with the vision of Islamic education.

CONCLUSION

The concept of actuating in the perspective of the Qur'an and Hadith emerges as a management function that not only focuses on mobilizing organizational resources to achieve goals, but also emphasizes deep spiritual, ethical, and moral dimensions. Actuating is described through various verses of the Qur'an, such as *tabsyir*, *al-dzikra*, *al-dakwah*, and *at-tarbiyah*, all of which aim to build internal awareness among members of the organization to act with responsibility and commitment. Meanwhile, the Hadith perspective highlights the attitude of unity, clarity of direction and tasks, as well as proactive corrective actions as exemplified by the Prophet Muhammad SAW in mobilizing the ummah through example, justice, and trustworthiness. This approach makes actuating a bridge between operational efficiency and Islamic values that guarantee blessings and the welfare of the ummah.

The implementation of this type of actuating is the main foundation for effective leadership in Islamic educational institutions, where leaders must be adaptive to situations, build a clear vision, and involve stakeholders through ethical participation. Effective leadership is not merely procedural directives, but transformational, integrating principles such as justice (*'adl*), consultation (*syura*), and *ihsan*. This ensures that each individual understands their role and contributes maximally in accordance with sharia. Thus, actuating based on the Qur'an and Hadith not only improves organizational performance but also shapes noble character that is in harmony with worldly and spiritual goals, contributing significantly to the development of a sustainable education management model oriented towards collective welfare. However, this study is limited by its literature-based approach, which does not incorporate empirical data, and has not explored variations in its application across different types of Islamic educational institutions. Therefore, future research is recommended to employ field-based methods and develop more applicable models by integrating Islamic values with contemporary management practices across diverse educational contexts.

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