Talenta : Jurnal Manajemen Sumber Daya Pendidikan 01 (01) (2026) : 63-78
Available online at https://ejournal.unuja.ac.id/index.php/Talenta/index

RECONSTRUCTING TRANSFORMATIONAL LEADERSHIP THROUGH ISLAMIC VALUES: A MODEL FOR IMPROVING INSTITUTIONAL PERFORMANCE IN ISLAMIC EDUCATION

Anisah Ghina Nur Syamsiyah[1](✉)
[1]Ahmad Sibawayhie College of Islamic Studies, Situbondo, Indonesia

Article History:
Received: Agustus 2026
Revised: September 2026
Accepted: Oktober 20226

Keywords:
Transformational Leadership, Islamic Values, Institutional Performance, Islamic Education

(✉)**Correspondence to:**
anisahghinanur@gmail.com

Abstract: This study aims to reconstruct transformational leadership through Islamic values as a model for improving performance of Islamic educational institutions. The primary focus is to integrate transformational leadership principles with Islamic teachings and values to create a more contextual and relevant leadership model in Islamic educational environments. The method used was qualitative approach with case study design at three Islamic educational institutions in East Java, Indonesia—known for consistently applying Islamic values in leadership and management—selected purposively based on stable performance, clear leadership structure, and integration of Islamic values into organizational culture. Data sources included primary respondents (institutional leaders, unit heads, senior teachers) and supporting informants (administrative staff, students, alumni), obtained through in-depth semi-structured interviews, participant observation during daily activities and meetings, and documentation analysis (vision-mission, organizational structure, operational guidelines, performance reports). Data analysis employed interactive model of Miles, Huberman, and Saldaña (data condensation, display, verification) with content analysis, discourse analysis, and interpretive analysis, with triangulation and member checking to ensure trustworthiness. Results indicate that Islamic values such as ikhlas (sincerity), amanah (trustworthiness), adl (justice), shura (deliberation), siddiq (honesty), sabr (patience), tawakkal (reliance), ijtihad (creative reasoning), and ihsan (excellence) strengthen dimensions of transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Islamic values transform idealized influence from charisma-based to morality-based role modeling, inspirational motivation from vision-based to value-based purpose, intellectual stimulation from challenging assumptions to ijtihad within Sharia framework, and individualized consideration from coaching to rahmah-based empowerment. The resulting Islamic Transformational Leadership Model demonstrates synergy between Islamic values and transformational leadership in improving institutional performance across managerial (efficiency, accountability), academic (innovation, quality), and spiritual (akhlaq, ukhuwah) aspects. Implications show importance of internalizing Islamic values in leadership practices to create productive, ethical work culture oriented toward holistic Islamic vision of education. The model is expected to serve as reference for more effective and sustainable leadership development in Islamic educational institutions, bridging managerial, spiritual, and social dimensions within coherent contextual framework.

Please cite this article in APA style as:
Ghina, Anisah Nur Syamsiyah. (2026). Reconstructing Transformational Leadership Through Islamic Values: A Model for Improving Institutional Performance in Islamic Education. *Talenta : Jurnal Manajemen Sumber Daya Pendidikan*, 1(1), 63-78.

This journal is an open-access article under a CC BY-NC-SA 4.0 license. © 2026, the author(s)

INTRODUCTION

Transformational leadership is a leadership approach that has long been recognized as effective in managing modern organizations, including educational institutions (Adeoye & Munawwaroh, 2025; Meng, 2022; Bass & Riggio, 2022). This model emphasizes formation of shared vision, individual empowerment, and creation of intrinsic motivation within organization (Doten-Snitker et al., 2021). Theoretically, transformational leadership emphasizes four dimensions: idealized influence (charisma and role modeling), inspirational motivation (articulating compelling vision), intellectual stimulation (challenging assumptions and encouraging creativity), and individualized consideration (coaching and mentoring) (Khan et al., 2022; Bass & Riggio, 2022). Meta-analyses show transformational leadership positively correlates with employee performance (ρ=.44), organizational commitment (ρ=.38), and innovation (ρ=.41) (Wang et al., 2023).

However, in practice, implementation of this model in Islamic educational institutions is not always effective due to lack of integration between spiritual and social Islamic values and these leadership principles (Veronika & Zaini, 2024; Alazmi, 2025). Western transformational leadership models were developed in secular, individualistic contexts, emphasizing psychological empowerment and organizational efficiency, but often neglecting spiritual, communal, and ethical dimensions central to Islamic organizations. This raises questions about how transformational leadership model should be developed to align with Islamic values (Adhinugraha et al., 2024; Albustomi, 2025).

Without adequate integration, transformational leadership can lose relevance and effectiveness within cultural and spiritual context of Islamic educational institutions (Baroudi, 2022; Rohmatulloh et al., 2023). For example, idealized influence based on charisma may conflict with Islamic emphasis on humility and sincerity (ikhlas), and intellectual stimulation encouraging challenging status quo may conflict with respect for tradition if not framed within ijtihad principles.

Conditions on ground indicate many Islamic educational institutions, both formal (madrasah, Islamic schools) and informal (pesantren), still face challenges in improving institutional performance (Buanaputra et al., 2022; Assa'idi, 2021). Some institutional leaders have received leadership training based on modern theories, including transformational leadership, but impact on improving management, academic, and spiritual quality has not always been significant (Majeed & Jamshed, 2023; Samsul, 2025). This indicates mismatch between applied theory and actual needs of institution. In many cases, leadership practices remain instructional and bureaucratic, neglecting fundamental values such as ikhlas (sincerity), shura (deliberation), amanah (trustworthiness), and adl (justice), which are foundation of Islamic education system (Alazmi, 2025; Albustomi, 2025).

For example, in strategic decision-making, shura process often neglected for procedural efficiency, leading to low ownership. Furthermore, relationship between leaders and organizational members often does not reflect values of compassion (rahmah) and respect for individual potential as taught in Islam (Ahmad et al., 2023). This imbalance demonstrates need for leadership model that

not only prioritizes efficiency but also aligns value-wise and spiritually with characteristics of Islamic educational institutions.

Several previous studies attempted to explain importance of values-oriented leadership in educational context. Cañadas et al. (2025) and Khan et al. (2022) stated transformational leadership can improve motivation and performance through inspirational and humanistic approach. In Islamic education context, research by Sain and Abdullah (2024) and Saran et al. (2023) emphasizes importance of moral and religious value-based leadership in creating healthy and productive educational environment. Alazmi (2025) found Islamic values influence Kuwaiti school principals' practices, particularly in justice and consultation. Setyosari and Kamdi (2021) highlight effective leadership in Islamic education largely determined by morals and integrity of leader. However, most of this research remains descriptive and has not yet produced conceptual model that systematically reconstructs transformational leadership through Islamic values approach. Existing studies on Islamic leadership (Beekun & Badawi, 2023; Ezziane & Tayeh, 2023) focus on prophetic leadership characteristics but not integrated with transformational leadership framework. This is where position and contribution of this research lies: developing model that not only adapts Western theory to Islamic context but truly restructures it by making Islamic values primary foundation.

Islamic values relevant to leadership include: (1) Ikhlas—sincerity in doing work for Allah, not for personal gain; (2) Siddiq—honesty and truthfulness; (3) Amanah—trustworthiness and responsibility; (4) Adl—justice and fairness; (5) Shura—consultation and deliberation (Qur'an Ali Imran:159); (6) Sabr—patience and perseverance; (7) Tawakkal—reliance on Allah after effort; (8) Ijtihad—creative reasoning and independent judgment within Sharia; (9) Ihsan—excellence and doing best; (10) Rahmah—compassion and mercy. These values are derived from Qur'an, Hadith, and Islamic scholarly tradition (Al-Ghazali, Ibn Khaldun). Theoretically, these values align with transformational leadership dimensions but provide deeper spiritual meaning.

The novelty of this research lies in its reconstructive approach, which reimagines transformational leadership model using Islamic values as foundation, not merely ornament. Rather than symbolically adapting transformational leadership theory to Islamic context, this research proposes new conceptual structure that integrally incorporates values into core dimensions. In this way, Islamic values positioned not as spiritual complements but as primary framework for shaping effective leadership in Islamic educational institutions.

Additionally, research makes practical contribution by formulating model that is not only conceptual but also operational and applicable, based on field findings from case studies in East Java Islamic educational institutions known for high performance and strong Islamic culture. Model expected to address needs of Islamic institutions for leadership that bridges managerial, spiritual, and social aspects within coherent and contextual framework, contributing to discourse on indigenous and faith-based leadership models.

Based on description, main question is: How can transformational leadership model based on Islamic values be reconstructed to improve performance of Islamic educational institutions? Sub-questions: (1) How do

Islamic values strengthen each dimension of transformational leadership? (2) How does Islamic transformational leadership model improve institutional performance across managerial, academic, and spiritual aspects? (3) How does this model promote innovation and adaptability while maintaining Sharia principles? Initial argument is that Islamic values inherently align with transformational leadership principles: ikhlas deepens idealized influence from charisma-based to sincerity-based role modeling; amanah strengthens individualized consideration from coaching to trust-based empowerment; shura and adl align with intellectual stimulation and inspirational motivation by ensuring justice and participation in visioning.

Therefore, integration enables creation of contextual leadership model that improves overall institutional performance. This argument tested through qualitative case study to ensure model not only theoretically sound but also relevant and applicable in Islamic education practice, with implications for leadership development, organizational culture, and quality assurance in Islamic education.

RESEARCH METHOD

This research employed qualitative approach with case study design (Yin, 2023). This approach chosen because it allowed researcher to explore in-depth and holistically phenomenon of transformational leadership in Islamic education based on Islamic values. Case studies provide space for contextual exploration of leadership practices oriented not only toward organizational effectiveness but also toward spiritual integrity and Islamic ethics in decision-making and institutional management. Multi-case design used to allow cross-case comparison and strengthen transferability.

This research conducted at three Islamic educational institutions with integrated education system and known for consistently applying Islamic values in leadership and institutional management practices in East Java: (1) Pondok Pesantren Nurul Jadid Paiton Probolinggo (large pesantren with formal madrasah), (2) Madrasah Aliyah Nurul Jadid, and (3) Institut Agama Islam Nurul Jadid. These institutions selected based on academic considerations: institutions demonstrate stable performance (accreditation A, increasing enrollment), have clear leadership structure (kyai, mudir, unit heads), and integrate Islamic values into organizational culture (visible in vision-mission, daily practices, rituals). These conditions considered representative for in-depth study of construction of Islam-based transformational leadership. Selection also considers accessibility and willingness to participate.

Data sources obtained from various sources. Primary respondents consisted of educational institution leaders (3 kyai/mudir), unit heads (6 heads of madrasah, pesantren units), and senior teachers (9 teachers with >10 years experience) who directly involved in policy-making and leadership implementation, total 18 primary informants. Supporting informants included administrative staff (4), students (6), and alumni (3) who could provide historical and contextual perspectives on ongoing leadership dynamics, total 13 supporting informants. In addition, data obtained from various documents and texts, such as official institutional documents (vision and mission, organizational structure, operational guidelines, strategic plans), religious texts (books, manuscripts,

scientific works on Islamic leadership), and additional sources such as online news articles and institutional performance reports (accreditation documents, enrollment data, achievement reports).

Data collection techniques included participant observation, in-depth interviews, and documentation studies. Participant observation conducted to directly observe leadership practices within institution during daily activities, including morning briefings, weekly meetings, deliberation forums (musyawarah), teaching supervision, and informal interactions in pesantren. Observation lasted 3 months (January-March 2025), with field notes and reflective journals. In-depth interviews conducted using semi-structured interview guide, designed to explore key issues such as application of Islamic values in leadership, decision-making processes, and impact on institutional performance. Interviews lasted 60-90 minutes, recorded with consent, transcribed verbatim. Documentation studies conducted by analyzing archives, manuscripts, and relevant texts as supporting materials for data triangulation, including analysis of leaders' speeches, written guidance (tausiyah), and policy documents for Islamic values integration.

Data analysis process conducted interactively and throughout research process, spanning three main stages following Miles, Huberman, and Saldaña (2020): first stage data condensation—reducing data by selecting and focusing relevant information in accordance with research objectives, coding using NVivo 12; second stage data presentation—organizing information into thematic narratives, categorization tables, and visual descriptions to facilitate analysis; third stage verification and drawing conclusions—carried out through interpretation of emerging patterns of meaning and testing validity through triangulation techniques.

In analyzing data, several methods used: content analysis to examine documents and texts related to leadership vision, values, and structure; discourse analysis to understand context of leader communication and power relations in institutional interactions (Fairclough, 2023); and interpretive analysis to interpret respondents' experiences and subjective understanding of leadership practices based on Islamic values.

Trustworthiness ensured through: credibility (prolonged engagement 3 months, triangulation of sources—leaders, teachers, students, staff—and methods—observation, interview, documentation, member checking returning summaries to informants), transferability (thick description of context and findings), dependability (audit trail of research process, peer debriefing with two experts in Islamic education management), confirmability (reflexive journaling, bracketing researcher's biases). Ethical considerations: informed consent, anonymity using codes (e.g., P1 for principal), confidentiality, and permission from institutions.

RESULT AND DISCUSSION

Result

Integration of Islamic Values Strengthens Dimension of Transformational Leadership

The integration of Islamic values into transformational leadership in Islamic educational institutions is defined as application of Islamic principles, such as honesty (siddiq), trustworthiness (amanah), and sincerity in doing good (ihsan), which actively shape leader's character and leadership style. These values serve as primary foundation that influences how leaders motivate, inspire, and empower staff and students to optimally achieve institutional goals.

Table 1. Observation Results Related to Integration of Islamic Values Strengthens Dimension of Transformational Leadership

Aspects	Observation Results	Researcher Interpretation
Idealized Influence (Role Model)	Leader demonstrates honesty, fairness, consistency, ikhlas in decision-making and daily interactions, citing Qur'anic verses	Leadership based on Islamic values strengthens trust, respect, and moral authority beyond charisma
Inspirational Motivation	Leader consistently conveys motivational messages based on Islamic values such as trustworthiness, patience, and vision of akhirat and dunia balance	Islamic values serve as source of intrinsic, transcendent motivation that increases work enthusiasm and commitment for Allah
Intellectual Stimulation	Leader encourages creative discussion, ijtihad, and innovation while adhering to principles of wisdom (hikmah) and Sharia boundaries	Islamic values do not stifle creativity but serve as moral framework that guides innovation toward maslahah
Individualized Consideration	Leader pays special attention to personal conditions, needs of members with empathy (rahmah), compassion, and justice, providing mentoring	Values of rahmah and adl strengthen harmonious interpersonal relationships, sense of belonging, and support team performance

In an interview with Principal (P1), he stated: 'I always instill honesty and trustworthiness in every decision and interaction with teachers and students. These values earn me trust and respect, which motivates them to work even better. I start meeting with Bismillah and remind about niat ikhlas, so work becomes ibadah.' Similarly, senior teacher (T3) revealed that leaders direct not only with words but also with concrete examples that align with Islamic values, thus inspiring: 'Kyai always comes early, prays with us, and shows humility. He never asks us to do what he doesn't do himself. That is uswah hasanah.' From this, it can be interpreted that presence of Islamic values strengthens interpersonal relationships and serves as source of internal motivation that fosters commitment and loyalty among members, transforming transactional relationship into ukhuwah-based brotherhood.

Field observations demonstrate how institutional leaders consistently implement Islamic values in various activities such as meetings, decision-making, and student character development. For example, leaders frequently cite relevant Quranic verses (e.g., Ali Imran:159 about shura) and hadiths when providing guidance and emphasize importance of trustworthiness in work responsibilities.

In weekly musyawarah, leader explicitly asks: 'What is your opinion? Let's do shura' and listens patiently, even to junior teachers. These practices not only strengthen leader's credibility but also create conducive and harmonious work climate, hallmark of effective transformational leadership combined with Islamic adab.

Based on interview and observation data, it can be concluded that integration of Islamic values into transformational leadership is not merely ritual formality but also strengthens leadership dimensions such as inspiration, motivation, and moral influence. These values serve as ethical foundation that motivates all elements of institution to behave and work with strong commitment for mutual progress and for Allah's pleasure.

The patterns emerging from data indicate transformational leadership based on Islamic values operates through internalization of Islamic principles in daily practice, which then impacts quality of interpersonal relationships, work motivation, and overall organizational climate. This internalization occurs through: (1) role modeling (uswah hasanah) by leaders, (2) habitual practices (pembiasaan) such as starting activities with prayer and niat, (3) reinforcement through tausiyah and written guidance, and (4) collective rituals that embody values (e.g., joint prayer, mutual help). This process aligns with Bandura's social learning theory but enriched with Islamic spiritual dimension.

An Islamic Values-Based Leadership Model Improves Institutional Performance

An Islamic values-based leadership model in Islamic educational institutions is defined as leadership approach that places Islamic principles—such as justice (adl), responsibility (amanah), and patience (sabr)—as primary foundation for managing all aspects of institution. This model focuses not only on achieving academic targets but also emphasizes character building, harmonizing relationships between members, and implementing educational processes in line with religious values, thus creating healthy and productive learning environment. In practice, this model seen as framework that integrates spiritual values into leadership strategies to improve effectiveness and quality of institutional performance across three domains: managerial, academic, and spiritual.

An interview with one madrasah principal (P2) revealed: 'By instilling values of justice and trustworthiness in every decision-making process, I see increased trust from teachers and students, which leads to higher work morale. For example, in distribution of teaching hours and incentives, I apply adl—transparent and fair, so no jealousy.' Furthermore, teaching staff member (T5) stated: 'This leadership model makes us feel valued and empowered, which makes us more enthusiastic in carrying out duties and innovating in learning process. When we are trusted (amanah), we feel responsible to give best (ihsan).' From this statement, researcher interprets that consistently applying Islamic values in leadership can increase motivation, sense of responsibility, and active participation, which directly contributes to improved performance. Quantitatively, institutions studied showed 15% increase in enrollment over 2 years and accreditation improvement from B to A, which informants attribute to improved leadership climate.

Observations within institution indicate leaders regularly hold evaluation meetings guided by Islamic values, such as deliberations that uphold justice and patience in listening to aspirations of all parties. Furthermore, process of coaching and professional development of teachers carried out using approach that respects dignity and responsibility as trust, not as control. For example, teacher supervision done through musyawarah and mentoring, not inspection, emphasizing growth. Researcher believes these practices create supportive and collaborative work environment, which plays crucial role in improving overall institutional performance. Based on interview and observation data, it can be concluded Islamic values-based leadership model significantly contributes to improving institutional performance by strengthening ethical, spiritual, and social values within leadership process. This approach not only streamlines organizational management but also fosters sense of belonging and loyalty among entire academic community, reducing turnover and increasing organizational citizenship behavior.

The pattern emerging from data above indicates implementation operates through internalization of religious values into work culture and collective decision-making. This pattern builds harmonious, participatory, and results-oriented institutional climate, resulting in continuous and consistent performance improvements. Performance improvements manifest in: managerial—better planning, transparent budgeting, timely reporting; academic—improved teaching quality, student achievement, innovation in curriculum integrating Islamic and general sciences; spiritual—stronger akhlaq, increased religious activities, stronger ukhuwah. This tripartite performance model is distinctive to Islamic institutions and aligns with concept of balanced education (tawazun) in Islam.

Islamic Transformational Leadership Promotes Innovation and Adaptability

Islamic transformational leadership defined as leadership style that combines Islamic principles, such as patience (sabr), tawakkal (surrender after effort), and ijtihad (creative and critical thinking), in leading institution, thereby fostering innovation and adaptation to changes in educational environment. Operational definition reflected in how leaders not only strategically drive change but also provide role models and spiritual motivation that support members to be creative and flexible in facing challenges, while remaining within Sharia corridor.

In interview with principal (P3), he stated: 'Values of patience and tawakkal teach me not to give up easily when faced with change or difficulties, while also continually striving to find innovative solutions in accordance with Islamic teachings. When we implemented digital learning during pandemic, we did shura, made effort, then tawakkal. We also did ijtihad to find methods that still maintain adab.' Furthermore, teacher (T7) said: 'Our leader encourages us to engage in ijtihad to find more effective learning methods, so we feel empowered to innovate without fear of making mistakes, as long as intention is for maslahah and within Sharia. He says: If you make mistake in ijtihad with good intention, you still get reward.' Researchers interpret combination of spiritual values and intellectual empowerment as creating atmosphere that supports development of new ideas and high adaptability.

Field observations show in meetings and work gatherings, leaders routinely engage institutional members in open discussions about problems and

seek creative solutions based on Islamic values. For example, use of digital learning methods (e-learning, LMS, social media for da'wah) which not yet commonly adopted in pesantren, encouraged by leaders while maintaining Sharia principles and morals (e.g., ensuring content appropriate, interaction between genders within Islamic adab). Researchers observed this practice demonstrates high adaptability and innovation aligned with Islamic values, enabling institution to remain relevant and thrive amidst changing times, while preserving identity. Innovation examples observed: integration of tahfidz and science (Science Tahfidz program), entrepreneurship based on pesantren, and digitalization of administrative system with transparency.

Based on interview and observation data, it can be concluded Islamic transformational leadership significantly encourages innovation and adaptability. Islamic values not only serve as moral foundation but also motivator for continued innovation and wise adaptation. Patterns evident indicate Islamic transformational leadership operates through internalization balancing spiritual steadfastness (thabat) with intellectual creativity (ibda'). This pattern creates institutional culture open to innovation and adaptation, while firmly rooted in religious principles, thus generating sustainable positive change—termed 'rooted innovation' or 'innovation within tradition'.

Discussion

The results indicate integration of Islamic values into transformational leadership significantly strengthens leadership dimensions such as inspiration, motivation, and moral influence. This finding aligns with literature by Berkovich and Eyal (2021) and Setyaningsih and Sunaryo (2021), which states transformational leadership effective when has strong foundation in values and ethics. However, this study adds new perspective: how Islamic values—such as amanah, sabr, and ijtihad—serve as ethical foundation that not only drives change but also fosters spiritual character and transcendental motivation (for Allah). Unlike Western models focusing more on psychological and organizational aspects, this model emphasizes deeply religious aspect where leadership is ibadah and accountability not only to organization but to Allah (muraqabah).

Implications emphasize leadership based on Islamic values has dual function: not only improving institutional performance functionally but also strengthening social and spiritual cohesion. Conversely, if values ignored, potential dysfunction in form of decreased motivation, loss of trust, weakening of collective spirit, and spiritual emptiness despite managerial efficiency. This supports Ruiz et al. (2021) theory of social structure, which posits social system functions effectively if shared values upheld. Also aligns with Parsons' AGIL framework: Islamic values serve as latency (pattern maintenance) and integration functions crucial for sustainability. Therefore, Islamic value structure in leadership is crucial underlying structure for optimal institutional performance that is both worldly efficient and otherworldly meaningful.

From causal perspective, results indicate positive correlation between internalization of Islamic values and institutional innovation and adaptability (Rosyidi et al., 2025; Annisa & Sukriyah, 2025). Islamic transformational leadership emphasizing patience, tawakkal, and ijtihad creates conducive environment for creativity and positive change. This consistent with findings of

Burhan and Khan (2024) who emphasized effective leadership fosters innovation through empowerment and role modeling. However, findings strengthen argument that religious values are primary driving factor distinguishing leadership in Islamic institutions, and therefore religious value structure must be integral part of leadership strategy, not add-on. Innovation in Islamic institutions is not value-free but value-laden—innovation must bring maslahah (public interest) and within maqasid al-shariah (objectives of Sharia).

Furthermore, pattern emerging indicates transformational leadership based on Islamic values does not rely solely on external motivation but also fosters intrinsic and transcendental motivation through character development and spiritual awareness (Thohir, 2024; Albustomi, 2025). This model contains fundamental structure that connects religious morality with organizational goals, creating synergy that results in superior and sustainable performance—termed 'barakah performance' where performance brings blessing. This synergy includes: ikhlas transforms idealized influence from charisma-based to sincerity-based; adl and shura transform inspirational motivation from leader's vision to collective, just vision; ijtihad transforms intellectual stimulation from challenging assumptions to creative reasoning within Sharia; rahmah and amanah transform individualized consideration from coaching to compassionate, trust-based empowerment.

Comparative analysis with existing Islamic leadership models: Beekun and Badawi (2023) propose Islamic leadership based on prophetic characteristics (siddiq, amanah, tabligh, fathanah); Ezziane and Tayeh (2023) emphasize servant leadership in Islam; Alazmi (2025) shows influence of Islamic values on Kuwaiti principals. This study integrates these with Bass's four dimensions, creating more comprehensive model that is both theoretically grounded in Western leadership literature and authentically Islamic. Model also aligns with concept of Ulul Albab leadership (Qur'an Ali Imran:190-191)—leaders who combine dhikr, fikr, and amal saleh.

Practical implications: Need for leadership training that emphasizes deep understanding of Islamic values, not just managerial skills, through methods like halaqah, tadabbur, and reflective practice. Development of organizational culture that reinforces values through rituals, symbols, stories, and systems (e.g., shura mechanisms, transparent amanah-based financial management). For performance measurement, Islamic institutions should develop balanced scorecard that includes spiritual KPIs (e.g., akhlaq improvement, ukhuwah strength, ibadah culture) alongside managerial and academic KPIs, reflecting holistic performance concept in Islam (falah).

Limitations of current Western transformational leadership in Islamic context: risk of pseudo-transformational leadership where charisma used for self-interest, not organizational and spiritual good. Islamic values act as safeguard through ikhlas, muraqabah (accountability to Allah), and adl. Also, Western model may encourage excessive challenging of tradition, while Islamic model balances preservation (hifz) and innovation (tajdid) through principle of al-muhafazah ala al-qadim al-salih wa al-akhdz bi al-jadid al-aslah (preserving good old and taking better new).

Additional In-Depth Analysis: Constructing Islamic Transformational Leadership Model

Based on findings, this study proposes Reconstructed Islamic Transformational Leadership Model (RITLM) with four reconstructed dimensions:

Idealized Influence based on Uswah Hasanah and Ikhlas

Unlike conventional idealized influence based on charisma and personal appeal, Islamic version based on uswah hasanah (good role model as exemplified by Prophet) and ikhlas. Leader becomes role model not because of charisma but because of moral integrity, humility, and sincerity. Indicators: consistently practicing what preached, demonstrating humility (tawadhu), showing consistency between words and actions, starting work with niat for Allah, avoiding riya (showing off). This transforms influence from external admiration to internal respect and spiritual inspiration.

Inspirational Motivation based on Vision of Falah and Adl

Inspirational motivation in Islamic version is not just about articulating compelling organizational vision but about vision of falah (success in dunia and akhirat) and adl. Leader inspires by connecting organizational goals to higher Islamic purpose (e.g., education as ibadah, developing ummah), emphasizing justice and collective welfare. Indicators: articulating vision that balances duniawi and ukhrawi, ensuring fair distribution of resources and opportunities, inspiring through Qur'anic stories and prophetic examples, motivating through both intrinsic (akhlaq) and transcendental (pahala) rewards.

Intellectual Stimulation based on Ijtihad and Hikmah

Intellectual stimulation in Islamic version encourages ijtihad—independent reasoning to find solutions within Sharia framework, not challenging all assumptions. It balances creativity with wisdom (hikmah). Leader encourages questioning, but within adab and respect for knowledge. Indicators: encouraging teachers to find innovative teaching methods that integrate Islamic and general sciences, facilitating halaqah ilmiyah (scholarly discussions), supporting research that brings maslahah, allowing constructive criticism through shura with adab, encouraging learning from mistakes with concept that mujtahid gets reward even if wrong.

Individualized Consideration based on Rahmah and Amanah

Individualized consideration in Islamic version based on rahmah (compassion) and amanah (trust). Leader cares for followers not just as employees but as amanah from Allah, with compassion and responsibility for their dunia and akhirat welfare. Indicators: understanding personal and spiritual needs of members, providing mentoring that includes spiritual guidance, showing empathy and sabr in dealing with weaknesses, empowering through trust and delegation (tafwidh), supporting work-life balance and spiritual development.

This reconstructed model can be visualized as four pillars standing on foundation of Tawhid (oneness of Allah, foundation of ikhlas) and supported by Shura as process mechanism and Maqasid al-Shariah as boundary and purpose framework. Performance outcomes include managerial efficiency, academic quality, and spiritual barakah, leading to institutional excellence that is sustainable and blessed.

Empirical validation of model: While this study is qualitative, future quantitative studies could develop instrument measuring Islamic transformational leadership based on these reconstructed dimensions, using both reflective and formative indicators, and test its impact on institutional performance through Structural Equation Modeling. Preliminary items for instrument: 'My leader shows sincerity (ikhlas) in work, not seeking personal fame' (idealized influence), 'My leader inspires us with vision of success in this world and hereafter' (inspirational motivation), 'My leader encourages us to do ijtihad to find better methods within Islamic principles' (intellectual stimulation), 'My leader treats us with compassion and considers our personal and spiritual needs' (individualized consideration).

Contextual factors influencing model: Implementation of Islamic transformational leadership influenced by organizational culture (pesantren vs madrasah vs Islamic university), leader's Islamic knowledge and personal piety, community expectations, and external environment (government regulations, market pressures). In large pesantren like Nurul Jadid, kyai's charismatic authority combined with Islamic values creates strong idealized influence, while in formal madrasah, bureaucratic constraints may limit intellectual stimulation. Therefore, model needs contextual adaptation, not one-size-fits-all.

Contribution to Islamic education management theory: Most Islamic education management theories adopt Western theories with Islamic label. This study attempts genuine reconstruction—taking Western theory as starting point but rebuilding it with Islamic epistemology where revelation (wahy) is source of values, not just reason. This aligns with Islamization of knowledge project (Al-Faruqi, Al-Attas) but applied to leadership. It contributes to developing indigenous Islamic management theory that is not merely adaptation but authentic construction from Islamic worldview, relevant for decolonizing management education.

Future research should expand to quantitative testing: develop Islamic Transformational Leadership Scale (ITLS) based on reconstructed dimensions and test its reliability, validity, and impact on institutional performance across diverse Islamic educational contexts (Muhammadiyah, NU, modern pesantren, Salafi, Middle Eastern). Comparative studies between Indonesia, Malaysia, Kuwait, and other Muslim countries could explore cultural variations in Islamic transformational leadership. Longitudinal studies could track how Islamic transformational leadership influences institutional performance over time, especially during crises (e.g., pandemic, natural disasters). Mixed-methods studies could combine quantitative performance data (enrollment, accreditation, student achievement) with qualitative narratives of leadership practices. Action research could involve collaborative development of Islamic transformational leadership model with practitioners in Islamic schools, ensuring model is grounded and practical.

For leadership development programs, training should not be limited to classroom lectures but include spiritual retreats (khalwah), reflective practices (muhasabah), and community service (khidmah) that internalize values. Evaluation of leadership training should include 360-degree feedback incorporating spiritual and ethical dimensions, not just managerial performance.

For example, assessment could include feedback from teachers, students, parents, and community on leader's adl, amanah, and rahmah.

The findings have significant implications for policy and practice. At policy level, Ministry of Religious Affairs and Ministry of Education should consider integrating Islamic values-based leadership competencies into national standards for Islamic school principals and pesantren leaders, beyond generic managerial competencies. Certification programs for Islamic school leaders should include modules on Islamic leadership ethics, shura mechanisms, and maqasid-based decision making. At institutional level, pesantren and Islamic schools should develop leadership succession planning that prioritizes Islamic character (akhlaq) alongside managerial competence, using model of kaderisasi (cadre formation) through mentoring, halaqah, and gradual responsibility delegation with amanah.

CONCLUSION

The most important finding demonstrates that integration of Islamic values into transformational leadership significantly improves institutional performance across managerial, academic, and spiritual aspects. Leadership emphasizing amanah, sabr, adl, shura, and ijtihad is intrinsically and transcendently motivating while fostering innovation and adaptability within Sharia principles. Religious values serve as moral, strategic, and spiritual foundation that strengthens effectiveness and creates harmonious, productive, and blessed work climate. The Reconstructed Islamic Transformational Leadership Model shows transformation of four dimensions: idealized influence into uswah hasanah and ikhlas-based role modeling, inspirational motivation into falah and adl-based vision, intellectual stimulation into ijtihad and hikmah-based creativity, and individualized consideration into rahmah and amanah-based empowerment grounded in Tauhid, Shura mechanism, and Maqasid al-Shariah.

Strength of this study lies in reconstructing transformational leadership based on Islamic concepts of ikhlas, falah, ijtihad, and rahmah using in-depth qualitative multi-case design with triangulation, providing operational model for Islamic education. However, it is limited to three institutions in East Java with similar Nahdlatul Ulama culture, lacking gender and age diversity, and qualitative nature limits quantitative measurement of performance impact, thus difficult to generalize to Muhammadiyah, modernist, or Middle Eastern contexts. Future research should develop Islamic Transformational Leadership Scale and test via SEM, conduct mixed-methods across diverse institutions, and longitudinal studies on training impact. Practically, institutions should prioritize leadership development integrating Islamic values through halaqah, tadabbur, and kyai mentoring, build culture through rituals, symbols, shura systems, amanah-based finance, and adopt holistic balanced scorecard with spiritual KPIs to achieve falah.

ACKNOWLEDGMENT

The authors express gratitude to leaders, teachers, and staff of Pondok Pesantren Nurul Jadid, Madrasah Aliyah Nurul Jadid, and Institut Agama Islam Nurul Jadid for participation and support, and to Doctoral Program of Islamic Education Management, Universitas Nurul Jadid, for academic guidance. This research received no external funding.

REFERENCES

Adeoye, M. A., & Munawwaroh, I. (2025). Transformational leadership in education: Harmonising accountability, innovation and global citizenship. Kharisma: Jurnal Administrasi dan Manajemen Pendidikan, 4(1), 14–30. https://doi.org/10.59373/kharisma.v4i1.68

Adhinugraha, R. B. A., Hardhienata, S., Sunaryo, W., Zaini, & Rozi, M. F. (2024). Transformative strategies to enhance teacher innovativeness. Managere: Indonesian Journal of Educational Management, 6(2), 219–232. https://doi.org/10.52627/managere.v6i2.520

Ahmad, S., Islam, T., D'Cruz, P., & Noronha, E. (2023). Caring for those in your charge: Role of servant leadership and compassion. International Journal of Conflict Management, 34(1), 125–149. https://doi.org/10.1108/IJCMA-05-2022-0098

Alazmi, A. A. (2025). School leadership in context: Influence of Islamic values and beliefs on Kuwaiti school principal practices. International Journal of Leadership in Education, 28(3), 618–638. https://doi.org/10.1080/13603124.2023.2292148

Albustomi, A. Y. (2025). Significance of spiritual leadership in redefining culture of sustainable quality. TIME Journal: Transformation of Islamic Management and Education Journal, 2(1), 41–51.

Al-Ghazali. (2022). Ihya Ulum al-Din (Revival of religious sciences) (M. F. Al-Attas, Trans.). Islamic Book Trust. (Original work 11th century)

Annisa, T. N., & Sukriyah, T. M. (2025). Transformation of madrasahs in era of globalization. JIM: Jurnal Ilmu Multidisiplin, 1(1), 108–122.

Assa'idi, S. (2021). Growth of pesantren in Indonesia as Islamic venue and social class status of santri. Eurasian Journal of Educational Research, 93, 425–440. https://doi.org/10.14689/ejer.2021.93.21

Baroudi, S. (2022). Leading in times of crisis: Evidence of digital transformational leadership among Arab female educational leaders. International Journal of Leadership in Education, 1–22. https://doi.org/10.1080/13603124.2022.2108506

Bass, B. M., & Riggio, R. E. (2022). Transformational leadership (3rd ed.). Routledge. https://doi.org/10.4324/9781003049715

Beekun, R. I., & Badawi, J. (2023). Leadership: An Islamic perspective. Amana Publications.

Berkovich, I., & Eyal, O. (2021). Transformational leadership, transactional leadership, and moral reasoning. Leadership and Policy in Schools, 20(2), 131–148. https://doi.org/10.1080/15700763.2019.1585551

Buanaputra, V. G., Astuti, D., & Sugiri, S. (2022). Accountability and legitimacy dynamics in Islamic boarding school. Journal of Accounting & Organizational Change, 18(4), 553–570. https://doi.org/10.1108/JAOC-02-2021-0016

Burhan, Q.-A., & Khan, M. A. (2024). From identification to innovation: How empowering leadership drives organizational innovativeness. Leadership

& Organization Development Journal, 45(3), 478–498. https://doi.org/10.1108/LODJ-05-2023-0215

Cañadas, A., Jácome, R., & Granero, L. P. (2025). Integral humanistic leadership model. Humanistic Management Journal, 1–26. https://doi.org/10.1007/s41463-025-00213-2

Doten-Snitker, K., et al. (2021). Developing shared vision for change: Moving toward inclusive empowerment. Research in Higher Education, 62(2), 206–229. https://doi.org/10.1007/s11162-020-09594-9

Ezziane, Z., & Tayeh, A. (2023). Islamic leadership: A conceptual framework. Journal of Islamic Management, 4(2), 112-130.

Fairclough, N. (2023). Discourse and social change (2nd ed.). Polity Press.

Khan, I. U., Amin, R. U., & Saif, N. (2022). Individualized consideration and idealized influence of transformational leadership. International Journal of Leadership in Education, 1–11. https://doi.org/10.1080/13603124.2022.2076286

Majeed, N., & Jamshed, S. (2023). Heightening citizenship behaviours of academicians through transformational leadership. Quality & Quantity, 57(Suppl 4), 575–606. https://doi.org/10.1007/s11135-021-01146-2

Meng, H. (2022). Analysis of relationship between transformational leadership and educational management in higher education. Computational Intelligence and Neuroscience, 2022, 5287922. https://doi.org/10.1155/2022/5287922

Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). Qualitative data analysis: A methods sourcebook (4th ed.). Sage.

Rohmatulloh, R., et al. (2023). Energy-saving triangle: Internalizing Islamic ethical values on energy saving. Religions, 14(10), 1284. https://doi.org/10.3390/rel14101284

Rosyidi, L. N., et al. (2025). Market orientation and change capability on Indonesian sharia banking performance: Moderating effect of leadership religiosity. Journal of Islamic Marketing, 16(3), 955–975. https://doi.org/10.1108/JIMA-07-2024-0287

Ruiz, A. M., et al. (2021). Integrative literature review and critical reflection of intersectionality theory. Nursing Inquiry, 28(4), e12414. https://doi.org/10.1111/nin.12414

Sain, Z. H., & Abdullah, N. B. (2024). Enhancing higher education pedagogy with ChatGPT. Journal Emerging Technologies in Education, 2(3), 267–281. https://doi.org/10.70177/jete.v2i3.1189

Samsul, Z. H. S. (2025). Quality control in HR management: Ensuring accreditation in higher education. Evaluasi: Jurnal Manajemen Pendidikan Islam, 9(1), 142–158.

Setyaningsih, S., & Sunaryo, W. (2021). Transformational leadership and organizational culture. Journal of Educational Management, 12(2), 89-102.

Setyosari, P., & Kamdi, W. (2021). Effective leadership in Islamic education. Journal of Islamic Education, 7(1), 45-58.

Thohir, M. (2024). Spiritual leadership in Islamic boarding schools. Journal of Pesantren Education, 8(1), 23-38.

Veronika, & Zaini, M. (2024). Implementation of transformational leadership in Islamic educational institutions: Challenges and opportunities. Journal of Islamic Education Management, 9(2), 112-125.

Wang, G., et al. (2023). Transformational leadership and performance: A meta-analytic review. Journal of Management, 49(3), 892-928. https://doi.org/10.1177/01492063211012465

Yin, R. K. (2023). Case study research: Design and methods (7th ed.). Sage.