



Principal leadership according to the perspective of the Quran

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ABSTRACT

Principal leadership in the modern era faces serious challenges, including moral degradation, character crisis, and the dominance of materialistic orientation in education management. Conventional leadership models often fail to form a school culture based on spiritual and ethical values. Therefore, a leadership approach is needed that is not only administratively effective, but also morally and spiritually strong. This study aims to examine the concept and implementation of principal leadership based on the perspective of the Qur'an by emphasizing the values of trust, justice, deliberation, and honesty as managerial and spiritual foundations. The method used is a qualitative descriptive research method through literature studies and content analysis of the verses of the Qur'an and related academic literature. The results of the study show that Quranic leadership contributes to forming an Islamic school culture, improving the quality of education management, strengthening the character of school residents, and becoming a solution to the crisis of moral leadership in the modern era. In conclusion, the Quranic leadership model based on divine values needs to be applied systematically in order to realize schools with character and civilization, although the development of quantitative instruments and in-depth digital integration is still needed.

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INTRODUCTION

The principal's leadership plays an important role in creating an educational environment that is not only academic, but also spiritual. The Quranic leadership paradigm that emphasizes integrity, justice, trustworthiness, and deliberation has great potential in shaping students' character according to the values of the Quran (Agustina Rahmi, Husnul Madihah, 2023). Several recent studies have confirmed that school principals who implement a leadership model based on Quranic values are able to improve the formation of student personality, for example research (Agustina Rahmi, Husnul Madihah, 2023) In "The Relationship between the Principal's Qur'anic Leadership and the Education

of Qur'anic Values with the Formation of Student Personality" shows a significant positive correlation with the Quranic personality of students in South Kalimantan.

Concepts such as amanah, justice, and deliberation in the Quran are theoretically adapted in the Islamic school environment. The principles of amanah and justice become the main pillars in Islamic educational leadership, including the principal. Furthermore, deliberation as a Quranic value encourages collective participation in school decision-making which can increase the satisfaction and commitment of the educational community (Jonisar et al., 2022). The importance of the principal as an agent of change who uses digital technology based on Quranic values, thus creating a school culture that is well-cultured and of high quality (Arif, 2024). In the madrasa environment, these findings are reinforced by the trait approach, namely: integrity, intelligence, and objectivity which are in line with Quranic values, supporting effective leadership of the madrasa head (Hamdani, 2024).

The role of the principal in developing the tahfidz program is also an example of concrete practice in implementing Quranic leadership. Study (Riandini et al., 2023) at MA Al Fatah Palembang shows how the principal actively encourages the tahfidz culture, mobilizes stakeholders, and provides motivation according to Quranic values. Similar things were found at SDIT Al Ukhuwah Jailolo, where the principal used the joint memorization method (talaqqi), despite encountering technical obstacles, showing the importance of the Quranic approach in the management of tahfidz education (Sunarji T Ahmad, 2022). In addition, conflict management strategies from the perspective of Islamic school principals also show the relationship between Quranic values and the principal's ability to face environmental dynamics, namely introspection, evaluation, and collective decision making (Supriadi, Muh. Tamrin, 2025).

Thus, Quranic leadership is not only a spiritual value, but has a real impact on the management of human resources, conflicts, and school culture, and supports the vision and mission of Islamic education. However, an analysis of the literature shows that a number of previous studies have focused more on the normative-theological aspects of leadership in Islam or on local and descriptive case studies. The theoretical gap lies in the absence of an integrative model that systematically synergizes Quranic values with contemporary educational management principles. Meanwhile, the methodological gap is evident in the dominance of narrative qualitative approaches without strengthening quantitative data or the development of standardized instruments to measure the effectiveness of Quranic values in the context of school leadership. From a practical perspective, many studies are still limited to the rhetoric of values without operationally describing how Quranic principles are applied in the managerial practices of school principals, especially in today's digital and multicultural school ecosystem.

This study aims to address these gaps by systematically exploring the concept and implementation of principal leadership from a Quranic perspective, and presenting a synthesis between divine foundations and modern management approaches. The originality of this study lies in its approach, which integrates Quranic values as a strategic framework in building an Islamic school culture that is adaptive to the challenges of the digital era, through thematic analysis based on empirical literature and normative interpretation. This study also provides a theoretical contribution by enriching the discourse on Islamic leadership through the formulation of a Quranic Leadership Framework, as well as a practical contribution in the form of a policy direction for values-based principal leadership.

Thus, this research occupies a crucial niche in the scientific landscape of Islamic education, namely as a bridge between the normative idealism of the Quran and the practical realities of modern educational management. While Islamic leadership literature is largely fragmented, this research seeks to establish an epistemological and applicative foundation that can serve as a theoretical reference, a guideline for leadership training, and a reference for developing school policies based on Quranic values in a systematic and sustainable manner.

RESEARCH METHODOLOGY

This study uses a qualitative descriptive approach with a library research method that aims to explore and analyze the concept of principal leadership from the perspective of the Quran. The main focus is to examine Quranic values such as trustworthiness, justice, deliberation, and honesty as the foundation of principal managerial practices in Islamic educational institutions. Inclusion criteria in literature selection include: (1) Primary sources in the form of Quranic verses relevant to the theme of leadership, (2) Secondary scientific literature in the form of indexed journal articles published between 2018–2025, (3) Studies that explicitly discuss principal leadership or Islamic educational management, and (4) Documents containing the application of Quranic values in managerial practice. Meanwhile, exclusion criteria include: (1) Non-academic popular works or non-peer-reviewed opinions, (2) Studies with a focus on non-educational leadership, and (3) Literature that does not present an explicit link between Quranic principles and the institutional context of schools.

Data collection was conducted through searching primary and secondary documents, which were then analyzed using content analysis techniques. The analysis process involved three main stages: (1) Organizing data through mapping relevant verses and literature citations; (2) Thematic coding, namely identifying key themes such as Quranic leadership values, principal practices, and their influence on school culture; and (3) Thematic synthesis, namely combining the results of normative interpretations of the Quran and empirical data from the literature to formulate a conceptual framework for Quranic leadership. Although software such as NVivo was not used, coding validity was maintained through a process of source triangulation and peer debriefing of the categorization results. To maintain data quality, a critical assessment of sources was carried out using several indicators such as: topic relevance, author credibility (academic affiliation), indexed journals, and the completeness of the methodology used in the study. The selected literature was analyzed not only as illustrative evidence, but also as part of a conceptual construction to strengthen thematic generalization theoretically. With this approach, the research results are not intended to be generalized statistically, but conceptually and applicatively, through the formation of a theoretical framework that can be used as a basis for developing Al-Quran-based school principal leadership in various Islamic education contexts in Indonesia.

RESULTS AND DISCUSSIONS

1. Understanding Quranic Leadership

Quranic leadership is a leadership model based on the main values contained in the Quran, such as justice ('adl), trustworthiness, and wisdom. This model is different from the conventional leadership approach because it prioritizes morality and spirituality, not just results or productivity. This approach is widely applied in various institutions, especially educational institutions and religious organizations to build the character of leaders who are not only technically competent, but also strong in religious morals. In the context of education, this concept receives great attention. Leadership from the perspective of the Quran emphasizes main characters such as shiddiq (honesty), amanah (trustworthiness), tabligh (delivery) and fathanah (intelligence) which are the characteristics of the companions of the Prophet Muhammad SAW (Dessani & Gusmaneli, 2025). These values are the main framework in forming leaders who are able to manage communities fairly and responsibly.

Quranic leaders not only prioritize academic competence, but also moral character based on the message of verses such as QS. Al Hujurat: 13 which emphasizes brotherhood and equality (Ilhamsyah, 2024). Quranic leadership practices are highly positively correlated with the formation of student personality. This shows that this model is effective in building the profile of the Quranic generation. Quranic leaders must also internalize spiritual values in order to be able to encourage

the sustainability and welfare of all members of the organization. Quranic leadership is not just authority, but a moral mandate.

Justice in Quranic leadership is not only governing in a balanced manner, but also maintaining the welfare and rights of subordinates according to the values of leadership verses in the Quran (Fauzi et al., 2024). Meanwhile, Islamic values in the practice of power in contemporary Indonesia, there are many problems of injustice, corruption, and lack of social responsibility, so it is important to strengthen the application of Quranic principles such as honesty, trustworthiness, and responsibility in order to encourage leadership with integrity (Kencana et al., 2025).

Overall, Quranic leadership is a leadership model that emphasizes spiritual and moral values derived from the Quran, such as justice, trustworthiness, honesty, intelligence, and social responsibility. This model not only serves as an ethical guideline in leadership, but also becomes a foundation for forming individual character and organizational culture based on integrity and justice. In the context of education, Quranic leadership has been proven to encourage the creation of a learning environment that is characterful, collaborative, and dignified, thus contributing to improving the quality of human resources. In addition, Quranic leadership has high relevance in responding to contemporary challenges, especially in building a civilized leadership system. Quranic values are the solution to the leadership crisis that often loses its moral direction. Therefore, the systematic application of Quranic leadership in various educational institutions is very important to create sustainable social and organizational transformation that is oriented towards the welfare of school residents.

2. Theoretical Synthesis of Quranic Leadership in the Context of Education

Quranic leadership is a normative-spiritual construct that places divine values such as trustworthiness, justice, deliberation, and honesty as the ethical foundation of leadership. When compared with transformational and spiritual leadership theories in educational management literature, Quranic leadership truly demonstrates strong intersections in terms of transcendental vision, the influence of moral role models, and the strengthening of organizational communities. The values of shiddiq, amanah, tabligh, and fathanah inherent in the figure of the Prophet Muhammad (peace be upon him) emphasize a character-based leadership approach, a primary concern in modern educational management.

Furthermore, this synthesis confirms that Quranic leadership is not merely an ethical model, but also integrates with contemporary educational management theories such as value-based leadership and moral leadership, where integrity is a key parameter of leader effectiveness. This demonstrates that Quranic values have epistemological potential as a framework for systematic and measurable educational leadership, not merely normative.

To clarify the conceptual relationship between Quranic values and modern educational management approaches, the following thematic synthesis table is presented, integrating the theological dimensions of Islam with theoretical constructs of contemporary leadership. This table demonstrates that Quranic values possess not only spiritual depth but also strategic relevance in the implementation of effective and character-based educational leadership:

Table 1. Quranic values possess

| Quranic Values | Theological Meaning | Equivalents in Modern Leadership Theory | Managerial Implications in School Context |
|----------------|---|---|---|
| Trustworthy | Responsibility and trust in holding office (QS. Al-Anfal: 27) | Ethical Leadership, Stewardship Theory | Budget transparency, principal accountability, collective responsibility in implementing school programs. |
| Fair | Uphold justice without taking sides (QS. An-Nahl: 90) | Justice Leadership, Transformational | Fair distribution of teacher tasks, performance-based evaluation, equal reward distribution, increasing |

| | | | |
|-----------------------|---|--|--|
| | | Leadership (fair treatment) | intrinsic motivation of teachers and students. |
| Consultation (Shura) | Collective decision making (QS. Ash-Shura: 38) | Participative Leadership, Distributed Leadership | Joint planning meetings, teacher and committee involvement in policy making, student and parent participation in program evaluation. |
| Shiddiq | Honesty and integrity in words and deeds (QS. At-Taubah: 119) | Authentic Leadership, Moral Leadership | The principal's consistency as a moral role model, improving teachers' work ethic, and establishing an honest and disciplined school culture. |
| Fathanah | Intelligence and wisdom in leadership (QS. Yusuf: 22) | Instructional Leadership, Strategic Leadership | Innovation in curriculum, problem-solving skills, data-based decision-making, technology integration in education management. |
| Tabligh | Ability to convey the truth and effective communication (QS. Al-Maidah: 67) | Communicative Leadership, Servant Leadership | Communicative leadership, openness of information, inspiring delivery of the school's vision and mission, increasing synergy between school stakeholders. |
| Social Responsibility | Social engagement and empathy towards the educational community (QS. Al-Baqarah: 177) | Servant Leadership, Community-based Leadership | Community involvement in school programs, strengthening social literacy, collaboration with alumni and external institutions, strengthening the social role of school principals in the community. |

Thus, Quranic values such as trustworthiness, justice, deliberation, honesty, intelligence, and social responsibility are not only transcendent but can also be operationalized as strategic and contextual managerial principles. This synthesis demonstrates that the Quranic leadership approach is not outside the framework of modern leadership theory but can instead work hand in hand and complement each other. When placed within the framework of educational management, these values strengthen the moral and spiritual dimensions that have tended to be neglected in conventional administrative approaches.

With this integrative model, Quranic leadership has great potential to serve as an alternative paradigm in developing a more holistic Islamic educational leadership, one that combines technical competence, prophetic morals, and sharp strategic vision. Furthermore, this synthesis also provides direction for further research and policy development, particularly in developing a transformative leadership model rooted in the values of revelation, yet adaptive to the dynamics of modern management and the challenges of the digital era.

3. Critical Analysis of Literature on Previous Research: Strengths, Gaps, and Limitations

An analysis of previous literature shows that studies on the Quranic leadership of school principals make a significant contribution to enriching the discourse on Islamic education, both theoretically and practically. Several studies reviewed demonstrate the key strengths of expressing Quranic values, such as trustworthiness, justice, and deliberation, which have been proven to strengthen the Islamic school climate, shape student character, and increase accountability and collaboration among school members. Study (Agustina Rahmi, Husnul Madihah, 2023) for example, finding a significant relationship between the application of Quranic leadership and the formation of student personality. Likewise, case studies by (Riandini et al., 2023) and (Sunarji T Ahmad, 2022) demonstrates the success of implementing Quranic values in the tahfidz program in madrasas and integrated Islamic elementary schools.

The strength of this literature lies in its ability to illustrate the concrete practice of Quranic values in school environments, including the formation of an Islamic organizational culture, increasing teacher motivation, and creating a values-based learning ecosystem. This scientific literature also demonstrates the alignment between Quranic leadership and modern management theories, such as value-based leadership, ethical leadership, and distributed leadership. The thematic synthesis table presented in this study confirms that values such as trustworthiness and justice are not only transcendent but can also be operationalized strategically in a managerial context.

However, there are a number of scientific gaps that require further attention. From a theoretical perspective, most of the existing literature still positions Quranic values solely within a normative-spiritual framework, lacking the formulation of an integrative conceptual model that systematically and applicably synergizes divine values with contemporary management principles. Furthermore, previous approaches tend to be qualitatively descriptive without the support of standardized measurement tools. This creates a methodological gap, as there are no valid instruments to quantitatively measure the effectiveness of Quranic values in the context of principal leadership. Meanwhile, from a practical perspective, many studies are still limited to presenting the rhetoric of values and have not yet addressed the operational technical steps taken by principals in implementing Quranic leadership in the digital era, particularly in the context of inclusive and multicultural schools.

Another identified limitation is the limited geographic and institutional scope. Many studies are based on local case studies (e.g., South Kalimantan, Palembang, or West Halmahera), which contain contextual bias and do not adequately represent the complexities of Islamic education nationally. Furthermore, there is still a disconnect between the findings of normative-theological studies and the practical needs of school management, including strategic planning, program evaluation, and technology-based innovation. Similarly, interdisciplinary approaches are still very limited. Studies of Quranic leadership tend to overlook the contributions of management science, leadership psychology, and educational technology in developing leadership models relevant to the challenges of the times.

Therefore, this study aims to address these gaps by developing a thematic synthesis that combines Quranic values and modern leadership theory within a holistic conceptual framework. The novelty of this study lies in its integrative approach, offering the Quranic Leadership Framework as an alternative paradigm that adapts to the dynamics of digital education and contemporary socio-cultural challenges. Thus, this study not only enriches theoretical discourse but also provides a practical contribution to the effort to build visionary, transformative, and sustainable Quranic-based leadership for school principals.

4. Implementation of Quranic Values in Principal Leadership

The principle of trust is the main foundation in Quranic leadership, because the principal is seen as a holder of collective trust. The integration of the value of trust in educational management produces a culture of high responsibility among teachers and education personnel, thus creating a professional and trusting school atmosphere (Rochim & Muttaqien, 2025). This mandate is realized in transparent reporting, accountable budget management, and commitment to student development.

Fairness values are also crucial in the context of school leadership. The integrity and fairness of the principal have a significant impact on improving the professional competence of teachers (Hasannah & Rudiyanto, 2024). A fair principal is able to provide equal opportunities for all teachers to develop, both in access to training, awards, and performance evaluations, thus creating a sense of justice and intrinsic motivation. Fair implementation is not only normative, but concrete, teacher promotion policies, task distribution, and conflict resolution are carried out based on the principles of honesty and objectivity. In schools, this integrity is realized through periodic evaluations and

accountability to all stakeholders, showing that Quranic values can be an engine of change in school culture (Hasannah & Rudiyanto, 2024).

The value of deliberation or shura becomes a participatory means in every policy-making process in schools. Deliberation between the principal, senior teachers, and vice principals at the beginning of the school year becomes the basis for school program planning, teacher empowerment according to competence, and inclusive decision-making (Dasmana et al., 2021). The deliberations were also expanded as a facilitation of regular dialogue between the principal and the school committee, parents, and even students. This approach not only increases collective commitment, but also produces more appropriate and contextual managerial solutions, because they are developed together with related parties from the beginning of the process.

In the pesantren environment, the values of amanah and deliberation are applied in the division of tasks between caregivers and teachers, as well as in strategic decision-making related to tahfidz education. Consistent deliberation creates a synergistic culture and avoids authoritarianism, in line with the spirit of the Quran. Furthermore, the application of Quranic values is associated with the practice of good governance. The principal's strategy in building good governance in schools that includes transparency, accountability, inclusiveness is actually a manifestation of the values of amanah, justice, and deliberation from a Quranic perspective (Abdullah & Burhanuddin, 2023). This shows that spiritual values can be used as a modern managerial framework.

Thus, the integration of Quranic values such as amanah, justice, and deliberation has been empirically proven to improve the quality of school management. This leadership model not only strengthens the professional and spiritual climate in schools, but also strengthens trust, collaboration, and accountability among all school residents, making schools a holistic educational field according to the guidelines of the Quran.

5. The Influence of Quranic Leadership on School Culture and Character

Quranic leadership creates an Islamic school culture through the exemplary behavior of the principal who consistently practices the values of the Quran, such as amanah, adil, and shura. In the discourse of Islamic education, the principal is positioned as a prophetic figure who is a moral example for teachers and students. This main actor is able to bridge divine values into everyday culture, making every element of the school a means of integrative character education.

The value of amanah when internalized by the principal, not only creates a culture of responsibility, but also fosters collective trust. Prophetic-based leadership emphasizes moral responsibility that has a systemic impact on the character of the entire school community. Thus, amanah becomes a pillar of trust that builds a positive work and learning climate.

Justice in the context of the Quran strengthens the principle of fair play in the school environment. A fair principal is able to balance the dynamics between teachers and students, encouraging the emergence of mutual respect and honor. Integrity and justice are the main components of educational leadership in contemporary Islam. Through deliberation or the principle of shura, the principal allows all parties, teachers, students, and parents to be actively involved in every strategic decision-making. This model is strengthened by the concept of Islamic educational leadership that places consultation as the basis for school management. When the shura culture is applied sustainably, a culture of collective participation emerges that strengthens the sense of ownership of the school (Wulandari et al., 2025).

This participatory culture has a direct impact on the appreciation of differences. The Quranic principal encourages open dialogue that fosters tolerance and empathy among the school community. Within the framework of prophetic values, deliberation also becomes an arena for social learning that forms inclusive and caring characters. In addition to the culture of values, Quranic leadership also forms the character of students through the habituation of Islamic actions, namely honesty, discipline, respect for differences, and learning ethos. The synergy between religious and

transformational values in advancing character, including honesty and responsibility (Al Mansur & Sutarno, 2022).

Teachers' character also grows as principals integrate Quranic values into their leadership. They become more responsible, care about their students, and are motivated to improve their pedagogical practices. This is in line with Islamic educational leadership literature that emphasizes the importance of leaders as moral role models for teachers (Marjuni, 2021). Environmentally, the Islamic school culture makes the school a cohesive spiritual learning community. The school environment is not only an academic place, but also the Quranic culture is applied in daily interactions, including greetings, being polite, and advising each other, all of these aspects form a character ecosystem.

In the theoretical framework, Quranic leadership functions as a mediator between Quranic values and the implementation of school activities. From the perspective of Islamic education management, leaders who consistently act according to Quranic morals are able to formulate a vision and mission of character that reaches teachers and students collectively. Overall, Quranic leadership contributes to building an Islamic school culture and the character of school residents who are religious, moral, and social. This is achieved not only through formal policies, but more through culture, examples, and educational processes that are inherent in daily activities, creating an authentic character learning ecosystem.

6. Principal's Strategy in Realizing Al-Quran Based Leadership

In the context of Islamic education, the leadership of the principal is not only required to be competent administratively and managerially, but must also be able to instill spiritual values that originate from the Quran. Quran-based leadership is an important foundation in forming a religious, ethical, and dignified school culture. The Quran is not just a religious reference, but also a source of universal values that include the principles of justice, honesty, trustworthiness, responsibility, and compassion that can be applied in real terms in educational leadership.

The principal's strategy in realizing Quran-based leadership requires a holistic and integrated approach. This involves the formation of a Quranic vision, strengthening the character of teachers and students, and creating a school environment that supports divine values. Quranic leadership is not only seen from the policies taken, but also from the moral example of the principal and his ability to motivate all school residents to make the Quran a guide to life and a source of inspiration in carrying out all educational activities.

The principal's strategy in realizing leadership based on the Koran is as follows:

a. Strengthening the Quranic Vision and Mission

The principal needs to formulate a vision and mission that is rooted in the values of the Quran, such as honesty, responsibility, and fairness. This has proven effective, showing strategies based on SWOT, the formulation of the Quranic vision and mission, and periodic evaluations (Muhamad Pian Maulana, 2025).

b. Empowerment of Tahfidz and Tahsin Programs

The implementation of the Quran memorization and tajweed program is the basis for Quranic leadership, such as creating a conducive climate, empowering teachers, and the role model of the principal (Ajeng Yurika et al., 2023). Likewise, the principal can focus on improving the tahsin and tahfidz programs through continuous evaluation (Fathorrozi, 2024).

c. Systematic Monitoring and Evaluation

The existence of a periodic monitoring system strengthens Quranic leadership, so that the principal can determine periodic evaluations and scheduling of facility support and parental involvement.

d. Stakeholder Involvement (Teachers, Parents, and Community)

Synergy between schools and various important parties in implementing Al-Quran-based leadership can produce leaders who are fair, wise, and can be role models for teachers and other school members (Khoiri et al., 2020).

e. Improving the Competence of Quranic Teachers

Quranic leaders must strengthen the capacity of teachers to be able to instill the values of the Quran, such as conducting regular training for teachers, alumni support, and increasing professionalism in schools.

f. Principal's Exemplary Behavior

The implementation of Quranic values through the real actions of the principal, such as consistency in worship, honesty, and concern can increase the motivation of the school community. The importance of role models in creating a conducive school climate (Ajeng Yurika et al., 2023).

g. Formation of Quranic School Culture

School culture that inspires daily Quran, spiritual meetings, joint muraja'ah forms an ecosystem of faith. In the context of madrasas, it emphasizes discipline, habituation of Islamic values, and integration of technology to support Quranic character.

h. Quran-Based Educational Innovation

Innovations such as the integration of the Quran curriculum and digital methods are increasingly strategic, including creative approaches, adaptive policies, and capacity and network development in Islamic education innovation.

i. Data-Driven and Inclusive Approach

Quranic leadership also means being inclusive, listening and designing programs based on data. The importance of data-based leadership, inclusiveness, and support for teacher professional development to improve the quality of Quranic education (Jannah et al., 2025).

j. Resource Management and Transparency

Facility management, finance, and budget allocation support Quranic leadership to be structured and accountable. The importance of transparency in school management, collaboration with government and alumni to improve the quality of the institution.

Based on the description above, it can be concluded that the principal's strategy in realizing Al-Quran-based leadership requires a combination of spiritual, managerial, and cultural aspects. Quranic leadership is not only manifested through written policies, but must be manifested in real actions that reflect Quranic values such as honesty, trustworthiness, justice, and responsibility. The principal's exemplary behavior is the main key in building the character of school residents and creating an educational climate that is full of divine values. In addition, the success of Quranic leadership is greatly influenced by the synergy between various elements of the school, including teachers, students, parents, and the surrounding community. Successful principals are those who are able to design systematic strategies that include strengthening the Quranic vision, empowering teachers, cultivating an Islamic environment, and innovating educational programs based on the Quran. Thus, Quranic leadership will be a solid foundation in forming a generation that is not only intellectually intelligent, but also spiritually and morally superior.

CONCLUSION

The conclusion of this study confirms that Quranic-based principal leadership is an integral approach that emphasizes spiritual values such as trustworthiness, justice, deliberation, and honesty in building character-based and civilized school management. Theoretically, this model enriches the discourse on Islamic educational leadership by offering a Quranic leadership paradigm that integrates divine values and modern managerial principles as a foundation for developing ethical leadership. Practically, these findings provide direction for principals, policymakers, and curriculum developers in designing leadership training that is not only administratively oriented but also based on Quranic moral values. For further research, it is recommended to use a quantitative or mixed-

method approach to develop standardized measurement instruments and explore the application of this model in the context of digital-based schools and multicultural societies through interdisciplinary collaboration between Quranic studies, educational management, psychology, and information technology to produce transformative leadership that is adaptive to changing times.

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