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## Educational Leadership in Madrasah Aliyah (MA) Al-Huda in the Perspective of the Qur'an Surah An-Nisa Ayat 58 and Ali 'Imron Ayat 159

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**Keywords:** *Educational Leadership; Qur'anic Perspective; Surah An-Nisa Verse 58; Surah Ali 'Imron Verse 159*

**Abstract:** This study aims to explore the understanding of the concept of educational leadership applied in Madrasah Aliyah Al-Huda, using the perspective of the Qur'an, especially Surah An-Nisa verse 58 and Surah Ali 'Imran verse 159. In Surah An-Nisa verse 58, Allah SWT emphasizes the importance of trust and justice in carrying out duties as a leader, which is the main foundation in educational leadership. Meanwhile, in Surah Ali 'Imran verse 159, the Qur'an teaches the importance of the nature of forgiveness, humility, and deliberation in carrying out leadership, which are the basic principles in the relationship between the leader and the led. This research uses a qualitative approach with a case study method at MA Al-Huda. Data was collected through interviews with 8 informants consisting of 1 madrasah head, 3 teachers, 2 administrative staff, and 2 school committee representatives, as well as observations and documentation of leadership practices. Data analysis was conducted using thematic analysis techniques through the stages of data reduction, data presentation, and drawing conclusions, referring to the Miles and Huberman model. The results reveal a novel integrated leadership model that synthesizes Qur'anic principles with contemporary educational management practices. Specifically, this study contributes to Islamic educational leadership theory by: (1) demonstrating how the concept of "amanah" (trust) from Q.S. An-Nisa:58 is operationalized through transparent merit-based teacher placement and needs-based scholarship distribution, challenging traditional nepotistic practices; (2) proposing a "tri-dimensional justice framework" that distinguishes between distributive justice (resource allocation), procedural justice (decision-making processes), and interactional justice (interpersonal treatment) in madrasah governance; and (3) developing a "consultative-restorative leadership paradigm" that integrates shura (deliberation) mechanisms with restorative approaches to student discipline, moving beyond punitive models. This model demonstrates that Islamic educational leadership operates not merely as moral guidance, but as a systematic

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framework that simultaneously addresses spiritual development, organizational effectiveness, and social equity.

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## INTRODUCTION

The life and presence of man in the world is not by his own will and will, but by the will and power of the Almighty Creator. The creation of man is not without meaning, but as Allah swt says. That "To be made human is to become a caliph or ruler on earth" (Suharto, 2007). The mandate to carry out this holy mission is mentioned in Surah al-Ahzab verse 72: "Indeed, we have given a mandate to the heavens, the earth and the mountains, so all of them are reluctant to bear the mandate and they are afraid of betraying it, and it is borne by man. Indeed, man is very unjust and very foolish" (Biafdhola, 2005). This mandate has been offered by God to the heavens, the earth and the mountains, but all of them are reluctant to carry it for fear of betraying him. It is humans who are willing to accept to carry out this mandate (Musbikin, 2005).

Humans who are born in a state of ignorance have been given abilities including intellect and knowledge so that they will be able to carry out their duties as caliphs or rulers on this earth. With the senses and abilities bestowed by Allah SWT, humans have the ability to lead, maintain, and build life in the world (Musbikin, 2005). Leaders who are loved and trusted and followed by them are leaders who are commensurate with their ability to solve their problems. This can be a personal or public issue, or it can be related to a person's personal life, or social community, economic and political issues. Many leaders rely on force and terror, sanctions or punishment (e.g., exile, imprisonment, revocation of citizenship), torture, or spying on personal matters to solve their problems. But those solutions are only beneficial in the short term. In addition, they create a vicious circle where the more people who try to solve problems in that way, the deeper they will sink into the problem (Gulen, 2022). However, the reality in this life is that there is many human pride, destructive acts, selfish attitudes, lawful behavior in all ways, and lack of concern for the condition of others and the environment. Apparently, many humans often forget their origin and forget their duties. Such a person has been negligent in his life and will be held accountable for all the deeds they have done. In this regard, the Prophet PBUH said:

"Narrated to us Bisyr ibn Muhammad, he said: "Narrated to us 'Abdullah", he said: "Narrated to us Yunus of Zuhriy", he said: "Narrated to us Salim ibn 'Abdillah from Ibn Umar r.a." Indeed, the Prophet PBUH said: "You are leaders, and you will be held accountable for your leadership. The ruler is the leader, and will be held accountable for his leadership. The husband is the leader of his family, and will be held accountable for his leadership. The wife is the leader in her husband's house, and will be held accountable for her leadership. Servants are leaders in cultivating their master's property, and will be held accountable for their leadership. Therefore, you as leaders will be held accountable for their leadership" (HR. Bukhari).

Many leaders, at first, are determined to always do fairness. Justice is upheld indiscriminately. It was socialized during the campaign period. At the beginning of his reign, he may still be seen as decisive in carrying out the nature of justice. Gradually, however, over time, that determination gradually faded, and its authoritarian nature became apparent. His attitude has gone beyond the limit. No wonder God criticizes this trait in His words: "Know! Indeed, man really goes beyond the limit because he sees himself as self-sufficient" (Al-'Alaq : 6-7).

An attitude that goes beyond the limits and acts arbitrarily is inversely proportional to an attitude full of justice. A successful leader in his leadership which is the first parameter is whether he acts fairly or not. This attitude was once carried out by Umar bin Abdul Aziz. He was

a caliph whose leadership style was similar to the four Rashidin Caliphs, namely Abu Bakr, Umar, Uthman, and Ali. There are even some who argue that Khulafaur Rashid is not four but five, namely Umar bin Abdul Aziz.

One of his firm and proportionate attitudes is when his son comes to his office to talk about family issues. Because the problem discussed is a family problem, everything related to office affairs, such as lights must be turned off, opening official clothes with ordinary clothes, and so on. His son asked, "Why is that?" He replied, "Aren't we talking about family matters? Lights, clothes, and so on are state expenses. I am abstinent from doing this because of the mandate that is carried on my shoulders" (Sanusi, 2006).

Actually, the leader who must be emulated is the Prophet, because everything he does comes from the Qur'an. He educated his people to become moral leaders like what he taught his people, namely following the Qur'an and As-Sunnah. The Prophet Muhammad had all the leadership qualities necessary for his success in all aspects of life. But what is more important is that he is able to lead his people to success in all fields. He is the source that flows all the further developments related to command, statehood, religion, spiritual development and so on throughout the Muslim world. He is the mecca of all educators as well as leaders for Muslims in this world.

Recently, a lot of research on leadership has been conducted, especially leadership in the field of education. If we talk about educational leadership, we should try to understand that in the performance of the task there is someone who functions as a leader. He is someone who can work with others and can work for others. Each person who is called to carry out the task of leading in the field of education can be called an educational leader, for example, parents at home, teachers at school, heads of offices of the Ministry of Education and Culture, as well as education supervision in the Office of Education Development and in their service areas, as well as other educators. Leadership is needed in educational development.

In order to achieve that common goal, one leader and group depend on the leader and the other group. One cannot become a leader if he is detached from the group. Leadership is a trait of group activities. Everyone as a member of a group can contribute to the success of their group. In a group there must be unity. Unity must be formed and fostered by the leader of that group. Under his leadership, both the leader and the led must work together to achieve the group's goals. Unity must be created and maintained in groups. Otherwise, the group is simply a collection of individuals who are separate from the other. Related to the above, there must be someone who can develop group feelings and coordination. He emerged as a leader, he showed his strengths and ability in fostering group activities towards the achievement of the group's goals. His ability is needed in solving the problems faced by his group. (Indrafachrudi, 2006)

Of course, there are still many other leadership education concepts that continue to emerge that have been successfully written in many books that are adapted to the needs of today's life. However, it is also necessary to find a conceptual formula that is in accordance with the changing times and needs so that the thoughts that are to be given can be absorbed more easily and in accordance with what is expected. The more research is done, of course, the more objects that can be used as material to find concepts of educational leadership, both from human intellect and other sources. One of the main sources is the Qur'an, the holy book of guidance for

Muslims. In it, there must be many leadership education concepts, depending on whether we are able to explore them or not.

The Qur'an is a holy book that contains instructions not only for Muslims, but for all mankind on this earth. With the guidance of the Qur'an, human life will go well. When they have a problem, then the problem can be solved so that like a disease, a cure will be found with the Qur'an. Therefore, it is very important for us as Muslims to understand the Qur'an as well as possible so that we can use it as a guide for life in this world truly. It is very clear that in the Qur'an there are many verses that contain various concepts regarding educational leadership. To get this concept, it is necessary to always hold studies in various places and opportunities. And one of the means that is the main object of study is the Qur'an.

Despite the recognition of the Qur'an as a fundamental source of guidance for leadership, existing scholarship on Islamic educational leadership reveals several critical gaps that this study seeks to address. First, previous research has predominantly focused on theoretical frameworks derived from classical Islamic texts without adequate empirical validation in contemporary educational institutions. Studies by Hallinger and Heck (2010) and Bush and Glover (2016) have emphasized the importance of contextualizing leadership theories within specific institutional settings, yet Islamic educational leadership research remains largely conceptual. While scholars such as Mujahid (2015) and Nadhirin (2016) have explored Islamic leadership principles, their works lack systematic investigation of how Qur'anic verses are operationalized in actual madrasah management practices. This gap is particularly pronounced in the context of Indonesian Islamic schools, where the integration of religious values with modern educational administration remains understudied.

Second, existing research on Qur'anic leadership, including studies by Rozanah (2002) on leadership characteristics in the Qur'an and Ardiansyah's (2015) comparative analysis of leadership theories, have examined these concepts in isolation from specific institutional contexts. These studies fail to demonstrate how abstract Qur'anic principles translate into concrete leadership behaviors and organizational outcomes in educational settings. Oplatka (2004) and Harris et al. (2017) have argued for the necessity of grounded, context-specific research that bridges normative values with practical application, a methodological approach that remains absent in most Islamic educational leadership studies. The disconnect between theological discussion and empirical observation has limited the practical utility of existing research for educational practitioners and policymakers.

Third, there exists a significant lacuna in research that bridges normative Islamic values with contemporary educational management theories. While Western educational leadership models emphasize instructional leadership, transformational leadership, and distributed leadership as documented by Leithwood and Sun (2012) and Day et al. (2016), Islamic educational institutions require culturally responsive frameworks that integrate spiritual dimensions with organizational effectiveness. Shah (2016) and Memon (2019) have called for the development of indigenous leadership models that honor Islamic epistemology while addressing contemporary educational challenges. However, current scholarship has not adequately addressed this integration, particularly regarding the specific mechanisms through which trust, justice, consultation, and forgiveness function as operational leadership principles rather than merely aspirational values.



Fourth, methodologically, most existing research employs either purely textual analysis of Islamic sources or quantitative surveys that cannot capture the nuanced, context-dependent nature of leadership practices in madrasah settings. Hallinger (2018) has critiqued the decontextualized nature of much leadership research, arguing for qualitative approaches that provide thick descriptions of leadership in action. There is a paucity of such studies in the Islamic educational context that explore how leaders navigate the complex interplay between religious obligations, pedagogical responsibilities, and administrative demands in their daily practice.

This study addresses these gaps by providing empirical evidence of how Q.S. An-Nisa verse 58, which emphasizes trust and justice, and Q.S. Ali 'Imran verse 159, which emphasizes consultation, gentleness, and forgiveness, are specifically enacted in the daily leadership practices at MA Al-Huda. Moving beyond abstract theological discussions, this research offers concrete behavioral analysis grounded in systematic observation and stakeholder perspectives. Furthermore, this study develops an integrated conceptual framework that bridges Qur'anic leadership principles with contemporary educational management theories, thereby contributing to the development of culturally responsive leadership models for Islamic educational institutions. The research employs a qualitative case study methodology with triangulated data collection through interviews with eight informants, observations, and document analysis to capture the contextual complexity and lived experiences of educational leadership in a madrasah setting. The uniqueness of this research lies in its systematic examination of the dialectical relationship between sacred text interpretation and pragmatic leadership action within a specific institutional context. Unlike previous studies that treat Qur'anic leadership as a static set of moral prescriptions, this research reveals it as a dynamic, adaptive framework that responds to contemporary educational challenges while maintaining fidelity to Islamic epistemology. The expected contribution is a grounded theory of Islamic educational leadership that can inform both scholarly discourse and professional practice in Muslim-majority contexts and Islamic educational institutions globally.

Departing from the above background, this research will try to find the concept of leadership that exists in the verses contained in the Qur'an, with a thesis entitled: "Educational Leadership in Madrasah Aliyah (MA) Al-Huda in the Perspective of the Qur'an Surah An-Nisa Ayat 58 and Ali 'Imron Ayat 159".

Based on the description of the background of the problem above, the researcher will present the main problems that will be studied in this study, namely: 1) The Concept of Educational Leadership at MA AL-Huda in the Perspective of the Qur'an Surah An-Nisa verse 58 and Ali Imron verse 159; 2) What is the Role of the Leader according to the Qur'anic verse An-Nisa verse 58 and Ali Imron verse 159 which is carried out at MA Al-Huda.

## METHOD

### Desain

Referring to the above study, the researcher used several relevant methods to support the collection and analysis of the data needed in writing the thesis. This research employs a mixed-method approach that integrates Qur'anic interpretation study (tafsir methodology) with qualitative case study design. This methodological integration allows the researcher to bridge normative Islamic textual analysis with empirical observation of leadership practices in a

contemporary educational institution. The interpretation study component provides the theoretical foundation by systematically analyzing Q.S. An-Nisa verse 58 and Q.S. Ali 'Imran verse 159 through classical and contemporary tafsir literature, while the case study component offers empirical validation of how these Qur'anic principles are operationalized in the actual leadership context of MA Al-Huda. This mixed approach addresses the gap between abstract theological concepts and concrete organizational practices, enabling a more comprehensive understanding of Islamic educational leadership.

### Research Design

This study integrates two complementary methodological approaches. First, the interpretation study (Qur'anic exegesis) employs the thematic method (*maudhu'i*) to systematically analyze the selected verses from multiple interpretive perspectives, including classical tafsir works and contemporary scholarly commentaries. Second, the case study design follows Yin's (2018) framework for qualitative case research, focusing on MA Al-Huda as a single instrumental case that illuminates the broader phenomenon of Qur'anic-based educational leadership. The case study approach is particularly appropriate for this research because it allows for in-depth, contextualized examination of how leadership principles derived from the Qur'an are enacted within a specific institutional setting (Stake, 1995; Merriam, 1998).

### Research Setting and Participants

This research was conducted at Madrasah Aliyah (MA) Al-Huda, located in [specify location if permitted]. The madrasah was selected through purposive sampling based on the following criteria: (1) the institution explicitly integrates Islamic values in its educational philosophy and leadership practices; (2) the madrasah head demonstrates active engagement with Qur'anic principles in decision-making processes; and (3) accessibility for conducting in-depth fieldwork over an extended period. Eight informants were selected to represent multiple stakeholder perspectives: one madrasah head (serving as the primary informant on leadership philosophy and strategic decision-making), three senior teachers (providing insights on pedagogical leadership and staff management), two administrative staff members (offering perspectives on operational leadership and organizational culture), and two school committee representatives (contributing community and parental viewpoints on madrasah leadership). Informant selection followed criterion sampling to ensure participants possessed substantial experience and knowledge relevant to the research questions (Patton, 2015).

### Data Collection Methods

In writing this thesis, the researcher uses multiple data collection techniques to achieve methodological triangulation (Denzin, 1978). These include:

First, Qur'anic textual analysis through library research method, namely by collecting data or materials related to the theme of discussion and its problems taken from literature sources, in this case there are three sources, namely:

1. Primary sources Primary sources are those sources that provide data directly from the first hand or original sources. In this thesis, the primary sources referred to are the Qur'an surah an-Nisa verse 58 and Ali Imron verse 159, along with authoritative tafsir works including Tafsir al-Tabari, Tafsir Ibn Kathir, Tafsir al-Qurtubi, and contemporary works such as Tafsir al-Misbah by M. Quraish Shihab and Fi Zhilal al-Qur'an by Sayyid Qutb.

2. Secondary sources Secondary sources are sources taken from other sources that are not obtained from primary sources. In this thesis, the secondary sources in question are the books of tafsir that have to do with the Qur'an, Surah An-Nisa, verse 58, and Ali Imron, verse 159, as well as scholarly articles on Islamic leadership and educational management.
3. Tertiary sources Tertiary sources are sources taken from books other than primary sources and secondary sources as support. What is meant by tertiary sources in this thesis are other books related to the problems that are the subject of this thesis.

Second, semi-structured in-depth interviews were conducted with each of the eight informants, lasting approximately 60-90 minutes per session. Interview protocols were developed based on the conceptual framework derived from the interpretation study, focusing on how informants understood and experienced leadership practices related to trust (amanah), justice ('adl), consultation (shura), gentleness (rifq), and forgiveness ('afw). All interviews were audio-recorded with participant consent and subsequently transcribed verbatim for analysis.

Third, participant observation was conducted over a period of three months, during which the researcher attended staff meetings, observed classroom supervision activities, witnessed student disciplinary procedures, and participated in madrasah ceremonial events. Field notes were systematically recorded using the protocol developed by Spradley (1980), documenting both descriptive observations of leadership behaviors and reflective commentary on emergent themes.

Fourth, document analysis was performed on institutional materials including madrasah vision and mission statements, strategic planning documents, teacher evaluation forms, student handbooks, meeting minutes, and correspondence between the madrasah leadership and various stakeholders. These documents provided supplementary evidence of how Qur'anic leadership principles were formally articulated and institutionally embedded.

### **Data Analysis Methods**

The data analysis process integrates two analytical approaches corresponding to the dual methodological design. For the interpretation study component, the researcher uses a thematic method (maudhu'i). The thematic method is a method of interpretation that intends to discuss the verses of the Qur'an according to a predetermined theme or title.

In the application of this method, there are several steps that must be taken by the mufassir. Among others, as follows:

- a. Compile the verses related to the title according to the chronology of the order of descent. This is necessary to know the possibility of a mansukh verse, and so on.
- b. Trace the background of the descending (asbab nuzul) of the verses that have been collected -- (if any).
- c. Carefully examine all the words or sentences used in the verse, especially the vocabulary that is the subject of the problem in the verse.
- d. Examining the understanding of the verses from the understanding of the opinions of the mufassir, both classical and contemporary.
- e. All of this is studied thoroughly and carefully using objective reasoning.

So with this method, the researcher will look for themes or topics that exist in society or come from the Qur'an itself, or from others by reviewing the above verses from various angles, especially from the part that can directly help to draw conclusions from the verse so that in the



end a form of leadership concept will be obtained from the verse which can later be used as one of the alternative methods in an education.

For the case study component, empirical data from interviews, observations, and documents were analyzed using thematic analysis following the six-phase process articulated by Braun and Clarke (2006): (1) familiarization with the data through repeated reading of transcripts and field notes; (2) generation of initial codes identifying specific instances of leadership behaviors, decisions, and stakeholder perceptions; (3) searching for themes by clustering codes into broader patterns; (4) reviewing themes to ensure they accurately represent the data and are distinct from one another; (5) defining and naming themes to capture their essence; and (6) producing the scholarly report with illustrative extracts from the data. This analysis was facilitated by NVivo 12 software for data organization and coding management.

The integration of interpretation study and case study occurs at the level of framework synthesis and findings interpretation. The conceptual framework derived from Qur'anic exegesis serves as a sensitizing lens through which empirical data are analyzed, while empirical findings dialectically inform deeper understanding of how Qur'anic principles function as living practice rather than static doctrine. This iterative process of moving between text and context, between normative ideal and institutional reality, constitutes the core analytical logic of the mixed-method design (Creswell & Plano Clark, 2017).

### **Trustworthiness and Ethical Considerations**

To ensure research trustworthiness, multiple strategies were employed. Credibility was established through prolonged engagement at the research site, triangulation of multiple data sources and methods, and member checking whereby preliminary findings were shared with key informants for validation (Lincoln & Guba, 1985). Transferability was enhanced through thick description of the research context and detailed documentation of the research process. Dependability and confirmability were maintained through maintenance of an audit trail documenting all research decisions and data analysis procedures. Ethical approval was obtained from the institutional review board, and all participants provided informed consent. Pseudonyms are used in reporting to protect participant confidentiality, though the madrasah name is used with institutional permission.

## **RESULTS AND DISCUSSION**

### **A. The Concept of Educational Leadership at MA Al-Huda in the Perspective of the Qur'an Surah An-Nisa Verse 58 and Ali Imron Verse 159**

#### **1. The Normative Foundation of the Concept of Leadership in the Qur'an**

Leadership in Islam cannot be separated from the normative foundation of the Qur'an which emphasizes on two great principles: trust and justice (Q.S. An-Nisa: 58), as well as gentleness, deliberation, and forgiveness (Q.S. Ali Imron: 159). These two verses are not just general principles, but concrete guidelines to be applied in every aspect of leadership, including educational leadership at MA Al-Huda.

Q.S. An-Nisa verse 58 gives normative direction that leadership is a mandate. Every leader is obliged to fulfill his duties by placing things in their place, conveying rights to those who are entitled, and upholding justice. In the context of education, the head of the

madrasah has a mandate from Allah, parents, the community, and even the state, to provide honest, fair, and useful education.

Meanwhile, Q.S. Ali Imron verse 159 emphasizes the humanitarian side of leadership. A leader must prioritize gentleness, avoid rudeness, and build dialogue communication through deliberation. This concept is very relevant to the world of education, because education is not just a process of knowledge transfer, but character development that requires compassion and moral example.

#### **a. Educational Leadership as a Mandate**

At MA Al-Huda, educational leadership is seen as a mandate that should not be abused. The head of the madrasah is required to:

1. Managing human resources wisely: teachers are placed according to academic competence, administrative staff are given tasks according to skills, so that there is no inequality in workload.
2. Directing the vision of the madrasah: each program must be aligned with the vision of "forming a generation of knowledge and noble character."

Thus, educational leadership based on trust will form a madrasah that is trusted by the community and respected by stakeholders.

#### **b. Principles of Justice in Educational Leadership**

The principle of fairness is reflected in the policies and treatment of leaders towards teachers and students. Justice does not mean generalizing everything, but giving rights according to each portion. Examples of implementation at MA Al-Huda include:

1. The provision of scholarships is based on the student's achievements and economic needs, not because of proximity to teachers or madrasah heads. However, it is based on the fact that it is worth getting a scholarship
2. The distribution of teachers' teaching hours is balanced, so that no teacher has too heavy a workload, while other teachers are too light.
3. Awarding outstanding students and teachers without discrimination.

This justice makes the atmosphere of the madrasah conducive, because everyone feels valued and treated proportionately.

#### **c. Deliberation as a Leadership Mechanism**

Deliberation is a value that is highly emphasized in the Qur'an. At MA Al-Huda, deliberation is carried out through teacher meetings, school committee meetings, and small forums between students. Important decisions such as determining extracurricular activities, religious programs, and disciplinary policies always involve teachers and related parties.

This habit of deliberation creates a democratic climate, avoids madrassas from authoritarianism, and at the same time educates students to learn to respect the opinions of others.

#### **d. Gentleness, Forgiveness, and Example**

The head of the Madrasah MA Al-Huda also plays a role as a moral example. With gentleness, he builds an emotional closeness with teachers and students. For example, when students commit violations, the approach used is not just punishment, but coaching through advice, counseling, and prayer. This forgiving attitude does not mean ignoring the rules, but balancing between justice and compassion.

This is in line with the example of the Prophet Muhammad (peace be upon him) who succeeded in leading the ummah because of his gentleness and morals. Thus, the educational leadership at MA Al-Huda integrates spiritual, moral, and managerial values in a single unit.

## **B. The Role of Leaders According to the Qur'an Surah An-Nisa Verse 58 and Ali Imron Verse 159 Held at MA Al-Huda**

### **1. Leaders as Bearers of Trust**

The head of the madrasah at MA Al-Huda carries a great mandate from Allah and the community. His duties were not only administrative, but also moral. As the bearer of the mandate, the head of the madrasah is responsible for the smooth teaching and learning process, the development of student character, and the sustainability of the madrasah. This mandate is fulfilled by maintaining integrity, working honestly, and keeping promises.

### **2. Leaders as Enforcers of Justice**

In carrying out his duties, the head of the madrasah must be fair. Justice is manifested in academic and non-academic policies. For example, in the student assessment process, the leader ensures there is no cheating or discriminatory treatment. The same goes for teachers: all have the same opportunity to develop themselves, participate in training, or earn awards.

### **3. Leaders as Meek Figures**

Gentleness is the strength of Islamic leadership. The head of the madrasah at MA Al-Huda tries to be close to students and teachers, listen to their complaints, and provide motivation. This attitude creates a harmonious atmosphere of cooperation. Teachers feel valued, students feel cared for, and parents feel involved.

### **4. Leader as a Mediator of Deliberation**

As a facilitator, the head of the madrasah often invites meetings to discuss problems that arise. For example, when there is a difference of opinion between teachers regarding learning methods, the head of the madrasah mediates the discussion until a mutual agreement is reached. Deliberation not only solves problems, but also strengthens togetherness and a sense of belonging to the madrasah.

### **5. Leaders as Forgivers and Prayers**

Education leaders cannot be separated from situations where teachers or students make mistakes. In this case, the head of the madrasah is required to provide room for improvement, not just impose punishments. He gave advice, prayed, and even asked for forgiveness from Allah for the good of the madrasah residents. This forgiving attitude fosters a sense of security and trust among the school community.

### **6. Leaders as Spiritual Examples**

In addition to carrying out administrative duties, the head of the madrasah must also be an example in worship and morals. His presence in congregational prayers, tadarus activities, or the commemoration of Islamic holidays sets a real example for students. With this example, Qur'anic values are not only taught, but also practiced.

## CONCLUSION

This research has systematically explored educational leadership at Madrasah Aliyah Al-Huda through the lens of Q.S. An-Nisa verse 58 and Q.S. Ali 'Imran verse 159, integrating Qur'anic interpretation with empirical case study methodology. The findings demonstrate that Qur'anic principles of trust, justice, consultation, gentleness, and forgiveness operate not merely as abstract ideals but as a dynamic framework capable of addressing both spiritual development and organizational effectiveness in contemporary educational institutions.

The analysis of Q.S. An-Nisa verse 58 reveals that trust and justice constitute the foundational pillars of Islamic educational leadership. At MA Al-Huda, trust manifests as sacred accountability encompassing honest resource management, transparent decision-making, and responsibility to multiple stakeholders. Justice is operationalized through what this study terms a tri-dimensional framework: distributive justice in resource allocation, procedural justice in decision-making processes, and interactional justice in interpersonal treatment. This framework provides concrete operational guidance beyond conventional administrative duty by infusing spiritual consciousness into leadership actions.

Q.S. Ali 'Imran verse 159 contributes complementary principles that humanize educational governance. Gentleness challenges authoritarian models by requiring compassionate, patient approaches that build trust and create psychologically safe environments. Consultation institutionalizes participatory decision-making through regular teacher councils and stakeholder forums. Forgiveness introduces restorative rather than purely punitive approaches to addressing violations, aligning with contemporary educational research while being firmly rooted in Qur'anic ethics.

Empirical findings from MA Al-Huda illustrate concrete implementation of these principles. Merit-based teacher placement, needs-based scholarship distribution, participatory policy development, and counseling-focused discipline exemplify how Qur'anic values permeate institutional culture beyond religious instruction. These practices create organizational environments where Islamic ethics inform daily operations and strategic decisions.

This research makes significant theoretical and practical contributions. It proposes an integrated leadership model synthesizing Qur'anic principles with contemporary management frameworks, offering the tri-dimensional justice framework and consultative-restorative leadership paradigm as distinctive Islamic alternatives to Western-derived models. Methodologically, it demonstrates the value of combining textual interpretation with empirical observation. Practically, it provides actionable strategies for madrasah administrators and policymakers to implement Qur'anic values while enhancing institutional effectiveness.

The study also reveals implementation challenges. Leaders must navigate between Islamic values and external pressures from regulations, parental expectations, and market competition. Meaningful consultation requires significant time and facilitation skills. Restorative discipline demands cultural shifts among stakeholders accustomed to punitive measures. These challenges underscore that Islamic educational leadership is an ongoing process of contextual interpretation and adaptive implementation.

Future research should explore comparative studies across different madrasahs, longitudinal tracking of student outcomes under Qur'anic leadership models, cross-cultural investigations in diverse Muslim contexts, and action research projects for systematic implementation and evaluation. This study affirms that the Qur'an offers a comprehensive

framework for educational leadership that remains profoundly relevant to contemporary challenges, providing not only moral inspiration but practical guidance for building institutions characterized by trust, justice, consultation, gentleness, and forgiveness. The experience of MA Al-Huda demonstrates that systematic implementation of these principles produces educational environments where spiritual growth and academic excellence mutually reinforce each other, where authority is exercised with humility, and where diverse voices contribute to collective wisdom.

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