

## INTEGRATION OF ISLAMIC ETHICAL VALUES IN STRATEGIC LEADERSHIP AT ISLAMIC RELIGIOUS EDUCATIONAL INSTITUTIONS

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### ABSTRAK

Studi ini menyelidiki bagaimana nilai-nilai etika Islam seperti amanah, keadilan ('adl), kejujuran (sidq), dan tabligh terintegrasi dalam praktik kepemimpinan strategis di SMK Nurul Abror Al Robbaniyin. Kepala sekolah, wakil kepala sekolah bidang kurikulum, dan pengelola tata usaha lembaga diwawancarai dan observasi partisipatif dikumpulkan menggunakan pendekatan kualitatif dengan desain studi kasus. Hasil ini menunjukkan bahwa nilai-nilai tersebut digunakan dalam pengelolaan administrasi dan keuangan, komunikasi institusional, pengambilan keputusan, dan distribusi peran. Hasil ini memperluas pemahaman kita tentang model kepemimpinan pendidikan Islam yang benar secara moral dan spiritual serta efisien secara manajemen. Filosofi etika Islam membentuk budaya perusahaan yang berpartisipasi, terbuka, dan bertanggung jawab. Dengan mengintegrasikan nilai-nilai ini, pemimpin tidak hanya menunjukkan sifat moral mereka sendiri, tetapi juga membangun sistem manajemen yang menjamin keberkahan institusional dan keadilan sosial. Secara teoritis, penelitian ini berkontribusi pada pengembangan kerangka kerja kepemimpinan berbasis nilai dalam pendidikan Islam. Untuk mencapai tujuan ini, penelitian ini merekomendasikan peningkatan pelatihan kepemimpinan berbasis nilai, serta studi lanjutan yang dilakukan di berbagai konteks lembaga Islam lainnya, untuk meningkatkan model kepemimpinan etis yang fleksibel untuk beradaptasi dengan perubahan zaman.

**Kata Kunci:** Etika Islam, Kepemimpinan Strategik Islam, Nilai Amanah. 'Adl, Sidq, Tabligh

### ABSTRACT

*This study looks at how Islamic moral qualities including trust (amanah), justice ('adl), honesty (sidq), and tabligh are used in strategic leadership at SMK Nurul Abror Al Robbaniyin. Using a qualitative technique with a case study design, interviews were done with the principal, vice principal, and institutional managers, and participatory observations were collected. These results reveal*

*that these principles are utilized to handle administration and finance, communicate inside the institution, make decisions, and divide up roles. These results help us learn more about the type of Islamic educational leadership that is both morally and spiritually right and good for managing. Islamic ethics builds a company culture that is transparent, responsible, and encourages everyone to get involved. By putting these values into practice, leaders not only show that they are moral people, but they also create a management system that makes sure that institutions are good and that everyone is treated fairly. In theory, this study helps to create a framework for value-based leadership in Islamic education. To reach this goal, this research suggests improving value-based leadership training and doing more research in other settings of other Islamic institutions to make a more adaptable ethical leadership model that can change with the times.*

**Keywords:** *Islamic Ethics, Islamic Strategic Leadership, Trust Values. Justice, Truthfulness, Conveyance*

## PENDAHULUAN

Digital transformation and globalization have changed education in many countries, including Indonesia. In this context, Islamic educational institutions face a big challenge to stay relevant in the face of rapid modernization. Soon, education will have to compete with technology-based governance, efficiency, and openness. Hadi and colleagues, say that the biggest problem in Islamic education right now is how to combine a strategic approach with the deep values of modern Islam in the process of making decisions at the institutional level.<sup>1</sup> The difference between management demands and spiritual values is an important issue that has to be studied in depth.

Because many Islamic schools are changing their values and goals, there is a growing need for an ethical and transformational strategic leadership paradigm. Peneliti melakukan observasi lapangan di beberapa madrasah swasta di Jawa Timur. Hasilnya menunjukkan bahwa meskipun banyak pimpinan mengklaim bahwa mereka percaya pada prinsip keislaman, kebijakan mereka tetap pragmatis dan mengabaikan aspek moral. The data from interviews with teachers and heads of madrasahs also show that there is a disagreement between the desire to keep values and the need for quick results. This phenomenon shows that it is very important to do research that can fix the gap between the idealism of Islamic vision and everyday management practices.

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<sup>1</sup> S Hadi, T A Santosa, dan H M Wantu, "The Role of Islamic Educational Management in Promoting Inclusive and Equitable Quality Education," *Jurnal Pendidikan Islam* 9, no. 1 (2025).

In theory, strategic leadership in Islamic education cannot be separated from the prophetic principle. Islamic transformational leadership theory says that this ethics is made up of principles like amanah, *ṣidq* (honesty), *tabligh* (openness), and *fathanah* (wisdom). Zidan, however, says that there is not much qualitative research that documents the real-life experiences of leaders in applying those values in strategic policy.<sup>2</sup> This gap in the literature is very important for getting a better understanding of how moral values are communicated in religious leadership.

In addition, many previous studies have focused too much on the structural or administrative aspects of Islamic education and ignored the subjective aspects, such as the values, meanings, and spiritual experiences of the leaders. As a result, there isn't much literature on how Islamic values shape the way a leader of an educational institution thinks about strategy. The qualitative case study method, which focuses on context, relationships between actors, and the social and cultural dynamics that shape leadership, helps us understand this reality better.

The goal of this research is to find out how Islamic moral values are used in leadership strategies at Islamic religious schools. The main goal of the research is to find out how to make plans, make choices, and build an organizational culture that is in line with Islamic teachings. This research is meant to show the real-life dynamics that leaders go through as they try to deal with institutional challenges while keeping their spiritual identity. This will be done by doing in-depth interviews and watching the participants.

Theoretically, this study aids in developing a strategic planning model based on Islamic principles that is applicable to modern education. In practice, policymakers, heads of institutions, and educators can use the results of the research to create good and moral governance. This study shows that a good leadership style is very important for managing resources well. This approach is also in line with the principles of revelation, which are the basis of Islamic education.

## METHOD

This study's main focus is on SMK Nurul Abror Al Robbaniyin in Banyuwangi, which focuses on how to include Islamic moral values in leadership strategies. This study was set up as a case study. This method is the most appropriate since it enables researchers to understand phenomena in a clear and

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<sup>2</sup> M A Zidan, "Integrasi Dakwah dalam Organisasi Mahasiswa: Strategi Pembentukan Karakter Mahasiswa Berbasis Nilai-Nilai Islam di Lingkungan Kampus," *Academia.edu*, 2024.

concise manner. This is in line with Yin's (2014) recommendations and is backed up by the most recent research by Hawari and Fhadillah, which shows that case studies are very useful for learning about the processes and meanings of value-based leadership practices.<sup>3</sup> This study took place over the course of a month, in June 2025. The research location was chosen based on the characteristics of the organization that uses Islamic principles in strategic management.

The subjects of the study are the principal, the assistant principal in charge of the curriculum, and the head of the administrative department. They were chosen based on their three years of leadership experience, their involvement in creating policy strategies, and their ability to apply Islamic ethical principles in the running of the organization. Participant analysis of organizational dynamics, wawancara in a semi-structured format, and document analysis such as visual aids, strategic planning, and notulen rapat are all methods of data collection.

Miles and Huberman's (1994) interactive model breaks down data analysis into three steps: data reduction, data display, and deriving conclusions. Thematic tables and narratives are used to present the data, which includes important information from observations and interview results. Thematic analysis leads to the conclusion throughout time. This method helps us learn more about how Islamic moral ideals can be effectively used in the strategic leadership of Islamic education.

## RESULT AND DISCUSSION

This study found that Islamic ethical values are embedded in the leadership strategies at SMK Nurul Abror Al Robbaniyin not just as normative conversations; they have been manifested in policies, leadership behavior, and organizational culture. To manage the institution and make strategic decisions, principles such as amanah (trustworthiness), adil (justice), şidq (honesty), and tabligh (transparency) are used.

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<sup>3</sup> F I Hawari dan N Fadhilah, "Mengintegrasikan Nilai-Nilai Agama Islam dalam Praktik Manajemen," *Religion: Jurnal Agama, Sosial, dan Budaya* 2, no. 1 (2023).



Gambar 1. Stages Integration Of Islamic Values In Leadership

### **Trustworthiness as the Pillar of Leadership Responsibility**

The school leaders demonstrate a high commitment to the principle of trust in carrying out their institutional duties. Every strategic policy, such as the preparation of annual programs, recruitment of educators, and the establishment of evaluation standards, is carried out with consideration for long-term benefits. Principal of SMK Nurul Abror Al Robbaniyin, was interviewed on June 10, 2025. In his interview, he stated:

“Not because I want to be respected, I am here because I feel this is a trust. The position of principal involves a lot of administrative responsibilities. I believe that every decision I make, whether it's creating an annual program, recruiting new teachers, or setting evaluation standards, must consider long-term benefits. Because I will be responsible for all of that in the future, not only to the institution but also to God. That is what I always remember”. Furthermore, he stated: Trust is not about reports; it is about conscience and inner responsibility, not about reports if only thinking about short-term targets.

Functionally and spiritually, the principal's statement above reflects the value of trust. As explained in the paradigm of prophetic Islamic leadership, amanah is considered a moral commitment inherent in strategic leadership, not merely an administrative obligation. The principal prioritizes long-term benefits in education. This shows that policy makers consider factors beyond operational efficiency.

This supports conclusion, which states that leaders of Islamic educational institutions perform the roles of administrators and guardians of revealed values. The presence of divine ethics that control the actions of leaders is conveyed by the idea that every decision is accountable to God.<sup>4</sup> Therefore, the principal uses a leadership method that is not only technocratic but also possesses a spiritual-accountable nature that is important for the Islamic trust.

In an interview held on June 12, 2025, the Deputy Principal for Curriculum, stated: “When we create the curriculum, we must not only rely on academic goals or imitate other schools. The needs of our children must be prioritized. I emphasize that every policy must be beneficial, not for the personal interest of an individual, including myself. For me, the principle of trust means making choices that are only beneficial. Because this is related to moral responsibility, not just the curriculum”.

According to the statement, the principle of trust is not automatically interpreted as administrative fulfillment. On the contrary, it is considered a moral foundation for making strategic choices. Trust here is defined as a commitment to justice, utility, and openness during the curriculum development process. Teachers who actively participate in discussions are a way to democratize decision-making and reflect a collective responsibility towards education. This also demonstrates an awareness of the importance of organizational practices such as transparency, cooperation, and respect for the local educational context. Trust in Islamic educational leadership requires leaders not only to make decisions but also to instill moral values within the institution.<sup>5</sup>

On June 13, 2025, one of the administrative managers of the SMK Nurul Abror Institution, was interviewed. He stated in the conversation: “In addition to managing the school, we also manage the people's trust. We must be honest about the funds given to this school, whether from the government, the community, or parents. Therefore, we prepare a complete financial report every year and invite the principal, treasurer, and even committee representatives to speak at the accountability forum”. He also mentioned: “We want this institution to be not only strong on the outside but also fragile on the inside. Trust is not just about money, but also about maintaining the trust that must be upheld. If trust is lost, the institution will not last long. Because public funds are a trust, that is our principle”.

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<sup>4</sup> M R Kader, “Efektivitas Manajemen Berbasis Sekolah dalam Perspektif Pendidikan Islam,” *Al-Hayat: Journal of Islamic Education* 7, no. 1 (2025).

<sup>5</sup> A Khairunnisa, “Karakteristik dan Nilai-Nilai Kepemimpinan Rasulullah SAW dalam Persektif Islam,” *Jurnal Ilmiah Manajemen dan Umum* 6, no. 2 (2025).

According to this interview, the principle of trust must be applied to Islamic educational institutions in terms of structural leadership as well as financial management and public accountability. The manager's statement shows an awareness of fund management as a moral responsibility that must be communicated openly to all stakeholders. Practices of transparency and accountability, such as regular reporting and open deliberations, demonstrate trustworthiness.

Furthermore, the understanding that amanah encompasses aspects of social trust and goes beyond mere technical reports supports the idea of trust-based leadership in the Islamic perspective. This is in line with the research, which states that Islamic educational institutions rely on the integrity of financial management to implement the value of amanah, ensuring the continuity of the institution.<sup>6</sup> Therefore, the understanding and practices of the managers indicate that spiritual values and managerial procedures are aligned.

Contextually, this practice of trust grows within the pesantren cultural environment, which is rich in religious values and collective traditions. The surrounding community culture supports the strengthening of honest attitudes, responsibility, and moral exemplary behavior in the daily life of the school. Pesantren play a central role in shaping an Islamic organizational culture that internalizes the value of trust into educational governance. This value is not only demonstrated personally by the leaders but is also institutionalized in the school's regulations and SOP.<sup>7</sup>

In the theoretical framework, these findings are consistent with Al-Attas's (1980) thought, which emphasizes that leadership in Islam is a moral responsibility inherent to the soul, not merely a functional position. Amanah is understood not as a symbol, but as a strategic work principle that directs organizational behavior. This is reinforced by Firdaus, who states that Islamic values such as amanah are capable of shaping a model of spiritual-transformative leadership in modern education.<sup>8</sup>

These findings open new avenues in the development of Islamic leadership theory, particularly in the context of formal education. If strategic leadership has so far been viewed from the perspective of efficiency and performance targets, then this research emphasizes the importance of a strong

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<sup>6</sup> T F Rambe dan P A Barus, "Kepemimpinan Pendidikan Islam: Implementasi Nilai-nilai Islami dalam Manajemen Lembaga Pendidikan," *Jurnal Edusociety* 3, no. 1 (2025).

<sup>7</sup> E R Sari dan I Ma'ruf, "Praktek Kepemimpinan Pendidikan Islam di Lembaga Pendidikan Pesantren," *Jurnal Research and Education Studies (JRES)* 3, no. 1 (2025).

<sup>8</sup> A B Firdaus, "Nilai Dasar dan Moralitas Kepemimpinan Pendidikan Islam," *JISRev: Journal of Islamic Studies Review* 4, no. 1 (2025).

moral foundation. Trust is not only an ethical value but also a conceptual tool for creating a fair, participative, and responsible organizational culture. Research by Muslim, also supports this by stating that Islamic leaders are trustees who are aware of the limitations of power and the importance of divine accountability.<sup>9</sup>

### **The Value of Justice in the Distribution of Roles and Policies**

The policy at SMK Nurul Abror Al Robbaniyin demonstrates the principle of justice (‘adl). The principal emphasized that all teachers, regardless of their status, are given responsibilities proportionally based on their competencies. Principal of SMK Nurul Abror Al Robbaniyin, was interviewed on June 10, 2025, and he stated: “We do not differentiate between teachers. All teachers, whether new or old, have the same duties according to their abilities. Justice is the most important thing. We look at who is talented, then we adjust their tasks accordingly. It's also unfair if all responsibilities are distributed equally without considering competence”. In addition, he emphasized that justice does not mean equality, but the proper placement of responsibilities based on capacity. The daily structure of teachers' duties shows the involvement of all teachers in meetings and the formulation of the school work program, equitable duty rotation, and adjusted teaching hour distribution.

According to the principal's statement, the principle of ‘adl (justice) is applied through a system of job distribution based on competence and proportionality, not seniority or personal connections. Justice is not limited to formal equality; it also refers to substantive justice, where everyone is given the opportunity to take responsibility according to their best capacity. Justice is the foundation for building a healthy, competitive, and inclusive organization.<sup>10</sup>

This practice demonstrates a professional and ethical approach to managing Islamic education, where leaders' decisions are based on moral values and logic. By applying this justice, the organization can build trust, recognition, and equal engagement among its members. This is the foundation of the organization's internal stability. Therefore, the principal applies these values not only to improve work efficiency but also to provide moral legitimacy for his leadership.

The Vice Principal of the Curriculum Division, spoke about fair practices in the distribution of tasks and teacher duty schedules: “We ensure that one party

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<sup>9</sup> Khidayat Muslim et al., “Kepemimpinan Berbasis Nilai-Nilai Islami dalam Meningkatkan Kualitas Pendidikan Agama Islam di Sekolah Dasar,” *Jurnal Manajemen Dan Pendidikan Agama Islam* 2, no. 4 (2024): 416–23.

<sup>10</sup> Dinda Harum Fisari, Rikha Amelia, dan Mohamad Djasuli, “Implementasi Prinsip Kesetaraan Pada Masa Kepemimpinan Umar Bin Khattab,” *Jurnal Ekonomika Dan Bisnis (JEBS)* 2, no. 3 (2022): 686–95.



does not bear an excessive burden. We adjust teachers' schedules if they are busy with additional tasks or extracurricular activities. Everyone deserves time to relax and improve themselves. Basically, fairness does not mean equality; rather, it means proportionality according to each person's circumstances and responsibilities". he added that communication with the relevant teacher is necessary before preparing the duty schedule or other student activities. All teachers are involved in a rotating and balanced duty rotation, according to the review of the duty schedule documents.

According to statement, a humanistic and adaptive workload distribution mechanism is used to implement the principle of justice ('adl) in the context of management. In this case, justice is defined as an adjustment that takes into account the actual circumstances of the teachers, rather than strict equality of tasks. This method shows that the leadership understands the realities on the ground and prioritizes the balance between professional obligations and the personal needs of teaching staff. struktural dalam sistem kerja meningkatkan loyalitas dan moral kerja guru. Kinerja dan komitmen individu dalam organisasi pendidikan langsung dipengaruhi oleh keadilan dalam sistem kerja. Dalam situasi seperti ini, SMK Nurul Abror Al-Robbaniyin berhasil mewujudkan nilai-nilai keislaman dalam praktik tata kelola yang efektif, relevan, dan kontekstual. They also build a harmonious and productive work culture.<sup>11</sup>

In an interview held on June 13, 2025, the administrator of the administrative department, emphasized the importance of fair treatment towards students, especially regarding access to school facilities and social assistance. He claimed: "We do not recognize the term 'special student' here." Regardless of the students' socioeconomic background, all students must be treated equally. Students and parents no longer trust the school if we start to differentiate. The school implements concrete actions, such as rotating the use of laboratory rooms, equalizing access to scholarships, and organizing need-based assistance programs. "Every incoming aid is first discussed in a deliberative manner." He added, "We gather data from homeroom teachers and then conduct surveys to ensure it is targeted but not discriminatory."

As indicated statement, the principle of justice ('adl) in Islamic education is applied at the level of student services. Justice is not only present in written rules but also becomes a daily practice supported by data transparency, cross-functional cooperation, and a shared awareness of the importance of equal access.

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<sup>11</sup> P Sari dan S Habib, "Kepemimpinan Ideal dalam Pendidikan Islam Berbasis Nilai Qur'an," *Intihadh: Jurnal Pendidikan Islam* 4, no. 1 (2025).

This institution upholds the principle of egalitarianism, a foundation of Islamic social ethics, by rejecting preferential treatment based on background.

In providing educational assistance and facilities, applying the principle of justice reflects the school's commitment to building trust and institutional integrity. Islamic educational institutions that can uphold social justice at the student level will gain public trust and endure for a long time.<sup>12</sup> Administrative leadership is also important as a guardian of core values in this situation, both in terms of strategic policies and the daily technical management that directly impacts students' lives.

The results show that the value of justice not only functions as a normative story but is also applied in policy institutions. Justice is the foundation that builds trust and institutional stability. When justice is applied in management practices, the organization will have strong ethical legitimacy to withstand the pressures of social change.<sup>13</sup> This is evident at SMK Nurul Abror Al-Robbaniyin, where there are no internal conflicts and both teachers and students are highly engaged in institutional activities.

Theoretically, the foundation of social integrity is based on the principle of justice in Islamic leadership developed by Al-Ghazali. Justice here is not just formal equality; it also includes fair distribution of responsibilities, recognition for work, and proportional fulfillment of rights. Hayati, also supports this idea, stating that justice is the key to achieving social harmony in multicultural Islamic educational institutions.<sup>14</sup> By making justice the foundation of institutional ethics, leaders not only act as officials but also uphold values.

Therefore, the principle of justice becomes an important part of the story of strategic leadership ethics at SMK Nurul Abror Al Robbaniyin. There is an integration between spiritual vision and management practices demonstrated by the justice applied in task distribution, resource allocation, and access to services. These results are related to the concept of normative Islamic ethics and enrich the discussion on how the principles of the Qur'an can be applied in the educational management system. Justice in leadership is a management tool that can enhance productivity and mutual trust.<sup>15</sup>

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<sup>12</sup> S M Ilyas, "Implementasi Pendidikan Karakter Kepemimpinan melalui Sirah Nabawiyah," *Unissula Repository*, 2025.

<sup>13</sup> A Marlia dan N Azizah, "Revitalisasi Nilai Kepemimpinan Khulafaur Rasyidin dalam Pendidikan Akhlak Gen Z," *Jurnal Edusociety* 3, no. 2 (2025).

<sup>14</sup> R Hayati, "Integrasi Nilai-Nilai Humanis dalam Kepemimpinan Pendidikan Islam Multikultural," *Jurnal Sosial dan Sains* 6, no. 1 (2025).

<sup>15</sup> A N Mubarakah, "Islam Modernis dan Gerakan Pembaharuan Politik Organisasi Muhammadiyah," *Al-Akhbar: Jurnal Ilmiah Keislaman* 11, no. 2 (2025).

### **Honesty (Sidq) in Strategic Communication**

Leaders use the value of *ṣidq* in open and honest communication. Mr. Abdul Mu'is, Principal of SMK Nurul Abror Al Robbaniyin, stated the importance of honesty (*ṣidq*) in strategic leadership in this interview. He claims: "Every strategic meeting we have starts with a report on the actual school situation. We present everything as it is, regardless of what has been achieved, what hasn't, or what is related to the issues. We are not hiding anything. All the teachers are aware of our situation. If they realize the reality, I am sure they will also feel collectively responsible for fixing it". "If the leader is not honest, then the team will also work carelessly. But if we are open and honest, it binds us morally".

Honesty, or *ṣidq*, is understood by the principal as a value system in organizational management, not just a personal statement. The principal builds an organizational culture that evaluates, participates, and collaborates by making open reporting a tradition in every strategic meeting. This practice is similar to the prophetic strategic communication paradigm, where information is communicated clearly to help people learn and grow together, rather than being manipulated for personal gain.

The success of organizations and the sustainability of Islamic strategic culture depend on honest leadership.<sup>16</sup>

Truthfulness in education provides moral legitimacy, enhances accountability, and improves team performance because honest communication fosters a sense of ownership and shared responsibility. Therefore, the principal not only performs management tasks but also bears the responsibility of upholding relevant and substantial Islamic moral principles.

In an interview with the Deputy Principal of Curriculum at SMK Nurul Abror Al-Robbaniyin, a clear statement was made about the importance of honesty in leadership: "We do not want to build this institution on lies, because honesty is the source of goodness. We are damaging from within if we hide mistakes or only present a good image in reports. We prefer to convey the current situation in management meetings, student achievement reports, and daily communication with teachers". In addition, he emphasized that in the school's internal deliberation forum, criticism and recommendations from teachers and staff are accepted and considered an important part of the institution's improvement process. "Honesty is not just about speaking the truth, but also about giving space for others to voice the truth." We involve everyone," he said.

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<sup>16</sup> D Ubaedullah dan R M U Al-Rahman, "Islamic Servant Leadership: Implications for Education in Madrasah," *Jurnal Edukasiana*, 2025.

From the statement of the deputy principal for the curriculum, the value of *ṣidq* has been incorporated into various school management methods. This is especially applicable to institutional communication, performance reporting, and collective decision-making. This concept helps create an environment that supports accountability and learning in an organization open to evaluation. Honesty is demonstrated not only by the leaders but also by the staff who are allowed to speak and provide honest feedback in strategic forums.

From research that states that *ṣidq* in education shapes the character of Islamic organizations through institutional communication, not just personal values.<sup>17</sup> Rooted in prophetic Islamic values, this practice builds internal trust and strengthens the strategic direction of the institution. The value of *ṣidq* serves as an ethical principle and management tool to build an organization that is transparent, responsive, and has integrity.

In this situation, the leaders, teachers, and students establish friendly and mutually trusting relationships with each other. Honesty in strategic communication enhances loyalty to the institution's vision and mission. Teachers believe they are not influenced by unilateral information or decisions. *Sidq* enhances internal social relationships and supports total quality management (TQM) in pesantren-based educational institutions.<sup>18</sup>

In Islamic leadership, the value of *ṣidq* is part of the principles of prophetic communication. This leadership style not only emphasizes the dissemination of accurate information but also prevents the politicization and manipulation of internal policies. States that integrity and honesty are the ethical foundations for building the character of Qur'anic and meaningful educational leaders.<sup>19</sup>

The practice of honesty at SMK Nurul Abror Al Robbaniyin has become a value both inside and outside the school, building trust. The student guardians welcomed the school's open culture. This shows that *ṣidq* is not only a moral value but also a strategy to uphold Islamic educational institutions. Honest leader can help unify the work team and create a productive and healthy learning environment.<sup>20</sup>

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<sup>17</sup> A Saputra, "Aktualisasi Nilai-Nilai Hadits Nabi dalam Pendidikan Karakter," *Al-Amin: Jurnal Ilmu Pendidikan dan Sosial* 7, no. 1 (2025).

<sup>18</sup> R Rojikin, "Penerapan Total Quality Management (TQM) dalam Pengelolaan Pendidikan Islam Berbasis Pesantren," *UNISAN Jurnal* 5, no. 2 (2024).

<sup>19</sup> A Mahda dan K Muhajarah, "Islam, Al-Qur'an, dan Pendidikan Karakter: Kajian Interdisipliner Ulumul Qur'an," *Academia.edu*, 2025.

<sup>20</sup> M Nawawi, N Haflisma, dan F Dermawan, "Wahdatul Ulum dalam Membentuk Kepemimpinan Berbasis Nilai-Nilai Islam," *PCHS: Jurnal Hukum dan Sosial* 5, no. 1 (2025).

### **Preaching and Transparency in Decision-Making**

The value of tabligh, which means conveying correctly and responsibly, is reflected in the leadership communication practices at SMK Nurul Abror Al Robbaniyin. The Principal, was interviewed, and he stated the importance of conveying policies openly and transparently: "We always ensure that educators and staff are aware of the policy direction. We use simple and easy-to-understand language to convey the school's vision, annual targets, and evaluations. No decisions are made unilaterally until we all have a discussion". He emphasized that deliberation is a way to unify the vision for all parts of the school, not just a formality. In addition, he stated that to ensure all parties correctly understand the direction of the policy, information is distributed through official internal groups and open meetings before the implementation of strategic programs.

The principal's statement indicates that the principle of tabligh is the foundation of leadership communication based on openness, accountability, and ethical message delivery. In this situation, tabligh not only conveys information; they are also morally responsible for explaining the strategic vision, work programs, and evaluation results to all stakeholders in an easily understandable manner. A participatory leadership model, rather than an authoritarian one, is demonstrated by a delivery process that is inclusive and deliberative.

The values of tabligh strengthen the ethical legitimacy of a leader in an organization based on Islamic values. Open and communicative leaders build trust and collective awareness in addition to conveying policies.<sup>21</sup> This practice also creates a two-way communication structure, which is very important for building a democratic, synergistic, and directed school culture.

In the interview, Vice Principal for Curriculum at SMK Nurul Abror Al Robbaniyin, spoke about the methods used to create learning policies at the school: "We do not make learning policies in secret; every policy is always discussed in the teacher forum. Evaluation data and school strategic plan documents are available to all our teachers. It is important for everyone to know where we are going and what the actual situation is". In addition, he emphasized that openness of information is very important to align everyone's steps all the time. "If we are not open, we cannot be on the same frequency." Teachers might go solo. Therefore, we open up and discuss all strategic matters with each other," he said.

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<sup>21</sup> A Nurjaman, "Empat Pilar Dasar Dalam Mewujudkan Pemerintahan Yang Bersih dan Berkualitas Perspektif Islam," *Jurnal Analisa*, 2023, <https://pdfs.semanticscholar.org/3575/dcce49a33ebb43ae33cfd5cc0fdc48149e75.pdf>.

As mentioned, the value of tabligh can be seen in the transparency of strategic information and the active participation of teachers in the academic decision-making process. In Islamic educational leadership, tabligh is not just about conveying information correctly; it also involves speaking in a friendly, open, and responsible manner. Openness to data evaluation and strategic planning is not just a technical matter; it is about building a sense of shared ownership.

This shows that teacher involvement and commitment to school programs are equivalent to transparency in the Islamic education environment. Leaders can foster internal cohesion and collective accountability through honest and participatory communication.<sup>22</sup> The value of tabligh applied by Mr. Ahmad Mahfudz strengthens the ethical legitimacy of the institution, fosters a culture of evaluation, and promotes healthy cooperation within Islamic educational institutions.

In an interview session with, The administrator of the administrative department at SMK Nurul Abror Al Robbaniyin. In his statement, he emphasized the importance of tabligh in managing the school's finances: "We maintain transparency, especially regarding government aid and subsidies. We officially announce every fund received, including the amount, source, and how it is used. Teachers and staff have a clear understanding of the purpose of the funds". Additionally, he stated that the administrative office has access to all financial reports; "We do not hide financial data." Anyone who wants to see the reports can come immediately. He also stated, "We want this institution to be clean and trustworthy because honesty is not present in administrative management."

The administrator of the administrative department at statement demonstrates the principle of tabligh, which is openness and honesty in providing relevant information, especially regarding the management of finances and administration of educational institutions. In this situation, tabligh not only conveys policy strategies but also openly discloses budget information, which is the foundation of institutional accountability.

The transparency demonstrated by the institution's managers shows that Islamic ethical principles have been integrated with contemporary governance practices. Tabligh in school financial management increases trust and institutional legitimacy and is a tangible form of public transparency. This institution creates a clean, open, and accountable organizational culture by

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<sup>22</sup> H Habiburrahman dan R K Anam, "Penerapan Nilai-Nilai Akhlak Islami dalam Kepemimpinan Pendidikan," *An-Nadzir: Jurnal Pendidikan Islam*, 2025, <https://jurnal.staiskutim.ac.id/index.php/An-Nadzir/article/view/689..>

providing teachers and staff access to financial information. This is a hallmark of an Islamic school with integrity.<sup>23</sup>

In daily practice, communication between leaders and staff is based on honesty and accuracy of information. The use of the official school digital group as a medium for announcing new policies serves as evidence that the communication process is two-way. Communicative and transparent Islamic education leaders (tabligh) are capable of creating a dynamic, dialogical, and inclusive organizational ecosystem.<sup>24</sup>

Theoretically, the implementation of the tabligh value at SMK Nurul Abror reflects a values-based transformational leadership approach. Communication is not only a tool for conveying policies but also a means to strengthen trust and team cohesion. Leadership that upholds tabligh will show higher job satisfaction levels among educators because they feel heard and involved.<sup>25</sup>

Thus, the implementation of tabligh is not merely a normative practice, but has a strategic impact on the sustainability of the institution. Tabligh creates a culture of participatory and integrity-based decision-making, which in turn strengthens organizational stability and public trust. Concludes that the value of tabligh in Islamic educational leadership serves as a bridge between moral idealism and managerial professionalism.<sup>26</sup>

## CONCLUSION

This study found that Islamic religious educational institutions, such as SMK Nurul Abror Al Robbaniyin, integrate Islamic ethical values into their leadership strategies. This is not just a symbol, but also very important for the decision-making process, resource management, and the formation of organizational culture. It has been proven that the values of trustworthiness, justice (‘adl), honesty (şidq), and transparency (tabligh) work together to form a model of leadership that is effective in management and also authentic in moral and spiritual terms.

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<sup>23</sup> A Rahmawati, I Azril, dan A Y Agustiana, “Prinsip Pengelolaan Keuangan Sekolah dalam Perspektif Islam,” *Jurnal Kepemimpinan Pendidikan Islam*, 2025, <https://ejournal.stkip-pessel.ac.id/index.php/kp/article/view/473>.

<sup>24</sup> E E Y Prayogi dan H Saputra, “Implementasi Nilai-Nilai Kepemimpinan Rasulullah dalam Kepemimpinan Pendidikan Islam di Era Digital,” *Reflection: Islamic Journal* 2, no. 1 (2024), <https://ejournal.aripafi.or.id/index.php/Reflection/article/view/162>.

<sup>25</sup> M Ma’ruf dan S Suriyanto, “Kepemimpinan Rosuli dalam Program Studi PAI,” *CORE Education Papers*, 2025, <https://core.ac.uk/download/pdf/478555903.pdf>.

<sup>26</sup> S Sunarto dan A D Masykur, “Kepemimpinan dalam Konteks Pendidikan Islam,” *Jurnal Riset Ilmu Pendidikan Islam* 4, no. 1 (2025), <https://ejournal.aripafi.or.id/index.php/Karakter/article/view/603>.

This research primarily emphasizes that a contextual and internalized ethical framework is necessary for strategic leadership in Islamic education. Unlike conventional strategic approaches that focus on instrumental efficiency, these findings indicate that leadership rooted in values is crucial, especially in institutions responsible for disseminating religious and moral values to the younger generation.

This study recommends that further research should examine the integration of Islamic ethical values in leadership at various levels and types of Islamic educational institutions, both formal and non-formal, as well as in a broader socio-cultural context. The influence of ethical values on institutional success indicators can also be empirically evaluated more accurately using a quantitative approach or mixed methods.

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