

Research Article

Leadership and Organization in Islamic Education

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Abstract : Leadership and organizational structure in Islamic education are two interrelated elements that shape the direction, vision, and sustainability of educational institutions founded upon divine values. The background of this study stems from the phenomenon of weak leadership systems and organizational governance in several Islamic educational institutions in Indonesia, characterized by low managerial competence and the lack of integration of spiritual values in leadership practices. This condition hampers institutional effectiveness in achieving the expected quality of education. The purpose of this research is to analyze the role of leadership as a pillar of spiritual and managerial transformation and to describe the organizational system of Islamic education as a collaborative and value-based system. This study employs a qualitative method with a literature review approach, analyzing various academic sources, Islamic leadership theories, and previous research findings. The results indicate that Islamic educational leadership grounded in the values of *amanah* (trustworthiness), *shura* (consultation), and *ukhuwah* (brotherhood) plays a crucial role in building a productive and ethical organizational culture. Furthermore, an organization based on collaboration, justice, and open communication strengthens institutional effectiveness and enhances the participation of all educational components. The synergy between spiritual leadership and a value-driven organizational system produces Islamic educational institutions that are excellent, adaptive, and oriented toward nurturing individuals who are both faithful and knowledgeable .

Keywords : Educational Management; Islamic Education; Islamic Leadership; Organizational Systems; Spiritual Values.

1. Introduction

In the world of Islamic education, leadership and organizational skills are two inseparable aspects because they are the main foundations in determining the direction, vision, and sustainability of educational institutions. Leadership in the context of Islamic education is not merely leading administratively, but also plays a role as a moral, spiritual, and intellectual driver that shapes the character of the educational institution's citizens to align with Islamic values. Islamic educational leaders are expected to have managerial skills, spiritual integrity, and a comprehensive scientific vision to lead the institution towards sustainable progress. Organization in Islamic education, on the other hand, is a system that regulates how all components of the institution, from the principal, teachers, staff, to students, interact and work together harmoniously. Islamic educational organizations must reflect the values of *ukhuwah* (brotherhood), *amanah* (responsibility), and *syura* (deliberation) as basic values in their work structure and culture.

The rapid dynamics of social, economic, and technological change demand that Islamic educational institutions be able to adapt adaptively. Curriculum changes, digitalization of learning, and increasing human resource competencies are real challenges for current Islamic educational leadership (Charisma, 2021). Effective leadership in Islamic educational environments is not only determined by the ability to make decisions or perform administrative management, but also by the ability to instill Islamic spiritual and ethical values in every organizational activity. A leader in an Islamic educational institution needs to be a *role model* in terms of morals, honesty, and responsibility, so as to inspire all members of the organization to work with sincerity and commitment. Thus, the synergy between leadership

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and organizational skills in Islamic education is an important instrument for realizing an institution that is academically superior, morally strong, and globally competitive.

Current phenomena indicate that many Islamic educational institutions in Indonesia are still facing a leadership crisis and weak organizational systems. Problems arise when institutional leaders lack a clear strategic vision, are unable to motivate their subordinates, and tend to carry out managerial functions bureaucratically without paying attention to the spiritual values that are characteristic of Islamic education (Astuti, 2021). In addition, the phenomenon of dualism in leadership between administrative and spiritual aspects often leads to internal conflicts that hinder the effectiveness of the institution. It is also not uncommon to find Islamic educational institutions that operate without a strong and structured organizational system, resulting in ineffective decision-making processes and suboptimal coordination between departments. This situation has a direct impact on the quality of learning, teacher professionalism, and the achievement of the institution's overall vision.

Based on data released by the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag, 2024), approximately 37% of Islamic schools and madrasas in Indonesia still face obstacles in organizational governance and internal leadership. Most of the problems are related to the lack of transformational leadership competencies among madrasa principals and weak vertical and horizontal communication systems within the school organization (Basit et al., 2025). Survey data from the Directorate of Madrasah Education also shows that 45% of teachers in madrasas feel they are not involved in strategic decision-making at the institution, while 52% of respondents stated that the school's vision and mission have not been fully translated into policies and operational activities. This condition shows that leadership and organizational issues are not only managerial issues, but also concern spiritual awareness and work culture rooted in Islamic values. Therefore, an in-depth study is needed to find the ideal leadership and organizational model for Islamic educational institutions in the modern era (Sudirman, 2023).

Based on this background, this study aims to analyze and describe the role of leadership and organizational systems in the management of Islamic educational institutions. The purpose of this study is to find an effective leadership model and organizational system that can strengthen the quality of management of Islamic educational institutions as a whole. Specifically, this study seeks to: (1) describe the forms and styles of leadership applied in Islamic educational institutions; (2) analyze the organizational structure and work mechanisms implemented; and (3) identify the relationship between Islamic values and leadership and organizational practices in educational institutions. The results of this study are expected to provide theoretical contributions to the development of Islamic educational management science, as well as serve as a practical reference for educational institution leaders in managing organizations effectively, ethically, and oriented towards improving the quality of education based on Islamic values.

2. Literature Review

2.1. Leadership in Islamic Education

Leadership in Islamic education is the process of guiding, directing, and influencing individuals and groups to achieve institutional goals based on Islamic values. This concept emphasizes not only managerial and administrative aspects, but also spiritual and moral dimensions rooted in the principles of the Qur'an and Sunnah. A leader in Islamic education functions as a *murabbi* (educator) who instills the values of faith, knowledge, and good deeds in all members of the educational institution. According to (Siregar & Musfah, 2022), effective leadership is the ability to motivate and direct subordinates to work with high commitment and integrity towards the organization's vision. In the Islamic context, this is reinforced by Al-Ghazali's view (Rambe & Wahyuni, 2020) who states that leadership must be based on sincerity (*ikhlas*), justice (*'adl*), and trustworthiness in carrying out responsibilities. Islamic educational leadership also includes transformational capabilities, namely leaders must be able to create positive change by fostering spiritual, moral, and intellectual awareness within the institution (Rahmah & Iskandar, 2021). Therefore, Islamic educational leaders ideally become role models who combine emotional, spiritual, and social intelligence so as to be able to build an organizational culture that is religious, collaborative, and quality-oriented.

2.2. Organization in Islamic Education

Organization in Islamic education is a system that regulates the relationships, roles, and working mechanisms between elements within an educational institution to achieve educational goals in accordance with Islamic principles. Islamic educational organizations function as a coordinating body that unites the vision, mission, and activities of all components of the institution, from leaders, teachers, education staff, to students. According to (Maulidin & Nawawi, 2024), an effective organization is characterized by a clear structure, a healthy work culture, and open and participatory communication. In the context of Islamic education, values such as deliberation (*shura*), justice (*'adl*), and ukhuwah (brotherhood) are the basis for building a harmonious and productive organizational system (Syarboini, 2021). Good organization also plays a role in realizing *Total Quality. Islamic educational management* (TQM) emphasizes continuous improvement and the participation of all parties in the quality improvement process. Thus, organization in Islamic education is not merely an administrative tool, but also a manifestation of moral and spiritual values that foster a shared awareness that every activity in an educational institution is part of worship and devotion to Allah SWT.

3. Method

This research uses a qualitative method with a *literature approach. review*. This approach was chosen because the research does not involve field data collection processes such as interviews, observations, or questionnaires, but rather focuses on the search, analysis, and synthesis of various literature relevant to the topic of leadership and organizational matters in Islamic education (Sugiyono, 2019). This method aims to understand the concepts, theories, and results of previous research in depth in order to build a comprehensive and argumentative conceptual framework. The literature sources used include academic books, scientific journal articles, conference proceedings, and credible online sources that discuss the theme of leadership, organization, and management of Islamic education (Sugiyono, 2021). Thus, this research is descriptive-analytical, namely describing existing phenomena and theories, then connecting them in the context of the Islamic education system conceptually and contextually. (Mubarak, Sari, Wibowo, 2025).

The research stages include four main steps, namely: (1) literature collection, namely searching for relevant library sources through scientific databases such as Google Scholar, ResearchGate, and DOAJ; (2) selection and classification of sources, namely selecting literature that meets topical, current, and quality criteria; (3) content analysis. analysis) to identify thematic patterns and relationships between concepts of leadership and organization in Islamic education; and (4) synthesis of study results to formulate a more complete conceptual understanding. Through this approach, research is expected to provide a deep theoretical understanding of how Islamic values are applied in leadership practices and organizational systems of Islamic educational institutions, as well as become a scientific reference for the development of educational management policies and practices based on Islamic moral and spiritual principles (Creswell & Creswell, 2023).

4. Results and Discussion

4.1 . Leadership in Islamic Education as a Pillar of Spiritual and Managerial Transformation

Leadership in Islamic education has a broader meaning than simply the ability to manage an institution administratively. It is a significant responsibility encompassing moral, spiritual, intellectual, and social dimensions. A leader in an Islamic educational institution is not merely an administrator who manages resources and ensures the achievement of organizational goals, but also an educator who instills the values of monotheism, noble morals, and a spirit of devotion to Allah SWT in every educational process. Therefore, leadership in the context of Islamic education is always holistic, emphasizing not only measurable material results but also fostering a balance between academic achievement and spiritual character development. An Islamic educational leader is expected to be able to integrate managerial aspects with the mission of da'wah and moral development so that all institutional activities become part of worship and community service.

From an Islamic perspective, leadership is a trust for which one will be held accountable before Allah SWT. The Prophet Muhammad (peace be upon him) said, "*Each of you is a leader*,

and each of you will be held accountable for his leadership" (Narrated by Bukhari and Muslim). This hadith underlies the notion that leadership is not a right, but rather a responsibility (*taklif*), which demands integrity, honesty, and justice. In the context of Islamic education, this responsibility is realized through efforts to ensure that all educational activities are carried out in accordance with the values of the Qur'an and Sunnah . Spiritually oriented leadership means that every managerial policy and decision is made with moral considerations and the welfare of the community, not merely administrative efficiency or individual interests. A school principal or madrasah leader, for example, is required to exemplify the morals of the Prophet Muhammad as *a good example* , both in personal behavior and in carrying out leadership functions. This moral example is a source of trust and motivation for all members of the organization to work with full dedication.

Effective leadership in Islamic education is inseparable from a clear spiritual vision and a clear managerial direction. A leader must have a long-term perspective that reflects the Islamic ideal of the perfect human being (*insān. kāmīl*), namely a person who is knowledgeable, faithful, and performs good deeds. In an institutional context, this vision must be translated into a concrete strategy that includes planning, implementation, evaluation, and development of educational quality. Spiritually oriented leaders do not only focus on administrative targets such as accreditation, academic achievement, or achieving quality indicators, but also ensure that the entire process is based on the values of sincerity and moral responsibility. Thus, Islamic educational management does not only run mechanically , but also becomes a means of purifying the intentions and improving the spiritual quality of all parties involved.

In the modern management paradigm, the concept of *transformational* Transformational leadership has similarities with Islamic leadership principles. Burns (1978) in his theory stated that transformational leadership is a process in which leaders and followers mutually enhance motivation and morality toward a higher goal. Leaders do not simply give instructions, but inspire and move their followers to achieve meaningful change. This concept is very much in line with the principle of *taẓkiyatun (religious guidance). Purification of the soul (nafs)* in Islam, where true transformation must stem from self-change and inner values. In Islamic educational institutions, transformational leadership is reflected in the ability of the principal or leader to instill the spirit of *fastabiqul kbairat* (competing in goodness) and build a work culture oriented toward religious values. Such leaders motivate not only through instruction but also through example, compassion, and moral consistency that motivate all elements of the organization.

Furthermore, leadership in Islamic education serves as a catalyst for spiritual transformation for all members of the institution. A leader with a *murobbi spirit* is not only responsible for administrative success, but also guides teachers and students towards the formation of Islamic character. According to (Hamzawi, 2016), education in Islam is a process of instilling adab, namely the knowledge of placing something in its proper place. Therefore, good leaders are those who are able to instill this adab through the value system, policies, and work culture of the institution. When leaders prioritize the value of adab, then teachers do not only teach, but also educate; students do not only learn to be intelligent, but also to have good morals; and administrative staff do not only work for a salary, but for the blessings of charity. Thus, spiritual transformation in Islamic educational institutions begins with leadership that is able to integrate the values of monotheism into all dimensions of the institution's management.

From a managerial perspective, Islamic leadership demands thorough planning, effective organization, participatory implementation , and responsible supervision. This aligns with the principle of *al -ihsan, which* emphasizes doing one's best in every task, feeling supervised by Allah SWT. An Islamic educational leader must be able to translate spiritual values into concrete managerial policies, such as the management of human resources, finances, infrastructure, and the curriculum. For example, in managing teachers, leaders should not only assess performance based on numbers or formal indicators, but also consider aspects of intention, sincerity, and moral contribution. In this regard, the Islamic leadership approach differs from secular managerial approaches, which tend to emphasize results without considering the inner process. Spiritual-based management positions humans not merely as tools of educational production, but as trustees and partners in carrying out the tasks of da'wah and devotion.

Spiritual leadership also demands effective and empathetic communication skills. Leaders in Islamic educational institutions must be able to listen to the aspirations of their subordinates, provide space for participation in decision-making, and maintain fairness in every policy. The principle of *shura* (deliberation) as stated in QS. Asy-Shura verse 38 is an important foundation in building participatory leadership. Through deliberation, every member of the organization feels valued and involved, thus fostering a sense of ownership and shared responsibility. In practice, school principals or madrasah leaders can establish internal forums such as teacher meetings, education councils, or committee deliberations that function as a means of discussion, planning, and evaluation. When the principle of *shura* is implemented properly, decisions taken are not merely the result of unilateral instructions, but rather the result of a shared, blessed togetherness.

In addition, leadership in Islamic education also plays an important role in managing change (*change*). *management*) that continues to occur in the world of education. Curriculum changes, demands of digitalization, and the challenges of globalization require leaders who are adaptive but remain steadfast in Islamic values. According to (Amin, 2021), successful educational leaders are those who are able to navigate change without losing the moral direction and the main goals of education. In the Islamic context, adapting to change does not mean compromising on principles, but rather a form of *managerial ijtihad*, a creative effort to integrate technology and innovation without neglecting spiritual values. For example, the use of digital platforms for online learning can be directed not only towards efficiency, but also to expand educational da'wah and enrich the spiritual experience of students. Visionary leaders will see technology not as a threat, but as a means to strengthen Islamic values and improve the quality of institutions.

The role of leadership is also very significant in building a healthy organizational culture in Islamic educational institutions. A strong organizational culture does not emerge suddenly, but is formed through the consistency of the values, policies, and behavior of leaders. According to (Sari & Hanafiah, 2022), leaders are the main shapers of organizational culture through their actions, decisions, and the examples they show. In the context of Islamic education, an organizational culture characterized by the values of *trust*, *brotherhood*, and *sincerity* will create a harmonious and productive work environment. Teachers work with a spirit of togetherness, students learn with respect, and all members of the institution have a worship orientation in all their activities. Thus, leaders are not only managers who organize, but also *murabbi* who foster collective values and spirit. The spiritual transformation of an institution will only occur if leaders become primary role models in integrity, simplicity, and honesty.

Spiritually and managerially oriented leadership also has important implications for improving the quality of Islamic education. When leaders are able to balance the two, educational institutions will experience progress measured not only by academic aspects but also by the morality and work ethic of all members. Teachers will teach from the heart, students will learn with strong motivation, and parents and the community will place high trust in the institution. Conversely, if leadership focuses solely on administrative aspects without considering spiritual values, Islamic educational institutions will lose their identity as institutions that shape character and civilization. Therefore, a leader's primary task is to maintain this balance by sustainably managing the system professionally while maintaining a religious spirit; thinking strategically while acting with conscience.

In a broader social context, Islamic educational leaders also function as agents of change (*agents of change*). *of change*) for society. Through policies, innovation, and role models, leaders can motivate educational institutions to make a real contribution to the development of the community. According to (Shodiq, 2023), transformational leaders always strive to increase the moral awareness and social responsibility of their followers so that they have a vision that goes beyond personal interests. This is in line with the concept of *amar ma'ruf nahi munkar* in Islam, where leadership is not just about managing, but also inviting goodness and preventing evil. Thus, Islamic educational institutions under strong leadership can play a role as centers of social and spiritual change that impact the surrounding community. Schools are not only places of learning, but also become spaces for the formation of values, social solidarity, and innovation based on Islamic values.

Spiritually and managerially oriented leadership also demands a balance between authority and empathy. Islamic educational leaders must not be authoritarian or oppressive to their subordinates, but they must also not lose their authority and direction. In Islam,

leadership is characterized by moderate and balanced *wasathiyah*. Leaders must be able to maintain harmony between moral strength and structural power. In practice, this means enforcing discipline without losing compassion, providing instruction without neglecting dialogue, and enforcing rules without neglecting justice. When this balance is achieved, Islamic educational institutions will become vibrant, adaptive, and distinctive organizations. Teachers and staff will feel valued, students will be motivated, and the institution's vision will be achieved with blessings.

Overall, leadership in Islamic education is a key pillar of spiritual and managerial transformation that determines the direction and quality of the institution. It is not merely a function of office, but rather a moral calling and divine mandate that demands integrity, vision, and wisdom. A leader who is able to integrate Islamic values with modern management principles will create an education system oriented toward both worldly progress and the happiness of the hereafter. Such leadership will foster a work culture that is sincere, collaborative, and just, while strengthening the role of Islamic education as a moral force for the nation. Thus, leadership is not merely a tool for achieving organizational goals, but also a bridge between spiritual transformation and sustainable managerial innovation.

4.2 . Organization in Islamic Education as a Collaborative and Value-Based System

In the Islamic education system, organization is not merely understood as a formal structure containing positions and bureaucratic processes, but rather as a vessel for collective life that accommodates the interactions, responsibilities, and spiritual values of all its members. Islamic educational organizations function as a system that unites the vision, mission, and actions of all elements—principals, teachers, educational staff, students, and the community—in a single bond of Islamic values. The concept of organization in Islam is not based solely on instrumental rationality, as in modern secular organizational systems, but is bound by the value of *monotheism* as its philosophical foundation. This principle positions all organizational activities as a form of devotion to Allah SWT and service to the community. Thus, organization in Islamic education demands the integration of managerial efficiency and spiritual orientation, so that educational institutions function not only as institutions producing knowledge, but also as institutions forming character and social morality.

Effective organization in Islamic education must be built on the principles of *ukhuwah* (brotherhood), *syura* (deliberation), *amanah* (responsibility), and *adl* (justice). These principles reflect the teachings of the Quran, which call for a harmonious and just social order. Allah SWT says in Surah As-Saff, verse 4:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانٌ
مَرْصُومٌ ﴿٤﴾

This verse provides the theological basis for a good organization to be orderly, solid, and possess strong coordination among its members. In the context of education, this means that each element of the institution must understand its role, responsibilities, and contribution to achieving common goals. Organizations without integration will lose direction, lead to overlapping roles, and reduce the effectiveness of the institution's performance. Therefore, organizational management in Islamic education requires a balance between a clear formal structure and social relationships grounded in faith.

From the beginning, Islamic education has placed the concept of organization as a crucial element in the dissemination of knowledge and da'wah (Islamic propagation). During the time of the Prophet Muhammad (peace be upon him), the organizational pattern of education was reflected in the halaqah system at the Prophet's Mosque, where there was a clear division of tasks between teachers, senior companions, and students, as well as the principle of participatory learning. The Prophet himself served as a prime example of values-based leadership and community organization. This pattern then developed during the classical Islamic dynasties, such as the Abbasid and Umayyad, where educational institutions such as the *Nizamiyah madrasah* implemented a structured organizational system, involving madrasah principals, scholars, librarians, and waqf fund managers. Collaborative values and collective responsibility have been inherent in the Islamic education system since its inception, demonstrating that organization in Islam is always rooted in the principles of togetherness and devotion, not simply the distribution of power.

In the modern context, Islamic educational organizations must be able to transform into systems that are adaptive to changing times without losing their core values. The challenges of globalization, the digitalization of education, and socio-economic change demand flexible and participatory organizational systems. According to Robbins and Coulter (2018), effective modern organizations are those with organic structures, where coordination relies more on horizontal communication, cross-sector collaboration, and flexibility in decision-making. This principle aligns closely with the Islamic teachings of *shura*, which emphasize the importance of deliberation in determining joint policies. In Islamic education, the implementation of *shura* can be realized through teacher meetings, education councils, school committees, and student deliberation forums. By involving all elements of the institution in the decision-making process, the organization will become more dynamic and open to innovation.

Besides structure, organizational culture is also a key element that determines the success of Islamic educational institutions. Organizational *culture* in Islam is not only in the form of habits and work routines, but also includes a system of values, ethics, and beliefs that animate all the activities of the institution. According to Schein (2010), organizational culture is a pattern of basic assumptions discovered and developed by a group of people to overcome the problems of external adaptation and internal integration, which is then taught to new members as the correct way of thinking and acting. In Islamic education, values such as *ikhlas* (sincerity), *amanah* (trust), and *ukhuwah* (solidarity) are at the core of organizational culture. When these values are internalized, relationships between members of the institution will be formed harmoniously, communication will be effective, and each individual works not merely because of administrative obligations, but because of the moral urge to do good.

A values-based Islamic educational organization must also have a healthy and transparent communication system. Communication within the organization should not be solely top-down, but also bottom-up and lateral, so that information can flow openly and efficiently. Leaders of Islamic educational institutions are required to establish communication mechanisms that reflect the value of *tabligh* (conveying information correctly and wisely). When communication is conducted with honesty and empathy, trust among organizational members will increase. This aligns with Covey's (2013) view that trust is the primary currency in modern organizations; without it, even the best structure will not function effectively. In Islamic education, building trust among members of the institution also means building brotherhood and a sense of collective responsibility for the institution's progress. Open communication encourages teachers to be more courageous in offering ideas, staff feel valued, and students see concrete examples of Islamic values in organizational life.

In addition to communication aspects, the decision-making system in Islamic educational organizations must also be based on the principles of justice and responsibility. Islam rejects all forms of authoritarianism and inequality in institutional management. Organizational leaders and administrators are obligated to ensure that every policy reflects shared aspirations and does not lead to injustice. In this regard, the value of *"adl"* (justice) is a primary guideline. Justice not only means granting rights proportionally but also ensuring that every member has the opportunity to contribute and develop. In practice, Islamic educational institutions need to establish a fair performance evaluation system, where rewards are given based on actual contributions and not on personal affiliation. With a fair system, a culture of professionalism will flourish without sacrificing spiritual values.

Value-based Islamic educational organizations must address *self*-evaluation and continuous *improvement*. Every institution needs an evaluation mechanism that assesses not only administrative achievements but also the moral, spiritual, and social qualities of all organizational elements. Regular evaluations can help identify system weaknesses and improve them through the principles of *consistency* and *sincerity*. This concept aligns with the principle of *continuous improvement*. *Improvement* in modern management theories such as *Total Quality Management* (TQM), where each individual plays an active role in improving work systems. In Islam, evaluation is not only a measure of performance but also a form of spiritual introspection to ensure the institution remains on the right path. Thus, Islamic educational organizations that consistently practice *self-reflection* will become resilient, adaptive, and consistently focused on quality improvement.

Collaboration is at the heart of an ideal Islamic educational system. Collaboration is not merely administrative cooperation, but rather a synergy of values and a spirit of togetherness in achieving the institution's goals. According to Johnson and Johnson (2014), effective collaboration occurs when each individual feels responsible for the group's success and

contributes appropriately to their role. In Islamic education, collaboration reflects the principle of *ta'awun 'ala al-birr. wa at-taqwa* (mutual assistance in goodness and piety) as mentioned in QS. Al- Ma'idah verse 2. The implementation of collaboration in Islamic educational institutions can be realized in various forms, such as curriculum development teams involving teachers across subjects, collaboration between schools and the community in social programs, or cooperation between madrasas in research and learning innovation. This collaboration strengthens solidarity between institutions and creates a mutually supportive educational da'wah network.

On the other hand, the organizational system of Islamic education also needs to consider human resource development as a key element of the organization. Teachers, staff, and leaders are not merely policy implementers, but agents of change who carry out the institution's spiritual mission. Therefore, training, coaching, and competency development must be part of the organizational strategy. Every member of the organization needs to understand the institution's vision and values and possess a strong internal motivation to work with the intention of worship. When this spiritual orientation is ingrained, productivity is no longer the result of external pressure, but rather arises from moral awareness. Institutional leaders can implement an Islamic mentoring approach, where each senior teacher guides younger colleagues in professionalism and morality. This creates a mutually supportive, learning-oriented, and compassionate work environment.

In addition to internal collaboration, Islamic educational organizations must also build strong external relationships with the community, government, and other institutions. These relationships are crucial for expanding their da'wah networks and increasing their relevance to the needs of the times. Isolated Islamic educational institutions will struggle to adapt, while those open to cross-institutional collaboration will have significant opportunities for growth. External collaborations can take the form of partnerships with Islamic universities, research institutions, zakat agencies, and social organizations. This collaboration not only strengthens resources but also expands the institution's social impact. In this way, Islamic educational organizations become active members of the social system, driving positive change and values-based development.

Ultimately, organization in Islamic education must be understood as a continuous spiritual and social process. It is not merely a means to achieve worldly goals, but also a means of upholding divine values in collective life. Organizations that operate on collaborative and values-based principles will foster a harmonious, productive, and meaningful work culture. Every organizational decision becomes a charitable act, every collaboration becomes a form of worship, and every institutional success reflects the synergy between faith, knowledge, and good deeds. Islamic education managed with this organizational system will not only produce intelligent individuals, but also a generation with character, leadership, and the readiness to build civilization.

Thus, it can be concluded that organizational structure in Islamic education is a system that balances professionalism with spirituality, structure with culture, and rationality with moral values. It serves as an instrument that unites the vision of da'wah and modern management into a harmonious whole. When the values of *ukhuwah*, *syura*, *amanah*, and *adl* are truly internalized, Islamic educational organizations will function not merely as learning institutions but as communities that shape an Islamic civilization that is *rahmatan lil 'alamin* (blessing for the universe), compassionate, just, and beneficial to all humanity.

5. Comparison

The results of this study align with the findings of Suyatno (2019), who emphasized that effective Islamic educational leadership is characterized by a synergy between spirituality and managerial professionalism, where leaders act as moral role models and drivers of institutional innovation. In his research on madrasas in Yogyakarta, Suyatno demonstrated that leadership based on the values of *amanah* (trust), *syura* (shura), and *ukhuwah* (brotherhood) can increase teacher loyalty and strengthen a values-based organizational culture. This research also overlaps with the results of a study by Hidayat et al (Rosyadi, 2024) (Samudi, 2022) participatory Islamic educational organizational system based on Qur'anic values has a positive correlation with the effectiveness of institutional performance, especially in terms of communication, coordination, and work motivation. Thus, the results of this study strengthen the argument

that the success of Islamic educational institutions is not only determined by managerial structures and policies, but also by the spiritual depth and collaborative culture built on Islamic values.

6. Conclusion

This study concludes that leadership and organizational structure in Islamic education are two fundamental pillars that reinforce each other in realizing an educational institution that is superior, character-driven, and oriented towards divine values. Leadership based on the principles of *amanah* (trust), *syura* (community), and *ukhuwah* (brotherhood) serves not only as an administrative driver but also as a motor of spiritual transformation that fosters an ethical, collaborative, and visionary work culture. Meanwhile, organizational structure based on collaboration, justice, and open communication serves as a system that maintains a balance between professionalism and spirituality. The synergy between these two aspects has proven capable of creating an Islamic educational institution that is adaptive to changing times, increasing the participation of all elements of the institution, and strengthening the educational orientation towards the formation of a perfect human being who is faithful, knowledgeable, and has noble character. Based on the research findings, it is recommended that leaders of Islamic educational institutions continue to develop their leadership capacity through training based on Islamic values and modern management to enable them to fulfill their roles as both *murobbi* and effective managers. Islamic educational institutions also need to strengthen their organizational structure and culture by instilling spiritual values in every aspect of governance, establishing transparent communication systems, and involving all elements of teachers, staff, students, and the community in the decision-making process. By strengthening the integration between leadership and organizational values, Islamic educational institutions are expected to become centers of moral and intellectual transformation that are highly competitive in the global era.

Author Contributions All authors actively contributed to the development of this research according to their respective areas of expertise and responsibilities. **Conceptualization** was carried out by *Eti Tamsiyati* and *Miftahul Abidinibu*, who formulated the main idea, research direction, and focus of the study on leadership and organization in Islamic education. *Eti Tamsiyati* was also responsible for developing the methodology and formal analysis, ensuring the suitability of the qualitative approach based on literature review with the research objectives. **Validation** was carried out by *Kasinyo Harto* and *Tutut Handayani*, who provided academic supervision and reviewed the accuracy of scientific substance and theoretical alignment. *Miftahul Abidinibu* participated in the process of collecting literature and developing conceptual arguments, while *Tutut Handayani* supported the theoretical analysis and preparation of final references. The initial draft was written by *Eti Tamsiyati* and then reviewed and edited jointly by *Kasinyo Harto* and *Tutut Handayani*. Overall research supervision was carried out by *Kasinyo Harto*, while project administration was coordinated by *Eti Tamsiyati*. There was no external funding support for this research.

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Data Availability Statement: All data used in this study are sourced from openly available academic literature and scientific publications. This study did not utilize primary field data, interviews, or surveys, and therefore did not produce a new, archivable dataset. All scientific references on which the analysis is based are listed in the bibliography and are publicly accessible. The corresponding author, *Eti Tamsiyati*, can be contacted for additional clarification if needed.

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