

# **CHARACTERISTICS OF ISLAMIC EDUCATIONAL LEADERSHIP**

**RAMAZAN CANSOY  
RECEP UTKU**

**EĞİTİM**  
yayınevi

## CHARACTERISTICS OF ISLAMIC EDUCATIONAL LEADERSHIP

Ramazan Cansoy, Recep Utku

**Chairman of the Publishing House Group:** Yusuf Ziya Aydođan (yza@egitimyayinevi.com)

**Executive Editor:** Yusuf Yavuz (yusufyavuz@egitimyayinevi.com)

**Interior Designer:** Kbra Konca Nam

**Cover Designer:** Eđitim Yayinevi Graphics Unit

Republic of Trkiye Ministry of Tourism and Culture

**Publisher Certificate No:** 76780

**E-ISBN:** 978-625-385-355-6

**ISBN:** 978-625-385-356-3

1. Edition, Sep. 2025

### Printing and Binding

Sayfa Basım Sanayi

Tevfik İleri Mah. Emek Cad. Polat Sok. No: 2 Pursaklar / Ankara

Printing House Certificate No: 77079

### Library Information Card

## CHARACTERISTICS OF ISLAMIC EDUCATIONAL LEADERSHIP

Ramazan Cansoy, Recep Utku

VI+100, 135x215 mm

Includes references, no index.

ISBN: 978-625-385-356-3

E-ISBN: 978-625-385-355-6

© All rights for this edition are reserved for Eđitim Yayinevi Tic. Ltd. Őti. No part of this book may be reproduced or transmitted in any form or by any means, including photocopying, electronically or mechanically recording or by any information storage or retrieval system, without permission of Eđitim Yayinevi Tic. Ltd. Őti.

**EĐİTİM**  
yayinevi

**Publisher Turkey Office:** İstanbul: Eđitim Yayinevi Tic. Ltd. Őti., Atakent mah. Yasemen sok. No: 4/B, mraniye, İstanbul, Trkiye

**Konya:** Eđitim Yayinevi Tic. Ltd. Őti., Fevzi akmak Mah. 10721 Sok. B Blok, No: 16/B, Safakent, Karatay, Konya, Trkiye  
+90 332 351 92 85, +90 533 151 50 42  
bilgi@egitimyayinevi.com

**Publisher USA Office:** New York: Eđitim Publishing Group, Inc.  
P.O. Box 768/Armonk, New York, 10504-0768, United States of America  
americaoffice@egitimyayinevi.com

**Logistics and Shipping Center:** Kitapmatik Lojistik ve Sevkiyat Merkezi, Fevzi akmak Mah. 10721 Sok. B Blok, No: 16/B, Safakent, Karatay, Konya, Trkiye  
sevkiyat@egitimyayinevi.com

**Bookstore Branch:** Eđitim Kitabevi, Őkran mah. Rampalı 121, Meram, Konya, Trkiye  
+90 332 499 90 00  
bilgi@egitimkitabevi.com

**Internet Sales:** www.kitapmatik.com.tr  
bilgi@kitapmatik.com.tr

**EĐİTİM YAYINEVİ**  
**GRUBU**

**EĐİTİM**  
yayinevi

**SALON**  
yayıncıları

**Kitapmatik**  
İstanbul

**Kitapmatik**  
Eđitim ve Kltr

**EĐİTİM**  
kitabevi

## TABLE OF CONTENTS

Preface .....	V
---------------	---

### Chapter I

#### Islam, Leadership and Education

1. What is Leadership?.....	3
1.1. An Overview of Islam.....	4
1.2. The Fundamental Characteristics of Islam .....	11
1.3. The purpose of Human Creation According to Islam.....	13

### Chapter II

#### Islamic Leadership

2. Islamic Leadership.....	20
2.1. Leadership According to the Qur'an and Sunnah .....	20
2.2. Comparison of Western and Islamic Leadership Approaches ...	23
2.3. Prominent Definitions of Islamic Leadership in the Literature ...	27

### Chapter III

#### Islamic Educational Leadership

3. Islamic Educational Leadership .....	32
3.1. Key Concepts in Education According to Islam .....	32
3.2. Objectives of Education in Islam .....	37
3.3. Prominent Definitions of Islamic Educational Leadership in the Literature .....	39

### Chapter IV

#### Islamic Leadership Frameworks

4. Conceptual Frameworks of Islamic Leadership .....	46
4.1. Consultative and Value-Driven Islamic Leadership Framework.....	46
4.2. Spiritual Responsibility in Islamic Leadership.....	47
4.3. Justice and Accountability-Based Islamic Leadership .....	48
4.4. Qur'an and Sunnah-Centred Leadership Principles.....	49
4.5. Balanced Islamic Leadership .....	49
4.6. Character-Centred Prophetic Leadership .....	50
4.7. Social Solidarity and Moral Development of Leadership .....	50
4.8. Tawid-Based Islamic Leadership .....	51
4.9. Four Pillars of Islamic Leadership: Justice, Competence, Consultation, and Brotherhood.....	52
4.10. Faith, Worship, and Divine Guidance in Islamic Leadership....	53

## Chapter V

### Islamic Educational Leadership Frameworks

5. Conceptual Frameworks of Islamic Educational Leadership .....	56
5.1. Roles and Leadership Styles of Islamic Educational Leaders ...	56
5.2. Hadith-Based Framework for Islamic Educational Leadership.....	57
5.3. Qur'an and Sunnah-Oriented Ethical Leadership .....	58
5.4. Integrative Framework: Synthesising Islamic and Western Educational Leadership .....	59
5.5. Holistic Development and Moral Responsibility in Islamic Educational Leadership .....	60
5.6. Servant-Leadership Model in Islamic Educational Leadership.....	61

## Chapter VI

### Characteristic Features of Islamic Educational Leaders

6. Characteristic Features of Islamic Educational Leaders .....	66
6.1. Having sincerity (Ikhlas) .....	66
6.2. Being Just (Âdil), Trustworthy (sense of trust - Amanah) and Taking responsibility.....	68
6.3. Having Taqwa and Muhasabah (Consciousness of accountability to Allah (swt) and self-evaluation).....	73
6.4. Truthfulness and Honesty (Sidq) .....	75
6.5. Being open to Shura (Consultation) .....	77
6.6. Tawadhu' (Humbleness) and Marhamah (Compassion).....	81
6.7. Amar Ma'ruf Nahi Munkar (Enjoining Good and Forbidding Evil) .....	83
6.8. Sabr and Afw (Patience and Forgiveness) .....	88

<b>References .....</b>	<b>92</b>
-------------------------	-----------

<b>About the Authors .....</b>	<b>100</b>
--------------------------------	------------

## **Preface**

In the Islamic world, educational leadership is shaped not only by managerial skills but also by strong value-based foundations. The success of educational institutions is closely tied to leaders' adherence to ethical principles and their determination in putting these principles into practice. Within this framework, identifying the essential qualities that Islamic educational leaders should possess is of significance both theoretically and practically. Studies conducted from an Islamic perspective in the leadership literature contribute to understanding how modern management approaches are integrated with traditional values. Building on this, the present study provides a comprehensive review and an examination of the key characteristics expected of Islamic educational leaders.

This book addresses Islamic educational leadership from a holistic perspective, offering a comprehensive framework that spans from the theoretical foundations of leadership to research and practical applications. The opening chapters discuss topics related to beliefs that underlie leadership behaviours, such as Islamic faith, the purpose of human creation, and the aims of Islamic education. The concept of leadership is then examined through the Qur'an and the Sunnah. The following chapters present and review conceptual frameworks related to Islamic leadership and Islamic educational leadership. The purpose of reviewing these frameworks is to reveal the approaches to Islamic leadership and Islamic educational leadership developed thus far. Finally, based on all these conceptual frameworks, the common characteristics of Islamic educational leaders are presented in detail.

It is our hope that this work will serve scholars, educators, and practitioners interested in leadership and education from an Islamic perspective. We pray to Almighty Allah (swt) that it may be accepted as a form of continuous charity (sadaqah jariyah).

Ramazan CANSOY & Recep UTKU

Karabuk-2025

**Chapter I**  
**Islam, Leadership and Education**



The Islamic educational leader works for students' success in this world and to become the ideal human (Insan al-kamil) desired by Allah (swt), thus enabling their felicity in the Hereafter.

(Arar et al., 2023)



## 1. What is Leadership?

Regarding the concept of leadership, numerous studies have been conducted, and various definitions have been made in the social sciences. In addition, leadership has been approached in the literature from different perspectives depending on the conditions and the relationship between the leader and the followers. Early research on leadership focused on the personality traits of *great leaders*, but over time, it shifted to focus on the leader's behaviour, their relationship with followers, and the importance of the conditions in which the leader operates. Research has shown that the effectiveness of leadership largely depends on existing conditions, whether the leader is task- or people-oriented, and the needs of the followers. Today, while the aforementioned leadership approaches remain relevant, it has also been proposed that leadership is based on intrinsic motivation, interaction, flexibility, and innovation. Additionally, many new models and approaches related to leadership have emerged. Consequently, leadership definitions vary according to different models and approaches (Arar & Oplatka, 2022, pp. 27–30).

Despite this diversity, when leadership definitions and discussions are examined, it is noted that four fundamental components stand out in understanding leadership: *process*, *influence*, *follower*, and *goal*. The process component refers to the reciprocal interaction between the leader and followers. The influence component shows how the leader intends to bring about change in the followers. The follower component represents the individuals or group members directed by the leader. The goal component expresses the objectives and outcomes that leadership activities aim to achieve (Northouse, 2025).

On the other hand, some definitions of leadership have been proposed. Leadership has been defined as the ability to influence others or groups in order to motivate them (Bass, 1960), being visionary, making effective decisions, and providing guidance (Zaleznik, 2004), and the process of structuring, influencing

others, and directing towards goals (Bass, 1981). Leadership has also been described as pioneering, guiding, persuading, and directing followers (Turan, 2023).

Within the framework of educational leadership, which is the subject of this book, Turan (2023, p. 25) defines educational leadership as “the process of influencing and directing all school stakeholders, especially teachers, as a team or group to achieve the school’s aims and objectives.”

As can be understood from all these definitions, educational leadership is not merely a process of achieving institutional goals. It also has a deeper meaning that focuses on human development. This leadership approach, which aims to unite all school stakeholders around a common goal, brings with it not only managerial but also value-based responsibility.

The following section examines the characteristics of Islamic belief, the relationship between Islam and leadership, Islamic educational leadership, and the purpose of human creation according to the Islamic religion.

### **1.1. An Overview of Islam**

Islam refers to the religion and worldview that Prophet Muhammad (pbuh) received from Allah (swt) through revelation as its fundamental teachings and principles, and whose initial applications he himself carried out, and which was subsequently developed by Muslim societies with the benefit of humanity’s other intellectual and practical achievements. In this context, Islam is, in short, the general name for the historical experience, culture and civilisation that has its own principles and philosophy on human issues such as man, society and the state. Islam represents the culmination of the monotheistic tradition centred on the belief in the oneness of God. It affirms and renews the core message conveyed by earlier prophets, including Adam, Abraham, Moses and Jesus, by upholding the unity of God as the essence of faith.

Islam derives from the Arabic root *s-l-m*, meaning ‘peace, salvation, submission, surrender.’ As a concept, it means ‘a

person's sincere, humble and conscious surrender to Allah (swt), and those who accept Islam are referred to as "Muslims". Also, 'Mumin' (believer) is a term used to refer to Muslims, meaning people who have a sincere belief in Allah (swt).

In Islam, faith requires not only belief in Allah (swt) but also adherence to six fundamental principles, known as the Articles of Faith (Aqâid). These include belief in the angels of Allah (swt), His revealed scriptures, His prophets, the Day of Judgment, and divine decree (Qadar, predestination).

In Islam, belief alone is not considered sufficient: faith must be accompanied by righteous deeds, acts of worship and good morals. The main acts of worship are prayer (ṣalât), fasting (ṣawm), almsgiving (zakât), the pilgrimage to Mecca (Hajj) and the ritual sacrifice (Qurban). Except for prayer, these acts are only obligatory under specific circumstances.

One of the most distinctive features of Islam is that there is no intermediary between Allah (swt) and His servants. Believers communicate directly with Allah (swt) during worship and prayer, without the need for a mediator (Hamid, 1989). This principle is rooted in the concept of *Tawhid*, which asserts that Allah (swt) alone has the right to be worshipped and approached directly.

The principles of Islam aim to ensure human well-being by securing peace, happiness, and harmony in this world and ultimate salvation in the Hereafter. In this context, Islam seeks to preserve five fundamental principles—religion (dîn), life (nafs), reason (aql), lineage (nasl), and property (mâl)—collectively known as "the *Zarûrât-i khamsa* or *Maqâsid* (the five essentials)". These principles are considered essential for the well-being of humanity, both materially and spiritually (Abdelzaher et al., 2019).

1. Regarding the first principle —protection of religion, Islam teaches that Allah (swt) desires people to believe in Him sincerely and obey Him, so that they may attain eternal salvation. However, forced belief is not

considered genuine, as compulsion can lead to hypocrisy rather than true faith. For this reason, Islam upholds freedom of belief and does not prevent individuals from practising their own religion. Instead, people are invited to Islam through kindness and goodness, not through force. This principle is clearly affirmed in the Qur'anic verse: "There is no compulsion in religion." (*The Holy Qur'an*, 2018, Verse Al-Baqara, 2: 256).

2. The second principle is the protection of life. In Islam, human life is considered sacred and inviolable, and every individual possesses the inherent right to life. This right may only be restricted in exceptional circumstances, such as through penalties lawfully imposed by the state and judiciary in response to grave crimes—most notably, murder (Şişman, 2022). Thus, the preservation of life stands as a fundamental objective of Islam. This principle is explicitly stated in the Qur'an: "taking an innocent life is regarded as equivalent to killing all of humanity, whereas saving a life is considered as if one had saved all of humanity" (*The Holy Qur'an*, 2018, Verse Al-Mâida 5: 32). Within the framework of this principle, the inviolability of the human body and the protection of personal honour and dignity are also emphasized as essential aspects of safeguarding human life. This concept is reinforced in the Prophet Muhammad's (pbuh) *Khuṭbat ul-Wadâ* (the Farewell Sermon), in which he declared that "your blood, your property and your honour are sacred to you, like the sanctity of this day, this month and this land" (Sahîh Al-Bukhâri, 1997, Chapter 9: 67).
3. The third fundamental principle is the protection of reason (*aql*). In Islam, reason is considered one of the greatest divine gifts, enabling human beings to discern right from wrong. Through reason, people come to know Allah (swt), comprehend His commands and fulfil their

responsibilities. Reason also distinguishes humans from other creatures. Consequently, those who lack reason are not legally accountable (*mukallaf*) for observing obligations or avoiding prohibitions. The Qur'an and the Sunnah repeatedly emphasise the importance of reflection, contemplation and the use of intellect. Islam encourages the proper use of reason and establishes protective measures to preserve it, such as prohibiting intoxicants. In this context, substances that are harmful to the human mind, such as alcohol and narcotics, are prohibited entirely, regardless of quantity. Indeed, Allah (swt) almighty says "O you who believe! Intoxicants and gambling, and (occult dedication of) stones and divining arrows are only an infamy of Satan's handiwork. Leave them aside in order that you may succeed" (*The Holy Qur'an*, 2018, Verse Al-Mâida 5: 90). Also, the Prophet Muhammad (pbuh) stated this unequivocally in his hadith, saying "whatever intoxicates in large amounts, a small amount of it is (also) Harâm (forbidden)" (Imam Abu Dawud, 2008a, Chapter 5: 3681). Not only does Islam protect the mind from harmful substances, but it also encourages its constant development through knowledge, research and reflection.

4. Another fundamental principle is the protection of lineage (*nasl*), which is vital for both individual well-being and the stability of society. To safeguard lineage, Islam strictly prohibits adultery and illicit sexual relations, while encouraging lawful marriage. The Holy Qur'an commands: "Do not approach adultery, for it is an indecent thing and an evil way." (*The Holy Qur'an*, 2018, Verse Al-Isra 17: 32). Based on the understanding that strong societies are built upon strong families. Islam attaches great importance to marriage and to cultivating love, mercy, care and respect within the family, which together constitute the foundation of family happiness. In Islam, spouses are considered a trust (*amanah*) from

Allah (swt) to each other, and children are also seen as a trust entrusted to both parents. Within this framework, any words or actions that disturb the family's peace and harmony are prohibited. Instead, spouses are encouraged to treat each other kindly, speak gently and show affection. Even a loving smile is described as an act of charity (*sadaqah*) in the hadiths. Furthermore, the Prophet Muhammad (pbuh) emphasised that believers are abundantly rewarded for providing for their families, stating that they receive multiplied reward — up to seven hundred times — for expenses incurred for their family (Gümüřhanevi, 2002, Chapter 69: 11). Properly educating children is also an essential aspect of protecting the lineage in Islam. Families are responsible for providing their children with the knowledge and skills necessary for their time, as well as a sound Islamic education encompassing its beliefs, practices and moral principles.

5. The fifth and final principle is the protection of property (*hifz al-mâl*). According to Islam, every human being has the right to acquire and preserve property, regardless of religion, language, origin, or gender. The lawful acquisition of property is limited to legitimate means, such as trade, voluntary donation or inheritance. Beyond these means, no individual has the right to seize another's possessions through theft, fraud, deception or coercion. The Qur'an commands "O you who believe! Do not devour your property among yourselves in vanity; except it be a trade by mutual consent, and kill not one another. Surely Allah (swt) is ever Merciful to you" (*The Holy Qur'an*, 2018, Verse An-Nisâ 4: 29). Similarly, the Prophet Muhammad (pbuh) emphasised this clearly in the above-mentioned hadith (see principle 2). According to that hadith, property is regarded as sacred and inviolable, akin to the sanctity of human life itself. Its unlawful violation is therefore treated as a grave offence.

While the lawful protection of property is regarded as a collective responsibility essential for justice and social order, Islam also affirms the individual's right to defend their possessions. The Prophet Muhammad (pbuh) stated: "If a person's wealth is sought unlawfully, and he fights and is killed, he is a martyr" (Imam Abu Dawud, 2008b, Chapter 28: 4771). Thus, defending one's wealth against unjust seizure is not only a legitimate right but also considered an act of honour in the sight of Allah (swt).

The five fundamental principles — the protection of religion, life, intellect, lineage and property — are universal values that Islam regards as indispensable for social order and individual well-being. These principles also serve as a vital reference point for Islamic educational leadership. Within this framework, educational leadership aims to preserve faith to strengthen spiritual identity and enhance social welfare by nurturing individuals' lives, minds, and morals. It also seeks to ensure the just and efficient management of material resources. Therefore, Islamic educational leadership is not merely about transmitting knowledge, but is also about the holistic development of individuals from an early age, guided by these principles. The ultimate aim is to cultivate individuals with a strong sense of identity who have internalised these values, thereby promoting personal happiness, peace, social harmony, and justice.



The Islamic educational leader holds the belief that he/she is a servant of Allah (swt) and of other people.

(Shah, 2006a)



## **1.2. The Fundamental Characteristics of Islam**

This section briefly examines the key attributes of Islam to shed light on its perspective on life, the universe, and the Hereafter.

### *1. A universal religion*

Islam is a universal religion that encompasses all of humanity. It grants everyone the same rights and responsibilities, regardless of their race, colour, language or cultural background. The Holy Qur'an states: "O mankind! We have created you from a male and a female, and then rendered you nations and tribes so that you might know one another. Indeed, the most honourable among you in the sight of Allah (swt) is he who is the most pious. Allah (swt) is Knower, Aware." (*The Holy Qur'an*, 2018, Verse Al-Hujurât 49: 13). Thus, Islam embraces social equality, justice, and the protection of human dignity as universal principles.

### *2. A religion that follows the middle path*

Islam avoids extremes, protecting people from excesses and establishing the concept of the 'middle nation'. The Qur'an states that Muslims are a "middle nation" (*The Holy Qur'an*, 2018, Verse Al-Baqara 2: 143) and advises that both individual and social life should be lived in a balanced manner, rather than in a radical or rigid way. This principle strikes a balance between religiosity and worldliness. Thus, Muslims take responsibility for worldly affairs while organising their lives without forgetting the Hereafter.

### *3. Covers all areas of life*

Islam is a religion that not only regulates worship, but also provides guidance in social, economic, legal and cultural areas. Islam encompasses the principles of worship, transactions and ethics, and regulates both an individual's relationship with Allah (swt) and their interaction with society. In this respect, Islam offers a comprehensive way of life, guiding individuals from birth to death. Thus, a balance is struck between individual worship and social responsibility.

#### *4. A religion of ease and good tidings.*

Islam is defined as a religion of ease, not hardship. The Qur'an states that 'Allah (swt) desires ease for you, not hardship' (*The Holy Qur'an*, 2018, Verse Al-Baqara 2: 185), emphasising that the purpose of religion is to simplify life. The Prophet Muhammad (pbuh) reinforced this principle in the hadith, "Make things easy for the people, and do not make things difficult for them and give them glad tidings and do not repel them" (Sahih Al-Bukhari, 1997, Chapter The Book of Knowledge, 69). This shows that Islam is compatible with human nature, as people will not encounter obligations they cannot fulfil while practising their religion.

#### *5. Its openness to reason, science and innovation*

Islam is a religion that encourages reason, science and innovation. As mentioned earlier, many verses in the Qur'an encourage people to contemplate, investigate and reflect on creation. The significant advances that Muslims have made in science, philosophy, art and technology throughout history are a natural result of this encouragement. While preserving its fixed principles of faith, Islam is open to social and scientific developments. Thus, Muslims are able to preserve religious values while demonstrating the flexibility to respond to the needs of the age.

#### *6. Attaching importance to manners and ethics*

In Islam, morality and etiquette are central to the spiritual development of the individual and to social harmony. The Prophet Muhammad (pbuh) emphasised the centrality of morality in religion, stating: "I was sent to perfect good character" (Imam Malik, 2014, Chapter Good Character, 8), thereby highlighting that ethical conduct constitutes the essence of faith. Islam establishes values such as truthfulness, trust, justice, patience, mercy and tolerance as the foundation of human relationships. This understanding fosters a culture of trust, respect, and cooperation within society, while also developing the individual's sense of responsibility.

In the context of Islamic education, these fundamental characteristics of Islam guide Islamic educational leadership. The principles of universality, balance, morality, integrity of life, ease, and rationality enable leaders to nurture students holistically, both academically and spiritually. This approach emphasises the strategic importance of educational leadership in terms of individual development, social justice, and the establishment of peace.

### **1.3. The purpose of Human Creation According to Islam**

The origin of the universe, the world and humanity have long been subjects of deep curiosity and continuous debate among philosophers, thinkers and theologians. Throughout history, various perspectives have sought to explain the origins of humanity and its purpose. While Charles Darwin's theory of evolution offers a secular view of human origins, the divine religion of Islam, among others, upholds the belief that human beings were created directly by Allah (swt) as the most honourable of creatures. According to Islam, humanity began with the first human and prophet, Adam (pbuh). The Creator of everything in the universe, Allah (swt), fashioned humankind as the most perfect and dignified of all beings. He distinguished them from other creatures by endowing them with unique abilities and blessings, including reason, language, and moral responsibility. In the verses of the Holy Qur'an, this fact is referenced in the following passage (*The Holy Qur'an*, 2018, Verse Al-Baqara 30-33):

*“Recall the time when your Lord told the Angels, “I am setting a man (Adam) on the Earth as a vicegerent. They asked: “Will you put there one that will work evil and shed blood, when we praise you and sanctify Your name?” He replied, “Surely I know what you know not. He taught Adam the names (of all things, and their usefulness), and then showed them to the Angels: “Tell me the names of these, if you are truthful. “Glory be to You” they replied. “We have no knowledge except that which You have given us. You alone are the Knower, the Wise.”*

*Then He said: "O Adam, tell them their names;" and when Adam had informed them of them, He said, "Did I not tell you that I know the secrets of heaven and earth, and all that you conceal and all that you reveal?"*

Furthermore, Allah (swt) subjected the resources of the natural world to human service, affirming humanity's elevated status. Unlike the angels, who are bound to worship Allah (swt) without choice, humans were granted freedom of will and the capacity to choose, making them accountable for their actions and decisions.

Islam's view on the purpose of human creation is rooted in two fundamental principles: worship and stewardship. Human beings were created by Allah (swt) to obey Him, worship Him, and avoid rebellion against His commands. The Qur'an describes humanity's noble status by declaring, "Surely, We have created man in the most noble mould, (ahsani taqwim)" (The Holy Qur'an, 2018, Verse At-Tin 95: 4). In addition to being honoured with intellect, reason, and moral responsibility, humans are endowed with countless blessings. Allah (swt) reminds, "And if you would count the favours of Allah (swt), you will never be able to number them. Allah (swt) is Forgiving, Merciful" (The Holy Qur'an, 2018, Verse Al-Nahl 16: 18). The Qur'an thus stresses that gratitude (shukr) is a central human duty, one that safeguards against ingratitude and directs believers toward Paradise, the abode of eternal bliss.

The rewards for gratitude and righteousness are emphasised throughout the Qur'an. Allah (swt) declares, "But those who believe and do good works, theirs will be gardens beneath which rivers flow. That is the greatest triumph" (The Holy Qur'an, 2018, Verse Al-Buruj 85: 11). Similarly, the Prophet Muhammad (pbuh) explained that even small acts of kindness are rewarded: "(O people!) Save yourselves from the (Hell) Fire, even if with half of a date fruit (given in charity), and if this is not available, then (save yourselves) by saying a good, pleasant, friendly word" (Imam Bukhari, 1997a, Section The Book of al-Adab 78: 6023). Such verses and narrations

highlight that the purpose of human life is not only obedience but also the pursuit of goodness and virtue, for which eternal rewards are promised.

Another crucial dimension of human creation in Islam is stewardship (khalifah) on the earth. The Qur'an records Allah (swt)'s words: "Recall the time when your Lord told the Angels "I am setting a man (Adam) on the Earth as a vicegerent (khalifah)..." (The Holy Qur'an, 2018, Verse Al-Baqara 2: 30). This role confers responsibility upon humans to cultivate the earth, manage its resources wisely, and govern social life with justice. Humans are not given absolute ownership but rather entrusted as caretakers accountable for how they use their privileges and blessings. According to Islam, the divine essence of Allah (swt) is beyond human comprehension, yet His greatness and power can be understood through reflection upon the signs of creation. The Qur'an frequently directs believers to contemplate the heavens, the earth, and the natural order as manifestations of divine wisdom. This theological perspective shifts the focus from speculative inquiry into Allah (swt)'s nature to practical devotion through recognition of His attributes in the created world. Within this framework, the principle of loving Allah (swt)'s creation for His sake emphasises that all beings are reflections of divine artistry and mercy. Therefore, loving Allah (swt)'s creation for His sake fosters compassion, justice, and harmony, guiding humanity to live in accordance with divine will and to fulfil their role as stewards on earth. In this context, Islam emphasises that the best person is the one who benefits others the most. As the Prophet Muhammad (pbuh) stated, "The most beloved of people to Allah (swt) are those who are most beneficial to people" (Imam Buhari, 2019, Chapter Mağazi, 35). This principle highlights the social dimension of worship and underlines that true piety is not confined to ritual devotion but extends to service, compassion, and the protection of others' rights.

Another significant purpose of human creation is the concept of life as a test. Allah (swt) says, "Who has created

life and death that He may try you, which of you is best in conduct; and He is Mighty, the Forgiving” (The Holy Qur’an, 2018, Verse Al-Mulk 67: 2). This test distinguishes between good and evil, sincerity and hypocrisy, gratitude and rebellion. In the Hereafter, every individual will be held accountable for their deeds and the blessings entrusted to them. The Qur’an states: “Then, on that day, you will be questioned about the pleasures (you indulged in)” (The Holy Qur’an, 2018, Verse At-Takâthur 102: 8). Hence, human life is not purposeless but a temporary trial that determines eternal destiny, either Paradise or Hell. Moreover, Islam stresses that worship is not confined to ritual acts such as prayer and fasting, but extends to every aspect of life. Any action performed with sincerity and for the sake of Allah (swt) constitutes worship, whether it is caring for the needy, working honestly, or even smiling at others.

Another important point is that Islam emphasises accountability for sins, particularly those that infringe upon the rights of others. The Prophet warned against such neglect in the famous hadith of al-Mufflis (the bankrupt). He asked his companions, “Who they consider to be bankrupt?” They replied that it was one without wealth or possessions. The Prophet then said: “The truly destitute person among my community is someone who comes on the Day of Rising with Prayer, fasting and Zakah, but having insulted this person and slandered that person and consumed the property of this person and shed the blood of that person and beaten that person. He will give this person some of his good deeds, and that one some of his good deeds. If his good deeds are wiped out before he has paid what he owes, some of their wrong actions are taken and thrown on him, and then he is thrown into Hell.” (Nawawi, 2014, Chapter Injustice, 126.). This narration underscores that the purpose of human life includes safeguarding the rights of others and recognising that true worship must manifest in ethical conduct.

Islamic education leadership should focus on the purpose of human creation rather than on temporary and miscellaneous issues. Education leaders must impart this knowledge and

ensure students understand its existential purpose. They must instil the awareness of worshipping Allah (swt) and being His vicegerents on earth, the fundamental purpose of human creation and the consciousness that everything is entrusted to them. Islamic educational leaders should guide the teaching process in a way that shapes students into responsible, moral, and effective individuals who are able to balance the demands of this world with the obligations of the Hereafter, rather than adhering to a passive form of faith. The educational process should prepare students for the mission of being just and beneficial khalifs who fulfil their responsibilities to Allah (swt). This approach enhances the quality and depth of education by focusing on the individual's existential purpose in this life.



Islamic educational  
leaders aim at holistic  
development in students.

(Alazmi & Bush, 2024)



**Chapter II**  
**Islamic Leadership**

## 2. Islamic Leadership

Leadership in Islam is not limited to position or title, but is a divine duty defined by a sense of responsibility and trust. In the Qur'an and Sunnah, leadership is based on the principles of safeguarding the public interest, acting justly, and being accountable to Allah (swt). This section will address the nature of leadership in this context.

### 2.1. Leadership According to the Qur'an and Sunnah

Leadership in Islam is not merely a position, rank, or office obtained politically or granted to a person. The Qur'an and Sunnah do not limit leadership to the position one holds. Leadership is attributed to anyone who bears responsibility or has the potential to bear responsibility. In this context, according to Islam, a leader can be a head of state or a family patriarch, as well as anyone entrusted with responsibility in any matter (Brooks & Ezzani, 2021; Gözden, 2021; Şimşek, 2022).

Various terms related to leadership appear in the Qur'an and Sunnah. Terms such as halife (caliph), imam, emîr (emir), melik (king), sultân, and râ'î (shepherd) describe individual or institutional leaders. Terms like sâdât (descendants of the Prophet), vüzerâ (ministers), mele' (officials), ûlü'l-emr (those in authority), nakîb (tribal leader), and mütrefin (aristocrats) refer to administrative and class leadership. Although there are different terms related to leadership, Islam views leadership not as the direct exercise of power. When power is exercised, the fundamental principle is to ensure the common good of society (Brooks & Mutohar, 2018; Gözden, 2021; Şimşek, 2022).

Leadership is described in the primary sources of Islam as a trust (amanah) given to humans as representatives. In the Qur'an, the trust given to humans refers both to the protection of material existence and to responsibilities, duties, and obligations. It is stated that "Surely, We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed (undertook)

it. But he has proved a tyrant and a fool” (The Holy Qur’an, 2018, p. Al-Ahzâb 33: 72). As mentioned above in Surah Al-Baqarah, Allah (swt) Ta’ala emphasises that humans are sent to this world as Khalifah (vicegerents), meaning they must manage it properly, rather than acting as if they own it. As khalifas (vicegerents) on earth, humans are entrusted with the responsibility to preserve creation and uphold justice by adhering to divine guidance, thereby fulfilling their role as trustees of Allah (swt)’s trust. Although leadership is expressed in various forms, it is seen as a divine responsibility and an important duty to be carried out with justice and care (Mutalib et al., 2022; Şimşek, 2022, pp. 912–913). In the hadith and Sunnah literature, leadership is directly associated with the awareness of this divine trust and responsibility; hence, it is considered not as a privilege or source of status, but rather as a heavy burden and an accountability before Allah (swt). In a well-known hadith, the Prophet (pbuh) said, “All of you are guardians and responsible for your wards and the things under your care” (Imam Bukhari, 1997b, Chapter The Book of Al-Jumuah, 893).

The Prophet also issues a strong warning about neglecting one’s responsibilities when given authority. He said that “Any man whom Allah (swt) has given the authority of ruling some people and he does not look after them in an honest manner, will never have even the smell of Paradise.” (Imam Bukhari, 1997c, Chapter The Book of Al-Ahkâm, 7150). This shows that leadership in Islam is not a matter of privilege but a serious responsibility, where negligence or betrayal leads to severe consequences in the Hereafter.

In Islam, seeking leadership positions is not considered appropriate; however, if someone is assigned a task they are capable of performing, they should accept the responsibility. The hadith addresses this issue, stating that if someone is given a leadership role but does not seek it, Allah (swt) will help them in that role. However, if someone seeks a leadership role

themselves, Allah (swt) will leave them to their own devices. Abdur-Rahman bin Samura narrated that the Prophet said, “O Abdur-Rahman! Do not seek to be a ruler, for if you are given authority because you asked for it, you will be held responsible for it. But if you are given it without asking, you will be helped by Allah (swt)” (Imam Bukhari, 1997c, Chapter The Book of Ahkâm, 7146).

When a Muslim assumes a leadership role, they must act in accordance with the principles of Islam rather than their own desires and ego (Sirojuddin & al-Adawiyah, 2023). Foremost among these principles—discussed in detail in later sections—are patience, tolerance, and forgiveness. Since people are prone to making mistakes, and immediate correction is often difficult, leaders are expected to respond with patience and prudence, avoiding negligence, indifference, anger, or violence. In decision-making and implementation, they must prioritise Maslahat (the welfare and benefit of the people and society). Moreover, leadership in Islam requires constant Shura (consultation), meaning that decisions should be made by considering the views of relevant stakeholders and by establishing mechanisms that draw upon the insights of consultation and the expertise of competent individuals (Beekun & Badawi, 1999a).

Another vital principle of Islamic leadership is justice. Leaders must not act unjustly or unlawfully toward those under their authority, nor infringe upon their rights. Any abuse of power against the weaker will ultimately be subject to divine accountability, even if worldly justice is evaded. Leadership, therefore, must be exercised with the awareness that it is a temporary position and a sacred trust (Amanah).

In short, according to Islam, leadership should not be seen as a legal duty obtained solely through position, rank, and status. Leadership is a multidimensional activity that serves the benefit of society with justice, divine responsibility, and a sense of trust. Leaders are obliged to demonstrate guidance

in accordance with divine commands and values rather than deriving power from their position.

## **2.2. Comparison of Western and Islamic Leadership Approaches**

The most important difference between Islamic leadership and Western leadership approaches is the strong connection between Islamic leadership and religion. Western approaches are generally built on worldly achievements and a profit-oriented mindset (Faris & Parry, 2011). Islamic leadership derives its values and criteria from the Qur'an, Sunnah, and Ijtihad (collective reasoning). In other words, revelation and reason together form the reference point for Islamic leadership. Western-origin leadership approaches are not nourished by revelation; reason alone is the criterion, and the measure is the values foreseen by humans. While Islamic leadership aims to protect the rights of others, seek Allah (swt)'s pleasure, and earn the Hereafter, Western leadership approaches aim at worldly gains such as competition, efficiency, and profit. In Islamic leadership, leaders are seen as carriers of the trust entrusted by Allah (swt) as servants of Him, and implementers of His commands—the highest authorities. In contrast, Western approaches view leaders as authorities and decision-makers based on their position, without receiving commands from any sacred source (AlSarhi et al., 2014).

On the other hand, the Islamic leadership approach differs from other leadership approaches. The main reason for this is the expectation that Muslim leaders apply the leadership qualities attributed to Prophet Muhammad (pbuh), who is presented as an example in the Qur'an and Hadith, in their lives. (Brooks & Ezzani, 2023, p. xix). This statement highlights the difference between Islamic leadership and Western leadership approaches.

According to Islam, leaders should strive to improve themselves morally. The process of moral maturation is a

command from Allah (swt). A leader is expected to control and manage their emotions, desires, and impulses through self-discipline (nafs training). In this regard, the leader not only cares about the development of followers but also works on self-purification. In this respect, Islamic leadership differs from Western leadership approaches (Toor, 2008, pp. 24–26). Therefore, it can be said that a religiously based approach to leadership differentiates the leader's purpose, limits, and responsibilities. From all these statements, it is understood that leaders shaped by the guidance of the Qur'an, Sunnah, and common sense are not free to use their power as they wish.

On the other hand, there is a difference between Islamic and Western approaches to leadership in terms of the meaning given to power. In Western approaches to leadership, power is generally based on position, while in Islamic leadership, power is based on religious references, common sense, and social consensus. According to Islam, the *Qur'an*, *Sunnah*, and *ijtihad* confer legitimacy on leadership. In other words, leaders derive their power from these three fundamental sources (Mutalib et al., 2022, pp. 33–49). Leaders do not have the right to use authority and power directly. Instead, leaders should use power for the common good and public benefit by employing collective mechanisms such as consultation and *ijtihad* (Almoharby & Neal, 2013, pp. 152–157).

According to Islam, leadership and power are moral responsibilities. A leader is obliged to serve. Leadership is not seen as a privilege. A leader is also a trustee (Ali, 2005, pp. 3–5). On the other hand, the use of power is considered legitimate under certain conditions in Islam. For example, Beekun & Badawi (1999) mention that a Muslim leader can use legal, reward, coercive, expert, and charismatic/reference types of power. For instance, legal power stems from a person's official role or position. However, Islam does not approve of a person directly seeking an official position or office. The merit of the person to be appointed and their intention behind

wanting the position are considered important. Moreover, reward power and coercive power can only be used to ensure justice and the common good. In Islam, power can be used for the development of followers, the protection of society, and the establishment of justice. However, it is also important that the use of these powers is bound by certain moral principles (Ali, 2005, pp. 3–5). Thus, it can be said that in Islamic leadership, power should be used for serving others rather than individual goals and interests.



The Islamic educational  
leader works for the  
Hereafter felicity of  
students, without  
neglecting efforts aimed  
at their worldly well-  
being.

(Jubran Saleh, 2004)



### **2.3. Prominent Definitions of Islamic Leadership in the Literature**

Many studies on Islamic leadership have offered different definitions of leaders and leadership according to Islam. These definitions and characteristics are outlined below.

1. From an Islamic perspective, leadership is fundamentally a responsibility and a trust (amanah). This involves an implicit agreement between the leader and their followers. The leader is obliged to govern society effectively, ensure their protection and uphold justice and fairness (Beekun & Badawi, 1999, p. 1).
2. Islamic leadership is understood as a process of social interaction whereby, through adherence to Islamic principles, the leader first earns the trust and support of their followers and stakeholders, and then directs their collective efforts towards achieving shared goals. (Toor, 2008, p. 26).
3. According to Islam, leadership is founded on a triangular relationship between Allah (swt), the leader and the followers. The leader is responsible for implementing Allah (swt)'s guidance, setting an example of moral conduct, and guiding followers through knowledge and ethical behaviour. This framework highlights that, in Islam, leadership is a divinely mandated duty that encompasses moral and social responsibilities. The ultimate aim is to serve humanity, uphold justice, and attain Allah (swt)'s pleasure (Egel, 2014, p. 100).
4. Leadership in Islam entails a holistic approach encompassing responsibilities in this world and the Hereafter. Leaders must be just, honest, trustworthy and responsible towards their followers, and accountable to Allah (swt) for all their actions and decisions. Consequently, Islamic leadership is fundamentally based on responsibility and guided by morals (Ali, 2005, pp. 145–156).

5. In Islam, leadership requires managerial competence and a deep awareness of accountability to Allah (swt). Leaders must adhere to the commands and prohibitions revealed by Allah (swt), implementing them faithfully in governance. This involves ruling justly, safeguarding the people and making decisions through consultation (shura). Leadership is not a matter of ostentation or personal prestige, but a sacred responsibility that must be carried out fairly and with moral integrity. Leaders are accountable for the welfare of their followers in worldly affairs and in matters concerning the Hereafter (Mutalib et al., 2022, pp. 17–19).
6. Within the Islamic faith, leadership is not determined by personal desire or ambition. Instead, it is a responsibility mandated by God, requiring the leader to act in accordance with the purpose for which God created humans as His vicegerents (khalifa) on Earth. Therefore, leadership is an inherent duty of stewardship, guided by divine principles rather than individual preference. (Nugroho & Pratiwi, 2023, p. 102). Accordingly, the leader's vision transcends worldly objectives, aiming to guide followers toward fulfilling the divine purpose of their creation by upholding Allah (swt)'s trusteeship and embracing social responsibility. This model, which integrates moral virtues, noble character, and spirituality, defines leadership as both a sacred trust and a field of service (Egel & Fry, 2017, pp. 84–86).
7. In Islam, the leader is viewed as a servant of Allah (swt) and His creation, with Prophet Muhammad (pbuh) as the ultimate role model. A leader's role is to reflect Allah (swt)'s 99 divine attributes (Asma al-Husna) in their actions and draw strength from their faith in Allah (swt). The leader obeys the commands and prohibitions of Allah (swt), as set out in the Qur'an and the Sunnah. This provides a foundation for decision-making, which

is grounded in revelation and wisdom. A leader's character is further developed through adhering to Islamic principles, maintaining proper etiquette and constantly remembering Allah (swt). (Kriger & Seng, 2005, p. 775).

In conclusion, Islamic leadership is a divine trust and responsibility, grounded in the purpose of human creation and the duty of stewardship bestowed by Allah (swt). Characterised by morality, virtue, justice and social benefit, it is guided by the example of the Prophet Muhammad (pbuh). Through continual spiritual development and a holistic vision, the leader strives for both worldly success and the eternal well-being of their followers.



**Chapter III**  
**Islamic Educational Leadership**

### **3. Islamic Educational Leadership**

In this section, three main areas are examined in detail. First, the key concepts in education according to Islam are clarified, providing the essential foundations for understanding the unique perspective of Islamic thought on education. Second, the objectives of education in Islam are explored, emphasising both the spiritual and practical aims that guide the educational process within an Islamic framework. Finally, the section reviews prominent definitions of Islamic educational leadership found in the literature, highlighting how scholars have conceptualised this form of leadership and the distinct qualities that differentiate it from other leadership models.

#### **3.1. Key Concepts in Education According to Islam**

Islam seeks to educate individuals who are mature not only in spirituality but also in knowledge and practical ability. In essence, it aims to nurture the development of the “ideal human being (Insan al-Kamil)”. This holistic approach emphasises growth in all dimensions of a person’s life—spiritual, intellectual, moral, and practical. The following part will explore some of the key concepts central to this comprehensive vision of human development.

Seeking knowledge is a fundamental principle in Islam, while ignorance is viewed as a state that Allah (swt) disapproves of and finds displeasing. The first revelation of the Holy Quran commands, “*Read in the name of your Lord who created*” (Al-‘Alaq 96:1). The Quran further underscores the importance of knowledge and scholars with statements such as “Are those who know equal to those who do not know?” (Al-Zumar 39:9) and “If you do not know, ask those who know” (Al-Nahl 16:43). These verses highlight that acquiring knowledge is not merely encouraged but considered an essential duty for every believer. The hadith states that “Seeking knowledge is obligatory for every Muslim, male or female.” This teaching emphasises that acquiring knowledge is not a privilege reserved for a specific group but a universal duty. In particular, it underscores that

learning the essential religious knowledge required to fulfil one's basic obligations—such as prayer, fasting, and lawful conduct—is a responsibility upon every Muslim, regardless of gender. Furthermore, the Prophet (pbuh) urged everyone to pursue scholarship, warning that neglecting it would lead to loss. He said: “Be either a teacher of knowledge, a seeker of knowledge, a listener, or someone who loves these things! Do not be the fifth, for you will be ruined” (Imam Dârimi, 2010). This narration highlights the Prophet's emphasis on ensuring that every believer remains connected to knowledge in some capacity: by teaching, learning, listening or supporting and valuing it. Furthermore, in Islam, the value and status of scholars are exceedingly high. They are regarded as the inheritors of the prophets, entrusted with preserving and conveying divine guidance. The Prophet (peace be upon him) said: “The scholars are the heirs of the prophets” (Imam Abu Dawud, 2008a, Chapter The Book of Knowledge, 3641). For this reason, it is recommended that one always show respect and courtesy toward scholars and teachers, even if they have imparted only the smallest piece of knowledge. Such reverence is not merely a social formality but a recognition of the dignity of knowledge itself, which holds a central place in Islam.

In Islam, several important concepts are closely tied to scholarly activities, which are regarded as a noble pursuit.

### *1. Beneficial knowledge (Ilm Nâfi)*

The knowledge sought must be beneficial both in this world and in the Hereafter; it should not consist of empty or meaningless pursuits that waste time and effort. In this regard, the Prophet (peace be upon him) regularly prayed for beneficial knowledge, saying: “O Allah (swt), I seek refuge in You from knowledge that does not benefit from a heart that does not humble, from a soul that is not satisfied, and from a supplication that is not answered.” (Imam An-Nasâ'i, 2007, Chapter The Book of Seeking, 5469). This supplication demonstrates that knowledge in Islam is not valued for its own sake, but rather

for its capacity to nurture faith, guide action, and bring benefit to humanity. Thus, in Islam, scholars are held in extremely high regard. As mentioned in the hadith above, they are regarded as the inheritors of the prophets, entrusted with preserving and conveying divine guidance. For this reason, it is recommended that one always show respect and courtesy towards scholars and teachers, even if they have imparted only the slightest amount of knowledge. Such reverence is not merely a social formality, but a recognition of the dignity of knowledge itself, which occupies a central position in Islam.

### 2. *Ta'lim, Tarbiya, Ta'dib and Ma'rifah*

In Islam, education is understood as a comprehensive process integrating intellectual, moral and spiritual development. Within this framework, the concepts of *ta'lim*, *tarbiya*, *ta'dib* and *ma'rifah* are often employed, each highlighting a different aspect of human development. *Ta'lim* refers to the instruction and transmission of knowledge to learners. *Tarbiya* encompasses the holistic nurturing of individuals, focusing on their spiritual, emotional and personal growth. *Ta'dib* emphasises cultivating good character, discipline and moral values, aligning the learner's conduct with Islamic ethics. *Ma'rifah* (sometimes expressed as *'irfan*) denotes a profound recognition of, and experiential understanding of, ultimate truth — namely Allah (swt) — and extends to perceiving all things in relation to Him (Syarif, 2023). Together, these concepts demonstrate that Islamic education is not merely about acquiring information, but also about shaping individuals who embody knowledge, virtue, and God-consciousness.

### 3. *Educating the Ideal Human (Insan al-Kamil): Integrating Knowledge and Action.*

The ultimate goal of Islamic education is to cultivate individuals who are developed in material, spiritual, moral and intellectual dimensions. Islamic education takes a holistic view of human nature. This integrated vision reflects Islam's understanding of humans as balanced wholes, whose faculties



must be nurtured in harmony, rather than fragmented entities. In this sense, education aims to produce the *Insan al-Kamil*, an individual who combines knowledge with action, faith with morality, and contemplation with service. Such individuals do not pursue knowledge merely for its own sake or for worldly gain but rather employ it in the service of God and humanity. By uniting intellectual growth with spiritual refinement and ethical conduct, Islamic education prepares individuals to fulfil their divine role as vicegerents (*khalifa*) on Earth, enabling them to live responsibly in this world while striving for success in the Hereafter.

#### *4. Reasoning and Contemplation (tafakkur)*

Islam's approach to knowledge and reason emphasises that human beings are called upon to contemplate the order of the universe, the greatness of Allah (swt) and the signs of creation, through observation, experience and scientific enquiry. The Qur'an repeatedly invites believers to reflect, asking questions such as 'Do you not reflect?', 'Do you not think?', and 'Do you not understand?', thereby encouraging deep reflection and intellectual engagement. Similarly, the hadith literature emphasises the importance of contemplation (*tafakkur*), describing it as one of the most significant forms of worship.

From this perspective, Islamic education extends beyond the mere transmission of factual knowledge. It prioritises cultivating critical thinking, reasoning and problem-solving skills, thereby fostering learners who can not only acquire information, but also analyse, evaluate and apply it. This holistic approach ensures that the pursuit of knowledge remains rooted in faith, equipping individuals to address the complexities of contemporary life.



The Islamic educational  
leader raises students  
who are committed to the  
belief of Tawhid.

(Yasni, 2024)

### 3.2. Objectives of Education in Islam

The fundamental purpose of education in Islam is to enable people to know Allah (swt), to help them reflect the values of their religious beliefs in their behaviours, to help individuals grasp the transience of this world and the permanence of the Hereafter, to foster healthy interpersonal relationships, to convey the message of Islam to people, and to create a society in which individuals live in accordance with Islamic commandments. In this context, education aims to equip individuals for both worldly life and the Hereafter, enabling them to find salvation (Khouj, 2011, pp. 281–284).

The goal of Islamic education is not only to increase knowledge but also to nurture taqwa (piety and God-consciousness). In this way, it seeks to develop individuals who embody both moral and intellectual excellence, becoming beneficial to humanity at large and to the Muslim community in particular (Shah, 2006b, pp. 366–368).

According to Islam, education should help the individual train the nafs (self) to become the *Insan al-kamil* desired by Allah (swt) and to strive toward this goal. Thus, education should provide both worldly and eternal salvation for Muslims (Shah, 2014, pp. 234–235). Within this context, Islamic education ensures moral, intellectual, and spiritual development. It trains a person to be a good servant of Allah (swt) and a good human being. It focuses on goals related to both the worldly life and the Hereafter, helps individuals live in accordance with Islam, and fosters people who benefit society. By increasing their knowledge, it enables individuals to become virtuous, and it promotes lifelong learning (Shah, 2015a, pp. 13–37).

Islam-based education cannot be understood apart from the concept of tawhid (the oneness of Allah (swt)). It begins by introducing individuals to Allah (swt) and nurturing awareness of Him as the central foundation of life. From this basis, Islamic education seeks to develop each person's potential through worship and righteous deeds, guiding learners to

align their intellectual, moral, and spiritual growth with the principles determined by Islam (Arar & Haj-Yehia, 2018, pp. 2–3). Accordingly, Islamic education centres on tawhid and considers the human being as a whole—mind, emotions, and actions. It aims to instil both theoretical knowledge and a sense of responsibility and justice. It values beneficial knowledge while also aiming to promote equality and cooperation in society. It emphasises doing everything in the best possible way. In this respect, Islamic education is both contemporary and value-based. Its foremost goal is for the individual to be a good servant of Allah (swt). The training of the *nafs* (self) is central to this process, supported by the systematic teaching of Islamic knowledge, including the creed, articles of faith, pillars of Islam, acts of worship and legal-ethical principles (Özbek, 1990, p. 296).

According to Islam, as mentioned earlier, education is important for every person, regardless of gender. Seeking knowledge is considered obligatory for both men and women. The main aim in education is to teach knowledge that benefits human beings. Useless knowledge is not valued. Islam values not only religious sciences but also positive sciences such as physics, chemistry, biology, and mathematics. The Qur'an contains numerous verses related to these sciences (Kayadibi, 2001, pp. 38–41). Another important point is that, according to various contemporary Muslim thinkers, Islamic education should stimulate the intellect, preserve religious and moral values, and be structured to develop the body, soul, and mind in an integrated manner. It should not equip individuals solely with technical knowledge but also with spiritual, moral, and social responsibility in line with the essence of Islam (Yücel, 2020). Accordingly, Islamic education aims to foster balanced development across the mental, moral, psychological, and social dimensions of a person, in harmony with their natural disposition (*fitrah*). The Qur'an emphasises not the suppression of instincts but their discipline; thus, a person can attain Allah (swt)'s pleasure and become a responsible being both in this

world and in the Hereafter. Education is the key not only to individual maturity but also to societal transformation. In the Qur'an, the ultimate aim of education is to progress from the virtuous individual to a virtuous society (Kaynak, 2020, pp. 707–709).

From these perspectives, it can be concluded that Islam views education as a means of enabling individuals to meaningfully integrate worldly life and the life of the Hereafter. The goal is to equip learners with knowledge and wisdom, nurture moral maturity and foster a sense of social responsibility. Education is therefore not merely understood as the transmission of information, but as a holistic process that develops a person's spiritual, intellectual and social dimensions. Guided by the Qur'an and Sunnah, Islamic education aims to nurture the *Insan al-kamil* and produce individuals who are righteous, responsible citizens and contributors to a virtuous society. The ultimate objectives of Islamic education are moral development, social contribution and closeness to Allah (swt).

### **3.3. Prominent Definitions of Islamic Educational Leadership in the Literature**

Islamic educational leadership is a holistic leadership approach that prioritises both the worldly and the spiritual development of the individual. Various definitions have been made regarding Islamic educational leadership, including the followings:

1. According to Islam, the aims and objectives of education are closely related to the principles commanded by Allah (swt). These principles are the protection of life, intellect, property, religion and lineage. As will be discussed in more detail later, the primary goal of Islam is to protect these principles, and they also guide leadership behaviours. In this sense, educational leaders assume a protective rather than a passive role (Mutalib et al., 2022, pp. 33–38).

2. An Islamic educational leader carries responsibility for the academic and spiritual development of the institution. Their primary purpose is to nurture individuals who are moral, knowledgeable and aware, in line with Islamic values. They foster an Islamic atmosphere that cultivates brotherhood, trust, respect and a sense of belonging within the institution. They design educational programs reflecting Islamic beliefs, formulate long-term strategies and encourage participatory decision-making. Adopting the principle of shura (consultation) strengthens social engagement and maintains strong ties with the community. Leadership responsibilities also include allocating roles based on merit, taking into account academic, moral and professional competencies. They also organise training programs, seminars and workshops to enhance staff capacity and support continuous professional and spiritual growth. (Jubran Saleh, 2004, pp. 119–121).
3. Another perspective is that, in Islam, an educational leader is also a teacher. This is the role of the Prophet (pbuh), who declared: “Verily, I have certainly been sent as a teacher.” (Imam Ibn Mâjah, 2007, Chapter The Book of Sunnah, 229). Thus, in order to follow his path, the leader bears the responsibility of being a teacher-leader who serves the intellectual, moral, spiritual, and social development of students (Shah, 2006a, p. 373).
4. In Islam, educational leadership is an approach in which leaders seek to realise the objectives of Islamic education in schools through their faith, discourse, policies and practices. Leaders who adopt this approach aim to provide educational opportunities that prepare students for success in both worldly and spiritual life. This approach goes beyond merely increasing academic achievement, instead seeking to serve a deeper divine cause (Arar et al., 2023, p. 270).
5. Islamic educational leadership is considered as a divine trust (*amanah*) bestowed upon humankind by Allah (swt).

Its principles and strength are derived from the Qur'an and the Sunnah, which provide the ultimate framework for guidance. Therefore, an Islamic educational leader is responsible for embodying and acting in accordance with the example of the Prophet Muhammad (pbuh). In practice, this involves integrating education with religion by embedding Islamic values into every aspect of the educational process. (Wahyudienie et al., 2024, pp. 2103–2105).

6. Islamic educational leaders are expected to embody high moral values as well as professional competence. Key to their leadership is disciplining and purifying the nafs (self) to ensure that personal integrity aligns with educational responsibilities. As seekers of wisdom, they take Prophet Muhammad (pbuh) as their ultimate role model. Guided by his example, they promote peace, harmony and well-being within individuals and society (Shah, 2015b, pp. 38–67).
7. Islamic educational leadership is a value-based model that incorporates principles rooted in faith and morality. Operating with a consciousness of worship, it views leadership itself as a form of service to Allah (swt). At the same time, it upholds divine legitimacy, derived from revelation, as well as social legitimacy, which is based on justice, trust and the well-being of the community (Hassan et al., 2011).
8. Islamic educational leadership is an approach rooted in the moral values set out in the Qur'an and Sunnah. It is oriented towards social benefit (*maslahah*), open to consultation (*shura*), attentive to community interests and accountable for its practices. It also takes a reflective approach to decision-making (Brooks & Mutohar, 2018, pp. 61–63).
9. Lastly, Islamic educational leadership focuses on nurturing individuals to achieve success in this world

and in the Hereafter. It draws on examples from the Qur'an and the sayings and practices of the Prophet Muhammad (pbuh). This value-driven leadership model is rooted in the principles of justice, honesty, humility, piety, consultation (shura) and empowerment while providing moral and spiritual guidance (Salleh, 2018).

In short, Islamic educational leadership is divinely based and rooted in the Qur'an and Sunnah. Based on the above-outlined approaches, the educational leader views students as a responsibility. They strive to instil Islamic knowledge and values in order to promote their worldly and eternal success. They do not separate the study of positive sciences from religious sciences, instead giving equal importance to all fields of knowledge. They establish the conditions necessary to promote Islamic values within the institution. They consult relevant individuals when making decisions, value merit and consider the commands and prohibitions of Allah (swt) when making judgements. Ultimately, their goal is to raise well-educated individuals who strive to earn Allah (swt)'s pleasure. In this way, they endeavour to fulfil Islam's aim of nurturing good citizens who embody the qualities of good people and a righteous society. They view leadership as a sacred duty to serve students, not as a source of power.





The Islamic educational leader regards students first, then the entire school community, as a trust from Allah (swt).

(Shah, 2015b)



**Chapter IV**  
**Islamic Leadership Frameworks**

#### **4. Conceptual Frameworks of Islamic Leadership**

In this section, several conceptual frameworks of Islamic leadership developed in the fields of business and management are examined. Theories, models, and conceptual frameworks have been incorporated into the study, thereby enabling an analysis of concepts related to Islamic leadership. Indeed, it has been observed that the conceptual frameworks developed in these studies address Islamic leadership from various perspectives. Some of these frameworks emphasise the character-based dimension of leadership, while others highlight the servant-leadership approach. In addition, certain frameworks address the participatory structure of leadership grounded in justice, brotherhood, and consultation (shura). Consequently, each study is found to offer insights into Islamic leadership and Islamic educational leadership.

The purpose of examining conceptual frameworks in the field of management and business is to provide a foundation for the qualities possessed by Islamic educational leaders. Ultimately, the roles of educational leaders show similarities with the characteristics of leaders in business and management. In this section, ten different frameworks are reviewed, and their features are discussed.

##### **4.1. Consultative and Value-Driven Islamic Leadership Framework**

According to the first framework, leadership behaviours that leaders should display in Islam were identified by researchers through a review of the Qur'an and Hadith texts. These characteristics are grouped under two categories: (1) fundamental Islamic leadership behaviours, and (2) the reflection of Allah (swt)'s 99 names (al-Asma' al-Husna) in managerial practices. The fundamental Islamic leadership behaviours (Abuznaid, 2006, pp. 132–135) include:

- Acting based on consultation (shura).

- Acting righteously, justly, and consistently with an awareness of Allah (swt)'s supervision; performing tasks for His pleasure.
- Fulfilling duties completely, believing that negligence and laxity are sinful.
- Considering followers' human needs and showing compassion.
- Promoting unity and solidarity within the organisation.
- Acting strategically, and after fulfilling responsibilities, placing trust in Allah (swt).
- Continuously monitoring processes; not merely giving orders but also following up on implementation.
- Leading by active participation, working alongside followers, and demonstrating exemplary behaviour.

In the second category, it is emphasised that Allah (swt)'s names should be reflected in administrative work and serve as guidance for a leader. Examples include:

- Allah (swt) possesses wisdom and knowledge, creating with wisdom. Leaders should therefore act based on wisdom and knowledge.
- Allah (swt) is All-Knowing and All-Seeing; leaders should closely observe and monitor processes (Abuznaid, 2006, pp. 136–137).

#### **4.2. Spiritual Responsibility in Islamic Leadership**

The second framework views Islamic leadership not merely as an administrative duty, but as a process of spiritual responsibility and moral maturity. According to this framework, the characteristics of an Islamic leader include (Ahmad, 2009, pp. 78–80):

- Viewing leadership as a trust (amanah).
- Serving followers, working for their well-being, and protecting them from injustice.

- Acting with devotion to Allah (swt), making decisions based on His commands, and following the practices of the Prophet Muhammad (pbuh).
- Striving to be a good servant of Allah (swt).
- Acting with submission, faith, piety (taqwa), and excellence (ihsan).
- Viewing work as an act of worship without expecting material gain; showing patience in the face of challenges.
- Considering both worldly and hereafter success, focusing on followers' eternal benefit as well as their worldly achievements.
- Bearing responsibility before Allah (swt), acting justly, living sincerely, and aiming to attain His pleasure.
- Prioritising spiritual development, striving for self-improvement towards the ideal of *al-insan al-kamil* (the complete person).

### **4.3. Justice and Accountability-Based Islamic Leadership**

According to the third framework, the defining features of an Islamic leader include (Altalib, 2001, pp. 52–54):

- Commitment to Allah (swt) with piety (taqwa).
- Working for justice and societal benefit beyond personal or group interests.
- Adhering to Islamic commands, treating both Muslims and non-Muslims according to Islamic ethics.
- Viewing position and authority as a divine trust, with accountability after death.
- Valuing consultation and encouraging free expression of opinions.
- Consulting experts when necessary, making decisions through shura, and adhering to collective decisions; being open to criticism.

- Acting justly towards all, regardless of religion, race, or status, with justice as the core principle of Islamic leadership.

#### **4.4. Qur'an and Sunnah-Centred Leadership Principles**

In the fourth framework, Islamic leadership is examined according to two primary religious references: the Qur'an and the Sunnah. The principles of Islamic leadership are determined by the universal principles of the Qur'an and the exemplary practices of the Prophet Muhammad (pbuh). In their analysis of the Qur'an and Hadith, Almoharby & Neal (2013) noted:

- The source of legitimacy in Islamic leadership is the Qur'an.
- Power should be used appropriately to ensure justice and fairness.
- Islamic leadership requires adherence to moral values, consultation, justice, and a sense of responsibility to society.
- It is shaped by social consensus (ijma) and divine sources.
- Leaders take the behaviour of Prophet Muhammad (pbuh) as a model.

#### **4.5. Balanced Islamic Leadership**

The fifth framework emphasises that a leader's behaviour, based on the Qur'an and the Sunnah, should align with Islamic values in all aspects and maintain a balance between the soul, intellect, and mind. According to this framework, the essential qualities of an Islamic leader are as follows (El-Bassiouny et al., 2023, pp. 19–23):

- Acting in accordance with the pleasure of Allah (swt).
- Making decisions based on a mindset that prioritises actions beneficial for both this world and the hereafter.
- Engaging in consultation to learn and apply different perspectives.

- Acting with a sense of responsibility grounded in Islamic values and principles.
- Exercising piety (taqwa) in relation to Allah (swt).
- Operating within ethical boundaries.

#### **4.6. Character-Centred Prophetic Leadership**

The sixth framework examines Prophet Muhammad's (pbuh) character-based model of leadership. Within this scope, the Qur'an and Hadith were analysed to establish a character-centred Islamic leadership framework. Its key features are as follows (Beekun, 2012, pp. 1005–1020):

- Guiding the moral development of people. In this respect, Prophet Muhammad (pbuh) is a character-centred role model not only for Muslims but for all leaders universally.
- Possessing spiritual and moral depth, emphasising virtues over personal interests, and maintaining piety before Allah (swt).
- Transforming followers into servant-leaders with shared value systems based on Islamic and societal moral norms; focusing on societal benefit.
- Embodying truthfulness, honesty, trustworthiness, justice, compassion, humility, kindness, and patience.
- Demonstrating transformational and servant leadership behaviours, guided and balanced by five core principles: sincere intention, piety, gratitude, consultation, and accountability.

#### **4.7. Social Solidarity and Moral Development of Leadership**

According to the seventh framework, Muslim leaders should not only be knowledgeable and competent individuals but also builders of a societal order that prioritises social solidarity, hard work, excellence, and intellectual development. The leadership



traits highlighted in this framework are (ElKaleh & Samier, 2013, pp. 194–203):

- Viewing leadership as a trust and responsibility rather than a privilege.
- Acting within the framework of Allah (swt)’s commands, conveying Islamic values to others, and promoting piety.
- Building leadership on trust, developed through consultation with followers.
- Prioritising the common good of society over personal gain, while seeking to improve justice, morality, and social welfare.
- Embracing faith-based brotherhood relationships over kinship-based ties, with moral principles forming the foundation of leadership.
- Grounding leadership in the core Islamic moral values of justice, consultation, excellence (*iḥsan*), patience, honesty, and piety.
- Meeting people’s basic needs, contributing to individual and societal development, protecting followers, acting justly, and promoting justice. Leaders also enhance followers’ awareness of servitude to Allah (swt), exhibiting both servant and protective leadership behaviours (ElKaleh & Samier, 2013, pp. 195–199).

#### **4.8. Tawḥid-Based Islamic Leadership**

The eighth framework posits that *tawḥid*—belief in the Oneness of Allah (swt)—is the foundation of Islamic leadership. Without *tawḥid*, Islamic leadership cannot exist. A true Islamic leader is, first and foremost, a devout Muslim who shapes their life in accordance with the commands and prohibitions of Islam. The ultimate aim is to attain success and perfection in both this world and the hereafter, achievable only through a virtuous life grounded in moral values (Egel, 2014, p. 93). The characteristics of this framework are (Egel, 2014, pp. 92–102):

- Securing stakeholder support to achieve organisational goals while adhering to Islamic principles and teachings.
- Basing leadership on a tripartite relationship between Allah (swt), the leader, and the followers. Both leaders and followers are accountable to Allah (swt), and they are mutually responsible to each other.
- Engaging in consultation when making decisions.
- Acting as a trustee who considers employees' needs and promotes overall social welfare.

#### **4.9. Four Pillars of Islamic Leadership: Justice, Competence, Consultation, and Brotherhood**

The ninth framework defines Islamic leadership as being built upon four fundamental values: justice, competence, consultation, and Islamic brotherhood. Its features include (ElKaleh, 2023, pp. 50–60):

- Demonstrating impartiality and fairness towards all, ensuring justice.
- Possessing the knowledge, skills, and capacity to fulfil duties effectively.
- Seeking the opinions of followers and advisors when making decisions and encouraging diverse perspectives.
- Strengthening social cohesion by fostering strong bonds of brotherhood and a shared sense of identity among followers.
- Valuing piety, justice, consultation, and Islamic brotherhood.
- Adopting charismatic, protective, and servant leadership roles; considering work as an act of worship; and focusing on followers' success in both worldly and eternal dimensions (ElKaleh, 2023, pp. 56–60).

#### **4.10. Faith, Worship, and Divine Guidance in Islamic Leadership**

In the tenth framework, Toor (2008) highlights three essential elements in explaining Islam's approach to leadership: faith (iman), worship (ibadah), and divine guidance. Faith is shaped by belief in Allah (swt), His angels, His books, His messengers, and the Day of Judgment. Faith guides the individual to practice the five pillars of Islam: declaring the testimony of faith (shahada), performing prayer (ṣalat), giving alms (zakat), fasting (ṣawm), and pilgrimage (ḥajj). Moreover, the Qur'an, Sunnah, and ijtihad serve as guiding references in social life (Toor, 2008, pp. 22–24). The characteristics of this leadership framework are (Toor, 2008, pp. 24–36):

- Basing leadership on responsibility, service, and devotion to Allah (swt).
- Acting with the awareness of being accountable before Allah (swt), and dealing with followers justly, compassionately, and wisely.
- Understanding leadership in Islam as a duty that encompasses both worldly and spiritual dimensions.
- Using the Qur'an and Sunnah as primary sources of guidance, which also cultivate a consciousness of servitude to Allah (swt).
- Exhibiting the virtues of justice, humility, patience, compassion, consultation, and brotherhood—defining leadership not by power but by responsibility, service, and submission to Allah (swt).



The Islamic educational  
leader models their  
educational behaviour and  
practices after Prophet  
Muhammad (pbuh).

(Padela, 2015)

**Chapter V**  
**Islamic Educational Leadership Frameworks**

## **5. Conceptual Frameworks of Islamic Educational Leadership**

While the previous section focused on conceptual frameworks related to *Islamic leadership*, this section examines various frameworks addressing *Islamic educational leadership* from multiple dimensions. These frameworks reveal the fundamental principles, values, and practices of Islamic education and school leadership, demonstrating how leadership is shaped by worship consciousness, moral responsibility, social justice, and a holistic approach to education. Six distinct frameworks are analysed in this section.

### **5.1. Roles and Leadership Styles of Islamic Educational Leaders**

This framework focuses on the roles possessed by Islamic educational leaders and their leadership styles. Jubran (2015) stated that according to Islam, the leader should aim to achieve organisational success and gain the pleasure of Allah (swt) simultaneously (pp. 30–31). According to this framework, the roles and leadership styles of Islamic educational leaders are listed as follows (Jubran, 2015, pp. 30–34):

- The Islamic educational leader focuses on gaining Allah (swt)'s pleasure and preparing for the Hereafter while setting organisational goals.
- Islamic educational leadership is seen as a trust. The Islamic educational leaders believe that serving their community is a divine duty.
- The Islamic educational leader directs followers towards both worldly success and living according to Islamic commands, balancing the worldly and the Hereafter.
- The Islamic educational leader practices and exemplifies Islamic morality.
- The Islamic educational leader demonstrates a transformational leadership style.

- The Islamic educational leader also spiritually develops followers.
- The Islamic educational leader perceives the organisation as a family. Accordingly, he/she establishes brotherly relationships with everyone at an equal level and tries to increase individuals' organisational commitment.
- The Islamic educational leader and followers work in cooperation.
- The Islamic educational leader takes into account the opinions of all stakeholders in decision-making processes.
- The Islamic educational leader motivates, trains, and develops followers.

## **5.2. Hadith-Based Framework for Islamic Educational Leadership**

This framework was developed by researchers who examined the hadiths of the Prophet Muhammad (pbuh) to construct an Islamic leadership framework for school leaders. The identified characteristics of Islamic educational leaders are based on Padela's extensive analysis of the hadith book *Riyāḍu's-Saliḥin*. According to this conceptual framework, Islamic educational leadership behaviours should consist of two main categories: setting an example through behaviours and guidance, and cultivating a Tawḥīd-centred worldview. According to these categories, the leadership qualities that an Islamic educational leader must possess are (Padela, 2015, pp. 63–85):

- Islamic educational leadership is a duty and responsibility. To be a leader, it is important to have competence and divine accountability awareness.
- The Islamic educational leader should emulate Prophet Muhammad's (pbuh) moral stance and behaviours.
- The Islamic educational leader should turn to Allah (swt) through worship and gratitude.

- The Islamic educational leader should exhibit facilitative and servant leadership behaviours.
- The Islamic educational leader must possess forgiveness, gentleness, and tolerance.
- The Islamic educational leader must act justly.
- The Islamic educational leader must carry out social justice-oriented activities.
- The Islamic educational leader should assign responsibilities to different parts of the society according to their capacities.
- The Islamic educational leader should question his/her intentions and aim for Allah (swt)'s approval in all work.
- The Islamic educational leader must be Hereafter-oriented and ensure that followers engage in meaningful works directed toward the Hereafter.
- The Islamic educational leader must strengthen brotherhood and love ties among Muslims.
- The Islamic educational leader should establish close relationships with followers.
- The Islamic educational leader should be sensitive in social relations, paying attention to cooperation and sharing.
- The Islamic educational leader should prevent harmful situations to society and adopt a conscious and protective attitude.

### **5.3. Qur'an and Sunnah-Oriented Ethical Leadership**

According to this framework, the behaviour patterns exhibited by Islamic educational/school leaders are summarised as follows (Brooks & Mutohar, 2018; Ezzani et al., 2023):

- The Islamic educational leader is a person who reflects values based on the Qur'an and Sunnah in leadership practice and has a strong moral stance and responsibility.



- The Islamic educational leader adheres to good advice and honesty principles. He/she demonstrates an approach based on sincerity, honesty, and consideration of the community's benefit.
- The Islamic educational leader develops a management approach open to pluralism and participation through consultation with others, thus acting with social benefit in decision-making processes.
- The Islamic educational leader cares for the worldly welfare as well as the afterlife success of followers.
- The Islamic educational leader enjoins good and forbids evil and exemplifies these behaviours to followers and society.
- The Islamic educational leader practices accountability by self-assessing moral behaviours, pedagogical methods, and administrative decisions.

#### **5.4. Integrative Framework: Synthesising Islamic and Western Educational Leadership**

This conceptual framework was developed by synthesising Islamic values with Western educational leadership approaches. Accordingly, the expected leadership qualities of an Islamic educational leader are (Saleemad, 2015, pp. 86–88):

- The Islamic educational leader should act according to Islamic morality and exhibit Islamic exemplary behaviours.
- The Islamic educational leader should create a shared vision, build a positive school culture, increase organisational commitment, motivate followers, and exhibit change leadership.
- The Islamic educational leader should communicate effectively with both students and society, establish trust-based relationships, and prepare the conditions for a participatory school culture.

- The Islamic educational leader should be knowledgeable about curriculum, instruction, and assessment processes and actively participate in these processes.
- The Islamic educational leader should be open to consultation, empower teachers, and fulfil roles related to resource management and monitoring and evaluation of school performance.

### **5.5. Holistic Development and Moral Responsibility in Islamic Educational Leadership**

In this framework, the Qur'an, the words and practices of Prophet Muhammad (pbuh), the exemplary behaviours of the Companions, and the thoughts of classical and contemporary scholars have been synthesised. Based on this synthesis, ten fundamental principles related to the roles, duties, and responsibilities that an Islamic educational leader must show have been identified (Salleh, 2018). These leadership qualities are as follows (Salleh, 2018, pp. 49–69):

- The Islamic educational leader must prepare students for both the world and the Hereafter.
- The Islamic educational leader should strive to raise students holistically, focusing not only on academic success but also on morality, character, responsibility, faith, and social benefit. Learning should be seen as the key to success in this world and the Hereafter.
- The Islamic educational leader must clearly define the institution's mission.
- The Islamic educational leader must convey messages to students with kind words, politeness, and wisdom.
- The Islamic educational leader should encourage followers to take responsibility and make decisions.
- The Islamic educational leader must emphasise patience as highlighted in the Qur'an, advising followers to reach excellence through perseverance.

- The Islamic educational leader prefers participatory methods based on consultation, justice, and trust.
- The Islamic educational leader should be a good servant to Allah (swt), kind to people, and accessible.
- The Islamic educational leader must be truthful and honest, observe justice and trustworthiness, and be reliable.
- The Islamic educational leader acts with a consciousness of servitude to Allah (swt), balancing worship, justice, and social responsibility.

### **5.6. Servant-Leadership Model in Islamic Educational Leadership**

This framework focuses on the concept of servant-leader by emphasising that the Islamic educational leader is not only a leader but also a servant of Allah (swt). The features of this framework are (Yasni, 2024, pp. 126–244):

- The Islamic educational leader does not regard the leadership role solely as an administrative task but carries the belief that he/she worships Allah (swt) while performing the duty, viewing it as a divine trust. He/she fulfils this duty with honesty, loyalty, piety, and servitude consciousness, without expecting any compensation. The leader prioritises Allah (swt)'s approval and spiritual rewards over material gain.
- The Islamic educational leader shapes every decision and action with belief, sincere intention, and divine responsibility. He/she adheres faithfully to divine principles, acts with faith-centred determination, does not deviate from truth, and focuses on doing good.
- The Islamic educational leader establishes a strong school culture for the protection and promotion of Islamic values and traditions in the educational environment. In this process, he/she exemplifies discipline, respect,

manners, dress code, and speech style, teaching Islamic values by living them.

- The Islamic educational leader creates a warm and solidary environment in the school community, fostering unity, compassion, and collective responsibility.
- The Islamic educational leader adopts a management approach based on consultation and participation in decision-making processes, emphasising trust and consensus.
- The Islamic educational leader does not use his/her position for personal gain. He/she considers social benefit and public welfare in his/her work and shapes decisions towards the common good.



The Islamic educational leader enjoins good and forbids evil, working for the common benefit.

(Brooks & Mutohar, 2018)



## **Chapter VI**

### **Characteristic Features of Islamic Educational Leaders**

## **6. Characteristic Features of Islamic Educational Leaders**

This section examines the common attributes of Islamic educational leadership as identified through the conceptual frameworks discussed in the previous chapters. These frameworks cover the theoretical basis of the relationship between Islam and education, the definition and scope of Islamic educational leadership, and the main approaches set out in the literature. Adopting a holistic perspective, the analysis synthesises existing knowledge and highlights characteristics consistently emphasised across studies. The analyses reveal that the primary characteristics of Islamic educational leadership can be categorised as follows: *Ikhlas* (Having sincerity); *Adâlah, Amanah and responsibility* (Being just, trustworthy and taking responsibility); *Taqwa and Muhasabah* (Consciousness of accountability to Allah (swt) and self-evaluation); *Sidq* (Truthfulness and honesty); *Shura* (Being open to consultation); *Tawadhu and Marhamah* (Humbleness and compassion); *Amar Ma'ruf Nahi Munkar* (Enjoining good and forbidding evil); *Sabr and Afw* (Patience and forgiveness).

### **6.1. Having sincerity (Ikhlas)**

In the dictionary, *ikhlas* means to purify something by removing impurities and making it pure. In Islamic terminology, it means to purify worship and good deeds from hypocrisy and self-interest and to do them solely for the sake of Allah (swt). In other words, *Ikhlas* is the soul of all worship and good deeds, sincerity of the heart and the desire to please Allah (swt). *Ikhlas* is a very important term in Islam, and the 112th surah in the Quran, which most Muslims know by heart, is also called *Ikhlas* (Özdemir, 2015). A Muslim who has an *ikhlas* named as *Mukhlis* (sincere). One of the defining characteristics of a Muslim is *Ikhlas*, and without it, no good deed will be rewarded.

There are numerous verses in the Qur'an about sincerity, covering a variety of themes. One of the main themes is *Ikhlas*,



or believing in Allah (swt) solely without ascribing partners to Him, as mentioned in Surah Al-Ikhlâs (*The Holy Qur'an*, 2018, Verse 112:1-4). These verses strongly emphasise monotheism, which is the essence of Islam. In another verse, it is stated that 'And they have been ordered no more than this: To worship Allah (swt), offering Him sincere devotion, being True (in faith), to establish regular prayer; and to give obligatory alms (zakât). And that is the true religion' (*The Holy Qur'an*, 2018, Verse Al-Bayyina 98:5). Thus, the condition of sincerity in worship is mentioned as one of the main characteristics of the true religion. Besides verses of the Qur'an, many hadiths emphasise the significance of ikhlâs. It was narrated from Tamim ed-Dârî that at once the Prophet said three times: "Religion is sincerity." We said: "To whom?" He said: "To Allah (swt), to His Book, to His Messenger, and to the leaders of the Muslims and their common folk" (Muslim, 2007, Chapter Iman, 95/55). This hadith highlights to whom sincerity in the religion of Islam must be directed. First and foremost, sincerity is due to Allah (swt), the conditions of which have already been explained. Secondly, sincerity must be shown towards the Holy Qur'an, the Book of Allah (swt). This entails learning and reciting it properly, while adhering to its commands and refraining from what it forbids, with due reverence. Thirdly, it is directed to His Messenger, Muhammad (pbuh). This entails loving him as he deserves to be loved and faithfully adhering to his Sunnah (way of life). The fourth group to whom sincerity should be extended is the Muslim authorities. This means supporting, advising and obeying them in what is right, so long as their commands do not contradict the principles of Islam. According to the final part of the hadith, sincerity is to be expressed towards the Muslim community. This requires that Muslims deal with one another honestly, avoid deceit and falsehood, and offer mutual support and protection. Unfortunately, we live in a world where sincerity and honesty have been replaced by artificiality, the desire for social and virtual acceptance, and showiness.

In Islam, however, sincerity is a prerequisite for the acceptance of acts of worship by Allah (swt), and acts of worship and charity performed with any other considerations have no value and earn the person sin instead of reward. A Muslim should perform their worship, good deeds, charity and prayers sincerely, without any worldly motives, and should only expect reward and recompense from Allah (swt). Even if the people they help do not thank them or appreciate their help, they should never let this bother them and should continue to do good deeds solely for the sake of Allah (swt).

An Islamic educational leader serves as a model for staff, students, and the wider community, guiding them towards sincerity. Among the moral qualities expected of such leaders, sincerity is the one most frequently emphasised. Islamic education is not limited to the memorisation of knowledge; it is concerned with cultivating a living system of faith and morality. A sincere leader exemplifies this by combining theoretical knowledge with practice. The sincerity demonstrated in his own life inspires students to be genuine, to avoid show, and to act solely for the sake of Allah (swt). This quality is therefore one of the most vital elements in shaping students' ethical and spiritual development.

## **6.2. Being Just (Âdil), Trustworthy (sense of trust - Amanah) and Taking responsibility.**

For Islamic educational leaders, justice, trustworthiness, and a strong sense of responsibility constitute some of the most essential moral and managerial qualities.

Adâlah is a noun derived from a verb meaning "being correct in behaviour and judgement, judging according to justice, being equal, making equal". The concept of 'adâlah' is generally used in the Qur'an and Hadith to mean 'order, balance, equality, fairness, ruling in accordance with the truth, following the right path, and turning to taqwa, honesty and impartiality. According to the Holy Qur'an, the foundation of justice is fairness. Just as true guidance is attained through

fairness, so too is justice realised by adhering to it (Çağırıcı, 1988). The concept of justice is repeatedly emphasised in the Qur'an, appearing in dozens of verses that highlight its central role in both individual conduct and social order. "Surely, Allah (swt) commands you to render back things held in trust to their rightful owners, and if you judge between mankind, that you judge justly. Assuredly, excellent is the teaching which Allah (swt) gives you! For Allah (swt) is He who hears and sees all things (*The Holy Qur'an*, 2018, Verse Al-Nisa 4:58). In this verse, justice and trustworthiness are mentioned together, and it is emphasised that fulfilling these is a clear command from Allah (swt). In another verse Allah (swt) says: "Allah (swt) commands justice and kindness and charity to one's kindred, and forbids indecency, wickedness and oppression. He admonishes you so that you may take heed." (*The Holy Qur'an*, 2018, Verse Al-Nahl 16:90). The verse clearly sets forth the fundamental moral rules, principles, and values of Islam that apply to all humanity, including justice and goodness. In the verses below, mankind is warned not to deviate from justice, whether for economic, social, psychological, or other reasons. Allah (swt) directs us to uphold justice regardless of people's gender, race, language or religion, even if it harms ourselves, our relatives or our loved ones.

"O you who believe! Stand out firmly for justice, as witnesses to Allah (swt), even though it be against yourselves, or your parents, or your kindred, and whether it be against rich or poor, for Allah (swt) is nearer to both (than you are). So follow not caprice, lest you lapse (from truth); and if you lapse or fall away, then surely Allah (swt) is ever informed of what you do" (*The Holy Qur'an*, 2018, Verse Al-Nisa 4:135).

In addition to the many verses of the Holy Qur'an, there are also numerous hadiths from the Prophet which demonstrate the importance of the topic. To ensure justice, we are advised by the Prophet, "... give everyone their due rights" (Nawawi, 2014, Chapter Moderation in Worship, 88). The Messenger of Allah (swt) also cautioned us, in numerous hadiths, that justice

must be observed towards children, orphans, those under one's authority, and even animals—emphasising the duty to grant them their full rights and to refrain from any form of injustice.

When it comes to the *amanah*, it is derived from the Arabic word '*emn*', meaning 'to trust' or 'to be free from fear or anxiety', and is used to denote trustworthiness and the opposite of betrayal. It also means 'something temporarily entrusted to a trustworthy person for safekeeping', which is its most common usage (Toksari, 1995). The term *amanah* is employed in a broad range of meanings throughout the Qur'an and Hadith. It encompasses not only a person's duties and responsibilities towards Allah (swt), their family, profession, community, animals, the natural environment, and even humanity at large, but also material possessions entrusted to them temporarily for safekeeping.

Further, the Prophet Muhammad (pbuh), whose title was Al-Emîn (the trustee), emphasised the importance of *amanah* (trust) and warned of the grave consequences of its loss in the following hadith:

Allah (swt)'s Messenger said, "When Al-Amanah<sup>1</sup> is lost, then wait for the Hour." It was asked, "How will Al-Amanah be lost, O Allah (swt)'s Messenger?" He said, "When authority is given to those who do not deserve it, then wait for the Hour." (Imam Bukhari, 1997a, Chapter 35: 6496).

In life, whether big or small, we all have responsibilities and duties to take care of, family members to look after, students to teach, etc. And we are obliged to fulfil these responsibilities. Indeed, the Prophet likened people to explain the responsibility by saying, "All of you are shepherds. Each of you is responsible for his flock. An Amir is a shepherd. A man is a shepherd in respect of his family. The woman is a shepherd with respect to her husband's house and children. All of you are shepherds, and each of you is responsible for his flock." (Imam Abu Dawud, 2008c, Chapter The Book Of Leadership, 2928).

<sup>1</sup> Al-Amanah: The trust or the moral responsibility or honesty, etc. and all the duties which Allah (SWT) has ordained.

Another meaning of Amanah is the fair allocation of duties, responsibilities and positions according to people's abilities and qualifications, rather than engaging in favouritism. Not only are unqualified appointments a fundamental violation of human rights, but they also pose a great danger in that they undermine social order and trust. Widespread favouritism and nepotism lead to the decay of a society, causing it to lose its value in the world and exposing it to Allah (swt)'s punishment and wrath in the Hereafter. The great Islamic thinker Mawlana Jalâl al-Dîn Muhammad Rumi also emphasised the importance of this issue. According to Rumi, paying attention to merit and competence in appointments is directly related to the fulfilment of justice alongside Amanah. In this context, Rumi advised state administrators to apply this fundamental principle meticulously and never to compromise (Ergül, 2017).

A social life founded on trust can only be realised through a just system in which everyone fulfils their responsibilities toward both the community and the environment in which they live (Adem, 2016). Therefore, leaders of Islamic education institutions should make appointments within their authority in accordance with the principles of trust and justice, rather than according to practices shaped by kinship, interests or personal relationships. Also, social values such as justice and trustworthiness are most effectively instilled in schools where quality education is provided, and dedicated teachers serve as role models demonstrating these values through their knowledge and conduct. In this regard, Islamic educational leaders have a particularly important responsibility to foster such an environment within their institutions.



The Islamic educational leader makes justice-based decisions, opposes discrimination, and creates a school climate based on trust.

(Ezzani et al., 2023)

### **6.3. Having Taqwa and Muhasabah (Consciousness of accountability to Allah (swt) and self-evaluation)**

*Taqwa* (Piety) and *Muhasabah* are two important characteristics that all Muslims, particularly those in leadership positions in Islamic education, should possess. *Taqwa* is used in the dictionary to mean ‘to protect, to be protected, to refrain, to show respect, to be religious, to obey, to fear, to be cautious. Some scholars have defined this concept as ‘refraining from Allah (swt)’s punishment by obeying Him, which is achieved by protecting oneself from behaviours that warrant punishment’ (Uludağ, 2010). *Taqwa* is to be respectful to Allah (swt) with deep awareness, to obey His commands, and to fear losing Allah (swt)’s pleasure and love. The term ‘*taqwa*’ is also defined as the traits of righteousness or good deeds that Allah (swt) commands believers to possess (Sidek et al., 2017). In the Holy Qur’an, believers who possess *taqwa* are referred to as pious, *muttaqin*.

*Taqwa* is one of the most frequently mentioned concepts in the Qur’an. According to some researchers, *taqwa* and its derivatives appear in the Qur’an more than 250 or 280 times (Esposito, 2004, p. 314; Uludağ, 2010). In one of these verses, Allah (swt) Almighty commands as follows: “O you who believe! Fear Allah (swt) as he should be feared, and do not die unless you are submitted to Him (in Islam)”. Abdullah ibn Mas’ud, one of the Companions, explained the way of *taqwa* as follows: ‘Not disobeying Allah (swt), but obeying Him; not being ungrateful, but giving thanks; and always remembering Him, without forgetting Him’. In another verse of the Qur’an, Allah (swt) refers to the best preparation for the Hereafter by saying:

“So make provisions for yourselves (for the journey to the hereafter), and the best provision is *taqwa* (fear of Allah (swt) and observance of His law); therefore, keep your duty to Me” (*The Holy Qur’an*, 2018, Verse Al Baqara 2:197). Allah (swt)

Himself emphasises that He is the companion of the *Muttaqin* (pious) by saying, ‘The companion of the righteous is Allah (swt)’.” (*The Holy Qur’an*, 2018, Verse Al Jâthiya 45:19).

The Prophet (pbuh) also talked at length about taqwa. In his Hadiths, he used to ask Allah (swt) to bless him with taqwa himself: “O Allah (swt), I ask you for guidance, taqwa, chastity and independence.” (Nawawi, 2014, Chapter Zikr, 72). In order to understand Taqwa correctly, the following dialogue between Hazrat Umar and Ubey Ibn Kâ’b, who converted from Judaism to Islam, is noteworthy:

One day, Hz. Umar (ra) asked Hz. Ubay bin Ka’b, “What is taqwa?”

He replied with this question: “Have you ever walked on a thorny path?”

Hazrat Umar (ra) said, “Yes, I have.”

Ubay (ra) asked, “How did you walk?”

Hazrat Umar replied, “I gathered my trousers and walked on my toes so that thorns would not prick my feet.”

Upon this, Ubay (ra) said, “That is what taqwa is. It is acting with caution in every deed, fearing to fall into sin.” (Imam Ibn Kathir, 2003, Verse Al-Baqara 2: 2). The Companions of the Prophet (pbuh) had a deep understanding of taqwa and embraced it as a guiding principle in every area of their lives (Gözel, 2022, p. 343).

Another concept closely related to *taqwa* in Islam is *Muhasabah*, which is the awareness that this worldly life is only temporary, coupled with the consciousness of being accountable to Allah (swt) in the Hereafter. The close connection of the two terms is highlighted in the following verse:

O believers! Observe your duty to Allah (swt). And let every soul look to that which it sends forward for the morrow. And observe your duty to Allah (swt), for He is cognizant of all your actions. (*Hereafter is meant by morrow. The worldly life is only one day in sight of Allah (swt), so the Hereafter.*



*Observation duty to Allah (swt) is reiterated by repetition.) (The Holy Qur'an, 2018, Verse Al-Hashr 59:18)*

*Taqwa* and *muhasabah* (sense of accountability before Allah (swt)) are vital in restraining people from disobeying Him and from committing harms by wronging others. For Islamic education leaders, Islamic concepts of *taqwa*, accountability to Allah (swt), and self-evaluation (*muhasabah*) are not only individual spiritual matters but also practical and vital elements that form the basis of their leadership. These concepts are essential for a leader to keep both staff and their students on the right path. The Islamic education leaders' awareness that every action they take and every step they make will be accounted for before Allah (swt) keep them constantly alert and responsible. This awareness enables a leader to be more disciplined, organised, and ultimately more successful in guiding the institutions under their responsibility.

#### **6.4. Truthfulness and Honesty (Sidq)**

Honesty is one of the core values emphasised by Islam. It is not just a social virtue, but also a religious duty that is deeply rooted in the teachings of the Qur'an and the Sunnah of the Prophet Muhammad (pbuh). Honesty, or *sidq* (truthfulness), influences every aspect of a Muslim's life, from personal interactions to business dealings. The *sidq* involves being truthful, keeping one's word, being reliable, honest, sincere, genuine and authentic, and demonstrating sincere devotion. It is also expressed as sincerity (Kurt, 2022). People who possess these qualities are called as the truthful. Those who demonstrate truthfulness in their words, intentions and behaviour are considered sincere people. Truthfulness enhances a person's character and shapes their personality.

Being truthful (*sâdiq*) is one of the fundamental values that elevates prophets and Allah (swt)'s righteous servants to the highest ranks. Without it, no other value retains its worth. Truthfulness is quite important within the family and in social life too. Homes made up of truthful and loyal people are like

a corner of paradise, and societies that uphold this principle become prosperous, secure and peaceful. Our Holy Book, the Qur'an, emphasises the truthfulness of the Prophets Ibrahim, Ismail, Idris and Yusuf (peace be upon them). It also advises us to be with truthful people.

The terms *sidq*, *sâdiq* and *siddîq* (plural of truthful) and their derivatives are mentioned more than 100 times in the Holy Quran in reference to truthfulness and truthful people from many perspectives. In one of them, it is said that "Allah (swt) will then say: 'This is a day in which their truthfulness profits the truthful, for theirs are Gardens beneath which rivers flow, wherein they are secure for ever, Allah (swt) is well-pleased with them and they with Him. That is the great triumph'" (*The Holy Qur'an*, 2018, Verse Al-Mâida 5: 119). The verse underlines that truthfulness and sincerity are the greatest gains in the hereafter, and that this will result in eternal paradise and Allah (swt)'s pleasure.

The Prophet (peace and blessings be upon him) said, "Truthfulness leads to piety (goodness) and piety leads to Paradise. A man should be truthful until he is written down as truthful in the sight of Allah (swt). Lying leads to deviance, and deviance leads to Hell. A person lies to the point that he is written down as a liar in the sight of Allah (swt)." (Imam Bukhari, Section The Book of al-Adab 78: 6094).

Almost all books on morality and Sufism present sincerity as one of the principal moral virtues. The most fundamental duty of every Muslim towards Allah (swt) is to be truthful and refrain from lying, deceit and misleading others. This is because faith and falsehood are completely incompatible.

These concepts are also of the utmost importance in relation to Islamic education leaders. Truthfulness and honesty (*sidq*) are the most fundamental and indispensable characteristics of such a leader. Not only are these concepts personal moral virtues, but they also enable the leader to develop their own character and foster an organisational culture of trust, respect

and transparency within the educational institution. In fact, educational institutions deprived of such leaders are doomed to lose their prestige and institutional credibility.

### **6.5. Being open to Shura (Consultation)**

Shura is a very important principle in terms of the functional management and administration of Islamic educational institutions. It is the process of seeking the opinions of knowledgeable and competent individuals before making a decision. The concept expressed by words such as *shura*, *istishare* and *mashwara* involve consulting knowledgeable and specialised individuals to ensure accurate and correct decision-making (Türcan, 2010). Some scholars likened this process to extracting honey from a beehive. Just as honey is beneficial and healing for humans, decisions made through Shura are also beneficial and healing (Gezgin, 1997).

According to some other scholars, *shura* is essentially parallel to the democratic principle in Western political thought, sharing analogous aspects and reflecting a similar orientation. However, while democracy is founded upon secular philosophy, *shura* is firmly rooted in divine guidance, with consultation conducted within the framework of the Qur'an and Sunnah (Sulaiman, 1999). Like Ikhlas, there is a Surah in the Holy Qur'an named Shura. In one of its verses Allah (swt) says: "... and those who answer the call of their Lord and establish worship and whose affairs are a matter of Shura (counsel) between them..." (*The Holy Qur'an*, 2018, Verse Ash-Shûrâ 42: 38). Regarding the interpretation of this verse, it is emphasised that the believers of Islam deals with matters in between themselves through discussion and consultation placing it alongside the establishment of prayer and charitable spending which are mentioned as qualities of true believers (Türcan, 2010). In another verse, Allah (swt) says, "It was by the mercy of Allah (swt) that you were lenient with them (O Muhammad). Had you been stern and hard-hearted, they would have surely have dispersed from round about you. So pardon

them and ask forgiveness for them and consult with them in the conduct of affairs (of the community); and when you are resolved, put your trust in Allah (swt). Allah (swt) loves those that trust (in Him).” (*The Holy Qur’an*, 2018, Verse Âl-Imran 3: 159). In this verse, the divine command to “consult them in matters” is directed to the entire *ummah*—and particularly to its leaders—through the person of the Prophet, instructing them to engage in consultation when dealing with public. Those in managerial roles in educational institutions should also act in accordance with this verse, consulting all relevant stakeholders — primarily teachers, students and parents — before making decisions. In Islam, *shura* is essential not only in matters of governance and public administration but also in the everyday affairs of life, particularly within the family. For instance, the Qur’an instructs that spouses should reach mutual agreement through consultation regarding the weaning of their children, and assures them that they will not be sinning by doing so. The relevant verse of the Holy Quran is as follows: “... If, after consultation, they choose by mutual agreement to wean the child, it is no offence for them. If you wish to give your children out to a nurse (by a wet-nurse), it is no offence for you, provided that you (the father) pay what is due from you in kindness. Have fear of Allah (swt), and know that Allah (swt) is Seer of what you do” (*The Holy Qur’an*, 2018, Verse Al-Baqara 2: 233).

Throughout his life, the Prophet Muhammad (pbuh) always attached great importance to *shura*. Examples of this can be seen in the battles of Badr, Uhud and Khandaq, as well as in various other events. The Rightly Guided Caliphs who succeeded the Prophet Muhammad (pbuh) adhered strictly to the principle of *shura* in governance. However, in later periods, many rulers gradually abandoned this principle and inclined towards autocratic rule.

For an Islamic education leader, leadership is undoubtedly

more than just a position or a task; it is a comprehensive role-modelling process shaped by fundamental Islamic values. In this context, adopting the principle of shura demonstrates a leader's commitment to collective wisdom, selflessness and a smoother decision-making process. This not only ensures that the right decisions are made, but also contributes to a healthier and more productive educational environment by creating a sense of ownership, belonging and motivation among all stakeholders.



The Islamic educational  
leader makes decisions  
through consultation.

(Wahyudienie et al., 2024)

## **6.6. Tawadhu' (Humbleness) and Marhamah (Compassion)**

Tawadhu (humbleness) and marhamah (compassion) are two of the highest moral qualities and principles of Muslims. First, the concept of tawadhu is defined in dictionaries as being modest, showing humility, and avoiding arrogance. It is the exact opposite of arrogance and pride (Durak, 2015). The concept is evaluated in the context of the relationship between Allah (swt) and His servants, as well as people's attitude towards one another. According to Imam Kushayri, in the context of the relationship between Allah (swt) and His servants, tawadhu means surrendering to Allah (swt) in acknowledgement of His Lordship and one's own servitude and accepting His decree without objection (Kuşeyri, 2025). When it comes to servants' attitudes towards one another, humility means not looking down on others, not considering oneself superior to others, and not being arrogant. Shortly, the term refers to humbleness, the recognition of one's insignificance before Allah (swt), being compassionate and breaking down the ego. A person may be granted knowledge, authority, or wealth, yet they must not use these blessings as a means to oppress others who may lack them, whether physically or spiritually, nor should they claim superiority over them. Like other moral virtues, humility is said to strike a balance between two extremes. The opposite of humility is arrogance, while the extreme opposite is self-abasement, or lowliness and meanness. True humility is the lowliness shown by a person towards their peers and those below them in rank. However, it is not considered appropriate to show humility towards tyrants and arrogant people (Çağırıcı, 2011).

The Qur'an emphasises the attitudes and behaviours of Allah (swt)'s righteous servants as follows: "And the servants of the Compassionate God are they who walk on the earth in modesty. And if the ignorant address them, they say, "Peace!" (*The Holy Qur'an*, 2018, Verse Al-Furqan 25: 63). This verse

explains the characteristics of the good servants of Rahman (Allah) as follows: They are humble, responding to evil with kindness and peace rather than evil. They show dignity and gentleness in their dealings with people and keep their egos, anger and pride under control.

The Prophet Muhammad (pbuh) himself embodied this virtue; despite being the Messenger of Allah (swt) and leader of the Muslims, he lived simply, sat and ate with the poor, and disliked any form of arrogance. His example demonstrates that true greatness lies in humility before Allah (swt) and compassion towards people. Indeed, the Prophet also stated in one of his hadiths on the topic: “Allah (swt) revealed to me that you should be humble so no one should vaunt himself above another, and no one should commit injustice against another” (Nawawi, 2014, Chapter Humility and Being Gentle with the Believers, 313).

Second, *Marhamah* as a word, it means ‘to feel pity, to show compassion’ and refers to ‘the feeling of pity, the kindness and generosity inspired by this feeling.’ While ‘*marhamah*’ and ‘*rahmah*’ can be used interchangeably, *rahmah* generally refers to Allah (swt)’s benevolence and generosity towards all His creations. On the other hand, *marhamah* is used to describe the feeling of compassion found in humans, which motivates them to be sensitive to the suffering of their fellow humans and other living beings and to help them.

Rahmah and marhamah are recurring themes in many verses of the Qur’an. Some examples include: God’s mercy towards His servants; the Prophet’s mercy towards his followers; the love and compassion between husbands and wives; and the care and kindness of children towards their elderly parents. For instance, when the qualities of Allah (swt)’s good servants are described, emphasis is placed on their encouragement of patience and mercy towards one another. “And also that He be one of those who believe, and counsel one another to patience and mercy” (*The Holy Qur’an*, 2018, Verse Al-Balad 90: 17).



The word *marhamah* (mercy) in this verse signifies showing mercy and empathy towards others, and refraining from harming them.

There are many hadiths about mercy from the Prophet (pbuh). One of the most significant is his warning that those who do not show mercy to others will not be shown mercy in the Hereafter. He stated that “Anyone who does not show mercy will not be shown mercy” (Nawawi, 2014, Chapter Shaking Hands When Meeting, 439). Furthermore, he was extremely compassionate towards children, especially orphans. He showed his love for them by stroking their heads, taking them in his arms, giving them gifts, talking and joking with them. He was also very compassionate towards animals. He warned people to be merciful towards these voiceless creatures and not to burden them with more than they can bear or leave them hungry.

A humble leader in Islamic education schools knows their own worth but does not exploit it to assert superiority. They avoid arrogance and pride. Despite the power and authority that come with leadership, a humble leader treats everyone equally. Compassion, on the other hand, is the deep feeling of kindness and sympathy that a leader should have towards their students, employees and parents. This involves understanding their difficulties, being sensitive to their needs, adjusting success expectations according to their readiness and circumstances, and helping them if necessary.

### **6.7. Amar Ma'ruf Nahi Munkar (Enjoining Good and Forbidding Evil)**

The concept “*Amar ma'ruf nahi munkar*” is one of the most important principles of Islamic teaching. Literally meaning ‘enjoining what is right and forbidding what is wrong’, it refers to the encouragement and enforcement of actions considered good, beautiful and virtuous in Islam, and the prevention of actions considered bad and ugly, both morally and legally (Basyir, 2025). This principle, considered one of the foundations

of Islamic thought and institutionalisation, involves living and promoting goodness and avoiding and discouraging evil. Ma'ruf denotes beliefs, thoughts and behaviours that are widely recognised as virtuous and moral. Munkar, on the other hand, refers to actions, thoughts and beliefs that do not align with Islam, reason or social values. This concept encompasses all matters concerning humanity, individuals and society, including faith, worship, morality, trade and politics, as well as the duties of Islamic invitation, proclamation and guidance. It is also directly related to Islamic education and upbringing. However, this principle and concept have been used more frequently in Islamic literature in the fields of jurisprudence and ethics than in education. Although Islam places great importance on knowledge and education, it is thought that one of the reasons why this subject has not been widely discussed is that the discipline of education was established relatively late (Tosun, 2023).

This concept, which is one of the core values of Islamic faith and civilisation, is repeatedly emphasised in the Holy Quran, the hadiths and sunnah of the Prophet.

“Let there arise from you a nation who invite to goodness and enjoin what is right, and forbid evil. Such are they who are successful” (*The Holy Qur'an*, 2018, Verse Âl-Imran 3: 104). According to this verse, Muslims have a duty to invite people to goodness and protect them from evil and wrongdoing in order to establish social life and order. It is emphasised that true success is achieved by fulfilling this responsibility. In another verse, Allah (swt) says: “And the believers, men and women, are friends to each other; they enjoin what is good and forbid what is evil, and they establish the Prayer and pay the Zakat, and obey Allah (swt) and His messenger. On these, Allah (swt) will have mercy. Allah (swt) is Mighty, Wise” (*The Holy Qur'an*, 2018, p. At-Tawba 9: 71). The aforementioned verse clearly addresses the subject by explicitly stating the attributes of Muslims, their relationships with one another, and how they should behave towards each other. Furthermore, in one of his

hadiths on the subject, the Prophet stated that the duty of Amr Maruf Nahiy Munkar must be fulfilled, warning that those who fail to do so will face dangerous consequences. In his following words, he warned that Allah (swt) would not answer the prayers of those who pray to be saved from difficult circumstances: “By the One in whose hand my self is, you should command the right and forbid the wrong, or else Allah (swt) is very likely to send down on you retribution from Him. Then you will call on Him and He will not answer you” (Nawawi, 2014, Chapter Enjoining Good and Forbidding Evil, 112).

The duty of *the amar ma'ruf nahi munkar* should be carried out with wisdom and within a framework of clear principles and guidelines (Basyir, 2025). This requires sound knowledge to distinguish between what is genuinely good and harmful, based on the Qur'an and authentic hadiths. Reliance on correct sources, combined with wisdom, is indispensable in fulfilling this responsibility. At the same time, it is important to avoid unnecessary controversy by steering clear of disputed or secondary matters that could lead to division. Equally significant is the use of appropriate methods, language, and strategies suited to one's authority, ability, and prevailing conditions. Consistency and self-application are also vital, as those engaged in this duty are expected to embody the values they promote and serve as role models for others.

From the perspective of Islamic educational leadership, the responsibility of *amar ma'ruf nahi munkar* holds great significance. In Islamic education, leaders are not merely transmitters of religious knowledge; they are mentors and guides who nurture students to embrace moral and social responsibilities. In that sense, schools serve as environments where Islamic values, including *amar ma'ruf nahi munkar*, are not only taught but also practised and implemented. In this sense, administrators and teachers function as successors to the prophetic mission, striving to enjoin good and prevent wrongdoing through their words, actions, and example.

Thus, the role of educational leaders takes on a deeper meaning: by implementing this principle in their own lives and instilling it within their staff and students, they fulfil both a professional obligation of leadership and a spiritual duty, thereby pleasing Allah (swt).



The Islamic educational  
leader acts as a leader of  
social justice.

(Salleh, 2018)

### 6.8. Sabr and Afw (Patience and Forgiveness)

*Patience (Sabr)* and *Forgiveness (Afw)* are fundamental characteristics that Muslims, and especially those in positions of authority and power, should possess. This section will outline the topic and evaluate it in the context of teachers and education administrators in Islamic education.

First, in the dictionary, *sabr* is defined as the ability to restrain oneself, remain steadfast and strong, and persevere in the face of adversity. It is defined as ‘resistance in the face of sorrow, hardship and misfortune; steadfastness shown in order to turn negativity into positivity’, and its opposites are weakness, anxiety, worry, complaint and insubordination. It is also defined as “protecting oneself from anxiety, refraining from complaining, and controlling one’s behaviour; maintaining calmness in both good times and bad; and only complaining to Allah (swt)”. Imam Ghazali, however, defines *sabr* as “the resistance of religious sentiment against the pressure of selfish desires and passions.” (Çağırıcı, 2008).

Patience (*şabr*) is a recurring theme in both the Holy Qur’an and the hadith, appearing in various contexts that highlight its central role in the life of a believer (Solihin et al., 2022). The Qur’an emphasises the importance of patience as a virtue that brings about divine assistance and reward: ‘O Believers, seek help in steadfastness (patience) and in the Prayer. Allah (swt) is with those that are steadfast (The Holy Qur’an, 2018, Verse Al-Baqara 2:153). Those who remain patient are promised mercy, salvation and entry into Paradise (*The Holy Qur’an*, 2018, Verse Âl-Imrân 3:200; Al-Nahl 16:96)

The lives of the prophets exemplify this principle. For instance, the Prophet Ayyub (Job) endured severe illness with unshakable faith (*The Holy Qur’an*, 2018, Verse Sâd 38:41-44). The Prophet Ya‘qub (Jacob) also displayed great patience in his grief at the loss of his son (*The Holy Qur’an*, 2018, Verse Yûsuf 12: 83). The Prophet Muhammad (pbuh), too, showed great perseverance in the face of persecution and hardship,

particularly before the Migration to Medina. Furthermore, Allah (swt) states that human beings will inevitably be tested through fear, hunger, the loss of wealth, lives and produce, but assures those who endure with patience that they will be rewarded: “Indeed, we belong to Allah (swt), and indeed to Him we will return” (*The Holy Qur’an*, 2018, Verse Al-Baqara 2:155-156). The Hadith literature complements these teachings of the Quran. The Prophet said: The time for fortitude is at the first shock (Nawawi, 2014, Chapter Patience, 20), emphasising the believer’s immediate trust in and submission to Allah (swt)’s will. In another narration, he said: ‘No one has been given a better or more comprehensive gift than patience’ (Imam Bukhari, 1997b, Chapters 24, 1469). Together, these sources demonstrate that patience is an active expression of faith, resilience, reliance and trust only in Allah (swt), rather than merely passive endurance.

The second topic to be addressed in this section is the principle of forgiveness (*afw*), which is closely related to patience. The Almighty Allah (swt) makes it clear in the following verse how these two noble sentiments and characters are connected: “However, the one who practices patience and is forgiving, these indeed are works of great courage and resolution.” (*The Holy Qur’an*, 2018, Verse Ash-Shurâ 42: 43). In fact, patience and forgiveness are among the most difficult virtues to attain, yet they represent the highest and noblest forms of character. Both require self-control, humility, and deep faith in Allah (swt)’s wisdom and justice. Patience enables believers to endure trials without despair, while forgiveness empowers them to rise above anger and resentment, fostering harmony in human relationships. Together, they embody the moral excellence (*akhlaq karim*) that the Qur’an and Sunnah want to cultivate in the believer, reflecting the prophetic example of mercy, resilience, and compassion.

The word ‘*afw*’ literally means ‘to erase, eliminate, forgive, or overlook’. In an Islamic ethical context, it refers to forgiving

someone for an injustice or offence, despite having the power and opportunity to punish them. This implies not only refraining from retaliation, but also covering up the mistake and sincerely letting go of any desire for revenge. Thus, *afw* embodies a higher moral state, in which the believer demonstrates mercy, generosity and self-restraint. This reflects one of the noble attributes of Allah (swt): *al-Afuw* (The Pardoner) (Çağırıcı, 1988).

Forgiveness is central to Islamic spiritual beliefs and practices. Muslims seek strength and consolation by asking God for forgiveness, pardoning others and appreciating Allah (swt)'s blessings. Moreover, it is an essential principle for maintaining social peace and order. It is a profound source of psychological relief and inner tranquillity for both the person who forgives and the person who is forgiven. Responding to evil with evil, or to wrongdoing with retaliation, perpetuates cycles of hostility, leading to unrest and instability in society and in individuals. Similarly, withholding forgiveness and harbouring feelings of resentment, anger, and a desire for revenge can create inner turmoil, emotional exhaustion and psychological imbalance. In contrast, choosing to forgive frees the heart from destructive emotions, encourages reconciliation, and fosters personal well-being and communal harmony (Khan, 2024).

Like other fundamental Islamic principles, the concept of forgiveness is frequently mentioned in the Holy Quran and Hadith. In the Quran, forgiveness is presented as the path to piety, benevolence and inner peace as well as to attaining Allah (swt)'s forgiveness (*The Holy Qur'an*, 2018, Verse Ash-Shurâ 42: 40; An-Nûr 24: 22). In his hadiths the holy prophet emphasises that forgiveness is a sign of strength and maturity enhancing one's honour and value (Imam Bukhari, 1997b, Chapter Adab, 76; Muslim, 2007, Chapter Birr, 69).



Patience (sabr) and forgiveness (afw) are two of the most fundamental virtues in Islam. In the context of Islamic educational leadership, these virtues play a central role in fostering individual development, maturity and institutional success. Patience enables leaders to develop resilience in the face of challenges in the educational process, maintain long-term goals and serve as role models for students. Forgiveness, on the other hand, allows for the tolerant acceptance of mistakes made by students and staff with an educational approach. It contributes to the establishment of an environment of peace and trust at the institutional level and the strengthening of social harmony. Thus, patience reinforces an individual's inner discipline, while forgiveness improves social relationships. Together, these two virtues provide educational leaders with managerial and moral stability.

## References

- Abdelzaher, D. M., Kotb, A., & Helfaya, A. (2019). Eco-Islam: Beyond the Principles of Why and What, and Into the Principles of How. *Journal of Business Ethics*, 155(3), 623–643. <https://doi.org/10.1007/s10551-017-3518-2>
- Abuznaid, S. (2006). Islam and management: What can be learned? *Thunderbird International Business Review*, 48(1), 125–139. <https://doi.org/10.1002/tie.20089>
- Adem, H. (2016). İslamda Yönetim ve Adalet Anlayışı. *Yeni Fikir Dergisi*, 8(17), 72–92. <https://dergipark.org.tr/en/pub/yenifikirjournal/issue/61750/923173>
- Ahmad, K. (2009). Leadership and work motivation from the cross cultural perspective. *International Journal of Commerce and Management*, 19(1), 72–84.
- Alazmi, A. A., & Bush, T. (2024). An Islamic-oriented educational leadership model: Towards a new theory of school leadership in Muslim societies. *Journal of Educational Administration and History*, 56(3), 312–334. <https://doi.org/10.1080/00220620.2023.2292573>
- Ali, A. J. (2005). *Islamic perspectives on management and organization*. Edward Elgar.
- Almoharby, D., & Neal, M. (2013). Clarifying Islamic perspectives on leadership. *Education, Business and Society: Contemporary Middle Eastern Issues*, 6(3–4), 148–161. <https://doi.org/10.1108/EBS-02-2011-0008>
- AlSarhi, N. Z., Salleh, L. M., Mohamed, Z., & Amini, A. (2014). *The West and Islam perspective of leadership*. 18, 42–56. <https://iiste.org/Journals/index.php/IAGS/article/view/11328>
- Altalib, H. (2001). *Training guide for Islamic workers* (4th edn). International Institute of Islamic Thought (IIIT). <https://iiit.org/wp-content/uploads/Training-Guide-for-Islamic-Workers-compressed.pdf>
- Arar, K., & Haj-Yehia, K. (2018). Perceptions of educational leadership in medieval Islamic thought: A contribution

- to multicultural contexts. *Journal of Educational Administration and History*, 50(2), 69–81. <https://doi.org/10.1080/00220620.2017.1413341>
- Arar, K., & Oplatka, I. (2022). *Eğitimde ileri liderlik kuramları* (S. Turan, Ed., *Türkçeye çeviren*). Asos Yayınları (Orijinal eser 2022 yılında yayımlanmıştır).
- Arar, K., Sawalhi, R., DeCuir, A., & Amatullah, T. (Eds). (2023). *Islamic-Based Educational Leadership, Administration and Management*. Routledge.
- Bass, B. M. (1960). *Leadership, psychology, and organizational behavior*. Harper.
- Bass, B. M. (1981). *Handbook of leadership*. New York.
- Basyir, D. (2025). The Role of Enjoining Good and Forbidding Evil in Shaping Social Life According to the Arba'nin Nawawi. *Sinthop: Media Kajian Pendidikan, Agama, Sosial Dan Budaya*, 4(1), 1–11. <https://journal.sinthop.org/index.php/ojs/article/view/15>
- Beekun, R., & Badawi, J. (1999a). The Leadership Process in Islam. *Proteus-Shippensburg*, 16, 33–38.
- Beekun, R., & Badawi, J. (1999b). The leadership process in Islam. *PROTEUS-SHIPPEBURG-*, 1–20. [https://www.researchgate.net/publication/2509241\\_The\\_Leadership\\_Process\\_In\\_Islam](https://www.researchgate.net/publication/2509241_The_Leadership_Process_In_Islam)
- Beekun, R. I. (2012). Character centered leadership: Muhammad (p) as an ethical role model for CEOs. *Journal of Management Development*, 31(10), 1003–1020. <https://doi.org/10.1108/02621711211281799>
- Brooks, M. C., & Ezzani, M. D. (2023). *Great Muslim leaders: Lessons for education*. IAP.
- Brooks, M. C., & Mutohar, A. (2018). Islamic school leadership: A conceptual framework. *Journal of Educational Administration and History*, 50(2), 54–68. <https://doi.org/10.1080/00220620.2018.1426558>
- Çağırıcı, M. (1988). Adâlet. In *İslam Ansiklopesi* (TDV İslâm Araştırmaları Merkezi). <https://islamansiklopedisi.org.tr/adalet#1-ahlak>

- Çağırıcı, M. (2008). Sabır. In *TDV İslam Ansiklopedisi* (TDV İslâm Araştırmaları Merkezi). <https://islamansiklopedisi.org.tr/sabir>
- Çağırıcı, M. (2011). Tevazu. In *TDV İslam Ansiklopedisi* (TDV İslâm Araştırmaları Merkezi). <https://islamansiklopedisi.org.tr/tevazu>
- Durak, N. (2015). Kinalizâde’de Bir Erdem Olarak Tevazu. *Süleyman Demirel Üniversitesi İlahiyat Fakültesi Dergisi*, 35, 105–123. <https://dergipark.org.tr/en/pub/sduifd/issue/48318/611701>
- Egel, E. (2014). Islamic leadership. In R. J. Blomme & B. van Hoof (Eds), *Another state of mind: Perspectives from wisdom traditions on management and business* (pp. 91–111). Springer.
- Egel, E., & Fry, L. W. (2017). Spiritual leadership as a model for Islamic leadership. *Public Integrity*, 19(1), 77–95. <https://doi.org/10.1080/10999922.2016.1200411>
- El-Bassiouny, N., El-Sherbiny, Y., Amin, A., & Wilson, J. A. J. (2023). Introduction: Delineating the Concept of Islamic Balanced Leadership. In N. El-Bassiouny, A. Amin, & J. A. J. Wilson (Eds), *Management, Spirituality and Religion*. De Gruyter.
- ElKaleh, E. S. (2023). A model of balanced leadership from an Islamic perspective: What makes a balanced and effective Muslim leader. In N. El-Bassiouny, A. Amin, & J. A. J. Wilson (Eds), *Management, Spirituality and Religion* (pp. 45–62).
- ElKaleh, E., & Samier, E. A. (2013). The ethics of Islamic leadership: A cross-cultural approach for public administration. *Administrative Culture*, 14(2), 188–211.
- Ergül, E. (2017). Mevlânâ Perspektifinden Kamu Yönetiminde Liyakat ve Ehliyet İlkesi. *Ombudsman Akademik*, 6, 79–105. <http://dergipark.org.tr/tr/doi/10.32002/ombudsmanakademik.440133>
- Esposito, J. L. (Ed.). (2004). *The Oxford Dictionary of Islam*. Oxford University Press.

- Ezzani, M. D., Brooks, M. C., Yang, L., & Bloom, A. (2023). Islamic school leadership and social justice: An international review of the literature. *International Journal of Leadership in Education*, 26(5), 745–777. <https://doi.org/10.1080/13603124.2021.2009037>
- Faris, N., & Parry, K. (2011). Islamic organizational leadership within a Western society: The problematic role of external context. *The Leadership Quarterly*, 22(1), 132–151. <https://doi.org/10.1016/j.leaqua.2010.12.012>
- Gezgin, A. G. (1997). Kur’ân’da ve Türk Devlet Geleneğinde Şûra. *Süleyman Demirel Üniversitesi, İlahiyat Fakültesi Dergisi*, 4, 183–207.
- Gözel, U. (2022). İlk Dönem Sûfilerinde Takvâ Anlayışı (Kelâbâzî ve Kuşeyrî Örneği). *Sosyal Ve Beşeri Bilimler Dergisi*, 6(1), 336–357. <https://dergipark.org.tr/en/pub/jssh/issue/70813/1028805>
- Gümüştanevi, A. Z. (2002). *Ramuz Ul-Ehadis*. Pamuk.
- Hamid, A. W. (1989). *Islam the natural way*. Mels London. <https://isb.org.uk/wp-content/uploads/2023/12/Islam-the-Natural-Way.pdf>
- Imam Abu Dawud. (2008a). *Sunan Abu Dawud* (M. M. Khan, Trans.; Vol. 4). Darussalam.
- Imam Abu Dawud. (2008b). *Sunan Abu Dawud* (Vol. 5). Darussalam.
- Imam Abu Dawud. (2008c). *Sunan Abu Dawud* (Vol. 3). Darussalam.
- Imam An-Nasâ’i. (2007). *Sunan An-Nasâ’i* (Vol. 6). Darussalam.
- Imam Bukhari. (1997a). *Sahih al-Bukhari* (M. M. Khan, Trans.; Vol. 8). Darussalam.
- Imam Bukhari. (1997b). *Sahih al-Bukhari* (M. M. Khan, Trans.; Vol. 2). Darussalam.
- Imam Dârimi, A. b. A. (with Parliyan, A.). (2010). *Es-Sunen, Mukaddime*.

- Imam Ibn Kathir. (2003). *Tafsir Ibn Kathir* (Vol. 1). Darussalam.
- Imam Ibn Mâjah. (2007). *Sunan Ibn Mâjah* (Vol. 1). Darussalam.
- Imam Mâlik. (2014). *Al- Muwatta*. Diwan press.
- Jubran, A. M. (2015). Educational leadership: A new trend that society needs. *Procedia - Social and Behavioral Sciences*, 210, 28–34. <https://doi.org/10.1016/j.sbspro.2015.11.325>
- Jubran Saleh, A. M. (2004). *Principal leadership and creativity: A study of Islamic school principals in Jordan* [Unpublished Doctoral Thesis]. University of Malaya.
- Kayadibi, F. (2001). İslam dini'nin eğitim ve öğretime verdiği önem. *Journal of Istanbul University Faculty of Theology*, 4, 33–44.
- Kaynak, Ç. C. (2020). Kur'an-ı Kerim çerçevesinde eğitim, eğitimi ve eğitilen. *Atatürk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 24(2), 705–725.
- Khan, S. R. (2024). Forgiveness in Islam: A Pathway to Positive Religious Coping. *The Journal of Arts, Sociology and Humanities (ISSN-3079-1146)*, 2(2), 59–83. <https://thejash.org.pk/index.php/jash/article/view/36>
- Khouj, A. M. (2011). İslam'da Eğitim. *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi*, 30, 277–308. [https://www.academia.edu/download/43997346/2011\\_30\\_CINEMRES.pdf](https://www.academia.edu/download/43997346/2011_30_CINEMRES.pdf)
- Kruger, M., & Seng, Y. (2005). Leadership with inner meaning: A contingency theory of leadership based on the worldviews of five religions. *The Leadership Quarterly*, 16(5), 771–806. <https://doi.org/10.1016/j.leaqua.2005.07.007>
- Kurt, F. (2022). *Ku'ran'da Doğruluk Müminin Şiarı*. Diyanet Vakfı Yayınları.
- Kuşeyri, İ. (2025). *Tasavvuf İlimine Dair Kuşeyri Risalesi* (S. Uludağ, Ed.). Dergah Yayınları.
- Muslim, I. (2007). *Sahih Muslim: Vol. I* (N. al-Khattab, Trans.; First edition). Darussalam.
- Mutalib, M. A., Rafiki, A., & Razali, W. M. F. A. W. (2022). *Principles and practice of Islamic leadership*. Springer.

- Nawawi, I. (2014). *Riyad as Salihin: The gardens of the righteous*. Tughra Books.
- Northouse, P. G. (2025). *Leadership: Theory and practice*. Sage.
- Nugroho, R., & Pratiwi, N. R. (2023). Revisiting islamic leadership: Clarifying theoretical issues. *Journal of Leadership in Organizations*, 5(2), 96–110. <https://doi.org/10.22146/jlo.78412>
- Özbek, A. (1990). İslam eğitiminin özelliklerine genel bir bakış. *Necmettin Erbakan Üniversitesi İlahiyat Fakültesi Dergisi*, 3(3), 255–296.
- Özdemir, A. (2015). Kur'an'da İhlas. *Gaziosmanpaşa Üniversitesi İlahiyat Fakültesi Dergisi*, 3(2), 153–166. <https://dergipark.org.tr/en/pub/guifd/issue/29295/313632>
- Padela, A. I. (2015). *A grounded theory study of the Prophet Muhammad's leadership behaviors: A model for Islamic school principals* [Doctoral dissertation, St. John Fisher University]. [https://fisherpub.sjf.edu/education\\_etd/243/](https://fisherpub.sjf.edu/education_etd/243/)
- Sahîh Al-Bukhârî. (1997). *Sahih al-Bukhari* (M. M. Khan, Trans.; Vol. 1). Darussalam.
- Saleemad, K. (2015). Leadership competency model for Islamic school leaders. *International Journal of Humanities and Management Sciences*, 3(2), 86–88.
- Salleh, M. J. (2018). Educational leadership model: An Islamic perspective. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilisation (ISTAC)*, 49–70. <https://doi.org/10.31436/shajarah.v0i0.755>
- Shah, S. (2006a). Educational leadership: An Islamic perspective. *British Educational Research Journal*, 32(3), 363–385. <https://doi.org/10.1080/01411920600635403>
- Shah, S. (2006b). Educational leadership: An Islamic perspective. *British Educational Research Journal*, 32(3), 363–385. <https://doi.org/10.1080/01411920600635403>
- Shah, S. (2014). Islamic Education and the UK Muslims: Options and Expectations in a Context of Multi-locality.

- Studies in Philosophy and Education*, 33(3), 233–249. <https://doi.org/10.1007/s11217-013-9391-2>
- Shah, S. (2015a). *Education, leadership and Islam: Theories, discourses and practices from an Islamic perspective*. Routledge. <https://www.taylorfrancis.com/books/mono/10.4324/9780203502297/education-leadership-islam-saeeda-shah>
- Shah, S. (2015b). *Education, leadership and Islam: Theories, discourses and practices from an Islamic perspective*. Routledge.
- Sidek, H. M., Ismail, S., Said, N. S. M., Behak, F. P., Baharun, H., Ramli, S., Abd Aziz, M. A., Ismail, N. A., & Ali, S. M. (2017). An analysis of taqwa in the Holy Quran: Surah al-Baqarah. *International E-Journal of Advances in Social Sciences*, 3(8), 401–406. <https://dergipark.org.tr/en/download/article-file/338502>
- Sirojuddin, S., & al-Adawiyah, R. (2023). Leadership in Islam. *Proceeding International Da'wah Conference*, 1(1), 354–369. <https://www.jurnal.uia.ac.id/proceeding/article/view/3384>
- Şişman, M. (2022). Nefsin (Canın) Korunması İlkesine Muhalif Bazı Rivayetler ve Tahlili. *Erzincan Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 15(1), 1–10. <https://dergipark.org.tr/en/pub/erzisosbil/issue/70984/1037614>
- Solihin, A., Supriadi, U., & Suresman, E. (2022). The Concept of Patience in Islam and Its Implications for Education. *TARBAWY: Indonesian Journal of Islamic Education*, 9(2), 184–193. <https://ejournal.upi.edu/index.php/tarbawy/article/view/48771>
- Sulaiman, S. J. (1999). *The Shura Principle in Islam*. Alhewar. <http://www.alhewar.com/SadekShura.htm>
- Syarif, F. (2023). Tarbiyah, Ta'lim and Ta'dib: The Contestation of Definitions and Implications for Islamic Education. *Proceeding of Annual International Conference on Islamic Education and Language (AICIEL)*, 654–668. <https://ftk.uinbanten.ac.id/journals/index.php/aiciel/article/view/9762>



- The Holy Qur'an* (N. Uzunoğlu, Trans.; Türkiye Diyanet Foundation). (2018).
- Toksarı, A. (1995). Emanet. In *İslam Ansiklopesi* (TDV İslâm Araştırmaları Merkezi). <https://islamansiklopedisi.org.tr/adalet#1-ahlak>
- Toor, S.-R. (2008). Merging spirituality and religion: Developing an Islamic leadership theory. *IIUM Journal of Economics and Management*, 16(1), 15–46.
- Tosun, C. (2023). Emir bi'l-Ma'rûf Nehiy ani'l-Münker. In *Türk Maarif Ansiklopedisi*. <https://turkmaarifansiklopedisi.org.tr/emir-bil-maruf-neh-y-anil-munker>
- Turan, S. (2023). Önsöz. In *Eğitimde liderlik: Model, teori ve uygulama* (pp. 25–26). Asos Yayınları.
- Türcan, T. (2010). Şura. In *TDV İslam Ansiklopedisi* (pp. 230–235). TDV İslâm Araştırmaları Merkezi. <https://islamansiklopedisi.org.tr/sura>
- Uludağ, S. (2010). Takvâ. In *İslam Ansiklopesi*. TDV İslâm Araştırmaları Merkezi. <https://islamansiklopedisi.org.tr/takva>
- Wahyudienie, M. B., Hariri, H., Rusdiani, A., & Sunyono, S. (2024). Islamic-based leadership in education: A literature review of urgency, concept, and implementation. *Jurnal Pendidikan Progresif*, 14(3), 2088–2111.
- Yasni, Z. (2024). *The influence of leaders' socio-religious beliefs and values on leadership practice in Indonesian Islamic schools* [Unpublished Doctoral Thesis]. Monash University.
- Yücel, T. (2020). Modern İslam düşüncesinde eğitim anlayışı (Fazlur Rahman Muhammed İkbâl ve Cemaledin Afgani Örneği). *İnsan ve Toplum Bilimleri Araştırmaları Dergisi*, 9(2), 1173–1199. <https://doi.org/10.15869/itobiad.678979>
- Zaleznik, A. (2004, January). *Managers and leaders: Are they different?* Harvard Business Review.

## About the Authors

### **Dr. Ramazan CANSOY**

He completed his doctoral studies in Educational Administration at Eskişehir Osmangazi University. He worked as a teacher in various institutions, as well as serving in schools and different administrative units and committees. Since 2015, he has been a faculty member at Karabuk University's Faculty of Humanities and Social Sciences. His main area of expertise is leadership in education.

<https://unis.karabuk.edu.tr/akademisyen/ramazancansoy>

### **Dr. Recep UTKU**

The author graduated from the Faculty of Theology at Ankara University and later pursued studies in modern language teaching in Australia. He completed an MA in Applied Linguistics (TESOL-Advanced) at the University of Queensland in 2014. In 2023, he completed his doctorate in religious education at Ankara Yıldırım Beyazıt University with a thesis titled "Higher Religious Education in Europe: England Example." Since 2015, he has worked as a lecturer in the Applied English Translation Program at Safranbolu SYD Vocational School, Karabuk University. His research interests include educational leadership, the history of higher religious education, comparative religious education, and religious education in England and Europe.

<https://unis.karabuk.edu.tr/akademisyen/receptutku>