



Multicultural Leadership Principles in Islamic Education: A Quranic and Hadith Perspective

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Abstract: This study analyses the principles of multicultural leadership in Islamic education based on the perspectives of the Qur'an and Hadith and their implementation in madrasahs in the era of globalisation. It uses descriptive qualitative methods with participant observation, in-depth interviews, and document analysis in three categories of madrasahs: urban public, suburban private, and underdeveloped areas. The results of the study identify six fundamental principles of Islamic multicultural leadership: Al-'Adl (justice), Amanah (trust), Hikmah (wisdom), Musawah (equality), Ash-Shura (consultation), and At-Tasamuh (tolerance). Empirical findings indicate a significant digital divide among madrasahs, where the majority of teachers have not mastered basic ICT, and a small proportion use interactive learning media. Key challenges include the curriculum paradox between national standards and Islamic identity, cultural resistance to modernisation, and dualism in learning. The study recommends transformation strategies through hybrid teacher development, integrated curriculum, and the Satellite Madrasah Model. The theoretical contribution is a framework for multiculturally responsive Islamic transformational leadership, while the practical contribution provides operational guidance for improving the quality of madrasah education. Implementing multicultural leadership requires a holistic approach that integrates spiritual, intellectual, and social dimensions to address the challenges of globalisation while maintaining the authenticity of Islamic values.

Keywords: multicultural leadership, Islamic education, madrasah, Qur'an and Hadith, educational transformation

Abstrak: Penelitian ini menganalisis prinsip kepemimpinan multikultural dalam pendidikan Islam berdasarkan perspektif Al-Qur'an dan Hadis serta implementasinya di madrasah era globalisasi. Menggunakan metode kualitatif deskriptif dengan observasi partisipatif, wawancara mendalam, dan analisis dokumen pada tiga kategori madrasah: negeri perkotaan, swasta pinggiran, dan daerah tertinggal. Hasil penelitian mengidentifikasi enam prinsip fundamental kepemimpinan multikultural Islam: Al-'Adl (keadilan), Amanah (kepercayaan), Hikmah (kebijaksanaan), Musawah (persamaan derajat), Asy-Syura (konsultasi), dan At-Tasamuh (toleransi). Temuan empiris menunjukkan kesenjangan digital yang signifikan antar madrasah, dimana mayoritas guru belum menguasai ICT dasar dan sebagian kecil yang menggunakan media pembelajaran interaktif. Tantangan utama meliputi paradoks kurikulum antara standar nasional dan identitas Islam, resistensi budaya terhadap modernisasi, dan dualisme pembelajaran. Penelitian merekomendasikan

strategi transformasi melalui pengembangan guru hybrid, kurikulum terintegrasi, dan Model Madrasah Satelit. Kontribusi teoretis berupa kerangka kepemimpinan transformasional Islam yang responsif multikultural, sedangkan kontribusi praktis memberikan panduan operasional peningkatan kualitas pendidikan madrasah. Implementasi kepemimpinan multikultural memerlukan pendekatan holistik yang mengintegrasikan dimensi spiritual, intelektual, dan sosial dalam menghadapi tantangan globalisasi sambil mempertahankan autentisitas nilai-nilai Islam.

Kata Kunci: kepemimpinan multikultural, pendidikan Islam, madrasah, Al-Qur'an dan Hadis, transformasi pendidikan.

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Introduction

Islamic leadership and madrasah education have a close relationship, where the principles of leadership based on Islamic teachings are expected to guide madrasah education towards a noble educational goal. In a social context, educational institutions, especially madrasahs, become the centre for character and moral formation of the next generation. In Indonesia, madrasahs play an important role in spreading Islamic values and shaping the intellect of students, although they are sometimes hindered by the challenges of modernisation and the relevance of education (Lathifah et al., 2021). Existing literature shows that leadership in Islamic education is not only related to managerial aspects, but also to how a leader can nurture and inspire, in accordance with the teachings of the Quran and Hadith regarding leadership (Fadilah & Hamami, 2021a).

Transformational leadership in the context of madrasah education also plays a crucial role. Leaders who can become inspirators can encourage continuous change and improvement within educational institutions (Fadilah & Hamami, 2021a; Lathifah et al., 2021). Through effective leadership, madrasahs can quickly adapt to changes and the needs of the times, as well as improve the quality of education offered. (Husna, 2017). In this case, a leadership approach based on Islamic values can have a positive impact on the development of quality human resources, which is the main focus in madrasah education. (Lailiyah et al., 2021).

Leadership in the context of Islamic education, particularly in the environment of madrasahs, plays an important role in advancing the education system and developing students' character. In contemporary studies, transformational leadership is identified as an effective strategy to improve the quality of education in madrasahs. The explosion of information and the complexity of educational challenges in the current era of disruption require education leaders to adapt and innovate. (Sugiarto & Farid, 2024; Ulfah et al., 2022). For example, Sugiarto and Farid highlight how transformational leadership can influence the improvement of educational quality in

madrasas through the active involvement of madrasa leaders in all aspects, from curriculum management to community engagement (Sugiarto & Farid, 2024a).

In the educational environment of madrasahs, the head of the madrasah plays a key role in managing various resources. Research conducted by Fadilah and Hamami shows that transformational leadership in Islamic education is not only important for adapting to rapid social changes but also for ensuring the achievement of enhanced educational standards.(Fadilah & Hamami, 2021b). In addition, research by Erwinsyah et al. emphasises that good leadership styles, including transformational, transactional, and democratic styles, can have a significant positive impact on teacher performance, which in turn improves student learning outcomes.(Erwinsyah et al., 2024).

One important point in the relationship between Islamic leadership and madrasah education is the understanding of character. Good leadership should focus on building the character of the students. Nafsaka et al. show that educational leaders who understand the concept of character education can help shape a curriculum that integrates moral and spiritual values into teaching. (Nafsaka et al., 2023). In this context, madrasah education is expected not only to provide academic knowledge but also to build the personality and morals of the students.

Furthermore, other researchers, such as Zakiah and Nursikin, describe that value education in Islamic education serves as a solid foundation in the formation of an Islamic character. (Zakiah & Nursikin, 2024) . With an approach based on Islamic values, madrasahs can become places that not only emphasise cognitive aspects but also spiritual and moral ones, which are essential in facing the challenges of modern times.(Mulyadi, 2023). Leadership that can navigate the challenges of Islamic education in the era of disruption is also crucial in facilitating the integration between Islamic education and other forms of learning. An analysis by Judijanto et al. explains how Islamic education management must be able to adapt to global trends as a strategy for improving the quality of education. (Judijanto et al., 2024). Thus, Islamic leadership in the context of madrasahs serves as a bridge between traditional education and the needs of modern education.

This research aims to analyse the principles of multicultural leadership in Islamic education from the perspective of the Quran and Hadith. By integrating an understanding of Islamic leadership with multicultural values, it is expected to provide new insights into the management of madrasah education, thus producing higher-quality educational outputs that are relevant to global challenges. (Afandi, 2013); (Siddique et al., 2023). Islamic leadership, characterised by values such as justice, honesty, and integrity, is essential in creating a healthy and productive educational environment. (Indra & Kustati, 2019);(Abu & Gazi, 2020); (Lailiyah et al., 2021). Based on that presentation, the researcher is interested in studying

“Multicultural Leadership Principles in Islamic Education: A Quranic and Hadith Perspective”.

Methods

According to Chua, as a research methodology expert (1986), qualitative methods can address the problems or questions that will be studied (Ahmad & Muslimah, 2021). The research titled "The Principles of Multicultural Leadership in Islamic Education: Perspectives from the Quran and Hadith" aims to identify and analyse how the principles of multicultural leadership can be applied in the context of Islamic education, particularly in madrasahs, through the perspectives of Quranic teachings and Hadith. This study employs a qualitative research method and literature analysis, emphasising the collection of secondary data from relevant literature, thus providing an in-depth understanding of the relationship between leadership and education in madrasahs. In this way, it is hoped that a clearer picture of the impact of leadership on the educational process and character development of students in madrasahs can be obtained.

Result And Discussion

Result

Research findings indicate that effective leadership in madrasah does not only refer to administrative abilities, but also to the ability to harness Islamic values in the context of education. Transformational leadership, for example, has proven to enhance the quality of education by empowering teachers and students to actively contribute to the learning process. (Sugiarto & Farid, 2024b); (F. Wahyuni & Maunah, 2021) Leaders of madrasahs who apply Islamic leadership principles, such as justice, humility, and collaboration, can create an inclusive and supportive learning environment (Lailiya & Fitriatin, 2025).

Furthermore, this study also found that character building and students' competencies heavily depend on the active role of madrasah leaders in managing the internal and external dynamics of the educational institution (Sanusi & Astuti, 2018). Through participatory leadership, where all stakeholders are allowed to be involved in decision-making, the madrasah can create higher solidarity and commitment among the school community (R. Mubarak et al., 2024).

Thus, the relationship between Islamic leadership and madrasah education is interrelated and mutually influential. Leadership based on Islamic principles will strengthen educational efforts to achieve higher goals, in accordance with the values of virtue found in the Quran and Hadith. This research makes a significant contribution to further research in developing adaptive and responsive leadership models to the challenges of the times in the context of Islamic education. This research was conducted through a descriptive qualitative approach using participatory observation, in-depth interviews, and document analysis in three types of madrasahs: state madrasahs in urban areas, private madrasahs in suburban areas,

and madrasahs in underdeveloped regions. The following are the issues faced by madrasahs in the era of globalisation:

1. Quality Gap Due to Digital Divide

State madrasahs in the city have relatively good digital access, with learning devices such as LCD projectors, internet networks, and simple LMS platforms (such as Kemenag e-learning). In contrast, private madrasahs and madrasahs in underdeveloped areas only rely on conventional lecture and memorisation methods, without support from digital media.

No.	Location of the Islamic school	Internet Access	Digital Platform	Dominant Learning Methods
1.	City (State)	Stable	Madrasah LMS	Digital Interactive Discussion +
2.	Suburban (Private)	Limited	WhatsApp Group	Lecture on Independent Assignment
3.	Underdeveloped Areas	Very Minimal	Not available	Traditional lecture

2. Teachers Are Not Ready to Become 'Hybrid Teachers'

Interviews with 18 madrasah teachers from three regions showed that 78% of them have not mastered basic ICT, and only 11% regularly use interactive learning media. The majority of teachers stated that training from the Ministry of Religious Affairs is still formal and not sustainable.

3. The Curriculum is Still Separate (Dualistic)

The curriculum is a collection of plans in educational activities consisting of methods, objectives, content, and teaching materials used as guidelines in the implementation of learning activities to achieve the desired goals (Salim & Suratman, 2023). The curriculum document shows a rigid separation between the general curriculum and religious education. For example, science lessons are not linked to Islamic values, and fiqh learning does not address current issues (such as environmental fiqh, digital economy, or mental health).

4. The Presence of Cultural Resistance to Innovation

Some senior teachers and local community leaders oppose efforts to integrate the curriculum or use technology, as it is considered 'disruptive to the tradition of tafaqquh.' One teacher stated: 'We are worried that if it becomes too modern, the children will no longer adhere to the values of the pesantren.'

Discussion

A. The Foundation of Multicultural Leadership in the Qur'an and Hadith

1. Understanding Leadership in Islam Based on the Qur'an and Hadith

Leadership in Islam has a very profound meaning, more than just having power, and leadership is an effective influence. In addition, the understanding of leadership based on the Qur'an is referred to as Imamah, or commonly known as the word imam. Meanwhile, leadership based on hadith refers to a leader who is capable of carrying out obedience to Allah and His Messenger and executing His commands. Leadership is not just about position or title, but more about moral, social, and spiritual responsibility to the community being led. In Islam, a leader is considered a caretaker of trust from Allah that must be carried out with full responsibility. A leader in Islam is also expected to be a servant to their people, not an oppressive ruler. The term leadership in Islam can be found in the Qur'an, Surah Al-Baqarah (2), verse 30, which explains about leadership. Allah, the Exalted, said:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning: (Remember) when your Lord said to the angels, 'I am about to create a vicegerent on earth.' They said, 'Will You place therein those who cause corruption and shed blood, while we declare Your praise and sanctify You?' He said, 'Indeed, I know that which you do not know.' Al-Baqarah [2]:30. The term leader from the above verse is “khalifah”.

2. Principles of Multicultural Leadership in Islam

In the Qur'an and Hadith, there are various fundamental principles that a leader must possess. Here are some key principles of Islamic leadership:

a. Justice (Al-'Adl)

Justice is one of the main principles emphasised in Islamic leadership. Leaders must be able to provide fair treatment to all parties, without discrimination. This relates to the trust given by Allah to lead the community with fairness. Furthermore, the principle of justice in the field of education emphasises fair treatment for all parties involved in the school environment, such as teachers, students, and staff (Fitria, 2023). Justice has a specific meaning and a general meaning, which is justice in human rights, dealings, finance, and law. As mentioned in the Qur'an about justice in Surah Al-Maidah, verse 8. Allah Subhanahu wa Ta'ala says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse, then indeed Allah is aware of what you do. Al-Mā'idah [5]:8. The Prophet's Hadith also states: "A just leader will be under the shade of light on the Day of Resurrection." (HR. Muslim). This shows that justice must be a fundamental principle, including in a multicultural society (Radjak et al., 2023).

b. Trust (Confidence and Responsibility)

Trust is to convey to those who are entitled to receive it, not to misuse and not to be dishonest, whether the trust is of a material or non-material nature (Herwati & Mushonifah, 2021). Amanah linguistically means coming from the Arabic word amina-amanatan, which means trustworthy and honest. Meanwhile, in terms of terminology, according to Ahmad Musthafa Al-Maraghi, it refers to something that must be preserved and safeguarded to reach the rightful owner. Furthermore, Amanah, according to Ibn Al-Arabi is anything taken with the owner's permission. Trust refers to the ability or skill of a leader to uphold the entrusted confidence and carry out their duties with full responsibility. Leaders in Islamic education must uphold this trust to the best of their ability. Trust in education is the responsibility to provide knowledge in an effective, efficient, and correct manner, to teach morals that align with Islamic values, and to ensure that the entire educational process runs well without any misuse (A. A. Hidayat & Muttaqin, 2024).

A leader is someone who is trusted to safeguard and manage the affairs of the community. According to Mahmud Yunus, there are 6 types of trust, namely: the obligation to keep secrets, the obligation of a leader to promote their employees according to their abilities, the obligation to safeguard and return the belongings of others, the obligation to impart knowledge, the obligation to maintain health, and the obligation of a leader to fulfill all the rights of their employees (S. Mubarak, 2021). In Islam, amanah is a responsibility that must not be neglected. Amanah is to convey to those who have the right to receive it, not to misuse it and not to be dishonest, whether the amanah is material or non-material (Herwati & Mushonifah, 2021). In a hadith, the Prophet Muhammad SAW said, "Each of you is a leader and every leader will be asked about their responsibilities." (HR. Bukhari). This emphasises that leaders will be held accountable before Allah for all actions taken during their leadership. The Qur'an describes leadership as a trust that must be accounted for by the leader to Allah.

For example, in Surah An-Nisa (4:58) and Surah Al-Anfal (8:27). Allah Subhanahu wa Ta'ala says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

It means: Indeed, Allah commands you to deliver trusts to those who are entitled to them. And when you judge between people, you should judge with justice. Indeed, Allah teaches you the best lessons. Indeed, Allah is All-Hearing and All-Seeing, An-Nisā' [4]:58. Allah, the Exalted, said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

Meaning: O you who have believed, do not betray Allah and His Messenger and do not betray the mandate entrusted to you, while you know, Al-Anfāl [8]:27.

Moreover, as per the principle of trustworthiness of a leader as explained in the Qur'an, namely: Surah Al-Ahzab (33:72) & Surah Al-Baqarah (2:30), which explain that Allah SWT has entrusted leadership to humans. Allah, the Exalted and Glorious, has said:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

The meaning is: Indeed, We have offered the trust to the heavens, the earth, and the mountains; but they all hesitated to bear the trust and feared that they would not fulfill it. Then, the trust was borne by mankind. Indeed, he (mankind) is very unjust and very foolish, Al-Aḥzāb [33]:72. Allah the Exalted says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۚ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning: (Remember) when your Lord said to the angels, "I am going to create a vicegerent on earth." They said, "Will You place therein one who causes corruption and sheds blood, while we exalt You with praise and declare Your perfection?" He said, "Indeed, I know that which you do not know." Al-Baqarah [2]:30.

The meaning of the word "khalifah" is ruler, manager of the universe, substitute, or leader. Furthermore, Khalifah can also mean that humans will be

representatives or leaders of the earth. Therefore, every human being is a khalifah and will be held accountable, meaning that all humans are leaders, that is, leaders of themselves, leaders of households, leaders of villages, cities, and even countries, who will be held accountable in this world and the hereafter for their leadership (Rahman, 2023).

These verses show that leaders must fulfil their trust with full justice, and every decision made must be based on the principles of justice. In the Hadith, the Prophet Muhammad SAW teaches that a leader is a servant to his people, not a ruler who demands power. As noted in the Hadith narrated by Bukhari: 'A leader is a servant of his people.' This hadith emphasises that a leader must work for the goodness and welfare of the community they lead, not for personal interest.

c. Wisdom (Hikmah)

An educational leader must be able to act wisely in leading. Wisdom here includes the ability to make the right and fair decisions in every situation. A wise, just, trustworthy, and honest leader will inspire and be favoured by students who will look up to them as role models. A leader must be able to make wise decisions. These decisions should reflect careful consideration of the interests of the community as a whole. This wisdom also includes the ability to resolve issues in a peaceful and just manner (Nahdiaturrosidah et al., 2025). In addition, patience is also essential in facing the challenges that may arise in the educational process. A patient leader can have a positive influence on the educational environment and avoid hasty policies that harm others. As stated in the Quran Surah Al-Imran (3:159) & Surah Al-Baqarah (2:45).

Allah, the Exalted and Glorious, has said:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: Therefore, by the grace of Allah, you (Prophet Muhammad) are gentle towards them. If you had been harsh and hard-hearted, they would have certainly dispersed from around you. Therefore, forgive them, seek forgiveness for them, and consult with them in all important matters. Then, when you have made your decision, put your trust in Allah. Indeed, Allah loves those who put their trust (in Him), Āli 'Imrān [3]:159.

Allah Subhanahu wa Ta'ala says:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَأِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

The meaning is: Seek help (from Allah) with patience and prayer. Indeed, prayer is truly heavy, except for those who are humble, Al-Baqarah [2:45].

d. Equation of Degree (Musawah)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: O mankind, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing and Acquainted.

QS. Al-Hujurat: 13 emphasizes that humans are created into nations and tribes to get to know one another, not to oppress one another. The Prophet SAW also said: "There is no superiority of an Arab over a non-Arab, except based on piety." (HR. Ahmad). Leaders in Islam do not just function as rulers, but as servants who are responsible for the welfare of their people. A hadith narrated by Bukhari emphasises that a leader is a servant to the people. Concern for the people involves attention to their needs, both in material aspects (such as economic and social needs) and spiritual.

e. The Principle of Asy-Syura (Consultation)

Educational leadership in Islam is inseparable from the principle of Asy-Syura, which must be able to integrate intellectual, spiritual, and moral values in every aspect of its implementation and management (Sulisniati & Hasibuan, 2025). According to the opinion of Ibn Arabi, Shura is an assembly or group to discuss a matter where each person seeks the opinion of others and also expresses their own opinion. Additionally, according to ar-Raghib, he argues that shura or asy-shura is the same as al-masyurah, which means presenting an opinion by weighing one opinion against another to arrive at a consensus. According to Mahmud al-Khalidi, it can be concluded that shura is the gathering of people to decide what is right by expressing various opinions on a single issue to obtain guidance in making decisions. As stated in the Quran Surah Ash-Shura (42:38). Allah Subhanahu wa Ta'ala said:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Its translation: (also better and more lasting for) those who respond (comply) to the call of God and perform prayers, while their affairs are decided by mutual consultation among them. They spend part of the sustenance that We have granted to them (Sutriawal et al., 2025).

f. The Principle of At-Tasamuh (Tolerance)

Tolerance in Islam is one of the important teachings to be learned. This is caused by a large number of Muslims who understand tolerance with incorrect assumptions, for example, they believe that all religions are the same. Moreover, tolerance is also important because it is the knowledge that studies mutual respect and honouring among different faiths. In the Qur'an, Allah SWT

commands humanity to live a life of belief and to act justly, not to differentiate between other people and to do good. As stated in the Qur'an Surah Al-Kafirun 6.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

The meaning is: For you, it is your religion and for me, it is my religion (Fajrussalam et al., 2022).

3. Multicultural Leadership in the Perspective of the Qur'an and Hadith

One of the main focuses of this article is to explore how the principles of Islamic leadership taught in the Quran and Hadith can be applied in the social context of society. Although the values of Islamic leadership are universal, the challenges in their application in the modern world are quite significant. Islam acknowledges diversity as *sunnatullah* (divine inevitability). Therefore, Muslim leaders must be able to:

a. Appreciate Differences

In countries where the majority of the population is Muslim, a significant challenge often faced by leaders is how to uphold justice, maintain the welfare of the community, preserve differences, and avoid the abuse of power. The story of the Prophet Muhammad SAW in the Medina Charter serves as a real example of multicultural leadership, where he acknowledged the rights of Jews, Christians, and Arab tribes in a unified society. Protecting minorities is emphasised in QS. Al-Mumtahanah: 8-9, which prohibits hostility towards non-Muslims who do not fight against Muslims. Umar bin al-Khattab RA also established protective policies for non-Muslim citizens (*ahlul dzimmah*). Preventing discrimination is highlighted in a Hadith of the Prophet: 'Whoever is unjust to a non-Muslim or burdens them beyond their capacity, I will be their adversary on the Day of Judgment.' (HR. Abu Dawud). Although many Islamic countries claim to be implementing the teachings of Islam, in practice, social injustice, corruption, and human rights violations are still prevalent. Therefore, Islamic countries need to refer to the principles of multicultural leadership found in the Qur'an and Hadith to improve these conditions. A model of multicultural Islamic leadership based on justice, trustworthiness, and care for the people can provide solutions to existing social and political issues. Leadership studies are indeed multidimensional, and various theories have emerged from this study. The oldest theory is the Trait Theory or character/inherited traits theory (W. Hidayat et al., 2020).

b. Just and Wise Leaders in the Modern Era

Leadership, according to experts, includes: Ralph M. Stogdill, Sondang P. Siagian, and Fred E. Fiedler. First, according to Ralph M. Stogdill, leadership is the

process of influencing the activities of an organised group to achieve goals. Second, Sondang P. Siagian argues that leadership is a driver of all resources and tools available to the organisation. And third, Fred E. Fiedler believes that leadership is an individual within a group who provides direction and organises tasks relevant to the activities being conducted (HAWNA et al., 2024). Leaders in the context of the modern world not only need to understand the principles of religion but must also be sensitive to the challenges of the times, including in terms of technology, the global economy, and individual rights. Therefore, an Islamic leader must also have a global perspective and the ability to adapt to changes in the era, while still upholding the Islamic principles that promote justice and the welfare of the community.

4. Challenges in the Implementation of Islamic Leadership in the Modern World

Although the principles of Islamic leadership are clearly outlined in the Quran and Hadith, a major challenge faced by Muslim leaders in the modern era is how to implement these values amid the complexities of an increasingly global and pluralistic world. Leaders must be able to navigate various political, economic, and social interests, as well as address the cultural and religious diversity in society. In addition, an Exclusive Understanding of Religion and political interests poses a challenge. One of the main challenges is the separation between religion and state in many modern countries, which often complicates the direct application of Islamic law and principles in governance. Therefore, it is crucial to find more flexible and inclusive ways for Islamic leadership principles to remain relevant and be wisely applied in a modern context. One of the primary challenges is how to align traditional values rooted in religion with contemporary demands (Humairah, 2024). In addition, the challenges faced by multicultural Islamic leadership include the rapid development of the times, globalisation challenges, technology, and social change (Sulisniati & Hasibuan, 2025).

B. Strategies for Improving the Quality of Learning in Madrasahs: Implementation and Problems in the Era of Globalisation

The results above indicate that the improvement of the quality of madrasah learning does not only depend on the provision of facilities but also requires a transformational approach: changes in culture, teachers' mindsets, and the reconstruction of an integrative curriculum. These findings reinforce the theory of Contextual Teaching and Learning proposed by Johnson, that learning will be effective if it is connected to real experiences and local values. As for the Strategy for Improving Quality Standards of Madrasah Learning in Implementation and Its Problems in the Era of Globalisation, they are as follows:

1. Strategies in the context of globalisation and the challenges of madrasahs

The globalisation era is characterised by advancements in information technology, open access to knowledge, and increasing global competition in the field of education. In this context, madrasahs, which are often positioned as religious-

based educational institutions, face unique challenges in maintaining their Islamic identity while also meeting global quality standards. Many madrasahs still struggle with the stigma of being 'second-class' educational institutions, lagging in terms of pedagogical innovation, digital literacy, and the relevance of their curriculum to the needs of the 21st-century job market. The challenges faced by madrasahs that need to be addressed and the strategies that can be undertaken include the following:

- a. The challenge is the Advancement of Science and Technology (Iptek), the strategy to be undertaken is that the madrasah needs to innovate in the curriculum and learning approaches, which integrate traditional salafiyah with modern programs such as diniyah madrasah and vocational education. This can enable students from pesantren to have a broad understanding, including modern sciences and contemporary issues, while still maintaining the traditional values of pesantren.
- b. Challenges in the Development of Religious Studies, the strategy implemented is that Madrasahs remain the primary place for the community to seek religious knowledge. Therefore, Madrasahs need to develop their religious studies to provide accurate, prompt, logical, and relevant answers to the issues faced.
- c. The Challenge of Western Cultural Influence, the strategy carried out is that the Madrasah is faced with the influence of Western culture, which is secular, hedonistic, and materialistic. However, madrasahs, as effective institutions in shaping the character of the nation through religious values, such as exemplary behaviour, teachings of Sufism, and habituation, combine the learning of science and technology with religious values.
- d. Challenges of Negative Accusations, the strategies that can be implemented are: Islamic schools often receive negative accusations, especially from the West, associating them with terrorism. However, many leaders of Islamic schools have demonstrated their commitment to peace, tolerance, and nationalism.

Constructive efforts to improve the quality of madrasah learning in its implementation and problems in the era of globalisation involve optimising and modernising madrasahs seriously in this global era. Several strategies that can be implemented include: building public trust, setting mature and Qur'an and Hadith-compliant visions and missions for madrasahs, designing curricula that meet community needs, producing competitive graduates, having adequate facilities and infrastructure, increasing competitiveness through science and technology, improving and enhancing the performance of educators, and integrating religious and general education (RAHMAN & AKBAR, 2021). Strategies to address problems and challenges faced by madrasahs or Islamic education in the era of globalisation include the active role of teachers and educators in instilling Islamic values and character in students, such as being religious, honest, tolerant, hardworking, creative, and independent (Inayah et al., 2024). In addition, a special strategy in facing challenges in the management of madrasahs or Islamic Educational Institutions is the strategic management approach; an art and science of development, implementation, and evaluation (Muljawan, 2020).

2. Quality Paradox: Between the National Curriculum and Islamic Values

One of the fundamental problems in improving the quality of learning in madrasahs is the curriculum paradox. According to Soetjipto and Kosasi, the

curriculum is a very important component in the education system (Dhani, 2020). Meanwhile, Rohman Mohammad states that a curriculum relevant to technological developments and the needs of students is key to effective learning (Wijaya & Umam, 2024). On one hand, madrasahs are required to follow the national curriculum for accreditation and national competitiveness. On the other hand, they must also maintain the uniqueness of a deep Islamic curriculum (tafaquh fiddin). When these two interests are not integrated harmoniously, learning often becomes imbalanced: too heavy on the normative aspects, weak in technological competence and critical thinking.

3. Innovative Strategy: Integration of Curriculum and Strengthening Hybrid Teachers

Curriculum development is something urgent that must reflect an action that produces problem-solving to meet the objectives of curriculum development (Aripin, 2024). One approach that has not been widely discussed in similar articles is the "Hybrid Madrasah Teacher" strategy, which is educators who can act as moderate Islamic educators while also being facilitators of 21st-century competencies (digital literacy, critical thinking, problem-solving). In improving the quality of learning, the role and quality of teachers in the educational process become very important (Wibowo & Subhan, 2020). Effective quality improvement strategies must start from the reconstruction of the teacher's role, which requires not only training in teaching methodology but also mastery of technology and transdisciplinary learning approaches. Concrete steps include: Collaborative training between college lecturers and madrasah teachers to develop project-based thematic curricula that integrate religious studies and science, Digital madrasah platforms as asynchronous learning spaces that also provide contextual fiqh studies in modern life, and the Recruitment of millennial teachers from among graduates of Islamic boarding schools or PTKIN with ICT competency skills.

4. Implementation Problems: Digital Divide and Viewpoint Polarisation

Although the quality improvement strategy has been well designed, implementation problems remain a major obstacle. Two central issues that must be addressed are: Digital divide: Many madrasahs in disadvantaged areas do not have adequate digital infrastructure. This causes digital or hybrid learning to become exclusive to urban madrasahs. Polarisation of religious ideology: In some cases, curriculum reform and the use of digital media are rejected by some groups of teachers or communities who see this as "westernisation of Islamic education."

5. Specific Recommendations and Contextual Solutions

The improvement of the quality of learning in madrasahs is not just about achieving grades or facilities, but about the transformation of the culture of learning and teaching. Therefore, the solutions offered must not be uniform. Several steps that are tailored to the local context: First, the Satellite Madrasah Model: leading madrasahs in urban areas become centres for training and mentoring for small madrasahs in villages. Second, Decentralisation of Innovation: local governments are given the authority to develop learning models that are characteristic of local potential. Third, the Development of an Islamic Moderation Curriculum: encouraging the development of a curriculum that instils the values of Islam rahmatan lil alamin, contextualised in global issues such as climate change, cultural

diversity, and social tolerance.

Globalisation is not just a challenge, but also an opportunity for madrassas to transform themselves into excellent educational institutions that are competitive while remaining rooted in Islamic values. Moreover, opportunities for madrassas, such as digital technology, can serve as an effective tool to bridge academic gaps and provide broader access to enhance students' understanding (H. Wahyuni et al., 2024). Efforts to improve the quality of madrasa learning must go beyond mere administrative approaches and formalities. It requires a paradigm shift, innovative strategies, and a more dynamic learning culture. Strategies such as hybrid teacher development, curriculum integration, and strengthening the digital base are initial steps towards the madrasa of the future. A madrasa that is not only excellent in faith but also resilient in knowledge and technology. With a contextual, inclusive, and progressive approach, madrasahs will be able to play an important role in shaping a moderate and competent Islamic generation in the global era. The opportunities of globalisation for madrasahs include:

1. The modern era can also influence the lifestyle of a mono-ethnic society, resulting in a greater emphasis on traditions and religious values.
2. Scientific discoveries in the era of globalisation can motivate society to build a foundation of religion and demonstrate that Islam is still relevant to the developments in science and technology.
3. The modern era also produces a variety of global cultural products, allowing society to choose selectively, whether to minimise inappropriate cultures or to embrace new cultures that are compatible with the existing cultures in society.
4. Globalisation often experiences an increase in business and online sales, which can make it easier for people to sell various products without the hassle of selling in the market and provide opportunities for the community to boost product sales and enhance their business skills.
5. The advancement of technology and industry which can facilitate the implementation of effective and efficient learning services.
6. Competitive globalisation can encourage Muslims to enhance the intellectual, moral, and physical abilities of learners (Johan et al., 2024).

Conclusion

This study found that multicultural leadership in Islamic education is based on six key principles from the Quran and Hadith: justice (Al-'Adl), trustworthiness (Amanah), wisdom (Hikmah), equality (Musawah), consultation (Asy-Shura), and tolerance (At-Tasamuh). However, its implementation faces serious obstacles in the form of a digital divide between madrasahs. Public madrasahs in cities have stable internet access and learning platforms, while private and rural madrasahs rely solely on WhatsApp or have no digital access at all. This situation is exacerbated by the low ICT competency of teachers, with the majority lacking basic technology skills and only a small proportion regularly using interactive learning media.

The main challenge lies in the curriculum paradox, where madrasahs must meet national curriculum standards while maintaining the distinctiveness of Islamic education. The rigid separation between general and religious subjects results in a

lack of integration in learning. Furthermore, there is cultural resistance from some senior teachers and the community, who believe that educational modernisation will erode the traditional values of Islamic boarding schools. To address this, a transformation strategy is needed through the development of teachers capable of integrating Islamic values with modern competencies, a more integrated curriculum, and a mentoring system between madrasahs through a satellite model.

This research contributes a theoretical framework for Islamic transformational leadership that can be applied in a multicultural context. Practically, the results can serve as a guide for the Ministry of Religious Affairs in developing leadership training programs for madrasah principals, providing equitable digital infrastructure, and creating an integrated curriculum. The success of madrasah transformation depends not only on physical facilities, but more so on a shift in leadership mindset that balances Islamic values with modern demands.

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