



Research Article

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Leadership Values in *Tafsir As-Sa'di* and *Fathul Karim Mukhtashar* and Their Implications for Islamic Education Management

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ABSTRACT:

This research aims to explore the value of Islamic leadership in the Qur'an and its implications for contemporary Islamic education management. This study focuses on three main values, namely trust, justice, and deliberation, based on the interpretation of QS An-Nisa verse 58, QS Ash-Shura verse 38, and QS Al-Mu'minun verse 8 with reference to Tafsir As-Sa'di and Tafsir Fathul Karim Mukhtashar. The method used is qualitative based on literature studies with a thematic interpretation approach. The results of the study show that these three values play an important role in decision-making, human resource management, and the formation of a participatory organizational climate. The practical implications of these findings suggest that internalizing the Qur'anic leadership values can improve the effectiveness and integrity of governance of Islamic educational institutions. The novelty of this research lies in the integration of two contemporary books of tafsir to build a conceptual framework of leadership based on Qur'an spirituality in the context of education management.

Keywords: Leadership, Values, Qur'an, Trust, Justice, Deliberation

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INTRODUCTION

Islamic education management has a strategic role in shaping a generation that is not only intellectually capable but also has a strong moral foundation¹. Leaders in Islamic educational institutions are not only required to be able to manage administration but must also be able to set a good example for students and all educational staff². Leaders in this context are expected to have high integrity, be able to maintain trust, and have a clear vision to advance educational institutions. This is very crucial, considering that education is one of the main means of producing a generation with noble character and able to face the challenges of the times³.

The urgency of implementing Islamic leadership in education management is very high, especially in the midst of increasingly complex globalization challenges.⁴ The world of education is currently faced with various challenges, ranging from morality issues and lack of justice in the distribution of educational resources to a lack of public participation in educational decision-making.⁵ The phenomenon of moral decadence, for example, is reflected in the increasing cases of sexual violence and bullying in the educational environment. KPAI noted that from January to August 2023, there were 2,355 cases of violations of child protection, with 861 cases occurring in education units, including 487 cases of sexual violence and 87 cases of bullying. In addition, drug abuse among students is also a serious concern, with BNN data showing that 1.73% of Indonesia's population is involved in drug abuse, dominated by

¹ Muhammad Baghir, "MODEL OF ISLAMIC EDUCATION MANAGEMENT IN FORMING STUDENTS MORALS: STUDY RESEARCH IN MIDDLE SCHOOL OF PUSPANEGARA CITEUREUP" 3 (2020): 16–28.

² N Nurmawati et al., "Al-Tarbiyah Wa Thuruqu Al-Tadris: Islamic Education Strategies to Form a Superior Generation," *Scientific Journal of the Education Profession* (2024).

³ Afrizal Galela, "THE URGENCY OF MORAL VALUES IN THE FORMATION OF INTELLECTUAL CHARACTER," *Alphabet: International Journal of Education* (2024).

⁴ Ulvia Fatkhurin Fuad et al., "THE APPROACH OF ISLAMIC EDUCATION MANAGEMENT IN FACING GLOBAL CHALLENGES," *re-JIEM (Research Journal of Islamic Education Management)* (2023).

⁵ L Hedges, "Challenges in Building Usable Knowledge in Education," *Journal of Research on Educational Effectiveness* 11 (2018): 1–21.

adolescents aged 15–24 years.⁶ Public participation in education decision-making is still minimal, which can be seen from the lack of involvement in planning and evaluating educational programs at the school level. This condition shows the urgency of a leadership model that is not only administratively competent but also based on spiritual and ethical values such as trust, justice, and deliberation from the perspective of the Qur'an.⁷ In this situation, the Islamic values contained in the Qur'an become very relevant and can be used as a guideline in overcoming these challenges. Principles such as trust, justice, deliberation, and responsibility are the main pillars of building effective leadership and integrity in Islamic educational institutions.⁸ Therefore, it is important to examine the leadership values present in the Qur'an and how these values can be applied in the management of Islamic education.⁹

In this regard, the Qur'an provides clear instructions on leadership principles that can be applied in daily life, including in education management.¹⁰ Ideal leadership from an Islamic perspective is not only seen from administrative ability but also from a leader's moral integrity, spiritual responsibility, and social sensitivity. An ideal leader is a person who is trustworthy in carrying out his duties, fair in every decision, and able to involve other parties through deliberation.¹¹ This kind of leadership not only forms quality policies but also creates an educational atmosphere that is inclusive, harmonious, and oriented towards the

⁶ Media Kontak Humas KPAI, "KASUS ANAK PENYALAH GUNAAN NARKOBA DI RIAU MENINGKAT," KPAI Komisi Perlindungan Anak Indonesia, 2024.

⁷ Andi Chandrakirana, Almawardy, and Widia Sari, "Partisipasi Masyarakat Dalam Meningkatkan Kualitas Pendidikan Di MI Pesantren Modern Bone Macope," *Jurnal Mappesona* 4, no. 3 (2021): 107–14.

⁸ Muḥammad Rifā'ī, "THE IMPORTANCE OF THE EFFECTIVENESS LEADERSHIP CONCEPT IN BUILDING ISLAMIC EDUCATION," *JURNAL TARBIYAH*, 2019, <https://doi.org/10.30829/TAR.V26I1.418>.

⁹ Rosihan Fansori, Kautsar Eka Wardhana, and Khadijah A Bighas, "The Concept of Leadership in the Philosophy of Educational Management from the Perspective of the Qur'an and Hadith," *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 2024, <https://doi.org/10.37812/2gj91j59>.

¹⁰ Sa'dullah Assa'idi, Abd. Hamid, and Subaidi Subaidi, "The Principles of Educational Leadership in the Perspective of the Qur'an," *Dinamika Ilmu*, 2021, <https://doi.org/10.21093/DI.V21I2.3716>.

¹¹ Alief Hafid Sidiq et al., "LITERATURE STUDY: THE CONCEPT OF LEADERSHIP IN ISLAMIC PERSPECTIVE," *OIKONOMIA: Journal of Economics and Management Science*, 2024, <https://doi.org/10.59165/oikonomia.v2i3.84>.

common good.¹² Verses that discuss trust, justice, and deliberation, for example, provide concrete guidance for leaders to carry out their duties fairly and wisely.¹³

However, although there have been many studies that have raised the theme of leadership in Islamic education, research that delves into the interpretation of the Qur'anic verses specifically, especially those related to these leadership values, is still limited. This is an important gap that needs further research in order to provide a deeper understanding of how these values can be applied in the management of Islamic education. Some previous studies have also shown that Islamic leadership based on Qur'anic values such as trust, justice, and deliberation has a positive influence on the effectiveness of educational organizations and the formation of a harmonious work culture. For example, research by Setiawan and Irwansyah (2024) shows that the fundamentals of Qur'anic leadership are able to improve the performance and accountability of Islamic educational institutions.¹⁴ In addition, a study conducted by Nurhayati and Mahmudi (2024) confirms that the integration of tafsir values in leadership has a significant impact on strategic decision-making oriented towards the benefit of the people.¹⁵

This research will focus on three verses that are very relevant in discussing the values of Islamic leadership, namely QS Al-Mu'minin: 8, QS An-Nisa': 58, and QS Ash-Shura: 38. These verses were chosen because they contain basic principles that are the foundation of fair, trustworthy, and deliberative leadership. Using Tafsir As-Sa'di and Tafsir Fathul Karim Mukhtashar as the basis of analysis, this study aims to explore the meanings contained in these verses and how these principles can be implemented in the management of Islamic education. These two

¹² Mohammad Ziyad Ala Faidillah, "KARAKTER PEMIMPIN IDEAL MENURUT AL-QUR'AN PERSPEKTIF TAFSIR NUSANTARA (Studi Komparatif Tafsir Al - Qur' an Al - Majid An -Nuur Dan Tafsir Hidayatul Qur' an) Skripsi" (2024).

¹³ Didy Setiawan and Moh Irwansyah, "Urgensi Penerapan Dasar-Dasar Kepemimpinan Al-Qur'an Di Lembaga Pendidikan Islam," *Al-Fahim: Jurnal Manajemen Pendidikan Islam*, 2024, <https://doi.org/10.54396/alfahim.v6i1.1016>.

¹⁴ D. Setiawan and M Irwansyah, "The Urgency of Applying the Fundamentals of Qur'an Leadership in Islamic Education Institutions," *Al-Fahim : Journal of Islamic Education Management* 6(1) (2024): 1–28.

¹⁵ Nia Nurhayati and Mahmudi, "Qur'an Interpretation and Understanding of Leadership: Integration of Islamic Values in a Contemporary Context," *Source: Religion Education Social Laa Roiba Journal* 6, no. 5 (2024): 2244–2260.

interpretations were chosen because they have complementary approaches: *Tafsir As-Sa'di* is known for its concise, thematic, and applicative style of interpretation, so it is very relevant to describe leadership values in practical contexts such as education management. Meanwhile, *Tafsir Fathul Karim Mukhtashar* is a summary of *Tafsir Ibn Kathir*, which is rich in classical scientific nuances and hadith references, making it suitable for strengthening the normative and historical foundations of Qur'anic leadership values. With this combination, the research can present a balanced perspective between the practical and normative dimensions of understanding Islamic leadership.

The novelty of this research lies in the comparative use of the two books of tafsir to explore Islamic leadership values that are relevant to the management of Islamic education. This approach is still rarely used, so it is expected to make a theoretical and practical contribution to the development of education management based on the spirituality of the Qur'an. Thus, this research not only enriches the scientific treasures of applied interpretation but also opens up a space for integration between religious texts and educational management practices.

METHOD

This study uses a qualitative approach with a text analysis method to explore an understanding of Islamic leadership values in education management based on the interpretation of Qur'anic verses¹⁶. This approach was chosen because the research aims to explore the meaning and in-depth interpretation of the verses related to leadership, namely QS Al-Mu'minun: 8, QS An-Nisa': 58, and QS Ash-Shura: 38, which will be analyzed by referring to *Tafsir As-Sa'di* and *Tafsir Fathul Karim Mukhtashar*.¹⁷

The main sources of data in this study are *Tafsir As-Sa'di* and *Tafsir Fathul Karim Mukhtashar* as a reference for tafsir that provides an explanation of the selected verses. This interpretation is considered relevant because both contain comprehensive explanations and can

¹⁶ James Thomas and A Harden, "Methods for the Thematic Synthesis of Qualitative Research in Systematic Reviews," *BMC Medical Research Methodology* 8 (2008): 45.

¹⁷ Nia Nurhayati and Mahmudi, "Qur'an Interpretation and Understanding of Leadership: Integration of Islamic Values in a Contemporary Context," *Source: Religion Education Social Laa Roiba Journal* (2024).

provide a clear perspective on the meaning and application of leadership values in the Qur'an.

In addition, the verses that are the object of analysis in this study are QS Al-Mu'minun: 8, QS An-Nisa': 58, and QS Ash-Shura: 38, each of which contains the values of trust, justice, and deliberation, which are very important in the context of Islamic educational leadership. The data collection technique used in this study is a literature study, where the researcher will collect interpretive texts that are relevant to the verses to be discussed. The researcher will explore *the Tafsir of As-Sa'di* and *Tafsir Fathul Karim Mukhtashar* to gain a deeper understanding of the interpretation of each selected verse. In addition, the researcher will also utilize other sources that support the interpretation of leadership values in the context of Islamic education to enrich the discussion.¹⁸

The main data is obtained from the content of the interpretation of three verses, namely QS An-Nisa' [4]: 58, QS Ash-Shura [42]: 38, and QS Al-Mu'minun [23]: 8. The analysis was carried out with thematic techniques, namely identifying, coding, and classifying the main themes (trust, justice, and deliberation) in the interpretation of each book. The coding process is carried out manually by reading and observing the interpretation narrative and then recording findings related to leadership values in the context of education management.

To maintain the validity of the data, literature triangulation was carried out by comparing the findings of the two interpretations with other academic sources in the fields of interpretation, Islamic education management, and Islamic leadership. In addition, interpretation is also strengthened through confirmation of the linguistic meaning and relevant principles of interpretation, including considering the views of other mufassir as reinforcements or comparators.

RESULT AND DISCUSSION

Based on the study of the interpretation of QS An-Nisa': 58, QS Ash-Shura: 38, and QS Al-Mu'minun: 8, several key values that are relevant to be applied in the context of Islamic education management, especially related to the principles of Islamic leadership. This study highlights the

¹⁸ Miza Nina Adlini et al., "QUALITATIVE RESEARCH METHODS OF LITERATURE STUDIES" 6, no. 1 (2022): 974–980.

importance of trust, justice, deliberation, and compliance with the rules as the foundation of leadership in Islamic education.

a. The Value of Trust in Educational Leadership

The study of interpretation shows that trust is a fundamental value for leaders, especially in the context of education. Verse QS An-Nisa': 58 emphasizes the importance of handing over the trust to those who have the right and the obligation to carry it out with honesty and responsibility. In Islamic education management, this means that a leader must be able to carry out his duties professionally, keep his promises, and not be cheating in the responsibilities given. The mandate in education also includes the management of facilities, human resources, and a balanced academic environment.

b. The Application of Justice in Decision Making

From the same verse (QS An-Nisa': 58), justice is described as a principle that must be upheld in making decisions related to the ummah. In the context of education, a leader must be able to manage policies and decisions that are fair, impartial, and based on clear facts. Tafsir emphasizes justice in various aspects of life, which also applies to the management of educational institutions in order to create a conducive and harmonious atmosphere.

c. Deliberation as the Basis for Collective Decisions

QS Ash-Shura: 38 underlines the principle of deliberation, where every important decision should be made through mutual discussion so that there is a strong agreement. In Islamic educational institutions, this principle implies the importance of involving various stakeholders, such as teachers, staff, students, and guardians, in policy making or policy changes. Deliberation creates transparency and strengthens a sense of togetherness and responsibility among the educational community.

d. Commitment to Ethics and Compliance with the Rules

QS Al-Mu'minun: 8 underlines the importance of upholding agreements or promises, which can be applied as a basic value of leadership in Islamic educational institutions. Leaders who are committed to ethics will be more trusted by all parties in the institution. These results underscore the need for regulations and policies that are not only clear but also implemented consistently by all parties.

Overall, the results of the study show that the leadership values expressed in these verses of the Qur'an have strong relevance in the management of Islamic education. The values of trust, justice,

deliberation, and compliance with the rules are the main aspects that can strengthen the quality of leadership, create a better educational environment, and foster a sense of responsibility in all elements of Islamic educational institutions.

3.1 Leadership Principles in the Perspective of the Qur'an Based on *Tafsir As-Sa'di* and *Tafsir Fathul Karim Mukhtashar*

The leadership values contained in the Qur'an are the foundation for the application of effective management principles in various fields, including in Islamic education. In this discussion, leadership values are explored through three main verses: QS An-Nisa: 58, QS Al-Mu'minin: 8, and QS Ash-Shura: 38. These verses describe the essential principles of leadership, namely trust, justice, and deliberation. Through the *Tafseer As-Sa'di* and *Tafsir Fathul Karim Mukhtashar*, these values are understood in a practical context as a guide to building leadership in accordance with Islamic guidance and the needs of education management.

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

This means: *Indeed, Allah has commanded you to deliver the message to those who are entitled to receive it, and if you establish the law among men, you should establish it justly. Indeed, Allah is the best person to teach you. Indeed, Allah is All-Hearing, All-Seeing. (Q.S An-Nisa': 58)*

In QS An-Nisa': 58, the concept of trust is taught as the main value in leadership. This verse was revealed, according to a narration from Ibn Mas'ud, regarding the handing over of the keys of the Kaaba to Uthman bin Talhah before converting to Islam, who was the keeper of the keys of the Ka'bah. After the Fathu of Makkah, the Prophet PBUH ordered that the key be returned to him as a form of carrying out the mandate, even though he had not converted to Islam at that time. This shows that trust is a universal value that must be maintained, even for people who are of different religions or have not yet believed. According to *Tafsir As-Sa'di*, trust does not only include material things, such as wealth and power, but also includes social and moral responsibilities, including leadership duties. The perfect fulfilment of the mandate indicates that a leader must maintain, protect, and channel responsibilities in accordance with the

rights and needs of the party being led.¹⁹ *Tafsir Fathul Karim Mukhtashar* added that the mandate includes the rights of Allah as well as the rights of fellow humans so that the leader is responsible for the implementation of these rights and will be held accountable in the hereafter.²⁰

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ

Which means: *And (fortunate) the one who keeps his commandments and promises. Q.S Al-Mu'minun: 8*

Furthermore, QS Al-Mu'minun: 8 emphasizes the principle of justice in carrying out the mandate as a characteristic of fair and responsible leadership. In As-Sa'di's view, this verse shows that a leader who carries out his mandate must carry it out with justice, without favouring one party over another, and remain objective in every decision.²¹ Interpretation *Tafsir Fathul Karim Mukhtashar* underlines that justice is not only in the legal aspect but also in every social relationship and decision that affects the welfare of individuals and communities. The value of this justice, according to Ibn Abbas in *Tafsir Fathul Karim Mukhtashar*, is at the heart of every faith-based leadership action.²²

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

That is to say: *And for those who accept the call of their Lord and establish prayer, their affairs are decided by deliberation between them, and they provide for a portion of the sustenance that We have given them. (Q.S Ash-Shura: 38)*

The third principle, namely deliberation, is affirmed in QS Ash-Shura: 38, which describes how leaders should make decisions based on collective consultation and consideration. This verse, in the tafsir of As-Sa'di, highlights that the practice of deliberation is a form of practice of unity, solidarity, and compassion among individuals in the community. Leadership that involves deliberation has the potential to give birth to decisions that are fair and mutually accepted because they are obtained through an open dialogue process. It also reflects the maturity of the mind and the willingness of the leader to listen and consider the views of

¹⁹ Abdurrahman Nasir As-Sa'di, *Taisir Al-Karim Al-Rahman* (Cairo: Darul Alamiyyah, 2003).

²⁰ Shaykh Prof. Dr. Hikmat bin Basyir bin Yasin, *Fathu Al-Karim Limukhtasar Tafsir Al-Qur'an Al-A'zhim* (Riyadh: Dar ibn al-Jauziy, 2016).

²¹ As-Sa'di, *Taisir Al-Karim Al-Rahman*.

²² Yasin, *Fathu Al-Karim Limukhtasar Tafsir Al-Qur'an Al-A'zhim*.

others.²³ On the other hand, *Tafsir Fathul Karim Mukhtashar* explained that deliberation is not only a command to ask for opinions but also to put each party in an equal position in solving problems so as to reach an agreement that is pleasing to Allah.²⁴

Overall, the three values of trust, justice, and deliberation are solid foundations in the leadership of Islamic education. In the context of education, a leader or manager of an educational institution is tasked with maintaining the mandate of managing resources, ensuring fair treatment for the entire academic community, and always prioritizing deliberation in decision-making involving many parties. By applying these principles, it is hoped that Islamic educational institutions will be able to carry out their roles optimally, maintain harmony, and achieve goals that are pleasing to Allah.

3.2 Interpretive Comparison: Similarities and Differences in Explaining the Values of Leadership

In explaining the leadership values contained in QS An-Nisa: 58, QS Al-Mu'minin: 8, and QS Ash-Shura: 38, there are several similarities and differences between *Tafseer As-Sa'di* and *Tafsir Fathul Karim Mukhtashar*. Both interpretations agree in placing trust, justice, and deliberation as the foundation of leadership that must be carried out by every leader. However, each has a different emphasis on understanding the application of those values in the context of life and leadership, particularly in education.

In the interpretation of QS An-Nisa: 58, both *As-Sa'di* and *Tafsir Fathul Karim Mukhtashar* view the mandate as the main responsibility of a leader involves trust that must be fulfilled perfectly. *Tafseer As-Sa'di* emphasizes the universal aspects of trust, including trust in the form of power, property, and other social responsibilities. This trust should not be misused or handed over to an unentitled. On the other hand, *Tafsir Fathul Karim Mukhtashar* provides a more detailed perspective by citing history on the importance of maintaining personal and collective trusts, including individual rights of Allah such as prayer and zakat, as well as the rights of human beings. Thus, *Tafsir Fathul Karim Mukhtashar*

²³ *As-Sa'di, Taisir Al-Karim Al-Rahman.*

²⁴ *Yasin, Fathu Al-Karim Limukhtasar Tafsir Al-Qur'an Al-A'zhim.*

expands the meaning of trust by attributing individual responsibilities to God and society.²⁵

In QS Al-Mu'minun: 8, which discusses justice, these two interpretations also have a similar approach but with different emphases. As-Sa'di defines justice as a necessity in every decision involving social relations, regardless of social status or affiliation. This shows that leaders in Islam must avoid bias and exercise their leadership based on the principles that have been decreed by Allah. *Tafsir Fathul Karim Mukhtashar*, meanwhile, emphasized the importance of justice not only in the actions of leaders but also in aspects of social harmony. This interpretation adds that a just leader is one who is able to protect the rights of everyone in society, so justice is a unifying factor in Islamic leadership. This difference highlights that *Tafsir Fathul Karim Mukhtashar* prioritizes the social consequences of the application of justice.²⁶

Finally, in understanding QS Ash-Shura: 38, both agree that deliberation is an important element in decision-making. As-Sa'di views deliberation as part of the principle of togetherness and solidarity between individuals in the Islamic community. He considers that deliberation creates harmony and maintains the integrity of the group. Instead *Tafsir Fathul Karim Mukhtashar* more emphasis on the aspect of openness and balance of power in deliberation, by providing examples of deliberation in war situations and the appointment of leaders, which shows the strategic position of deliberation in Islam. *Tafsir Fathul Karim Mukhtashar* emphasized that deliberation is carried out not only to reach a decision but also to ensure that each party has the same right to voice their views.²⁷

From this comparative analysis, it can be concluded that both interpretations provide a strong leadership foundation by emphasizing the principles of trust, justice, and deliberation. *Tafseer As-Sa'di* tend to provide a more direct and practical explanation of the application of these values in daily life, while *Tafsir Fathul Karim Mukhtashar* more deeply in relating these values to social aspects and individual responsibility to Allah and society. This difference in perspective adds a

²⁵ Yasin.

²⁶ As-Sa'di, *Taisir Al-Karim Al-Rahman*.

²⁷ Yasin, *Fathu Al-Karim Limukhtasar Tafsir Al-Qur'an Al-A'zhim*.

rich dimension to understanding how leadership in Islam should be implemented in accordance with the existing social context.

3.3 Implications in Islamic Education Management

The leadership values expressed in QS An-Nisa: 58, QS Al-Mu'minin: 8, and QS Ash-Shura: 38 provide a solid foundation for management practices in Islamic educational institutions. The value of trust, justice, and deliberation, as described in *Tafseer As-Sa'di* and *Tafsir Fathul Karim Mukhtashar*, can be the main principle in the management, decision-making, and development of human resources in the Islamic education environment. The implementation of these values is not only limited to the theoretical level but can be applied practically in order to realize educational institutions that are more professional, transparent, and oriented towards the development of the quality of students.²⁸

First, trust is a principle that must be inherent in every leader of an Islamic educational institution. Amanah wants every responsibility carried out, whether in financial management, policies, and student development, to be carried out with full honesty and transparency²⁹. As a concrete example, a trusted school principal will not misuse BOS (School Operational Assistance) funds for personal interests but will allocate them according to the designation for improving the quality of learning and student facilities. In this context, the trust of school residents in the leadership will grow, creating a stable and harmonious atmosphere. This is in line with the view *Tafsir Fathul Karim Mukhtashar* which affirms that the mandate includes the rights of Allah and the rights of men. Thus, leaders of Islamic educational institutions are expected to maintain this mandate by not abusing authority or harming other parties.³⁰

²⁸ Murdianto Murdianto, "Implementation of Islamic Education Management to Realize a Superior Education Institution," *At-Tarbawi: Journal of Educational, Social and Cultural* (2024).

²⁹ Muthoifin Muthoifin, Nuha Nuha, and Sudarno Shobron, "Education and Leadership in Indonesia: A Trilogy Concept in Islamic Perspective," *Universal Journal of Educational Research* 8 (2020): 4282–4286.

³⁰ Syahlarriyadi Syahlarriyadi, "THE ROLE OF LEADERS OF ISLAMIC EDUCATIONAL INSTITUTIONS IN INCREASING THE QUALITY OF ISLAMIC EDUCATION IN MADRASAH," *Proceeding of The Postgraduate School of the University of Muhammadiyah Jakarta* (2023).

Second, justice must be the principle in every decision-making process in Islamic educational institutions.³¹ *Tafseer As-Sa'di* and *Tafsir Fathul Karim Mukhtashar* emphasize that justice is an attitude that must be upheld in relationships between individuals, regardless of background or social status. In practice, a fair madrasah head will ensure that all teachers get an equal workload and training opportunities, not only based on personal proximity, but based on competence and professional development needs. Similarly, in evaluating learners, leaders will ensure an objective assessment system, not due to guardian pressure or other external factors. With this attitude, the school environment will be filled with mutual respect and institutional trust will increase.³²

Third, deliberation, as explained in QS Ash-Shura: 38 and discussed in both interpretations, is the basis for openness in education management. A real example of the application of deliberation can be seen in regular school committee meetings involving principals, teachers, parents, and even student representatives to formulate annual programs or changes in learning policies. By involving all parties, the decisions taken will be more comprehensive, more widely accepted, and reflect the collective interest. This deliberation is also an effective communication medium, where the aspirations of all school elements can be channeled. This approach reinforces the principles of shura in Islam and minimizes the potential for internal conflict.³³

In addition to decision-making, the value of deliberation is also very relevant in the development of human resources in Islamic educational institutions. Deliberation can be a means to build communication between leaders and educators and staff, as well as to listen to their aspirations and needs. Through deliberation, the development of training programs or competency improvement can be adjusted to the actual needs felt by educators. This approach will increase job satisfaction and

³¹ Miriam D Ezzani et al., "Islamic School Leadership and Social Justice: An International Review of the Literature," *International Journal of Leadership in Education* 26 (2021): 745-777.

³² Agus Setiawan, "Ethical Decision-Making in Educational Leadership: Insights from Islamic Scholars," *Edu Spectrum: Journal of Multidimensional Education* (2024).

³³ H Syaleh, "DEMOCRATIC LEADERSHIP AND DECISIONS MAKING ON EDUCATION IN ISLAMIC PERSPECTIVE" (2020).

the motivation of educators, which in turn will have a positive impact on the quality of education produced.

In the context of managing the educational environment, the application of the values of trust, justice, and deliberation will also support the creation of an ethical and professional culture. An educational environment based on trust will minimize deviant behaviour such as cheating and dishonesty. Similarly, the application of justice in daily interactions will strengthen relationships between individuals within the institution, while deliberation will foster a collective spirit in facing challenges and solving problems. By implementing these values consistently, Islamic educational institutions will be able to build a solid organizational culture, where each individual has a shared commitment to achieve a superior and noble educational vision.³⁴

The application of leadership values rooted in the teachings of the Qur'an is a strategic step to increase the effectiveness and accountability of management in Islamic educational institutions. Principles such as trust, justice, and deliberation not only serve as ethical guidelines but also serve as the main foundation in building leadership that has integrity and effectiveness and is able to face various challenges. The management of education based on Qur'anic values not only answers contemporary needs, but also ensures that the entire management process remains based on sharia principles. With this approach, Islamic educational institutions can act as models that not only excel in management but also become the main pillar in shaping a generation with noble character and the ability to make a positive contribution to the wider community.

CONCLUSION

The conclusion of this study shows that the evaluation of Arabic language programs in Markaz Arabiyah, which is based on *multiple intelligences*, is carried out through formative and summative approaches. Formative assessment, carried out daily and weekly, effectively monitors students' progress, while summative evaluations at the end of the program assess success and give certificates to students.

³⁴ Joanna Joseph Jeyaraj and F Gandolfi, "Empowering Students for Social Justice through a Critical Pedagogy Inspired Framework of Servant Leadership," *Pedagogy, Culture & Society* 30 (2020): 169–184.

The impact of this study shows that the program succeeds in improving students' Arabic language skills and motivating them in the learning process. However, this study has limitations in exploring the influence of evaluation methods on developing other intelligences. Therefore, further research is recommended to explore this program's long-term impact and analyze the various evaluation methods that can be applied.

This study aims to provide a deeper understanding of the application of leadership values in Islamic education management through an interpretation approach to the verses of the Qur'an. Based on the results of the analysis of QS An-Nisa: 58, QS Ash-Shura: 38, and QS Al-Mu'minin: 8 with reference to Tafsir As-Sa'di and Tafsir Fathul Karim Mukhtashar, it was found that the values of trust, justice, and deliberation have high relevance in managing educational institutions in an Islamic manner.

The value of trust emphasizes the importance of integrity and responsibility in every leadership task, justice is a basic principle in objective and equitable decision-making, while deliberation emphasizes the need for collective participation in education policy. These three values are not only theological but also have practical dimensions that can be applied in financial management, task distribution, teacher and student development, and strategic decision-making in Islamic educational institutions. Through a tafsir approach, this study concludes that Qur'anic leadership values serve as ethical and strategic guidelines for building effective, transparent, and benefit-oriented education management. The results of this research are expected to be a theoretical foundation for the development of an Islamic education leadership model that has integrity and is responsive to the challenges of the times.

This research is still qualitative with a text study approach (tafsir), so it has not touched the empirical aspect of the field. Therefore, the researcher is further advised to conduct a field study to explore the implementation of Islamic leadership values in a real context in Islamic educational institutions. Quantitative research or case studies in schools or Islamic boarding schools can reinforce these findings, especially related to the extent to which the principles of trust, justice, and deliberation are actually applied in educational leadership practices.

In addition, the next researcher can also expand the sources of interpretation by involving other contemporary and classical interpretations, in order to obtain a broader and more diverse

perspective. It is important to enrich the understanding of leadership values in the Qur'an and its application in educational management at various levels and institutional conditions.

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