
The Concept of the Caliph for the Development of Student Leadership Character for the SDGS Perspective of Tafsir Tarbawi

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Received June 21, 2024; Revised October 11, 2025; Accepted December 07, 2024

Abstract

Objective: This study aims to examine the concept of the caliph in the Qur'an from the perspective of tarbawi interpretation as the basis for developing student leadership character to support the achievement of the Sustainable Development Goals (SDGs), especially in the pillars of quality education (SDG 4), peace and justice (SDG 16), and partnerships to achieve goals (SDG 17). **Theoretical framework:** Theoretically, this research is based on the tarbawi interpretation approach, which is the interpretation of Qur'anic verses that emphasizes the values of education and character formation. **Literature review:** The literature studied includes classic and contemporary tafsir books such as Tafsir al-Misbah, and Tafsir Ibn Kathir, as well as scientific studies related to Islamic character education and leadership in the context of education. **Methods:** The research method used is qualitative through library research. The data collection technique is carried out by studying the text and analyzing the content of the verses of the Qur'an, especially QS. Al-Baqarah: 30 and QS. Shad: 26, as well as the interpretation of the scholars of these verses. **Results:** The results of the study show that the concept of the caliphate reflects the role of humans as leaders who are responsible for maintaining justice, and trust, and fostering a generation that obeys divine and humanitarian values. These leadership values are in line with the principles of character education that are needed in the formation of young leaders with integrity, vision, and sustainability. **Implications:** The implication of this study is the need to integrate the concept of the caliphate in the curriculum of character education of students in schools, both formal and informal, to instill Islamic leadership values from an early age. **Novelty:** The novelty of this research lies in the affirmation of the interpretation of tarbawi as a strategic approach in bridging Islamic teachings and the global goals of the SDGs, as well as as a holistic and transformative model of leadership character education.

Keywords: caliph, leadership, character, tarbawi interpretation, sdgs.

INTRODUCTION

In the context of Islamic education, the development of students' leadership character is an important aspect in producing a generation that is not only intellectually intelligent, but also excels in spirituality, morality, and social responsibility. One of the key concepts in the Qur'an that is relevant to the development of leadership character is the concept of the caliph. This concept

describes humans as God's representatives on earth who have the task of maintaining, managing, and leading life by divine values. The perspective of Tafsir Tarbawi, which focuses on the educational dimension of the verses of the Qur'an, provides an in-depth understanding of how Islamic leadership values can be internalized in the learning process [1].

The development of the caliphate character in students not only has an impact on their personalities, but is also in line with efforts to achieve the Sustainable Development Goals (SDGs), such as quality education, social justice, and environmental conservation. Therefore, the integration of the concept of the caliphate in education, especially through the tafsir tarbawi approach, is an important strategy in forming students who are visionary, responsible, and oriented towards a sustainable future. This research aims to explore the concept of caliphate in the Qur'an and its relevance in shaping the leadership character of students towards the achievement of the SDGs [2].

The concept of the Caliph is one of the main ideas in Islamic thought, which describes the responsibility of man as a leader on earth (*Khalifatullah fil ardh*). In the world of education, an understanding of the role of the caliph is very relevant to shaping the leadership character of students, as it includes aspects of responsibility, justice, and integrity that are essential to creating moral and competent future leaders. The Qur'an, especially in Surah Al-Baqarah verse 30, underlines that man is mandated to manage the earth based on the principles of justice and truth, which at the same time emphasizes the importance of leadership as part of that mandate (Al-Qur'an, 2:30) [3].

Historically, scholars such as Al-Mawardi and Ibn Khaldun have interpreted the concept of the caliph as a moral and administrative responsibility that must be carried out by humanity. Al-Mawardi, in *Al-Ahkam As-Sultaniyyah*, emphasized that the role of the caliph includes politics and government that must be carried out by Islamic law to create justice and prosperity for all [4]. Meanwhile, Ibn Khaldun emphasized the importance of social and cultural aspects in carrying out his duties as caliph, where man must maintain social order and encourage the progress of civilization [5]. This shows that the role of the caliph is complex and includes individual responsibility to Allah as well as social responsibility towards fellow human beings.

The study of tafsir tarbawi or Islamic education, which focuses on the excavation of educational values from the texts of the Qur'an and Hadith, provides a solid theoretical foundation for connecting the concept of the caliph with the formation of students' leadership character. For example, the work of Ihyā' Ulumuddin emphasized that character education must begin with the cultivation of morality and honesty, which is the core of the concept of the caliph [6]. In addition, in his commentary, Imam Al-Qurtubi explained that the duties of the caliph are not only related to spiritual aspects but also include social and political responsibilities that require strong leadership skills (*qiyadah*) [7].

The importance of this study lies in the need to build a generation of leaders with Islamic character in the challenges of the modern era, such as globalization, digitalization, and moral crises. Data shows that many students today face character problems, such as low integrity, lack of social care, and weak leadership skills in society. Based on the latest research, character education based on spiritual and religious values has been proven to be effective in improving the moral quality and leadership of students [8]. Therefore, integrating the concept of the caliph into the character education curriculum is an important step to forming a generation of responsible and noble leaders.

This article aims to further explore the concept of the caliph from the perspective of tarbawi interpretation, as well as its impact on the development of student leadership

character. This approach is expected to contribute both theoretically and practically to improving the quality of leadership of the younger generation through comprehensive education based on Islamic values.

This research is important because the concept of caliph in the Qur'an has fundamental values that can be used as a basis for the development of students' leadership character. From the perspective of Tafsir Tarbawi, the concept emphasizes responsibility, integrity, and orientation to the common good—values that are very relevant to 21st-century character education. By integrating the values of the caliphate into the education system, it is hoped that a future generation of leaders who are spiritual, ethical, and social will be formed. This is in line with the Sustainable Development Goals (SDGs), especially in the aspects of quality education, peace, and justice. Therefore, this research is crucial to formulate a contextual and transformative approach to Islamic education in shaping the leadership character of students.

LITERATURE REVIEW

Literature review on the Concept of Caliph for the Development of Student Leadership Character for the Sustainable Development Goals (SDGs) Perspective of Tafsir Tarbawi, it is known that the concept of caliph in the Qur'an has a deep meaning that reflects the responsibility of humans as leaders on earth. In the perspective of tarbawi interpretation, the role of the caliph is not only limited to the spiritual aspect, but also includes leadership oriented towards development, justice, and sustainability. Islamic education based on tafsir tarbawi places leadership values as an integral part of the formation of students' character [\[9\]–\[11\]](#).

Strengthening student leadership character through this approach emphasizes awareness of trust, social responsibility, and wise resource management. Values such as honesty, justice, cooperation, and caring for the environment are instilled through a contextual understanding of the verses of the Qur'an. Thus, students not only become intelligent and competent leaders but also have a strong moral and spiritual orientation [\[12\]–\[14\]](#).

In the context of the Sustainable Development Goals (SDGs), the concept of the caliphate encourages students to contribute to preserving nature, reducing social inequality, and creating peace. Education that integrates the interpretation of tarbawi and the values of the SDGs produces a generation that is not only religious but also has a global vision and concern for the future of humanity and the environment [\[15\]](#).

In modern education, the concept of caliph is often associated with the development of leadership character. The understanding that each individual has a responsibility as a caliph can encourage them to play an active role in leading the community, based on Islamic moral and ethical values. Several studies have shown that this concept is relevant in shaping the character of leadership that is responsible, just, and oriented towards the common good finding that the integration of the concept of caliphate in the character education curriculum can create students who are not only intellectually intelligent, but also highly moral and committed to social justice [\[16\]](#).

Early studies that discuss the concept of caliphate show that caliphate means "successor" who has the responsibility of leading human beings based on Islamic values. Leaders must be able to balance worldly and ukhrawi tasks, manage human resources, and form education based on Islamic values. Islamic education is also associated with a process of forming a leadership character that reflects the values of justice and divine responsibility [\[17\]](#). Furthermore, there is also research that discusses the application of tafsir tarbawi in Islamic education, with an emphasis on the importance of thematic approaches in understanding the Qur'an to strengthen the formation of leadership values in students. The concept of the caliph is interpreted as

a representation of the duties of man on earth, who is responsible for leading and maintaining balance and harmony in life [18].

METHODOLOGY

This study uses a qualitative approach through literature analysis (*Literature Review*) to investigate the concept of caliph in the development of student leadership character. The qualitative approach was chosen because it provides an opportunity for researchers to explore the deep meaning of related texts and sources related to the concept of the caliph and the interpretation of *tarbawi* [19]. Literature analysis is carried out by collecting and evaluating a wide range of literature, including books, journal articles, and other documents relevant to character development and leadership based on Islamic principles [20].

Research and Data Analysis Approach. This study uses a qualitative approach with a library research method to explore the concept of caliphate in the development of student leadership character. The qualitative approach was chosen because it allows researchers to explore the deep meaning of Islamic texts and sources, especially those related to the concept of leadership in the framework of *tarbawi* interpretation. This research focuses on tracing the values of Islamic education contained in the verses of the Qur'an and the interpretation of *mufassir* that is relevant to the role of humans as caliphs on earth.

Data collection was carried out by selecting relevant literature such as *tafsir* books, Islamic education books, scientific articles, and educational documents that relate leadership values to Islamic principles. The literature was evaluated based on the relevance of the content, the context of education, and its relevance to the values of the Sustainable Development Goals (SDGs).

The data analysis technique in this study is carried out through the process of data reduction, data presentation, and conclusions drawn. Data reduction is carried out by sorting out important information that is directly related to the concept of the caliph and *tarbawi* interpretation. The reduced data is then presented in the form of a thematic narrative to illustrate the contribution of Islamic leadership values to the formation of students' character. Furthermore, conclusions were drawn that formulated the relationship between these values and their contribution to the achievement of the SDGs, especially in the aspects of quality education, peace, justice, and environmental sustainability. Thus, the results of this analysis provide theoretical insights into how the concept of caliphate in Islam can be applied in the character education of students holistically.

RESULTS AND DISCUSSION

The Concept of the Caliph in QS Al-Baqarah: 30

According to *Tafsir Ibn Katsir*, the meaning of the Caliph in this verse is a people who replace each other, century after century, generation after generation. This is also emphasized in this *tafsir* and also provides affirmation through several verses consisting of QS Al-An'am: 165, QS An-Naml: 62, QS Az-Zukhruf: 60, and QS Maryam: 59. This commentary also explains that the term "caliph" in the context of the creation of the Prophet Adam (AS) does not only refer to the Prophet Adam AS, as some *mufassir* believe. According to Al-Qurtubi, this view is supported by Ibn 'Abbas, Ibn Mas'ud, and most commentators. There are various opinions on this, as mentioned by Fakhruddin Ar-Razi and other scholars in their commentaries. When angels ask why God created a caliph that they thought would cause destruction and shed blood on the earth, they may base this understanding on knowledge of human nature or information from previous creatures. The Caliph can also be understood as a person in charge of settling disputes and preventing sin among people [21].

According to *Tafsir Al-Baghawy*, the term "successor on earth" refers to creatures who will represent Allah in carrying out His decrees on earth. The caliph in question

was the Prophet Adam, who was so-called because he replaced the jinn who had previously inhabited the earth. In addition, the term caliph is also used because later there will be a generation of people after Adam who will replace him to carry out the commandments of Allah [22].

According to Tafsir Ath-Thabari explained that the term "caliph" means someone who replaces the previous party in carrying out a task or responsibility. This term is used to describe a person who takes over the affairs of his predecessor, as in the word of Allah: "Then We made you successors on earth after them" (QS. Jonah: 14), which indicates that the next generation replaced the previous generation. Therefore, a leader is called a caliph because he continues the affairs that the previous leader had left behind [23].

The Concept of Caliph in QS Shad: 26

According to the Tafsir of Al-Qurthubi, meaning the caliph in Allah has established you as the leader of the earth," which means, Allah gives you the responsibility to uphold good and prevent evil, as well as to replace the previous prophets and leaders of the pious [24].

Tafsir Ath-Thabari, explains the meaning of "Caliph" in his commentary, which is that Allah spoke to the Prophet David and said, "O David, We have made you ruler on earth." That is, God gave David the task of leading after the previous prophets and being a righteous judge of his people. God also directed David to make righteous and righteous decisions, and not to allow his desires to interfere with justice. If David followed lust from the truth, he would deviate from God's way, which could ultimately lead to error and destruction [23].

According to Tafsir Ibn Jauziy, what is meant by "Caliph on earth" is that Allah gave David the task of leading after the previous prophets and being a just judge for his people. Meanwhile, according to Tafsir Al-Mawardi, there are two meanings of the word "caliph" in this verse. First, caliph means the successor of Allah, which means that this position is related to prophethood. Second, caliph means the successor of the previous people, which refers more to the position of leader or king who replaced the previous generation [25].

Table 1. Summary of the Concept of the Caliphate

No	Letter	Interpretation	Brief Explanation
1	QS Al-Baqarah: 30	Ibn Katsir	A people who succeed each other, century after century, generation after generation
		Al-Baghawiy	Refers to the creatures who will represent God in carrying out His decrees on earth
		Ath-Thabari	A person who replaces the previous party in carrying out a task or responsibility
2	QS Shad: 26	Al-Qurtuby	That is, Allah has given you the responsibility to uphold good and prevent evil, as well as to replace the prophets and leaders of the godly people before
		Ath-Thabari	God gave David the task of leading after the previous prophets and being a righteous judge of his people.
		Ibn Jauziy	God gave David the task of leading after the previous prophets and being a righteous judge of his people.

Character Development in Students

With the advancement of the times, character education has become increasingly important because the challenges of globalization and technological advances can affect students' social behavior. Therefore, character development must be considered and systematically integrated into the school curriculum [26]. Character education is a process that aims to instill positive values, such as honesty, discipline, tolerance, and responsibility in students. According to [27], character education at the elementary school level must use normative, procedural, and contextual approaches to achieve maximum results. Local religious and cultural values are often the main reference in shaping students' character.

Student character encompasses a variety of psychiatric, moral, and ethical traits that distinguish each individual. In the world of education, character refers to the moral values that are instilled in students and reflected in their daily actions [28]. The relationship between character education and student behavior is also seen from research conducted which shows that students who receive character education tend to have positive behaviors, such as respecting others, being polite, and caring for the environment. This is because character education not only teaches theory but also encourages real practice in daily life [29].

The goal of character development is to shape students into responsible, empathetic, and capable individuals who can make a positive contribution to society. In addition, character development also aims to reduce negative behaviors, such as bullying and dishonesty [30]. The development of student character is an essential part of the modern education system that aims to form qualified and competitive individuals. One of the goals is to instill a spirit of leadership and responsibility, as expressed by experts where this aims to develop leadership potential and a sense of responsibility in students [31]. In addition, character education aims to create individuals who are independent, creative, and have national insights, as emphasized by [32]. A safe, honest, and creative learning environment is also an important aspect, which according to Kesuma, Triatna, and Permana [29], should support the physical, emotional, and spiritual development of students. Character education also focuses on strengthening the values of diversity and harmony in the relationship between family and society, to form human beings who have moral values and national character, as expressed by [33].

Various strategies are used to achieve this goal, such as project-based learning that teaches values through activities, parental involvement in the educational process, as well as holistic educational approaches that integrate character values into every aspect of the curriculum. Teacher training is also an important factor because teachers must be able to be role models and teach character to students. Extracurricular activities also play a role in character development, such as through social organizations or volunteer activities [34], [35]. Schools, as the primary environment of students, have a huge role to play in supporting character education through fair policies and a positive school culture [36]. Integrated learning is an effective method in character development, where [37] explains that this method combines various disciplines to provide a more meaningful learning experience. This approach allows students not only to learn academic knowledge but also moral and social values that are important to their character development.

Implications of the Concept of the Caliph for Leadership Education

Implication is the direct impact that arises from something, such as a discovery or research result. This word has a broad meaning so its use can be diverse. In general, implications can be interpreted as the consequences that arise from an event. Implications also refer to the results drawn from a study with clear and unequivocal conclusions [38]. Based on the concepts in both verses found through several interpretations, the meaning of the caliph here is more defined as regeneration (in the context of leadership) and the Leader who regulates justice.

First, leadership regeneration is the process of transitioning the leadership position from the older generation to the younger generation to maintain the continuity and relevance of the organization. In this process, not only positions are transferred, but also the transfer of knowledge, experience, and values is important for future leadership [39], [40].

Regeneration aims to strengthen the organization's leadership structure by replacing existing leaders with new individuals who have skills and potential that are in line with the demands of the times. A regular regeneration process shows that the organization has structural health, bringing energy and fresh ideas to the face of challenges [41]. Leadership regeneration also supports human resource development, providing opportunities for young employees to grow and contribute to the maximum through training and mentorship that prepares them to become competent leaders [42]. In an era of rapid change, leadership regeneration helps organizations adapt to new trends and challenges, as young leaders tend to be more open to innovations and technologies that support operational efficiency [43].

Leadership regeneration in the world of education has an important role for school principals in forming effective schools. Research shows that principals hold roles as educators, managers, administrators, supervisors, leaders, and innovators. They are required to adopt effective leadership strategies to achieve optimal educational goals [44]. The process of regeneration in educational institutions, such as Islamic boarding schools, also emphasizes the importance of preparing the next generation with strong religious and ethical values so that they can lead with integrity in the future [45].

There are several important aspects of regeneration, including organizational sustainability, where regeneration ensures the presence of competent leaders for the future. In addition, regeneration provides a new perspective, as younger leaders often bring innovative ideas that fit into modern reality [40]. This process also increases the legitimacy of the organization because new leaders usually represent the aspirations of the next generation, thus increasing the trust of the organization's members and the wider community [41]. Regeneration also drives innovation, allowing new leaders to explore creative solutions to face challenges. Furthermore, regeneration includes coaching the younger generation to be ready to take over leadership roles, including providing hands-on learning opportunities from senior leaders [46].

However, the process of leadership regeneration faces certain challenges, including a lack of formal training programs for aspiring leaders that limit their skill development. Often, there is resistance from senior leaders who are reluctant to give up positions or feel that there are no competent enough candidates to replace them. In addition, limited resources, both financial and time, are often an obstacle for organizations to carry out regeneration programs effectively [47].

Therefore, leadership regeneration is an important part of organizational management. By preparing a new generation of leaders through adequate training and cadre regeneration programs, organizations can be better prepared to face future

challenges. Further research in this area is urgently needed to explore leadership regeneration best practices in various organizational contexts [48], [49].

Second, An effective leader needs to create an environment where all members feel valued and treated fairly. According to research, positive actions of leaders, such as providing support to subordinates and increasing participation in decision-making, play an important role in strengthening trust in the organization [50]. In the relationship between leaders and employees, organizational fairness acts as a mediator that can affect the quality of this relationship as well as trigger proactive employee behavior, such as *Organizational Citizenship Behavior* (OCB) [51].

Justice in an organization consists of three important aspects: procedural, distributive, and interactional justice. Procedural fairness focuses on how fair the decision-making process is perceived by the members of the organization. Leaders who are transparent and involve members in this process tend to reinforce perceptions of procedural fairness, which can increase employee job satisfaction and commitment [52]. Distributive justice deals with the perception of the rewards that individuals receive in proportion to their contributions. If members feel rewarded for their efforts, this strengthens loyalty and job satisfaction [53]. Interaction fairness emphasizes the quality of relationships between members and leaders. Leaders who listen, respect members' views, and communicate effectively can create a positive work environment, and increase team morale, and productivity [54].

Fair leaders have several key characteristics that build trust and strengthen fairness in organizations. Integrity is one of the key traits, where leaders show consistency between their words and actions, ensuring fairness is not only talked about but also applied in every decision [50]. Empathy is also an important trait, which is the ability to understand the feelings and needs of team members, which allows leaders to make more appropriate and fair decisions [55]. In addition, fair leaders maintain transparency in the decision-making process, explaining each decision to reward member involvement [51]. Consistency is another principle that is always maintained by fair leaders, where the application of fairness is not situational but is carried out in all conditions, thus strengthening the sense of trust among team members [56]. Rewards for contributions are also done objectively, where rewards are given based on real performance, without being influenced by favouritism or personal relationships [57].

The application of this justice has a wide impact on the organization. Increased trust is created when members feel treated fairly, strengthening communication and teamwork [58]. In addition, fairness-based organizations typically perform better because employees are more motivated to make positive contributions [59]. Justice can also reduce internal conflicts because it reduces dissatisfaction and creates a harmonious work environment [60]. Likewise, leaders who consider the fairness aspect in their decisions tend to increase job satisfaction among team members [61]. In addition, the behavior of leaders who reward them fairly is also linked to improved morale and positive behavior of employees. This shows that fairness is not only an ethical value but also a key strategy in leadership [56].

However, implementing fairness within an organization presents its challenges, with factors such as organizational culture, management policies, and interactions between members also influencing perceptions of fairness. Leaders often face obstacles in meeting employees' expectations of fairness, especially when resources are limited or difficult decisions need to be made. Research also shows that when employees feel unfairly treated, work stress and dissatisfaction tend to increase [57].

Implementing justice in leadership also presents some complex and diverse challenges. One of the main obstacles is legal and policy uncertainty, where leaders often have to operate in a legal system that is not always clear or consistent, making

it difficult to implement fair decisions, particularly in the context of restorative justice which requires comprehensive rules. In addition, human resources are also an important factor, as leaders need to ensure that the team understands and values the principles of justice, which includes ongoing training and education for law enforcers and the Community [62]. Leaders are also faced with social and political pressures from various interest groups, which can sometimes lead to decisions that tend to be biased and sacrifice the principle of justice [63]. Public perception and trust also play a role in the successful implementation of justice, because people who feel that they are not treated fairly will find it difficult to accept the decisions taken by leaders, especially if there is a history of injustice against certain groups [64]. In addition, gender justice is a challenge in itself, as leaders must be able to address gender injustice in organizations and society, including addressing gender-based violence and ensuring that all parties are heard [65], [66]. Finally, economic dynamics also affect the application of justice, especially in difficult economic conditions, which demand leaders to make tough decisions such as budget cuts or services that some may perceive as unfair [67], [68].

Discussion and Analysis

The concept of caliphate in Islam is an important foundation in the formation of student leadership character. In the perspective of Tarbawi interpretation, human beings as caliphs on earth have moral, social, and spiritual responsibilities that are not only limited to personal life but also include the wise management of the environment and society. The inculcation of this value in education aims to form students who are not only intellectually intelligent but also excel in ethics and leadership based on Islamic values [69], [70].

Tafsir Tarbawi interprets the verses of the Qur'an with an educational approach so that leadership values such as trust, justice, responsibility, and cooperation can be instilled contextually in students. Through this understanding, students' character is formed to be able to become agents of change in society, in line with the principles of the Sustainable Development Goals (SDGs) [71], [72].

In the context of the SDGs, leadership born from the concept of the caliphate has high relevance to global goals, such as quality education, equality, peace, and environmental conservation. Students who are prepared with these values are expected to be able to think critically, act wisely, and show empathy for social and ecological problems. Education that deeply instills the meaning of the caliphate not only produces future leaders but also pioneers of sustainable development rooted in spirituality and human values [73].

Therefore, the integration of tafsir tarbawi in the educational curriculum is very important as a strategy to form a leadership character that is not only Islamic but also relevant to global challenges. This approach encourages the birth of a generation that can balance faith and knowledge, between individual and social responsibilities, and between the needs of this world and the hereafter. Thus, the concept of the caliphate is an important pillar in building sustainable and transformative student leadership character.

CONCLUSION

The concept of the caliph as explained in QS Al-Baqarah: 30 and QS Shad: 26 affirms that humans are mandated as leaders on earth with the main task of upholding justice, obeying Allah's commands, and maintaining the continuation of a harmonious life. From the perspective of Tarbawi interpretation, this concept is not only theological but also has a very strong educational dimension in the formation of student leadership character. Leadership values such as responsibility, honesty, justice, and example are at the core of the implementation of the concept of the caliphate in the world of education. Through the character education approach based on the tarbawi interpretation, the process of leadership regeneration is instilled from an early age in students as an effort to form future leaders who

not only have intellectual intelligence, but also moral and spiritual maturity. Students who understand the meaning of themselves as caliphs are expected to be able to be wise in facing personal, social, and global challenges. The linkage of the concept of the caliphate to the Sustainable Development Goals (SDGs) is evident in values such as social justice, environmental conservation, quality education, and peace. Education that instills Islamic leadership values based on the interpretation of the Qur'an makes a great contribution to realizing a generation that is aware of global responsibility and has the spirit of protecting the earth sustainably. Finally, the author would like to express his deepest gratitude to all colleagues and lecturers who have provided support, direction, and motivation during the process of writing this scientific paper. If there are errors in the writing both in terms of language and content, the author humbly apologizes and hopes that this work can provide benefits for the world of education and the development of Islamic character that is in line with the values of the SDGs.

Acknowledgements

All authors expressed their gratitude to the University of Education Indonesia, especially the Islamic Religious Education Study Program, which has provided full support in the preparation of an article entitled "The Concept of the Caliph for the Development of Student Leadership Character for the Sustainable Development Goals Perspective of Tafsir Tarbawi." Thank you also to the supervisor and all parties who have provided valuable input for the perfection of this writing.

Author Contribution

The author's contribution to this article is as follows: Achmad Ghiyats Setiawan plays a role in correspondence, preparation of main ideas, data collection, and writing the initial draft of the article. Cucu Surahman contributed to the analysis of tarbawi interpretation, the study of leadership theory, and the strengthening of conceptual foundations. Elan Sumarna is responsible for final editing, adjustments to the SDGs perspective, and concluding. Hopefully, this article can make an academic contribution to the development of student leadership character within the framework of sustainable Islamic values.

Conflicts of Interest

All authors declare no conflict of interest

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