



# Reconstructing Multicultural Islamic Education: A Qur'anic Framework for Inclusive Pedagogy

Rahmad Espihani <sup>a,1,\*</sup>, Muslimah <sup>a,2</sup>, Normuslim <sup>a,2</sup>, Mualimin <sup>b,2</sup>

<sup>a</sup> Institute Agama Islam Negeri Palangka Raya, Kalimantan Tengah, Indonesia

<sup>b</sup> Sakarya University, Sakarya, Turkey

<sup>1</sup> [rahmadespihani.pasca2410130427@iain-palangkaraya.ac.id](mailto:rahmadespihani.pasca2410130427@iain-palangkaraya.ac.id); <sup>2</sup> [muslimah.abdulazis@iain-palangkaraya.ac.id](mailto:muslimah.abdulazis@iain-palangkaraya.ac.id); <sup>3</sup> [normuslim@iain-palangkaraya.ac.id](mailto:normuslim@iain-palangkaraya.ac.id); <sup>4</sup> [mualimin.mualimin@ogr.sakarya.edu.tr](mailto:mualimin.mualimin@ogr.sakarya.edu.tr)

\* Corresponding Author

<https://doi.org/10.23917/suhuf.v37i1.10125>

## ARTICLE INFO

### ARTICLE HISTORY

Received Month 04, 2025

Revised Month 05, 2025

Accepted Month 05, 2025

### KEYWORDS

Diversity

Justice

Islamic leadership

Multicultural education

The Qur'an

## ABSTRACT

Research on multicultural leadership has not systematically referred to the principles of the Qur'an in the context of Islamic education. This research aims to examine the principles of leadership in multicultural Islamic education based on the perspective of the Qur'an, focusing on universal values that support harmonization in a pluralistic educational environment. The research method used is qualitative with a library research approach, where data is collected through an in-depth study of Qur'anic verses, classical and contemporary interpretations, and literature related to multicultural leadership and education. The results of this study show that the Qur'an establishes five main principles of leadership in multicultural Islamic education: Amanah, al-'is (justice), ash-shura (deliberation), at-tasamuh (tolerance), and al-hikmah (wisdom). These principles are theoretical and can be implemented in practice through inclusive policies, the development of multicultural-based curricula, and the fostering of respect for differences among learners. This study concludes that integrating Qur'anic values in Islamic education leadership can be an effective solution to create an environment that is harmonious, equitable, and responsive to diversity. Practical recommendations include multicultural leadership training for educators and strengthening collaboration between educational institutions to promote unity in diversity. These findings contribute to a theoretical model of Islamic educational leadership based on Qur'anic values integrated with modern multiculturalism.

This is an open-access article under the [CC-BY](#) license.



## 1. Introduction

Indonesia's multicultural reality Indonesia is characterized by its rich multicultural identity, encompassing diverse ethnicities, religions, cultures, and races. This diversity is a significant asset

and a source of potential conflict. Indonesia's multicultural reality can be seen as wealth when enriching the nation's cultural tapestry, but it can also pose a threat if not managed properly [1]. Indonesia's multiculturalism has deep historical roots, with continuous cross-cultural interactions and the localization of trans-border influences shaping its cultural landscape. The historical turmoil of foreign and local cultures, especially in areas such as West Java, has contributed to the diverse cultural structure of the nation [2]. Indonesia's multi-religious context presents challenges in the form of potential conflicts. However, fostering an attitude of openness and engaging in constructive dialogue among different religions can mitigate these challenges [3].

Islamic education leaders have a challenge when it comes to balancing between maintaining traditional values and adopting modern innovations [4]. The challenge in the context of secularism is that in countries with a non-Muslim majority, such as the United Kingdom, Muslim school principals face challenges in developing Muslim identity in a secular society. They also face negative perceptions from the wider community and difficulties in recruiting qualified Muslim teachers [5]. Therefore, good human resource management skills are needed [6]. Islamic education leaders must address the challenges that arise from balancing traditional values with modern innovations, confront secular contexts, manage education during the pandemic, and integrate spiritual values and character. Visionary, inclusive, and innovative leadership is essential to meet these challenges and ensure the sustainability and relevance of Islamic education in the era of globalization. Previous studies have focused on educational principles derived from the Qur'an, emphasizing reasoning, moral character development, and literacy activities. These principles are fundamental to Islamic education and can guide leaders in creating a comprehensive educational framework that is in harmony with Islamic values [7]. Further research explores the Leadership of Tawheed, which is rooted in the Oneness of Allah (Tawhīd) and emphasizes ethical governance through principles such as consultation (shūrā) and integrity (amānah). These principles ensure public trust, inclusivity, and ethical accountability, which are essential for leadership in multicultural Islamic educational settings [8]. Other research examines leadership in an Islamic educational setting, emphasizing the religious dimension and management methods [9].

Previous studies have shown considerable attention to the basic values of Islamic education and leadership that are derived from the Qur'an. Some studies focus on the principles of Islamic education, which include aspects of reasoning, moral character development, and literacy activities. These values are considered an important foundation in building a holistic Islamic education system based on divine values. Other research examines the concept of Tawheed Leadership, which is based on the principle of the unity of God (tawhīd) and emphasizes the importance of ethical governance through values such as deliberation (shūrā) and Amanah (integrity). These studies view Islamic leadership as a form of moral and social responsibility that must be carried out with honesty, transparency, and the involvement of all parties. On the other hand, there is also research that focuses more on the implementation of leadership in the Islamic educational environment in general, with an emphasis on the religious dimension and institutional management approach. Some basic similarities can be found in these various studies. First, all research makes the Qur'an the main source of values and guidelines in formulating the principles of education and leadership. Second, all of these studies prioritize moral, ethical, and integrity values as the main foundation for forming an effective and sustainable Islamic education system. This equation suggests that researchers have a consensus that the Qur'an has a central role in shaping the direction and character of Islamic education. However, current research takes a different and more contextual approach. With the title "Leadership Principles of Multicultural Islamic Education in a Religious Perspective Based on the Qur'an", this study specifically examines how Islamic leadership values in the Qur'an can be applied effectively in the context of multicultural education. In contrast to previous research, which was more normative and general, this study tries to respond to the actual needs of Islamic educational institutions that are now in culturally, ethnically, and religiously diverse societies. The focus on multicultural contexts is the peculiarity and advantage of this research because it touches on an increasingly complex social reality and demands an inclusive, adaptive, and universal Islamic values-based approach to leadership. The novelty element of this research lies in the integration between Islamic leadership principles derived from the Qur'an and the challenges of diversity in the world of contemporary education. In general, the gap is that research on

multicultural leadership has not systematically referred to the principles of the Qur'an in the context of Islamic education. This research offers a new conceptual framework and seeks to answer the practical needs of shaping relevant educational leadership in the global and plural era. This makes this research a continuation of previous studies and a more applicable and contextual development of developing social dynamics. In line with these goals, this research is designed to answer the question of how the principles of multicultural leadership from the perspective of the Qur'an can be implemented in the context of contemporary Islamic education. This question is a starting point in exploring the concepts of Islamic leadership that are able to respond to the challenges of plurality and build a harmonious, fair, and civilized educational environment.

## 2. Method

The approach used is a qualitative approach with the library research method. As a research methodologist (1986), Chua argues that qualitative methods can solve problems or questions that need to be researched [10]. This approach was chosen because this study aims to explore a deep understanding of the application of Islamic religion-based leadership principles in the context of education, which is based on the values of the Qur'an. Qualitative research allows researchers to get a holistic and in-depth picture of the phenomena that occur in the field, as well as understand practices related to the application of leadership principles in the world of Islamic education. The type of research used is a literature study. This research is descriptive-analytical, namely multiplying, analyzing, and presenting the principles of leadership in multicultural Islamic education based on the perspective of the Qur'an. The researcher will choose Islamic educational institutions (e.g. multicultural Islamic boarding schools, madrasas, or Islamic schools) that are known to have leaders who apply the principles of leadership policies of leaders in responding to differences, learning practices and social dynamics based on Islamic teachings, especially those contained in the Qur'an. This selection aims to gain a clearer insight into the application of leadership principles in a real context. The data collection that will be carried out by the researcher is First, In-Depth Interview: The researcher will conduct interviews with school principals/leaders of educational institutions, teachers, and students to explore their understanding of the application of multicultural Islamic leadership principles based on the Qur'an. Second Participatory observation: The researcher will directly observe activities in the classroom and institutional management activities, such as staff meetings or decision-making, to understand how leadership is applied in daily practice. Third documentation: The researcher will collect and analyze the institution's policy documents, vision and mission, as well as annual reports or other documents that can demonstrate the application of faith-based leadership principles. In an increasingly complex world of education, it is very important to understand how leadership based on the teachings of the Qur'an can be the foundation in shaping education that is not only academically qualified but also shapes the character and spirituality of students. This title raises an important issue of how the principles of the Qur'an can be applied in educational leadership to produce an intelligent and noble generation. The source of the researcher's data is the primary source, namely the principal or leader of Islamic educational institutions, teachers and students. In addition, the researcher uses secondary data sources obtained from written sources such as its mission and vision, related documents, books, literature, and academic journals relevant to this research [11]. Data collection techniques are observation, interviews and documentation. Then, the researcher will carry out the validity of the data, namely with the triangulation technique, to ensure the consistency and validity of the collected data. Finally, the researcher will analyze the collected results using thematic analysis. The importance of analyzing the results of the research is to provide a more complete and in-depth insight to readers or stakeholders about the practical and theoretical implications of the research [12].

### 3. Results and Discussion

#### 3.1. Principles of Multicultural Islamic Leadership Found in the Qur'an

Leadership is a person's ability to influence others to achieve a common goal [13]. Multicultural Islamic education is a religious education that seeks to instill values such as democracy, equality, and justice guided by the application of Islam as the religion of *Rahmatal lil'alam* by having sensitivity to social reality, prioritizing social safety, and based on the values of justice and unity as contained in the Qur'an so that students are able to appreciate, accept and acknowledge the differences of others [14]. In multicultural Islamic education, of course, leadership has a very important influence and role, namely teaching, directing and guiding students, society and all Muslims so that they can understand and practice the teachings of Islam properly and correctly. This leadership also demands an attitude that is not only wise but can also be an example in daily life. In addition, leadership is not just about having positions, authority, and power; it is a responsibility and mandate that must be carried out as well as possible [15]. The Qur'an provides a lot of guidance regarding how a leader should act, not only in leadership in general but also in the context of education. The principles of multicultural Islamic leadership contained in the Qur'an are as follows:

##### a. Trust Principle (Trust and Responsibility)

Trust is conveyed to those who are entitled to receive it, not abusing and not cheating, both tangible and non-material [16]. Amanah refers to the ability or skill of a leader to hold the trust given and carry out duties with full responsibility. Leaders in Islamic education must hold the mandate as well as possible. The mandate in education is the responsibility to provide knowledge effectively, efficiently and correctly, teach morals according to Islamic values, and ensure that the entire educational process runs well and is not abused [17]. According to Mahmud Yunus and Mustafa Al-Maraghi, there are several types of mandates. According to Mahmud Yunus, there are six types of mandates, including the obligation to maintain secrecy, the obligation of a leader to increase the position of his employees according to his ability, the obligation to maintain and return other people's goods, the obligation to impart knowledge, the obligation to maintain health, and the obligation of the leader to fulfil all the rights of his employees. In addition, according to Mustafa Al-Maraghi, there are three types of trust: Human trust with Allah SWT, Human trust with human beings, and human trust with self [18]. The principle of trust of a leader explained in the Qur'an is Surah Al-Ahzab (33:72) and Surah Al-Baqarah (2:30), which explains that Allah SWT gives leadership mandate to humans. Allah Subhanahu wa Ta'ala said:

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

Meaning: Indeed, We have offered a mandate to the heavens, the earth, and the mountains, But all of them were reluctant to carry out the mandate, and they were worried that they would not carry it out. Then, the mandate was carried by humans. Indeed, he (man) is very unjust and very foolish, Al-Ahzāb [33]:72. Allah Subhanahu wa Ta'ala 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 going to make a caliph on earth." They said, "Do you want to make the one who destroys and sheds blood there while we praise You and sanctify Your name?" He said, "Surely I know what you do not know." Al-Baqarah [2]:30.

The meaning of the word "caliph" means ruler, ruler of the universe, successor, or leader. In addition, the caliph means that humans will be the representatives or leaders of the earth. Therefore, every human being is a caliph and will be held accountable, meaning that all human beings are leaders, namely leaders towards themselves, household leaders, village leaders, cities and even countries who will be held accountable in this world and in the hereafter for their leadership [19].

### b. The Principle of Justice (Al-Adl)

The principle of fairness in the management of educational institutions emphasizes fair behaviour towards all parties who play a role in the educational process: students, teachers, and staff in the school environment. A leader in Islamic education must be fair to all parties in providing assessments, learning opportunities, and treatment of students and teaching staff. This justice must be carried out regardless of background, social status, or other factors [20]. Justice has a general and special meaning, namely justice in law, justice in human rights, justice in *muamalah*, and justice in finance as contained in the Qur'an, Surah An-Nisa (4:58) and Surah Al-Maidah verse 8, which explains justice. Allah Subhanahu wa Ta'ala said:

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

Meaning: Allah has told you to convey the mandate to its owner. When you establish the law among men, you shall establish it justly. Indeed, Allah has given you the best teaching. Indeed, Allah is All-Hearing and All-Seeing, An-Nisā' [4]:58. Allah Subhanahu wa Ta'ala said:

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

Meaning: O you who believe, be the enforcers (of the truth) because of Allah (and) the witnesses (who act) justly. Do not let your hatred of a people drive you to act unjustly. Be fair because it is closer to piety. Fear Allah. Indeed, Allah is Thorough in what you do, Al-Mā'idah [5]:8 [21].

### c. The Principle of Wisdom and Patience (Wisdom and Sabr)

An educational leader must be wise in leading. Wisdom here includes the ability to make appropriate and fair decisions in every situation. Leaders who are wise, fair, trustworthy and honest will inspire and will be liked by students who will be their role models [22]. In addition, patience is necessary when facing challenges that may arise in the educational process. Patient leaders can positively influence the educational environment and avoid hasty policies or harm others. As found in the Qur'an, Surah Al-Imran (3:159) and Surah Al-Baqarah (2:45). Allah Subhanahu wa Ta'ala said:

فَبِمَا رَحْمَةٍ مِنَ 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: So, by the grace of Allah, you (the Prophet Muhammad) are gentle towards them. They would have stayed away from you if you had been hard and hard-hearted. Therefore, forgive them, ask forgiveness for them, and counsel them in all matters. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who trust Āli 'Imrān [3]:159. Allah Subhanahu wa Ta'ala said:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

Meaning: Ask for help (to Allah) with patience and prayer. Indeed, it is indeed heavy, except for the devout, Al-Baqarah [2]:45.

### d. The Principle of Ash-Shura (Deliberation)

Educational leadership in Islam cannot be separated from the principle of Ash-Shura and must be able to integrate intellectual, spiritual and moral values in every aspect of its implementation and management [23]. According to the opinion of Ibn Arabi, Shura is an association or group that discusses a matter, each asking for opinions from others and expressing their opinions. In addition,

according to *ar-Raghib* the opinion that shura or ash-shura is the same as *al-masyurah*, i.e. expressing an opinion by returning part of it to the other, that is, weighing one opinion with another to get an agreed opinion. According to Mahmud al-Khalidi, it is concluded that shura is the gathering of people to decide what is right by expressing various opinions on one issue to obtain guidance to make decisions. As stated in the Qur'an Surah Ash-Shura (42:38). Allah Subhanahu wa Ta'ala said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation: (also better and more eternal for) those who accept (obey) God's call and perform prayers, while their affairs are (decided) by deliberation among them. They give away part of the sustenance that We bestow upon them [24].

#### e. The Principle of At-Tasamuh (Tolerance)

Tolerance in Islam is one of the important teachings to learn. This is due to the fact that most Muslims understand tolerance with a misunderstanding; for example, they argue that all religions are the same. In addition, tolerance is also important because it is a science that studies mutual respect and respect between religious people. In the Qur'an, Allah SWT commands mankind to live a life of faith, be fair to each other, not discriminate between other human beings, and do good. As stated in the Qur'an Surah Al-Hujurat verse 13 and Surah Al-Kafirun 6 [25]. Allah Subhanahu wa Ta'ala said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

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

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Meaning: For you your religion and for me my religion."

## 4. Conclusion

This study concludes that the five principles of Qur'an-based Islamic leadership, trust, justice, deliberation, tolerance, and wisdom, are relevant for shaping Islamic educational leadership that is adaptive to multicultural contexts. These principles can be applied through inclusive policies, culturally sensitive curricula, and fostering an environment that respects differences. This study's main contribution is preparing a contextual leadership model based on Qur'anic values. The limitations of the research lie in the implementation aspect, so further studies are recommended to test this model in a wider range of educational contexts.

**Author Contribution:** The first author contributes to the first draft of the article, while the other authors improve the existing content. All authors have read and approved the final paper.

**Acknowledgment:** Not related.

**Conflicts of Interest:** The authors declare no conflict of interest.

## References

- [1] A. Muhajir, N. Naim, A. Z. Fitri, and A. Safi'i, "Approach to the Development of Multicultural Education Curriculum in Darul Hikmah Modern Islamic Boarding School Tulungagung, Indonesia," *Univers. J. Educ. Res.*, vol. 8, no. 5, pp. 1842–1847, 2020, doi: <https://doi.org/10.13189/ujer.2020.080520>.
- [2] R. D. Dienaputra, "A prospective historical analysis of multiculturalism in Indonesia: A case of West Java," *Kasetsart J. Soc. Sci.*, vol. 44, no. 4, pp. 1147–1154, 2023, [Online]. Available:



- <https://so04.tci-thaijo.org/index.php/kjss/article/view/268992>
- [3] F. Umam and M. Barmawi, "Indigenous Islamic Multiculturalism: Interreligious Relations in Rural East Java, Indonesia," *Ulumuna*, vol. 27, no. 2, pp. 649–691, 2023, doi: <https://doi.org/10.20414/ujs.v27i2.752>.
  - [4] M. I. Yusuf, A. Maimun, and M. As' ad, "Transformational Leadership of KH. Yusuf Hasyim in Preserving Traditional Islamic Education at Pesantren Tebuireng," *Munaddhomah J. Manaj. Pendidik. Islam*, vol. 5, no. 4, pp. 383–394, 2024, doi: <https://doi.org/10.31538/munaddhomah.v5i4.1430>.
  - [5] W. Hammad and S. Shah, "Leading faith schools in a secular society: Challenges facing head teachers of Muslim schools in the United Kingdom," *Educ. Manag. Adm. Leadersh.*, vol. 47, no. 6, pp. 943–959, 2019, doi: <https://doi.org/10.1177/1741143218775429>.
  - [6] M. W. Shohib, M. Z. Azani, N. L. Inayati, D. Dartim, and A. Nubail, "Islamic Perspective on Organizational Citizenship Behavior Among Academic Staff in Indonesian State Islamic Higher Education: Is It Effective?," *Suhuf Int. J. Islam. Stud.*, vol. 36, no. 2, pp. 155–169, 2024, doi: <https://doi.org/10.23917/suhuf.v36i2.4702>.
  - [7] P. Manurung, A. H. Saragih, and P. Hasibuan, "A Study of the Philosophy of Education and Analysis of the Principles of Implementing Education according to the Al-Qur'an," *Pharos J. Theol.*, vol. 105, no. 2, pp. 1–13, 2024, doi: <https://doi.org/10.46222/pharosjot.105.28>.
  - [8] M. E. Ruhullah and T. Ushama, "Tawhidic Leadership in the Modern World: Bridging Islamic Governance with Universal Values for Peace and Integrity," *Al-Shajarah J. Int. Inst. Islam. Thought Civilis.*, vol. 29, no. 2, pp. 329–364, 2024, doi: <https://doi.org/10.31436/shajarah.v29i2.1970>.
  - [9] F. Farihin, "Perspektif Islam dalam Kepemimpinan: Sebuah Studi di Lembaga Pendidikan Islam [An Islamic Perspective on Leadership: A Study in Islamic Educational Institutions]," *Munaddhomah J. Manaj. Pendidik. Islam*, vol. 4, no. 2, pp. 252–260, (in Indonesia), 2023, doi: <https://doi.org/10.31538/munaddhomah.v4i2.446>.
  - [10] A. Ahmad and M. Muslimah, "Memahami Teknik Pengolahan dan Analisis Data Kualitatif [Understanding Qualitative Data Analysis and Processing Techniques]," in *Proceedings of Palangka Raya International and National Conference on Islamic Studies (PINCIS)*, 2021, pp. 173–186, (in Indonesia). [Online]. Available: <https://e-proceedings.iain-palangkaraya.ac.id/index.php/PICIS/article/view/605>
  - [11] A. Z. Mauludah, T. Ma'sum, and J. Iswanto, "Konsep Kepemimpinan Pendidikan Islam Perspektif Muhammad Quraish Shihab dalam Tafsir Al-Mishbah [The Concept of Islamic Educational Leadership According to Muhammad Quraish Shihab in Tafsir Al-Mishbah]," *JlIP-Jurnal Ilm. Ilmu Pendidik.*, vol. 6, no. 11, pp. 9495–9501, 2023, doi: <https://doi.org/10.54371/jiip.v6i11.2594>.
  - [12] I. Nuzulla and I. Mubarak, "Pengaruh Kepemimpinan Berbasis Nilai-Nilai Islam Dalam Efektivitas Manajemen Komunikasi Organisasi [The Impact of Islamic Values-Based Leadership on the Effectiveness of Organizational Communication Management]," *Student Res. J.*, vol. 1, no. 6, pp. 249–261, (in Indonesia), 2023, doi: <https://doi.org/10.55606/srjyappi.v1i6.842>.
  - [13] R. A. Gusli, "Implementasi Prinsip-Prinsip Dasar Manajemen Pendidikan Islam Berdasarkan Al-Qur'an di MTsN 1 Kota Pariaman [Implementing the Fundamental Principles of Islamic Educational Management Based on the Qur'an at MTsN 1 Kota Pariaman]," *EduYorasaki J. Islam. Educ. Manag.*, vol. 1, no. 01, pp. 1–15, 2025, [Online]. Available: <https://ejournal.yorasakiedu.com/jmpi/article/view/10>
  - [14] U. Hasanah and H. Vrawati, "Pendidikan Islam Multikultural : Analisis Historis Masa Dinasti Abbasiyah [Multicultural Islamic Education: A Historical Study of the Abbasid Period]," *ASANKA J. Soc. Sci. Educ.*, vol. 3, no. 2, pp. 198–217, (in Indonesia), 2022, doi: <https://doi.org/10.21154/asanka.v3i2.4847>.
  - [15] I. Mulyanty, H. Hamdanah, and N. Fahmi, "Dasar Al-Qur'an Dan Hadits Tentang Kepemimpinan [The Foundations of Leadership in the Qur'an and Hadith]," *J. Educ.*, vol. 6, no. 4, pp. 20928–20935, (in Indonesia), 2024, doi: <https://doi.org/10.31004/joe.v6i4.6226>.
  - [16] Herwati and W. Mushonifah, "Konsep Kepemimpinan Berbasis Qur'ani [The Concept of

- Leadership Based on the Qur'an],” *Attract. Innov. Educ. J.*, vol. 3, no. 3, pp. 204–217, (in Indonesia), 2021, doi: <https://doi.org/10.51278/aj.v3i3.286>.
- [17] A. A. Hidayat and I. Muttaqin, “Kepemimpinan Dalam Pendidikan Islam (Pengertian, Karakteristik Kepemimpinan Rasulullah, Karakteristik Kepemimpinan Islam dan Keberhasilannya) [Leadership in Islamic Education: Definition, Characteristics of the Prophet Muhammad’s Leadership, Features of I,” *Katalis Pendidik. J. Ilmu Pendidik. dan Mat.*, vol. 1, no. 4, pp. 173–185, (in Indonesia), 2024, doi: <https://doi.org/10.62383/katalis.v1i4.962>.
- [18] S. Mubarak, “Prinsip Kepemimpinan Islam dalam Pandangan Al-Qur’an [The Principles of Islamic Leadership from the Perspective of the Qur’an],” *Al Muhafidz J. Ilmu Al-Qur’an dan Tafsir*, vol. 1, no. 1, pp. 1–12, (in Indonesia), 2021, doi: <https://doi.org/10.57163/almuhafidz.v1i1.2>.
- [19] R. Rahman, “Konsep Komunikasi Kepemimpinan Era Digital [The Concept of Leadership Communication in the Digital Era],” *J. Ilm. Al-Muttaqin*, vol. 9, no. 1, pp. 1–9, (in Indonesia), 2023, doi: <https://doi.org/10.37567/al-muttaqin.v9i1.1927>.
- [20] N. Fitria, “Kajian Prinsip Dasar Manajemen Pendidikan Islam [A Study of the Fundamental Principles of Islamic Educational Management],” *JlIP-Jurnal Ilm. Ilmu Pendidik.*, vol. 6, no. 8, pp. 6116–(in Indonesia), 2023, doi: <https://doi.org/10.54371/jljp.v6i8.2454>.
- [21] T. S. Radjak, K. Yahiji, H. Anwar, and L. G. Ota, “Kepemimpinan Dalam Al-Qur’an Dan Hadis [An Islamic Perspective on Leadership in the Qur’an and Hadith],” *Al-Minhaj J. Pendidik. Islam*, vol. 3, no. 3, pp. 259–270, (in Indonesia), 2021, [Online]. Available: <https://journal.iaingorontalo.ac.id/index.php/alminhaj/article/view/4480>
- [22] S. Nahdiaturosaidah and N. Efendi, “Konsep Dasar Kepemimpinan dalam Pendidikan Islam [The Basic Concept of Leadership in Islamic Education],” *Glob. Leadersh. Organ. Res. Manag.*, vol. 3, no. 1, pp. 183–194, (in Indonesia), 2025, doi: <https://doi.org/10.59841/glory.v3i1.2332>.
- [23] S. Sulisniati and Z. E. Hasibuan, “Dasar Kepemimpinan Pendidikan Dalam Al-Qur’an dan Hadist,” *AMI J. Pendidik. DAN Ris.*, vol. 3, no. 1, pp. 9–13, 2025.
- [24] A. Abubakar and D. Abdullah, “PRINSIP MUSYAWARAH DALAM AL-QUR’AN (Study Tematik atas Ayat-Ayat Syura) [The Principle of Consultation (Shura) in the Qur’an: A Thematic Study of Shura Verses],” *J. Kaji. Pendidik.*, vol. 7, no. 1, pp. 100–116, (in Indonesia), 2025, [Online]. Available: <https://journalpedia.com/1/index.php/jkp/article/view/4462>
- [25] S. Kaaffah, H. Fajrussalam, A. Rahmania, J. Ningsih, M. K. Rhamadan, and P. Mulyanti, “Menumbuhkan sikap toleransi antar agama di lingkungan multikultural kepada anak sesuai ajaran agama Islam [Fostering Interreligious Tolerance in Children within a Multicultural Environment Based on Islamic Teachings],” *JPG J. Pendidik. Guru*, vol. 3, no. 4, pp. 289–314, (in Indonesia), 2022, doi: <https://doi.org/10.32832/jpg.v3i4.7395>.