

AN ISLAMIC LEADERSHIP MODEL BASED ON UMAR BIN KHATTAB'S SERVANT LEADERSHIP IN THE MANAGEMENT OF MODERN ISLAMIC SCHOOLS (MADRASAHS)

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Abstract: This study examines and contextualizes the servant leadership model exemplified by Umar ibn al-Khattab and its application in the management of modern Islamic schools (madrasahs). The research aims to identify key leadership values justice, simplicity, participation, accountability, and exemplary behavior and formulate a practical model for their integration into Islamic Education Management (Manajemen Pendidikan Islam/MPI). Using a descriptive qualitative approach grounded in a naturalistic paradigm, the study combines literature review and case studies conducted in two South Sumatran madrasahs to explore how these values manifest in real-world managerial practices. Data were gathered through library research, participant observation, in depth interviews, and document analysis, with thematic coding and triangulation ensuring the validity of findings. The results reveal that Umar's leadership principles are operationalized in madrasahs through equitable evaluation policies, modest resource allocation, participatory planning, transparent accountability, and moral role modeling by school leaders. These practices enhance institutional integrity, improve governance efficiency, and strengthen moral-spiritual culture within educational environments. The study contributes theoretically by linking classical Islamic leadership philosophy with contemporary managerial frameworks and practically by offering a values-based model applicable to policy development and leadership training. While the limited sample restricts generalizability, this research lays the groundwork for future studies employing mixed or action research to assess the measurable impact of Umar-inspired leadership on institutional performance. Ultimately, the findings affirm that revitalizing Islamic servant leadership offers a strategic pathway toward ethical, participatory, and sustainable educational governance in the era of Education 5.0.

Keywords: Islamic Leadership; Servant Leadership; Madrasah Management

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INTRODUCTION

The accelerated advancement of digital technology has redefined global education, shifting its emphasis from academic output to holistic human development encompassing ethics, spirituality, and character formation.¹ Within this transformation, Islamic educational institutions face an imperative to preserve moral integrity while embracing technological modernization.² The rise of Education 5.0 highlights the urgency for leaders who integrate faith-based values with managerial innovation.³ Madrasahs, as custodians of Islamic moral formation, must therefore adopt leadership paradigms that harmonize administrative effectiveness and spiritual authenticity.⁴ However, this alignment remains a global challenge that transcends national educational systems.⁵

A growing body of research across educational and organizational contexts has validated the servant leadership paradigm as a transformative model emphasizing empathy, justice, and service.⁶ Studies indicate its capacity to foster teacher commitment, psychological safety, and participatory governance within institutions.⁷ In Asian higher education, servant leadership correlates positively with academic engagement and stress reduction.⁸ Empirical evidence also suggests that servant leaders promote value-driven innovation and organizational sustainability.⁹ These outcomes affirm that service-oriented leadership transcends managerial efficiency, evolving into a moral architecture for institutional excellence.¹⁰

¹ J Michael Spector, "Digital Transformation and Education 5.0," *Educational Technology* 61, no. 4 (2021): 12–19.

² Spector.

³ Dewi Andriani and Ulum Wahyu Febri Anggraini, "Peran Teknologi Informasi Pada Humas Lembaga Pendidikan," *Ar-Rosikhun: Jurnal Manajemen Pendidikan Islam* 1, no. 3 (2022): 186–93, <https://doi.org/10.18860/rosikhun.v1i3.15883>.

⁴ Dedi Mulyadi, *Servant Leadership Dan Pendidikan Islam: Studi Tokoh Dan Konsep* (Bandung: Remaja Rosdakarya, 2022).

⁵ S A Ababneh, "The Phenomenon of Leadership Among Middle Management Leaders in Public Schools in Bahrain: Aspects of Performance, Personality Pattern Analysis, Impact Strategies, and Challenges," *Information Sciences Letters* 12, no. 2 (2023): 735–43, <https://doi.org/10.18576/isl/120216>.

⁶ Robert K Greenleaf, *The Servant as Leader* (Indianapolis: The Robert K. Greenleaf Center, 1977).

⁷ Greenleaf.

⁸ W Naseem et al., "Alleviating Workplace Stress: The Role of Servant Leadership in Preventing Productivity Decline among Pakistan's Private Higher Education Institutions," *Cogent Business and Management* 12, no. 1 (2025), <https://doi.org/10.1080/23311975.2025.2451131>.

⁹ U Udin and M Shaikh, eds., "1st International Conference on Management and Sustainable Environment, ICOMSE 2024," in *E3S Web of Conferences*, vol. 571 (EDP Sciences, 2024), <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85206564881&partnerID=40&md5=a788bc23boagf861bba7776c9a56e4cd>.

¹⁰ Michael Q Patton, *Qualitative Research and Evaluation Methods*, 3rd ed. (California: SAGE Publications, 2002).

Islamic scholarship parallels this discourse through prophetic and caliphal leadership traditions grounded in justice, humility, and public accountability.¹¹ Within these traditions, Umar ibn al-Khattab stands as a paradigmatic servant leader whose governance combined discipline, transparency, and compassion.¹² His approach exemplified social empathy through direct service to citizens, emphasizing fairness over privilege.¹³ Modern interpretations affirm the compatibility of his principles with contemporary educational leadership frameworks.¹⁴ This congruence between classical Islamic ethos and modern management theory provides fertile ground for scholarly exploration.¹⁵

Existing studies in Islamic Education Management (MPI) have examined various leadership styles, including transformational, spiritual, and participatory models, in strengthening institutional culture.¹⁶ Research emphasizes that leadership effectiveness depends on ethical congruence between leaders' personal integrity and institutional values.¹⁷ However, empirical attention toward servant leadership in madrasah governance remains fragmented and conceptually underdeveloped.¹⁸ Integrative perspectives that connect classical Islamic leadership with modern servant-leadership practice are notably scarce.¹⁹ This gap limits the ability of Islamic schools to adopt management systems that are both spiritually coherent and operationally effective.²⁰

¹¹ Imam al-Bukhari, *Shahih Al-Bukhari*, No. 893, *Kitab Al-Imarah, Bab Kullu Ra'in Mas'ulun 'an Ra'Iyyatihi*, n.d.

¹² Muhammad Fauzi Al-Khatib, *Al-Khilafah Wa Al-Siyasah Al-Tarbawiyyah* (Beirut: Dar Ibn Hazm, 2018).

¹³ Reni Lestari, "Kepemimpinan Partisipatif Ala Umar Bin Khattab," *Tanzhimuna* 11, no. 1 (2023): 35-38.

¹⁴ Ahmad Wahid, "Transparansi Kepemimpinan Dalam Madrasah," *Jurnal MPI* 9, no. 1 (2022): 34-46.

¹⁵ Uwe Flick, *An Introduction to Qualitative Research*, 6th ed. (London: SAGE Publications, 2018).

¹⁶ Y Nurhayati et al., "PRE-LEARNING QUESTIONS OF ENERGY SOURCES ON RADEC LEARNING MODEL: VALIDATION AND DEVELOPMENT," *Journal of Engineering Science and Technology* 17, no. 2 (2022): 1028-35, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85127110370&partnerID=40&md5=15a0f50a86db65f705f40a0e28639834>.

¹⁷ M Clarence et al., "The Effect of Servant Leadership on Ad Hoc Schoolteachers' Affective Commitment and Psychological Well-Being: The Mediating Role of Psychological Capital," *International Review of Education* 67, no. 3 (2021): 305-31, <https://doi.org/10.1007/s11159-020-09856-9>.

¹⁸ A Beek and R Stroud, "Towards a Critical Model of Service Leadership in International Schools: Enactments, Challenges, and Rewards" (Wilfrid Laurier University, Waterloo, Canada: IGI Global, 2024), 37-70, <https://doi.org/10.4018/979-8-3693-4342-5.ch002>.

¹⁹ M Jacoby, "LÜSHI CHUNQIU AND THE VALUE-BASED LEADERSHIP MODEL IN ANCIENT CHINA," *Roczniki Humanistyczne* 70, no. 9 (2022): 5-26, <https://doi.org/10.18290/rh22709.1>.

²⁰ Glenn A Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (2009): 27-40.

Globally, leadership research indicates that ethical and human-centered governance enhances performance across diverse educational environments. Studies in multicultural contexts reveal that servant leadership improves relational trust and institutional innovation. Yet, few works examine how these values are culturally localized within Islamic systems that prioritize adab and moral pedagogy.²¹ The lack of comparative frameworks integrating Islamic moral leadership and empirical educational practice highlights a methodological gap.²² Addressing this absence is critical for producing leadership models responsive to both spiritual heritage and contemporary governance needs.²³

The literature also exposes conceptual tensions between Western-origin leadership theories and Islamic paradigms emphasizing divine accountability and communal welfare.²⁴ While transformational leadership prioritizes performance outcomes, servant leadership in Islam privileges moral rectitude and social justice. Scholars note that existing frameworks often neglect the metaphysical underpinnings that differentiate Islamic leadership from secular ethics. Consequently, managerial frameworks in many madrasahs still rely on borrowed concepts detached from prophetic exemplars.²⁵ This disjunction between moral vision and institutional application underscores the urgency of recontextualizing Islamic servant leadership.²⁶

This study therefore seeks to examine the essential values embodied in Umar ibn al-Khattab's servant leadership and their practical relevance to Islamic Education Management in modern madrasahs. It aims to formulate a contextual leadership model integrating justice, simplicity, participation, accountability, and exemplary conduct into institutional governance.²⁷ By combining literature analysis with field-based synthesis, this research aspires to produce an empirically grounded model adaptable across Islamic educational settings.²⁸ The study

²¹ G M Robinson and M J Magnusen, "Developing Servant Leadership through Experience and Practice: A Case Study in Service Learning," *Behavioral Sciences* 14, no. 9 (2024), <https://doi.org/10.3390/bs14090801>.

²² Richard Jenkins, *Key Sociologists Pierre Bourdieu* (London & New York: Routledge, n.d.).

²³ Matthew B Miles, A Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (London: SAGE Publications, 2014).

²⁴ Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, Dan R&D* (Bandung: Alfabeta, 2021).

²⁵ Siti Nurhayati, "Nilai Spiritualitas Dalam Manajemen Pendidikan Islam," *Tanzhimuna: Jurnal Manajemen Pendidikan Islam* 11, no. 2 (2023): 80–92.

²⁶ John W Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif, Dan Mixed* (Yogyakarta: Pustaka Pelajar, 2016).

²⁷ Wahid, "Transparansi Kepemimpinan Dalam Madrasah."

²⁸ Anselm Strauss and Juliet Corbin, *Dasar-Dasar Penelitian Kualitatif: Tindakan, Strategi, Dan Prosedur* (Yogyakarta: Pustaka Pelajar, 2015).

contributes both theoretically and practically by bridging classical Islamic ethics with contemporary leadership science.²⁹ Ultimately, it positions Islamic servant leadership as a transformative paradigm for Education 5.0 one that cultivates integrity, inclusivity, and moral excellence in the digital age.³⁰

RESEARCH METHODS

This study employed a descriptive qualitative design grounded in a naturalistic paradigm, aiming to uncover the deeper meanings behind leadership behaviors in authentic social contexts, particularly in modern Islamic educational institutions. The qualitative approach was chosen because Islamic values such as justice, simplicity, participation, and accountability cannot be adequately quantified, as their essence lies in moral intention and lived practice.³¹ Through interpretive inquiry, this study sought to explore how the servant leadership of Umar ibn al-Khattab is embodied within the managerial culture of madrasahs and how these values shape institutional ethics and decision-making.³² The descriptive method allowed for a comprehensive understanding of leadership phenomena as they naturally occur, emphasizing human interactions and organizational processes within an Islamic framework.³³ The overall research design thus integrated theoretical analysis and empirical exploration to contextualize Umar's leadership principles within the operational structure of contemporary Islamic schools.

The study adopted a dual-method approach, combining literature review and field-based case studies to ensure both conceptual and practical rigor.³⁴ The literature review component drew upon classical Islamic works such as Umar bin al-Khattab: al-Khalifah al-Rasyid al-Mujaddid by Ash-Shallabi (2017) and al-Khilafah wa al-Siyasah al-Tarbawiyah by Al-Khatib (2018), as well as contemporary sources from peer-reviewed journals on Islamic Education Management.³⁵ The field study was conducted in two purposively selected

²⁹ Greenleaf, *The Servant as Leader*.

³⁰ Spector, "Digital Transformation and Education 5.0."

³¹ Lexy J Moleong, "Metodologi Penelitian Kualitatif . Remaja Rosdakarya," 2018.

³² Anselm Strauss and Juliet Corbin, *Dasar-Dasar Penelitian Kualitatif: Teknik Dan Prosedur Untuk Pengembangan Teori* (Yogyakarta: Pustaka Pelajar, 2015).

³³ Strauss and Corbin.

³⁴ Bowen, "Document Analysis as a Qualitative Research Method."

³⁵ Tristina Khansa Dhia et al., "Infrastruktur Pendidikan Terpadu Untuk Meningkatkan Kualitas Belajar Siswa," *Jurnal Ilmiah Wahana Pendidikan* 10, no. 16 (2024): 856–64, <https://doi.org/10.5281/zenodo.13766209>.

institutions: Madrasah Aliyah Nahdlatul Ulama (MA NU) Sumber Agung, OKU Timur, and a private Madrasah Tsanawiyah under an Integrated Islamic Foundation in South Sumatra. These madrasahs were chosen for their strong Islamic orientation, openness to research collaboration, and evidence of leadership practices rooted in Islamic ethics.³⁶ Research participants included principals, senior teachers, school committee members, and student representatives, ensuring diverse insights from different organizational roles and leadership perspectives. This dual strategy enabled the study to connect textual interpretations of servant leadership with their practical manifestations in educational management.

Data collection utilized four complementary techniques: library research, participant observation, in-depth interviews, and document analysis. Library research provided the conceptual foundation for understanding servant leadership through Islamic and modern theoretical perspectives. Participant observation involved the researcher's direct engagement in institutional activities faculty meetings, school planning sessions, and daily routines to observe the practical expressions of justice, simplicity, participation, and accountability.³⁷ Semi-structured interviews, each lasting 30 to 60 minutes, captured personal reflections and experiences regarding leadership values from the perspective of teachers and administrators.³⁸ Document analysis included vision and mission statements, meeting minutes, organizational charts, and school reports to triangulate findings and validate leadership behaviors.³⁹ Thematic coding was applied through three stages open coding to identify core themes, axial coding to connect relationships between categories, and selective coding to synthesize a coherent narrative model representing the integration of Umar ibn al-Khattab's leadership values into madrasah governance.

To ensure reliability and validity, several methodological strategies were implemented. Data triangulation across observations, interviews, and documents enhanced internal consistency and analytical credibility.⁴⁰ Member checking was conducted by sharing synthesized findings with participants to confirm

³⁶ Nurhayati et al., "PRE-LEARNING QUESTIONS OF ENERGY SOURCES ON RADEC LEARNING MODEL: VALIDATION AND DEVELOPMENT."

³⁷ Hisyal Fatahillah Hisyal, "Perkembangan Peradaban Islam Indonesia Pasca Reformasi," *Jurnal Generasi Tarbiyah: Jurnal Pendidikan Islam* 2, no. 2 (2023): 167-74, <https://doi.org/10.59342/jgt.v2i2.237>.

³⁸ N Nurhayati et al., "Assessing the Knowledge and Skills of Prospective Physics Teachers in Designing 4C Skills-Oriented Learning: Rasch Analysis," *Qubahan Academic Journal* 5, no. 1 (2025): 718-41, <https://doi.org/10.48161/qaj.v5n1a1544>.

³⁹ Miles, Huberman, and Saldana, *Qualitative Data Analysis: A Methods Sourcebook*.

⁴⁰ Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif, Dan Mixed*.

interpretive accuracy and prevent researcher bias. An audit trail was systematically maintained to document research decisions, ensuring transparency and replicability of the analytic process.⁴¹ Additionally, peer debriefing was carried out with experts in Islamic education management to strengthen the study's conceptual validity and methodological soundness. Ethical standards were upheld through informed consent, anonymity, and institutional approval from the participating madrasahs. Collectively, these measures ensured that the study maintained both academic rigor and ethical integrity, producing findings that are empirically credible and theoretically valuable for advancing the discourse on Islamic servant leadership in educational management.

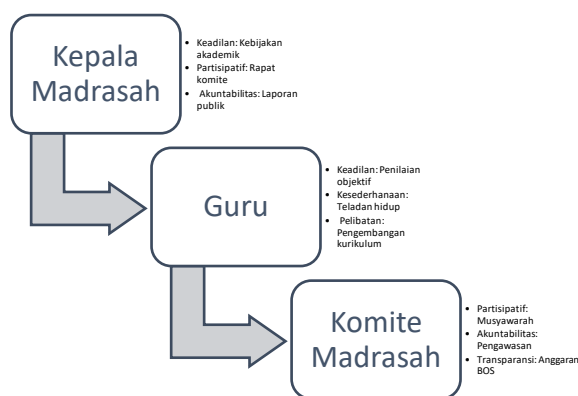


Image 1.1 Research Method

FINDINGS AND DISCUSSION

Field findings reveal that the value of justice is reflected in an objective and equitable student evaluation policy. Teachers are provided with specific guidelines to ensure their assessments remain unbiased, regardless of students' social backgrounds. This mirrors Umar ibn Khattab's principle of not distinguishing between commoners and nobility when delivering justice⁴². Simplicity is evident in how school facilities are utilized. The principal deliberately avoids luxurious renovations, choosing instead to prioritize essential improvements such as

⁴¹ Student Hendra, Arry Halbadika Fahlevi, "Implementation of Good Corporate Governance (GCG) Principles in PDAM Tirta Ogan, Ogan Ilir District," *IAPA International Conference*, 2024, 1138–53, <https://doi.org/10.23920/jphp.vii2.292.1>.

⁴² Al-Mubarakfury, Shafiyurrahman. *Ar-Rahiq al-Makhtum* (Riyadh: Maktabah al-Salam, 2015), hlm. 299–302.

libraries and sanitation facilities. This reflects Umar's minimalist lifestyle, even while holding a position of leadership.

The participatory nature of leadership is shown through the involvement of school committees in annual program planning. Regular meetings with parents are conducted, and every piece of input is recorded and evaluated. This aligns with the shura (consultative) practice exercised by Umar before making major policy decisions.⁴³ In terms of accountability, the principal prepares financial and activity reports that are transparently presented to parents every semester. Every fund from BOS (School Operational Assistance) to grants is properly documented. This openness is inspired by Umar's practice of recording public expenditures and encouraging the public to audit his records.⁴⁴

Relevance to Islamic Educational Management and the Literature Gap

These findings affirm that Umar's leadership values can be contextually adapted to the management of madrasahs. So far, studies in Islamic Educational Management (MPI) have mostly focused on quality based or strategic management, with relatively little attention to values and spirituality in a practical context. This research fills that gap by demonstrating that spiritual values are not only ethically ideal but also functionally managerial.⁴⁵ In the framework of Education 5.0 which emphasizes personalization, humanization, and values the servant leadership approach becomes especially relevant. The values of Umar ibn Khattab offer a strong moral foundation for developing leaders who are not only competent but also just, honest, and trustworthy. This is crucial, as the future of education isn't solely about technological advancement, but also about fostering integrity and moral responsibility.

Strengthening Field Findings and Practical Application of Values

Beyond justice, simplicity, and participation, this study also identified elements of accountability and exemplary leadership in madrasah management. Accountability is practiced through transparent reporting and periodic financial and program accountability to the committee and parents. This is in line with

⁴³ Hasan, Muhammad. *Manajemen Pendidikan Islam Perspektif Kepemimpinan Nabi dan Khulafaur Rasyidin* (Yogyakarta: UIN Press, 2023), hlm. 150–157.

⁴⁴ Wahid, Ahmad. "Transparansi Kepemimpinan dalam Madrasah," *Jurnal MPI* 9, no. 1 (2022): hlm. 34–46.

⁴⁵ Nurhayati, Siti. "Nilai Spiritualitas dalam Manajemen Pendidikan Islam," *Tanzhimuna: Jurnal Manajemen Pendidikan Islam* 11, no. 2 (2023): hlm. 80–92.

Umar ibn Khattab's discipline in managing public funds and his deep commitment to public accountability.⁴⁶ Meanwhile, the head of the madrasah sets a powerful example through direct involvement in everyday school life—taking part in cleaning activities, praying in congregation with students, and offering free tutoring to underprivileged learners. These acts of role modeling serve as a moral foundation for building a sustainable work climate and a strong culture of religiosity within the madrasah.

The data gathered shows that this values-based management approach not only enhances the spiritual dimension of the madrasah community but also improves the overall effectiveness of school programs. Tangible outcomes include better student discipline, increased parental engagement, and more efficient budget utilization. In this sense, the values inspired by Umar ibn al-Khattab are not merely moral ideals, but also carry measurable and practical managerial implications.

Thematic Discussion: Aligning Values with the Structure of Islamic Educational Management (MPI)

Within the framework of Islamic educational management, leadership is the core element driving the entire process from planning and implementation to evaluation. The values embodied by Umar ibn al-Khattab have the potential to serve as both normative and operational pillars across all these stages. For example, the principle of justice can be translated into fair assessment policies and a transparent reward-and-punishment system. Simplicity can be reflected in how facilities are managed, how budgets are allocated, and how program priorities are set. A participatory approach may be realized through regular deliberative forums involving teachers, parents, and students in school decision-making. Meanwhile, accountability can be implemented through internal evaluations and public reporting.

These practices align with the foundational principles of Islamic educational management, which emphasize the integration of knowledge (*hikmah*), action (*'amal*), and faith (*iman*)⁴⁷. The values exemplified by Umar bin Khattab serve as a bridge between classical Islamic texts and the realities of modern institutional life.

⁴⁶ Al-Khatib, M. F. *al-Khilafah wa al-Siyasah al-Tarbawiyah*. Beirut: Dar Ibn Hazm, 2018, hlm. 132–135.

⁴⁷ Zuhairini, dkk. *Filsafat Pendidikan Islam*. Jakarta: Bumi Aksara, 2004, hlm. 85–87.

Comparison with Previous Studies

Compared to previous studies, this research offers a more practical and targeted approach. Most earlier works on Islamic education management or servant leadership tend to remain within the realm of normative and theoretical discussions. For instance, Muhaimin's.⁴⁸ Research focuses more on the conceptual framework of Islamic Education Management (MPI), without exploring how classical Islamic values are actually applied in real-life practices within madrasahs.

A study by Fauzan (2021) published in *Al-Tarbawi* briefly discusses the leadership of the *Khulafā' al-Rāshidīn*, but it does not elaborate on how these values are adopted within the institutional framework of today's madrasahs. In contrast, this research specifically formulates a model for integrating the values of 'Umar ibn al-Khaṭṭāb into the structural components of a madrasah ranging from the headmaster and teachers to the school committee.

Moreover, this study addresses a notable gap in the existing literature by presenting empirical data from two Islamic educational institutions, rather than merely offering conceptual analysis or idealistic narratives. As a result, the findings of this research contribute not only to the academic discourse in Islamic Education Management (MPI), but also serve as a practical reference for leaders of Islamic educational institutions.

Relevance of the Findings in the Context of Education 5.0

The era of Education 5.0 is marked by the demand for an educational approach that blends technology, personalization, humanization, and spiritual values. In this context, educational leadership is not only expected to master digital tools but also to uphold moral integrity, foster emotional connections, and cultivate schools as spaces where both humanistic and Islamic values can flourish.⁴⁹ The values upheld by Umar ibn al-Khaṭṭāb align closely with this paradigm. Justice responds to the challenges of inclusion and educational access; simplicity helps streamline programs to focus on the core essence of education; participation

⁴⁸ Muhaimin. *Reorientasi Pendidikan Islam: Menuju Pengembangan Pendidikan Islam yang Integral, Interkonektif dan Berbasis Nilai*. Bandung: Mizan, 2020, hlm. 101-104.

⁴⁹ Spector, J. M. "Digital Transformation and Education 5.0," *Educational Technology*, Vol. 61, No. 4 (2021): hlm. 12-19.

encourages active involvement from all stakeholders; and accountability ensures transparency and builds public trust in the institution.

This style of leadership reflects an Islamic model of servant leadership one that serves not just the system, but also the prophetic mission of education: to humanize humanity (*insaniyyah*). Amid today's crisis of integrity in many educational institutions, a leadership approach inspired by Umar ibn Khattab offers a highly valuable and practical solution.

Methodological Implications for Scientific Development

The methodological approach employed in this study offers a meaningful contribution to the development of research methods within the field of Islamic Education Management (MPI). By combining value-based qualitative analysis with empirical institutional observation, this research creates a bridge between text and context between idealism and the realities on the ground.

Moreover, the integrative visual model developed through this study has the potential to serve as a reference for designing curriculum content in Islamic educational leadership courses, and could even be adapted as an institutional evaluation framework by the Ministry of Religious Affairs or Islamic education foundations. The integration of values into institutional structures suggests that management reform doesn't always require a technocratic approach; it can also be carried out through cultural and spiritual pathways.

Limitations and Opportunities for Future Research

Like many other qualitative studies, this research comes with certain limitations especially in terms of generalizability. Since it focuses on case studies from just two madrasahs, the findings cannot be applied universally. However, this limitation also opens up valuable opportunities for future exploration across different types of Islamic educational institutions, such as pesantren, integrated Islamic schools, and Islamic universities. Going forward, similar research could be expanded into an action research model, where Islamic values are actively implemented as the foundation for madrasah management throughout a full academic year. This approach would allow for more measurable outcomes and stronger contributions to the development of both theory and practice in Islamic education management (MPI).

DISCUSSION

The present study aimed to examine how Umar ibn al-Khattab's servant leadership values justice, simplicity, participation, accountability, and exemplary conduct can be integrated into the management of modern Islamic schools. The findings demonstrate that these values not only align with the theoretical foundations of Islamic Education Management (MPI) but also provide a practical framework for enhancing institutional integrity and community engagement.⁵⁰ Servant leadership within the Islamic context embodies a synthesis of moral authority and managerial discipline, echoing prophetic ethics that emphasize justice and service. The study supports the notion that Islamic leadership must function as both a moral compass and an administrative model for sustainable educational development. Within the paradigm of Education 5.0, such integration represents a significant contribution toward value-based innovation in Islamic educational governance.⁵¹

The results highlight that justice within madrasah leadership manifests in equitable evaluation systems and unbiased academic assessments. This operationalization of *adl* mirrors Umar ibn al-Khattab's principle of impartial governance, wherein decisions are guided by fairness rather than privilege.⁵² Similarly, simplicity as a leadership trait is reflected in prudent resource management, prioritizing educational essentials such as libraries and sanitation over non-functional luxury. Participatory decision-making, modeled after the concept of *shura*, reinforces collective ownership and strengthens institutional trust.⁵³ Accountability is practiced through transparent financial reporting and regular community dialogue, resonating with Umar's historical emphasis on fiscal responsibility and ethical governance. Collectively, these leadership dimensions foster a morally coherent organizational culture that bridges administrative performance and spiritual discipline.⁵⁴

Another key finding reveals that servant leadership in madrasahs promotes behavioral modeling and participatory ethics, where principals act as moral

⁵⁰ Hendra, Arry Halbadika Fahlevi, "Implementation of Good Corporate Governance (GCG) Principles in PDAM Tirta Ogan, Ogan Ilir District."

⁵¹ Spector, "Digital Transformation and Education 5.0."

⁵² Ali Muhammad Ash-Shallabi, *'Umar Bin Al-Khattab: Al-Khalifah Al-Rasyid Al-Mujaddid* (Kairo: Dar al-Ma'arif, 2017).

⁵³ Rosnelly Barus et al., "Peran Teknologi Informasi Dalam Pengambilan Keputusan Strategis Di Lembaga Pendidikan: Kajian Sistematis," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 3, no. 4 (2025): 5505–17, <https://doi.org/10.31004/jerkin.v3i4.1437>.

⁵⁴ Rosnelly Barus et al.

exemplars through direct engagement in everyday school life. Such behavior redefines leadership from authority to service, affirming the Qur'anic injunction that each leader is a "shepherd" accountable for their followers.⁵⁵ These practices generate tangible outcomes improved student discipline, stronger parental involvement, and efficient budget utilization validating the managerial viability of spiritually grounded leadership. This research thus extends existing conceptualizations of servant leadership by demonstrating that ethical spirituality can coexist with pragmatic administrative efficiency. The findings affirm that servant leadership functions not only as a moral philosophy but as an actionable governance model capable of transforming institutional culture.⁵⁶

The empirical data also reveal that integrating Umar's values into madrasah management aligns with the holistic vision of Islamic education, which emphasizes the unity of knowledge (hikmah), practice ('amal), and faith (iman). This convergence strengthens leadership credibility, enhances collaboration between school stakeholders, and promotes a shared sense of mission.⁵⁷ It also confirms that leadership effectiveness in Islamic institutions depends on the alignment between personal integrity and institutional ethics.⁵⁸ By emphasizing transparency and inclusion, Umar-inspired leadership provides a model of collective accountability that resonates with contemporary demands for democratic governance in education.⁵⁹ Consequently, these findings reinforce the concept that servant leadership, when contextualized through Islamic moral principles, contributes to building just and value-driven educational environments.

When compared with prior studies, the results of this research demonstrate a higher degree of contextualization and practicality. Earlier works on Islamic leadership often remained confined to theoretical discussions without field-based validation. This study bridges that gap by offering empirical evidence from two madrasahs, thereby situating servant leadership within observable practices of

⁵⁵ al-Bukhari, *Shahih Al-Bukhari*, No. 893, *Kitab Al-Imarah*, Bab Kullu Ra'in Mas'ulun 'an Ra'lyyatihi.

⁵⁶ Jacoby, "LÜSHI CHUNQIU AND THE VALUE-BASED LEADERSHIP MODEL IN ANCIENT CHINA."

⁵⁷ Ahmad Sulaiman, "Kepemimpinan Pelayan Dalam Pendidikan Islam," *At-Tajdid* 12, no. 2 (2023): 59–61.

⁵⁸ Clarence et al., "The Effect of Servant Leadership on Ad Hoc Schoolteachers' Affective Commitment and Psychological Well-Being: The Mediating Role of Psychological Capital."

⁵⁹ M Kyambade et al., "Servant Leadership and Healthy Work Relationships in University Context: A Moderated Mediation Analysis of Psychological Safety and Socially Responsible Leadership," *Cogent Education* 11, no. 1 (2024), <https://doi.org/10.1080/233186X.2024.2418802>.

Islamic education management. While studies in other cultural contexts confirm the effectiveness of servant leadership in enhancing organizational harmony and reducing stress.⁶⁰ This research uniquely embeds these effects within an Islamic moral framework. The results also contrast with findings suggesting that leadership style alone has limited impact on school–community collaboration. In this study, the synergy of values, ethics, and managerial strategy proves essential to achieving sustainable institutional trust and coherence.

The findings also align with broader scholarship emphasizing the significance of ethical and service-based leadership in educational transformation. Research across developing countries has shown that servant leadership enhances employee well-being, professional commitment, and institutional innovation. These parallels reinforce that servant leadership transcends cultural boundaries while adapting to contextual moral frameworks.⁶¹ However, this study adds a distinct dimension by grounding servant leadership in Islamic theology, demonstrating that divine accountability amplifies ethical consistency and community trust. In contrast to secular interpretations that center on individual psychology, the Islamic model of servant leadership situates ethical responsibility within tawhidic consciousness the belief that leadership is stewardship before God. This theological underpinning differentiates the Islamic framework from Western servant leadership models, emphasizing spiritual accountability alongside managerial competence.

The theoretical and practical implications of these findings are substantial. Theologically, they reaffirm that leadership in Islam is a sacred trust (*amanah*) that must balance moral integrity with social responsibility. Practically, they demonstrate that servant leadership rooted in Umar ibn al-Khattab’s values can enhance administrative transparency, participatory decision-making, and stakeholder collaboration in modern Islamic schools. The study also highlights that ethical leadership fosters institutional resilience by cultivating trust and coherence across hierarchical levels. Such integration supports the vision of Education 5.0, where technology and spirituality coalesce to form human-centered, ethically sustainable learning environments. In this sense, Umar’s leadership values provide not only historical inspiration but also a strategic model for the moral renewal of Islamic educational management.

⁶⁰ Naseem et al., “Alleviating Workplace Stress: The Role of Servant Leadership in Preventing Productivity Decline among Pakistan’s Private Higher Education Institutions.”

⁶¹ al-Bukhari, *Shahih Al-Bukhari*, No. 893, *Kitab Al-Imarah*, *Bab Kullu Ra’in Mas’ulun ‘an Ra’Iyyatihi*.

Finally, the implications of this study extend beyond theoretical advancement to practical application in policy and leadership training. Educational policymakers can adopt the Umar-inspired servant leadership model as a foundational framework for developing leadership competencies among madrasah principals and teachers. Integrating this model into professional development curricula would foster leaders who combine ethical sensitivity with managerial capability.⁶² Furthermore, the proposed value-based framework can serve as a tool for institutional evaluation and accreditation, ensuring that governance reflects both moral and performance standards. Future research could expand this model across diverse Islamic educational settings, exploring its adaptability and measurable impacts on academic and moral outcomes. Overall, this study confirms that revitalizing Islamic servant leadership, exemplified by Umar ibn al-Khattab, represents a vital pathway for re-establishing justice, accountability, and integrity in the management of Islamic education worldwide

CONCLUSION

This study examined and contextualized the servant leadership model exemplified by Umar ibn al-Khattab, focusing on five core values justice, simplicity, participation, accountability, and exemplary behavior and their applicability in managing modern Islamic schools. The findings revealed that these values can be effectively operationalized in madrasah management through fair assessment policies, modest resource utilization, participatory decision-making, transparent accountability systems, and moral role modeling by school leaders. Collectively, these practices enhance institutional integrity, foster trust, and strengthen the relationship between leadership ethics and organizational performance. The study contributes theoretically by offering a contextualized framework that integrates classical Islamic leadership principles with modern educational management, and practically by presenting a model that can inform leadership training, policy formulation, and institutional evaluation in Islamic educational settings. Despite its limited generalizability due to its focus on two case studies, the research provides a foundational step toward the empirical application of Islamic servant leadership, inviting further studies across diverse institutional contexts using mixed or action research designs. Future research should explore how Umar-inspired leadership can be systematically embedded

⁶² K P Teh, M K Mei Kin, and O A Kareem, "The Development of Subject Leader Servant Leadership Attributes Model Using Malaysian Context," *International Journal of Management in Education* 16, no. 5 (2022): 527–53, <https://doi.org/10.1504/IJMIE.2022.125484>.

within teacher development programs and national educational standards, ensuring that Islamic education continues to advance ethically, managerially, and spiritually in the era of Education 5.0.

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