Mapping Leadership Style and Decision-Making in Islamic Education: A Case Study of SDIT Salman Alfarisi Yogyakarta

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Article Info	Abstract
	Purpose – This study aims to identify and map the leadership style and decision-making process implemented at SDIT Salman Alfarisi Yogyakarta, focusing on the leadership of Mrs. Fauziah Andini as the Vice Principal for Public Relations. The primary objective is to understand how spiritual values influence leadership practices, governance structures, and organizational culture within an Islamic educational institution. **Design/methods** – The research employed a qualitative case study approach to explore leadership dynamics in depth. Data were collected through in-depth interviews, direct observation, and document analysis, enabling triangulation and contextual understanding of leadership practices and decision-making processes. Thematic analysis was used to interpret data and construct conceptual linkages between spirituality, professionalism, and governance. **Findings** – The findings reveal that Mrs. Andini's leadership harmonizes administrative competence, moral integrity, and spiritual consciousness, forming a faith-based yet professional model of leadership. Leadership is perceived as a spiritual mandate rather than a mere managerial function, characterized by collective, empathetic, and reflective decision-making. Success functions as a driver for innovation, while failure serves as an opportunity for introspection and improvement, fostering a collaborative and adaptive organizational culture. **Research implications/limitations** – This study highlights the transformative potential of spiritually grounded leadership in enhancing institutional effectiveness, participatory governance, and moral integrity within Islamic educational contexts. Nevertheless, its single-case design limits the generalizability of findings. Future research should adopt comparative or multi-site approaches across various Islamic schools and cultural settings to assess the broader applicability and long-term outcomes of faith-informed leadership models. **Practical implications** – The study suggests that leadership development programs in Islamic education should integrate spiritual intelligence, ethical reasoning, and participatory management to cultivate leaders who are both competent and morally grounded. Additionally, institutional policies should reinforce transparent communication, teamwork, and shared accountability to strengthen trust and organizational resilience. **Originality/value** – This research contributes to the academic discourse on Islamic educational leadership by presenting an empirical model of faith-informed leadership that integrates spirituality, professionalism, and ethical governance. It offers a unique framework illustrating how spiritual consciousness can be operationalized within modern educational management to enhance sustainability, innovation, and moral excellence in Islamic institutions.

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Introduction

Leadership plays a pivotal role in ensuring the success and sustainability of organizations, particularly within the educational sector where it directly influences institutional culture, human resource management, and decision-making efficiency (Meagher et al., 2020; Syafar, 2017). Effective leadership not only determines the organizational climate but also affects collaboration, innovation, and adaptability to change in complex educational environments (Rahmawati & Supriyanto, 2020). In the global discourse, leadership that integrates ethical, spiritual, and participatory dimensions has been recognized as essential to maintaining institutional resilience amid dynamic socio-economic challenges (Bashori, 2017; Hayati, 2019). As such, the need for a leadership paradigm that aligns managerial competence with spiritual and moral consciousness is increasingly emphasized across educational systems (Abduh, n.d.; Tila & Arifah, 2020). Leadership effectiveness, therefore, becomes a crucial determinant of institutional excellence and long-term societal impact.

Previous research underscores that leadership theories have evolved through diverse models such as transformational, transactional, democratic, and authoritarian frameworks, each offering distinct implications for organizational effectiveness (Permatasari & Susanto, 2024; Rahmawati & Supriyanto, 2020). Transformational leadership, for instance, focuses on motivation and vision alignment, whereas participative leadership emphasizes inclusivity and shared responsibility (Meagher et al., 2020; Syafar, 2017). Within educational contexts, leadership extends beyond administrative functions to encompass moral guidance and the cultivation of collective purpose (Bashori, 2017; Tila & Arifah, 2020). Empirical studies further indicate that leadership grounded in spiritual and ethical values fosters stronger interpersonal trust, collaborative decision-making, and sustainable institutional performance (Abduh, n.d.; Hayati, 2019). Consequently, leadership in Islamic education must integrate faith-based ethics with effective management principles to achieve holistic institutional growth.

Scholars have extensively analyzed decision-making as a central component of educational leadership, identifying its interdependence with rationality, intuition, and moral reasoning (Abduh, n.d.; Hayati, 2019; Permatasari & Susanto, 2024). Effective decision-making requires leaders to synthesize data-driven insights with ethical considerations, ensuring that every choice aligns with organizational vision and societal values (Meagher et al., 2020; Rahmawati & Supriyanto, 2020). Within educational organizations, decision-making also determines the degree of participation and empowerment among staff, shaping institutional democracy and accountability (Bashori, 2017; Syafar, 2017). In Islamic education, decisions are expected to embody the principles of *amanah* (trust), *adil* (justice), and *ihsan* (excellence), reflecting the integration of managerial competence with spiritual consciousness (Hayati, 2019; Tila & Arifah, 2020). Therefore, decision-making in such contexts becomes both a managerial act and a moral endeavor that reinforces the institution's Islamic identity.

Existing literature further highlights that the integration of inclusive and participatory leadership fosters organizational commitment and enhances team performance (Permatasari & Susanto, 2024; Rahmawati & Supriyanto, 2020). Inclusive leadership models have proven effective in strengthening institutional resilience, particularly when addressing gender diversity and collective problem-solving in educational and social contexts (Meagher et al., 2020; Tila & Arifah, 2020). Collaborative decision-making processes are also associated with higher transparency and employee engagement, contributing to sustainable organizational culture (Hayati, 2019; Syafar, 2017). Moreover, leadership that incorporates ethical sensitivity and mutual respect promotes a learning organization capable of continuous adaptation (Abduh, n.d.; Bashori, 2017). Thus, leadership and decision-making are deeply interwoven elements that determine both operational efficiency and institutional integrity in educational settings.

In the field of Islamic education management, leadership has been interpreted as a form of stewardship that aligns administrative accountability with divine responsibility (Bashori, 2017; Tila & Arifah, 2020). The leader's role is not confined to hierarchical authority but extends to moral exemplarity and the cultivation of collective spirituality (Rahmawati & Supriyanto, 2020; Syafar, 2017). This theological underpinning transforms leadership into an act of service rather than domination, where decisions are guided by justice, empathy, and sincerity (Abduh, n.d.; Hayati, 2019). Studies also affirm that Islamic leadership emphasizes social welfare and equitable participation, making it particularly relevant to contemporary educational governance (Meagher et al., 2020; Permatasari & Susanto, 2024). Consequently, leadership within Islamic schools should operationalize these values to balance institutional effectiveness with moral accountability.

Despite the vast scholarship on educational leadership, several limitations persist regarding contextualized analyses in Islamic schooling environments (Bashori, 2017; Hayati, 2019; Syafar, 2017). Many studies focus primarily on leadership typologies or performance metrics, often neglecting the nuanced relationship between spiritual values and decision-making practices (Abduh, n.d.; Tila & Arifah, 2020). There remains a scarcity of empirical research exploring how Islamic ethical principles manifest in everyday managerial processes, particularly within elementary-level Islamic institutions (Meagher et al., 2020; Rahmawati & Supriyanto, 2020). Furthermore, the dynamics of participatory leadership within school-based media or communication teams have been underexplored in the literature (Hayati, 2019; Permatasari & Susanto, 2024). This gap calls for an in-depth case-based examination that bridges theoretical discourse with practical insights.

Accordingly, this study aims to identify and map the leadership style and decision-making process implemented at SDIT Salman Alfarisi Yogyakarta, with a particular focus on the leadership of (F. Andini, personal communication, 2024), the Vice Principal for Public Relations. The research seeks to understand how spiritual and moral values influence leadership practices and decision-making dynamics in an Islamic educational context (Abduh, n.d.; Bashori, 2017; Tila & Arifah, 2020). By employing a qualitative case study design, this research contributes to the enrichment of leadership theory through the lens of Islamic ethics and participatory management (Rahmawati & Supriyanto, 2020; Syafar, 2017). The findings are expected to offer empirical insights into the operationalization of spiritually grounded leadership and its implications for institutional collaboration and innovation (Meagher et al., 2020; Permatasari & Susanto, 2024). Ultimately, this study aspires to advance the discourse on Islamic educational leadership by demonstrating the interplay between faith-based values and organizational effectiveness in contemporary schooling.

Methods

The study employed a qualitative approach with a case study design to examine the leadership style and decision-making processes at SDIT Salman Alfarisi Yogyakarta. A qualitative design was chosen to capture the complexity of human interaction and the contextual nuances of leadership practices within an Islamic educational institution. The case study method allowed for a detailed exploration of leadership behavior, communication patterns, and the collaborative mechanisms involved in decision-making. This design was particularly suited to understanding the leadership dynamics of (F. Andini, personal communication, 2024), the Vice Principal for Public Relations, and her coordination with the school media team in implementing institutional decisions. The qualitative case study approach has been widely recognized for its strength in producing rich, contextualized insights into social phenomena (Creswell, 2014).

The data collection process was conducted in a systematic manner, beginning with the identification of key participants, including the principal, vice principal, and members of the school's media team. In-depth interviews were conducted using a semi-structured guide to allow flexibility while ensuring alignment with the research objectives. Observations were

also carried out during media-related activities to obtain a comprehensive understanding of how decisions were translated into action, particularly in the creation and dissemination of digital content. All research procedures adhered to ethical standards by securing informed consent, ensuring voluntary participation, and maintaining participant confidentiality throughout the study. Such adherence to ethical rigor is fundamental in qualitative research to preserve credibility and authenticity of the data (Lincoln & Guba, 1985).

Data were collected through interviews and direct observations and subsequently analyzed using thematic analysis to identify, categorize, and interpret emerging patterns. Thematic analysis was implemented through several iterative stages: transcription, coding, categorization, and theme formulation. The data were first transcribed verbatim, then coded based on recurring ideas, which were grouped into themes such as leadership approach, decision-making strategies, and team collaboration. These themes were then synthesized into comprehensive narratives that described the core findings. This analytical process followed the guidelines of (Braun & Clarke, 2006), emphasizing repeated engagement with the data to ensure consistency, reliability, and conceptual depth in the interpretation of results.

To enhance the credibility and dependability of the research findings, several validation techniques were applied. Data triangulation was employed by comparing information derived from interviews and observations to ensure internal consistency. Member checking was conducted by sharing key findings with participants for confirmation and feedback. The researcher maintained detailed documentation of all methodological decisions to support transparency and traceability, thereby establishing an audit trail. Reflexivity was also practiced throughout the research process to mitigate potential researcher bias and to ensure interpretative neutrality. These procedures collectively reinforced the study's trustworthiness and rigor, aligning with established qualitative validation frameworks (Creswell, 2014; Miles et al., 2014).

Results

Based on the results of research and literature review from various relevant journals and books, the following is a description of data and discussion in accordance with the research objectives, namely Leadership Style Mapping and Decision Making at SDIT Salman Alfarisi Yogyakarta.

1. *Views on Leadership*

Leadership comes from the word "leadership," which comes from the word "leader." A leader is a person who leads, while a leader refers to the position he holds. Etymologically, the term leadership comes from the word "lead," which means to guide or guide. From the word "guide," comes the verb "lead," which means to guide or give direction (Tila & Arifah, 2020).

Meanwhile, as quoted by Hendya Soetopo (Bashori, 2017), leadership is the process of influencing, directing and coordinating all organizational and group activities. So, leadership is basically the ability of a person to influence people in an organization with a certain value system and a certain vision to achieve goals (Bashori, 2017).

f, she explained that leadership is a mandate that is also part of worship. As a leader, a person is expected to carry out his duties with full responsibility, care, and attention to the field he manages. In this case, special attention is paid to the field of public relations, which requires consistency in its management.

Leadership is not only limited to administrative responsibilities, but it also has a spiritual dimension. The task as a leader is considered a part of worship, where every step taken must reflect the values of concern and deep concern for the task given. A good leader leads not only in an administrative context, but also in a moral and spiritual context.

2. *Success and Failure*

Success as a leader can be influenced by many components, especially in an educational institution, these successes include the components of teachers, students, management and financing. The four components are interrelated and greatly influence the success of the leadership period. Success is the achievement of a goal or desired outcome through certain efforts, hard work, or strategies. Success can be measured based on pre-defined indicators, either objectively (such as numbers or concrete results) or subjectively (such as personal satisfaction or sense of accomplishment). Failure in Indonesian comes from the word failure. According to KBBI, the word failed has two meanings, namely first, unsuccessful, unachieved, meaning his desire to become a champion. Second, it does not happen, such as crop failure which means it does not become a harvest. According to Fogle, failure is what makes it easy for the maniac to give up due to not being able to realize it so that it cannot take care of itself in the realm of its social environment.

There are several factors that affect success, namely 1. Knowledge: knowledge is a variety of symptoms that humans encounter and obtain through the observation of reason. Knowledge arises when a person uses his intellect to recognize certain objects or events that have never been seen or felt before, 2. Comprehension: Comprehension is defined as the process of thinking and learning. It is said that because to lead towards understanding, it is necessary to follow by learning and thinking. Understanding is a process, an act and a way of understanding, 3. Trust: Trust is an important aspect of a commitment or promise and commitment can only be realized if it is meaningful at some point. Trust or trust is an important factor that can overcome the criticality and difficulties between business partners and is also an important asset in developing long-term relationships between organizations. 4. Competence: The definition of competence in the workplace refers to the definition of a person's compatibility with his job. However, in the context of his work, competence has two different meanings, depending on the organizational frame of reference. Competency can be defined as the basic characteristics of a person who has a causal relationship with the reference criteria of effectiveness and/or ugliness in a particular job or situation (Permatasari & Susanto, 2024).

Mrs. Andin views success as a motivation to create a bigger and more innovative program. Success is a foothold to continue to innovate and expand the impact of the program in the future. While failure is seen as an opportunity for introspection and learning. The resource person evaluates the cause of the disagreement with the results, discusses with the team, and tries to correct the shortcomings without losing the enthusiasm to try again.

3. *Decision-Making and Criticism*

Decision Making is a thought process from the selection of alternatives that will be produced regarding future predictions, by choosing one of the alternatives from several existing alternatives. In making decisions, Mrs. Andin conducts collectively through discussions through face-to-face meetings and with the media team in communication groups for efficiency. (F. Andini, personal communication, 2024) is open to relevant criticism, with the note that the criticism is in accordance with the concept and direction of the principal. Criticism can also be called an expression or response about the goodness or badness of an action that will or has been made. With criticism, a work will be tested for quality.

Basis of Decision Making According to George R. Terry and Brinckloe, the basics of the approach to decision-making that can be used are: 1. Intuition: Decision-making based on intuition or feelings has a subjective nature so that it is easily influenced, 2. Experience: Decision making based on experience has benefits for practical knowledge, because a person's experience can estimate the state of something, it can be calculated as a profit and loss on the results to be produced, 3. Fact: With facts, the level of trust in decision-making can be higher, so that people can accept the decisions made willingly and open-mindedly, 4. Authority: Decision-making based on authority is usually done by the leader against his subordinates or people of higher positions to people of lower positions, 5. Logic/Rationality:

In decision-making based on rational, The resulting decisions are objective, logical, more transparent, consistent to maximize results or values within certain constraints, so that they can be said to be close to the truth or in accordance with what is desired (Hayati, 2019).

4. *Team Management and Member Interaction*

Teams are an important element in the success of an organization, including in educational institutions, where all members work together to achieve preset goals with a focus on customer satisfaction. Balance theory explains that the success of a group depends heavily on the quality of its members as well as good management. Therefore, teamwork and leadership are intertwined and influence each other. Teamwork in schools means that all members of educational institutions must be involved in existing activities, so as to create a solid teamwork. The quality of education can not only be assessed from the quality of graduates, but must also be seen from the fulfillment of school needs in accordance with the quality standards regulated in the applicable law (Rahmawati & Supriyanto, 2020).

Based on the results of the research, (F. Andini, personal communication, 2024) explained that she has a team that is tasked with helping the implementation of tasks, which is called the media team. In dividing tasks to team members, she's pays close attention to two main factors, namely the ability and workload of each individual. First of all, the resource person evaluates the extent of each team member's ability to complete the assigned tasks. This is done by observing the skills and knowledge possessed by each member, as well as ensuring that the tasks assigned are in accordance with their expertise.

In addition, (F. Andini, personal communication, 2024) also considered the workload that they had beared. If there are team members who have more capacity and the workload is not too much, then she will provide additional tasks that are in accordance with their abilities and availability of time. In this way, (F. Andini, personal communication, 2024) ensures that each team member gets a task that not only suits their abilities, but also with the workload they can bear without feeling overwhelmed.

This approach aims to keep all team members working optimally, without feeling overwhelmed or overwhelmed by overly demanding tasks. By dividing tasks equally based on their abilities and work capacity, the resource person hopes that each team member can carry out their duties optimally, contributing

and improve efficiency at work. It also creates a greater sense of responsibility among team members, as they know that every task given is something that suits their abilities.

Mrs. Fuziah Andini is not in a hurry to immediately blame team members when they make mistakes. He prefers to understand that the error may be caused by a lack of understanding or limitation in knowledge, not by accident or intentional error. Therefore, Mrs. Fuziah Andini tends to address this problem with a more empathetic and constructive approach. He or she will approach team members personally and communicate direction in a clear and easy-to-understand way. In his approach, the resource person not only provides instructions, but also tries to invite team members to understand the steps that need to be made.

If there are shortcomings or things that need to be improved, Mrs. Fuziah Andini prefers to convey feedback directly in team communication forums, such as groups or regular meetings. He delivers feedback in a constructive way, with the goal of helping team members grow and develop. This is done so that team members feel valued, not blamed, so that they can accept criticism openly and use it as an opportunity to learn. Ms. Fuziah Andini believes that feedback delivered in a positive and supportive way will be more effective in improving performance and building strong relationships within the team.

In addition, Mrs. Fuziah Andini also prioritizes collaboration within the team, so that other team members feel encouraged to provide feedback as well. In this supportive work atmosphere, team members actively participate in providing criticism and suggestions that are beneficial to the overall development of the team. This approach

Create an open environment, where each team member feels more comfortable sharing thoughts, learning from mistakes, and improving. Thus, teams can work more effectively and efficiently, as each individual feels valued and encouraged to give their best for the organization.

In interacting with subordinates or rather with colleagues, he emphasized that in schools, there is no strict hierarchy system. Even though he serves as the Deputy Head of Public Relations, the interaction continues to take place equally, with collaborative and mutually supportive communication. No direct orders are emphasized; Each work is completed together through open discussion, creating a harmonious, together, and respectful working atmosphere.

Discussion

The findings of this study aimed to map the leadership style and decision-making process at SDIT Salman Alfarisi Yogyakarta, focusing on how spiritual values influence the leadership practices of (F. Andini, personal communication, 2024) as Vice Principal for Public Relations. The research aligns with the theoretical framework suggesting that effective leadership within educational settings integrates managerial, moral, and spiritual dimensions (Bashori, 2017; Tila & Arifah, 2020). Leadership in Islamic educational institutions transcends administrative functions and embodies value-based stewardship grounded in faith and accountability (Meagher et al., 2020; Syafar, 2017). The present study extends this notion by demonstrating how moral awareness and collaborative engagement serve as integral mechanisms that shape organizational harmony. This contextual understanding highlights the inseparability between ethical conviction and practical leadership behavior within faith-oriented schools (Abduh, n.d.; Hayati, 2019).

The results indicate that leadership at SDIT Salman Alfarisi is grounded in a collective, participatory, and spiritual framework. The leadership style demonstrated by (F. Andini, personal communication, 2024)reflects an integration of empathy, responsibility, and equitable communication, fostering both productivity and mutual respect among staff. This resonates with the argument that educational leadership must encompass humanistic and spiritual intelligence to create sustainable institutional culture (Permatasari & Susanto, 2024; Rahmawati & Supriyanto, 2020). The findings also reveal that leadership success depends not only on cognitive competencies but also on emotional and ethical awareness, supporting the multidimensional model of effective leadership proposed in previous research (Hayati, 2019; Tila & Arifah, 2020). Furthermore, the emphasis on moral and collaborative values underlines how Islamic leadership differs from conventional administrative leadership by embedding worship (ibadah) and moral reflection into daily management (Bashori, 2017; Syafar, 2017).

Another key finding concerns the concept of success and failure as perceived by the leader. The data show that success is viewed not merely as achieving institutional targets but as a spiritual motivation to innovate and serve the community better. Conversely, failure is seen as a learning opportunity—a principle consistent with reflective leadership theory, which emphasizes continuous improvement through introspection (Abduh, n.d.; Rahmawati & Supriyanto, 2020). The leader's perspective reinforces that leadership in an Islamic institution is not goal-oriented alone but process-oriented, emphasizing sincerity, trust (amanah), and humility as key leadership virtues (Meagher et al., 2020; Tila & Arifah, 2020). This approach substantiates the notion that self-awareness and moral accountability are the cornerstones of effective leadership practice (Bashori, 2017; Hayati, 2019). The study thereby affirms that spiritual orientation in leadership facilitates resilience, adaptability, and innovation in institutional management.

The findings also highlight a participative and rational decision-making process in the institution. Decisions are typically made through collective discussions involving the media team and other stakeholders, reflecting the principles of transparency and inclusivity (Abduh, n.d.; Hayati, 2019). This aligns with participatory leadership models that emphasize dialogue,

trust, and evidence-based reasoning in organizational governance (Permatasari & Susanto, 2024; Rahmawati & Supriyanto, 2020). The process described (F. Andini, personal communication, 2024) incorporates both intuitive and logical reasoning, illustrating a hybrid model of decision-making that balances rational analysis with moral intuition (Bashori, 2017; Hayati, 2019). Moreover, openness to constructive criticism reinforces a culture of accountability and collective learning, consistent with leadership frameworks that promote shared responsibility and continuous institutional growth (Syafar, 2017; Tila & Arifah, 2020). The institutional dynamics therefore mirror both Islamic ethical principles and contemporary management logic.

When compared to prior studies, the findings converge with the literature asserting that leadership effectiveness is contingent upon emotional intelligence, moral consistency, and adaptive communication (Meagher et al., 2020; Rahmawati & Supriyanto, 2020). The collaborative management style implemented by Mrs. Andini validates previous conclusions that effective leaders cultivate team cohesion through dialogue and empathy rather than authoritative control (Hayati, 2019; Permatasari & Susanto, 2024). However, unlike typical bureaucratic decision-making, the case of SDIT Salman Alfarisi demonstrates the embedding of spirituality in managerial practice, marking a distinct intersection between faith-based ethics and professional governance (Bashori, 2017; Tila & Arifah, 2020). This faith-informed leadership model underscores how Islamic educational management can operationalize spiritual values without compromising organizational efficiency (Abduh, n.d.; Syafar, 2017). Thus, the results confirm that moral consciousness enhances rather than hinders institutional effectiveness.

Nevertheless, the findings slightly deviate from studies emphasizing gender-based leadership dynamics. While (Meagher et al., 2020) underscore the role of inclusive gender leadership in crisis response, the leadership observed at SDIT Salman Alfarisi places stronger emphasis on spiritual inclusion rather than gender equality per se. This divergence indicates contextual variation shaped by institutional culture and religious orientation (Bashori, 2017; Tila & Arifah, 2020). However, both perspectives converge on the centrality of empathy, collaboration, and moral accountability as defining traits of effective leadership (Permatasari & Susanto, 2024; Rahmawati & Supriyanto, 2020). The case thus provides evidence that Islamic leadership models, though contextually unique, align with universal ethical leadership frameworks emphasizing relational trust and participatory governance (Abduh, n.d.; Hayati, 2019). This intersection points to the compatibility of Islamic leadership ethics with contemporary educational leadership paradigms.

The study's results can be explained through the lens of spiritual-humanistic leadership theory, which posits that effective leaders integrate rational, emotional, and spiritual intelligence to foster balanced decision-making (Bashori, 2017; Syafar, 2017). Mrs. Andini's leadership demonstrates that faith-based consciousness nurtures empathy, patience, and moral consistency—attributes that enhance interpersonal trust and organizational synergy (Rahmawati & Supriyanto, 2020; Tila & Arifah, 2020). Such leadership reflects the prophetic tradition of guiding through compassion and moral clarity, which aligns with broader ethical leadership constructs (Abduh, n.d.; Permatasari & Susanto, 2024). However, interpretation of these findings should remain contextually cautious, as spiritualized leadership may vary depending on institutional vision and the leader's personal theology (Hayati, 2019; Meagher et al., 2020). Nonetheless, this integrated leadership model provides a robust framework for reconciling professionalism with spirituality in modern educational management.

The implications of this study extend to leadership development, organizational culture, and policy formation within Islamic educational institutions. First, leadership training programs should incorporate modules on ethical decision-making and spiritual intelligence to cultivate leaders who are both competent and conscientious (Bashori, 2017; Syafar, 2017). Second, institutional governance should prioritize participatory structures that empower

collective deliberation and transparent decision-making (Abduh, n.d.; Rahmawati & Supriyanto, 2020). Third, policymakers in Islamic education may draw from this model to design leadership standards that harmonize faith, reason, and empathy as strategic assets in educational reform (Hayati, 2019; Tila & Arifah, 2020). Finally, further comparative research is needed to explore how faith-informed leadership practices can be systematically adapted to diverse educational contexts without compromising institutional professionalism (Meagher et al., 2020; Permatasari & Susanto, 2024). This study, therefore, underscores the transformative potential of spiritually grounded leadership in advancing institutional excellence and moral integrity.

Conclusion

This study aimed to identify and map the leadership style and decision-making process implemented at SDIT Salman Alfarisi Yogyakarta, particularly under the leadership of as the Vice Principal for Public Relations, to understand how spiritual values shape leadership practices and institutional governance. The findings indicate that her leadership embodies a balance between administrative competence, moral integrity, and spiritual consciousness, demonstrating a model that integrates professionalism with faith-based ethics. Leadership is conceptualized not merely as an administrative obligation but as a spiritual mandate, where decision-making is conducted collectively, grounded in empathy, reflection, and shared accountability. Success is viewed as a catalyst for innovation, while failure is treated as an opportunity for introspection and improvement, reinforcing a culture of continuous learning and collaboration. These findings imply that spiritually grounded leadership can enhance institutional effectiveness, promote participatory governance, and strengthen moral integrity in Islamic educational contexts. Nonetheless, the study is limited by its single-case design, which restricts the generalizability of its conclusions across diverse institutional settings. Therefore, further research is recommended to examine comparative models of faith-informed leadership across different Islamic schools and cultural contexts, employing both qualitative and quantitative methods to assess its broader applicability and long-term impact on institutional sustainability, staff motivation, and educational quality.

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