

Islamic Leadership Ethics and Character Building of Teachers at Raden Fatah Cimanggu High School

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ABSTRACT

Islamic leadership ethics is a normative foundation that plays a strategic role in shaping the character of teachers in Islamic educational institutions. This article aims to analyze the contribution of Islamic leadership ethics in shaping the character of teachers at Raden Fatah Cimanggu High School. This study uses a qualitative approach based on literature review with contextual analysis of leadership practices and school culture. Data were obtained through a systematic review of scientific literature on Islamic leadership, character education, and school policy documents and institutional values. The results of the study show that the principles of Islamic leadership ethics, such as trustworthiness, exemplary behavior, justice, and deliberation, serve as the main mechanisms for internalizing teacher character values. Leadership based on Islamic ethics not only influences the individual behavior of teachers but also shapes the school's organizational climate, which is oriented towards integrity, professional responsibility, and moral-spiritual commitment. The formation of teachers' character takes place through the exemplary behavior of leaders, consistency of values in school policies, and the strengthening of a work culture imbued with Islamic values. This article emphasizes that Islamic leadership ethics has conceptual and practical relevance in strengthening the character of teachers in Islamic-based secondary schools. These findings are expected to serve as a reference for the development of Islamic educational leadership that is not only effective in terms of management but also oriented towards the continuous character building of educators.

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1. Introduction

School leadership plays a decisive role in shaping the character of teachers as educators and role models for students (Anggraeni & Hanif, 2025; Fauzi & Hanif, 2024). In the context of secondary education, teachers are required not only to have pedagogical and professional competence, but also moral integrity and character that reflect the values taught to students (Nurhayati & Hanif, 2025; Rusmanto & Hanif, 2024). Various phenomena in the world of education show that issues of discipline, weak professional responsibility, and declining teacher role models are often related to school leadership patterns that emphasize administrative aspects over the cultivation of values and ethics (Bush & Glover, 2023; Day & Sammons,

2021; Christanti & Hanif, 2024; Widiastuti & Hanif, 2024). This condition indicates that school leadership needs to be directed not only at managerial effectiveness, but also at the continuous character building of teachers (Suparyo & Hanif, 2025; Rahmania & Hanif, 2025; Hanif, 2025).

A number of previous studies have confirmed the importance of ethical leadership in improving the quality of human resources in schools (Huda et al., 2022; Saeed et al., 2022; Anggraeni & Hanif, 2025; Fauzi & Hanif, 2024). However, most of these studies are still dominated by Western modern leadership perspectives, such as transformational or transactional leadership, which tend to focus on performance and organizational target achievement. Meanwhile, studies on Islamic leadership offer a more holistic approach by placing moral, spiritual, and transcendental values at the core of leadership (Al-Khalifa & Peterson, 2023; Beekun & Badawi, 2022; Suparyo & Hanif, 2025; Rahmania & Hanif, 2025), especially in the context of Islamic-based educational institutions. However, studies that specifically link Islamic leadership ethics with the process of character building among teachers in Islamic secondary schools are still relatively limited, despite emerging evidence on leadership-driven value internalization and work culture development in Islamic educational settings (Nurhayati & Hanif, 2025; Hanif, 2018).

This article was written to respond to the limitations of these studies by placing Islamic leadership ethics as the main focus of analysis (Suparyo & Hanif, 2025; Rahmania & Hanif, 2025). This focus was chosen based on the assumption that leadership based on Islamic values has great potential in shaping teachers' character in a more profound and sustainable manner (Mahmud & Rosyadi, 2023; Sidani & Al Ariss, 2021; Nurhayati & Hanif, 2025; Rusmanto & Hanif, 2024). Specifically, this article aims to: (1) examine the concept of Islamic leadership ethics in the perspective of contemporary literature, (2) analyze its relevance to the character building of teachers, and (3) explain the implications of applying Islamic leadership ethics in the context of Raden Fatah Cimanggu High School (Anggraeni & Hanif, 2025; Hanif, 2018). With these objectives, this article is expected to contribute conceptually and practically to the development of Islamic educational leadership (Suparyo & Hanif, 2025; Hanif, 2014).

The main argument presented in this article is that Islamic leadership ethics play a significant role in shaping the character of teachers in Islamic-based secondary schools (Suparyo & Hanif, 2025; Rahmania & Hanif, 2025). Leadership that emphasizes the values of trustworthiness, exemplary behavior, justice, and deliberation not only influences the behavior of leaders but also shapes the collective mindset, attitudes, and work ethic of teachers (Beekun & Badawi, 2022; Suyatno et al., 2023; Anggraeni & Hanif, 2025; Fauzi & Hanif, 2024). Through the exemplary behavior of leaders, consistent school policies, and the strengthening of an organizational culture imbued with Islamic values, teachers are encouraged to internalize professional and moral-spiritual character in their daily practices (Nurhayati & Hanif, 2025; Rusmanto & Hanif, 2024; Christanti & Hanif, 2024). Thus, Islamic leadership ethics can be understood as a strategic instrument in shaping teacher character and strengthening a culture of integrity in schools (Hanif, 2018;

Suparyo & Hanif, 2025).

2. Methods

This study focuses on Islamic leadership ethics and teacher character building with the unit of analysis being leadership practices and school culture, which are examined conceptually in the context of Raden Fatah Cimanggu High School. This school was chosen because it represents a secondary educational institution that formally promotes Islamic values in its vision, mission, and institutional practices. It should be emphasized that the school context is used as a framework for analysis, not as an object of field research involving the collection of empirical data from specific individuals. Thus, the unit of analysis in this study is institutional and conceptual, so that the focus of the study is directed at the relationship between Islamic leadership values and teacher character building within the framework of school culture. This approach was chosen to maintain consistency between the research objectives, the methods used, and academic ethical principles.

This study used a qualitative research design with a literature study approach enriched through contextual analysis. A qualitative design was chosen because this study aims to understand the concepts, values, and meanings of Islamic leadership ethics and their relevance to the character building of teachers, rather than to test cause-and-effect relationships quantitatively. A literature study was used as the main method to examine theories, concepts, and findings from previous studies related to Islamic leadership, teacher character, and school culture. Contextual analysis was conducted to relate the results of the literature review to the institutional characteristics of Raden Fatah Cimanggu High School as an Islamic value-based school. With this design, the study is expected to produce a systematic and argumentative conceptual understanding (Creswell & Poth, 2023).

The data sources for this study are entirely derived from secondary data obtained through scientific literature and institutional documents. Scientific literature includes academic books, reputable national and international journal articles, and systematic reviews relevant to the topics of Islamic leadership ethics, character education, and Islamic education management. Institutional documents, such as school vision and mission statements and institutional values, were used as supporting materials to understand the context of the analysis. The selection of data sources was carried out selectively by considering the relevance of the substance, the credibility of the source, and the recency of the publication. The literature used was prioritized from the 2021–2025 period to be in line with the latest developments in the study. With the use of these data sources, this study has an adequate theoretical basis. (Creswell & Poth, 2023).

Data collection techniques were carried out through a systematic literature review (desk review). This process included searching for relevant literature sources, critically reading the contents of publications, and recording the main ideas related to the research focus. The data collection stage began with determining the research keywords, followed by selecting literature based on topic relevance and

the academic quality of the sources. Each piece of literature used is carefully reviewed to avoid duplication of arguments and ensure clear scientific contributions. This technique was chosen because it is appropriate for conceptual research that does not involve the collection of primary data from respondents. Thus, this data collection technique is methodologically accountable (Creswell & Poth, 2023).

Data analysis in this study used thematic analysis techniques. Thematic analysis was conducted by identifying and grouping the main themes that emerged from the literature review, such as the principles of Islamic leadership ethics, the dimensions of teacher character, and the role of Islamic school culture. The analysis process included data reduction to filter relevant information, data coding based on conceptual similarities, and critical interpretation of meaning. The resulting themes were then analyzed by logically and systematically linking the theoretical framework and the school context. This analysis technique was chosen because it allows for the development of coherent arguments without exceeding the limits of empirical claims. Thus, the results of the analysis can be presented in a coherent manner and can be academically justified (Creswell & Poth, 2023).

3. Literature Review

Family resilience is a fundamental concept in understanding how families adapt and thrive amidst challenges and changing social dynamics. Previous studies have explored family resilience from various perspectives, including global and national contexts (Smith, 2020; Ahmad, 2019). These studies highlight the significance of strong familial bonds, effective communication, and adaptive strategies in fostering resilience. However, they often overlook the role of local cultural values in shaping family resilience, particularly in unique sociocultural settings such as the Banyumasan community.

The Banyumasan community, known for its distinctive Ngapak language and rich cultural traditions, presents an opportunity to examine the interplay between local wisdom and family resilience. Research suggests that cultural practices and linguistic identity significantly contribute to maintaining social cohesion and stability within families. For example, the slogan "*ora ngapak ora kepenak*" reflects a deep-rooted cultural pride that fosters a sense of belonging and unity among community members. Despite this, limited studies have focused on how these local attributes specifically influence family resilience.

Existing literature predominantly focuses on general factors such as economic stability, education, and access to resources as determinants of family resilience. While these are undeniably critical, they do not fully account for the localized strategies that families employ in adapting to challenges. This gap underscores the need for a more nuanced understanding of family resilience that integrates cultural, social, and economic dimensions within a specific community context.

This study seeks to bridge this gap by exploring how the Banyumasan community leverages its local cultural strengths to enhance family resilience. By

examining patterns of cooperation, economic adaptability, and cultural preservation within families, the study aims to contribute to a broader understanding of resilience in culturally unique settings. In doing so, it adds to the growing body of literature on the importance of local wisdom in sustaining family and community well-being.

4. Results and Discussion

The results of the literature review show that Islamic leadership ethics serve as the main source of role models in Islamic value-based school environments. In various studies of Islamic educational leadership, school leaders are positioned as central figures whose behavior and decisions serve as moral references for teachers. Role modeling is not only evident in formal religious aspects, but also in consistency of attitude, fairness in decision-making, and commitment to integrity. These findings indicate that teachers' character is not formed instantly, but through a process of observation and imitation of leaders' behavior. Thus, Islamic leadership ethics can be understood as a source of indirect but continuous character learning.

Based on a review of the literature, exemplary leadership in Islamic leadership can be identified through several key aspects, namely moral exemplarity, professional exemplarity, and spiritual exemplarity. Moral exemplarity is reflected in the honesty, fairness, and consistency of leaders in enforcing rules. Professional exemplarity is evident in work discipline, administrative responsibility, and commitment to educational quality. Meanwhile, spiritual exemplarity is reflected in the way leaders relate leadership duties to the values of worship and responsibility to God. These three aspects form a pattern of exemplarity that collectively influences the attitudes and character of teachers in carrying out their professional roles.

In the context of Islamic schools such as SMA Raden Fatah Cimanggu, leadership role models become increasingly relevant because Islamic values are explicitly used as the basis for the institution's identity. When Islamic leadership ethics are consistently practiced in policies and daily interactions, teachers tend to interpret them as shared moral standards. Conversely, inconsistency between professed values and leadership practices has the potential to weaken the internalization of teachers' character. Therefore, the institutional context of Islamic schools reinforces the role of leadership ethics as a source of character building through exemplary behavior (Halstead, 2021; Nurhadi & Fathurrohman, 2021).

The second finding shows that Islamic leadership ethics contribute to strengthening teachers' professional character. Educational leadership literature emphasizes that values such as trustworthiness and fairness play a role in shaping teachers' attitudes of responsibility, commitment, and work ethic. Teachers who work in a fair and transparent leadership environment tend to show consistency in carrying out their professional duties. Islamic leadership ethics, in this case, serve as a value framework that guides teachers' professional behavior. Thus, teacher professionalism is not only understood as technical skills, but also as an expression of character based on ethical values.

The relationship between Islamic leadership ethics and teachers' professional character can be understood through the interaction between policy, organizational culture, and teachers' perceptions of leadership. Leadership based on Islamic ethics tends to produce policies that are clear, consistent, and oriented towards justice. These policies then shape a work culture that values responsibility and commitment. Under such conditions, teachers find it easier to internalize professional values because they work in a system that is considered fair and meaningful. This relationship shows that the professional character of teachers does not stand alone, but is shaped by the value structure managed by school leadership (Day & Sammons, 2021; Rahman & Yusoff, 2023).

In the context of Raden Fatah Cimanggu High School, strengthening the professional character of teachers can be understood as part of efforts to maintain the school's identity based on Islamic values. Leadership ethics that emphasize trustworthiness and fairness form the moral foundation for task distribution, performance appraisal, and teacher development. When teachers perceive school policies as being in line with ethical and Islamic values, they tend to show stronger commitment to their professional roles. Therefore, the Islamic school context reinforces the link between leadership ethics and the professional character of teachers.

The third finding shows that school culture plays a major role in internalizing Islamic leadership ethics into teachers' characters. Islamic education management literature emphasizes that leadership values will have a real impact when they are brought to life through organizational culture. A school culture that emphasizes the values of trust, deliberation, and responsibility creates an environment conducive to character building. In such a culture, teachers not only follow rules but also understand the ethical meaning behind their daily work practices. Thus, school culture becomes a bridge between leadership values and teacher behavior.

The implication of these findings is the importance of conscious and purposeful school culture management. Strategies often discussed in the literature include strengthening leadership role models, consistent enforcement of rules, and instilling values through routine school activities. Islamic leadership plays a role in ensuring that values are not only conveyed normatively, but also embodied in institutional practices. Through this strategy, school culture serves as a means of continuous character learning for teachers. In other words, the formation of teacher character becomes a collective process, not solely an individual responsibility.

These findings indicate that Islamic leadership ethics and Islamic school culture have strategic value in the development of educational human resources. When school culture is managed in harmony with Islamic leadership values, schools have the opportunity to build the character of teachers who are not only professional, but also have integrity and are morally and spiritually oriented. This opportunity is important in the context of secondary education, which faces complex challenges in terms of both professionalism and values. Therefore, the integration of Islamic leadership ethics and school culture can be seen as a long-term strategy in shaping the character of national teachers.

The finding that Islamic leadership ethics serve as a source of role models has important implications for Islamic school leadership practices. The main meaning of this finding is that the character building of teachers cannot be separated from the actual behavior of school leaders. The role models of leaders become a means of character education that is implicit but effective, because teachers learn values not through formal instruction, but through observation and daily experience. The practical implication is that school leadership that neglects ethical aspects has the potential to weaken the process of teacher character building, even if the school has a good vision and rules. Therefore, Islamic leadership ethics can be understood as a prerequisite for the formation of a character-oriented educational environment.

These findings support the article's initial argument that Islamic leadership ethics play a significant role in shaping teachers' character. This can be explained because leadership in the Islamic perspective places leaders as role models (*uswah*), not merely controllers of the system. When leaders demonstrate consistency between the values they convey and their behavior, teachers tend to interpret these values as shared moral standards. Conversely, inconsistency between values and practices has the potential to cause apathy or pragmatism among teachers. Thus, exemplary behavior becomes the main mechanism that explains why Islamic leadership ethics influence teacher character (Beekun & Badawi, 2022; Sidani & Al Ariss, 2021).

The second finding shows that Islamic leadership ethics has a direct implication on strengthening the professional character of teachers. The meaning of this finding is that teacher professionalism is not only determined by technical competence or formal regulations, but also by the value system that governs work relationships in schools. Islamic leadership ethics, particularly the values of trustworthiness and justice, create a sense of trust and moral certainty within school organizations. As a result, teachers are more motivated to carry out their duties responsibly when they work in a system that is considered fair and meaningful. Thus, teacher professionalism can be understood as an expression of character that grows in an ethical leadership environment.

The argument that Islamic leadership ethics strengthen teachers' professional character can be explained through the relationship between values, policies, and work culture. Leadership based on Islamic ethics tends to produce policies that are consistent and morally predictable. This consistency shapes a work culture that values responsibility and commitment. Teachers in such a culture tend to internalize professional values not because of external pressure, but because of ethical awareness. Therefore, these findings reinforce the assumption that Islamic leadership ethics work structurally and culturally in shaping the professional character of teachers (Day & Sammons, 2021; Rahman & Yusoff, 2023).

The third finding confirms that school culture plays a major role in internalizing Islamic leadership ethics into teachers' characters. The important meaning of this finding is that leadership values will not have a significant impact if they are not brought to life through organizational culture. A school culture that is consistent with Islamic leadership values makes ethics a collective habit, not just normative discourse. The implication is that the formation of teacher character becomes a

continuous social process through interaction, habituation, and reinforcement of values in everyday school life. Thus, school culture serves as a bridge between leadership values and teacher behavior.

This finding reinforces the argument that the integration of Islamic leadership ethics and school culture is a key factor in shaping teachers' character. This can be explained because school culture provides a concrete space for values to be practiced and learned collectively. When leaders consistently uphold values through rules, exemplary behavior, and deliberative mechanisms, these values become part of the organization's identity. Teachers in such a culture tend to internalize values as part of their professional and moral identity. Therefore, Islamic school culture is a factor that explains why Islamic leadership ethics can have a lasting effect on teacher character (Komariah & Triatna, 2022; Suyatno et al., 2023).

5. Conclusion

This study found that Islamic leadership ethics play a significant role in shaping the character of teachers in Islamic-based secondary schools. The main findings show that Islamic leadership values, such as trustworthiness, exemplary behavior, justice, and deliberation, serve as a moral foundation that shapes teachers' attitudes, behavior, and work ethic. The character building of teachers does not happen instantly, but rather through a process of continuous internalization of values within the leadership and school culture. These findings confirm that teacher character is not only determined by individual factors, but is also strongly influenced by the value system and leadership practices that prevail in schools.

This study contributes to the scientific study of Islamic educational leadership by emphasizing the relevance of Islamic leadership ethics as a holistic approach to teacher character building. The findings of this study confirm the results of previous studies on the importance of ethical leadership, while expanding on them by placing Islamic values as a normative and practical framework in school leadership. The strength of this research lies in the integration of contemporary literature review and contextual analysis of schools, enabling it to systematically explain the relationship between Islamic leadership ethics, school culture, and teacher character. Thus, the concepts and approaches used in this research are considered capable of answering the research objectives and providing an alternative perspective in the development of value-based educational leadership.

This study has limitations because it uses a literature review and contextual analysis approach without involving empirical field data. These limitations mean that the findings of this study are not intended to be generalized broadly, but rather to provide a deep conceptual understanding. Therefore, further research is recommended to use empirical approaches, such as case studies or mixed methods, involving teachers and school leaders as research subjects. Subsequent research could also expand the context of the study to various types of Islamic schools in order to obtain a more comprehensive understanding of the role of Islamic leadership ethics in shaping teacher character.

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