



Learning Leadership Toward the Transformation of Islamic Education

Ahmad Solihin¹

¹Universitas PTIQ Jakarta, Indonesia

✉ solihin@ptiq.ac.id *

Article Information:

Received May 2, 2025

Revised May 18, 2025

Accepted June 30, 2026

Keywords: *Learning leadership, Islamic education transformation, educational leadership, teachers, globalization*

Abstract

Globalization, technological advancement, and generational shifts have posed significant challenges for Islamic educational institutions in maintaining their relevance and competitiveness. These changes require educational transformation that integrates Islamic values with adaptive and visionary learning leadership. Teachers play a strategic role as learning leaders who facilitate student development and drive institutional improvement. This article was written to examine the concept of learning leadership and its contribution to the transformation of Islamic education through a literature-based study. Using a qualitative approach, the article applies content analysis to scholarly works from both Islamic educational perspectives and contemporary leadership theories. The findings indicate that learning leadership in Islamic education is founded on exemplary role modeling (*uswah*), transformative vision, pedagogical competence, the cultivation of a learning culture, and the empowerment of students and educational communities. Effective learning leadership contributes to improving instructional quality, strengthening character education, and fostering institutional innovation in response to social change. These findings imply that strengthening the leadership capacity of teachers and educational leaders is essential for developing a sustainable, high-quality, and globally relevant Islamic education system.

INTRODUCTION

Leadership has been an integral part of human civilization since its earliest history. From an Islamic perspective, the concept of leadership can be traced back to the appointment of Prophet Adam as *khalifah* (vicegerent) on earth, entrusted with the responsibility of managing and sustaining life. Within the educational context, leadership plays a strategic role because the success of educational institutions is determined not only by the availability of resources but also by the ability of leaders to direct, mobilize, and optimize organizational potential. Educational quality is fundamentally shaped by the interrelationship among inputs, processes, outputs, and outcomes that are managed effectively. However, educational practices often place greater emphasis on student selection procedures, assuming that high-quality inputs automatically produce high-quality outputs. In reality, numerous studies have demonstrated that educational outcomes are largely influenced by the effectiveness of the learning process itself (Hallinger & Nguyen, 2020).

In this regard, school principals play a central role in fostering high-quality learning environments by strengthening teachers' capacities as learning leaders. Principals function not only as administrators but also as agents of change who

How to cite: Solihin, A. (2025). Learning Leadership Toward the Transformation of Islamic Education. *Qiro'ah: Jurnal Pendidikan Agama Islam*, 15(1), 33-43.

E-ISSN: 2656-3819

Published by: Department of Islamic Education, Faculty of Tarbiyah Institut Ilmu Al-Qur'an (IIQ) Jakarta

promote teachers' professional confidence, enhance instructional quality, and support continuous professional development. This role has become increasingly important amid educational transformation that requires learners to develop critical, reflective, adaptive, and responsible ways of thinking and acting. Educational transformation extends beyond cognitive development and encompasses affective, emotional, social, and spiritual dimensions that should be nurtured holistically throughout the learning process (Altassan, 2025).

The rapid advancement of globalization, digital technology, and generational change has further reinforced the importance of learning leadership in Islamic education. Educational institutions are expected to produce graduates who are not only academically competent but also morally resilient, adaptable, creative, and globally competitive (Mali, 2020). To respond effectively to these challenges, school leaders must demonstrate innovative and transformative leadership that enables teachers to implement student-centered learning approaches. Educational innovation should not merely serve as a response to external changes but should also foster a sustainable learning culture in which all educational stakeholders continuously develop and adapt to societal transformations.

One of the most relevant forms of educational transformation is the shift from a competency-oriented paradigm toward a comprehensive approach that emphasizes the development of students' potential. Every learner possesses unique abilities and multiple forms of intelligence that should be identified and nurtured from an early stage to achieve optimal development (Wahyudi & Alafiah, 2016). Therefore, schools should provide inclusive educational access for all students regardless of their social background or prior academic achievement. Furthermore, attention to students' psychological well-being is essential for identifying their intellectual, emotional, social, and spiritual potential, which can then serve as the foundation for designing effective learning strategies. From this perspective, the primary responsibility of schools is not merely to select the most capable students but to cultivate and maximize the potential of every learner through systematic and sustainable educational processes.

Several previous studies have highlighted the significance of learning leadership in improving educational quality. Hallinger & Nguyen, (2020) found that instructional leadership significantly contributes to school effectiveness and student achievement. Xia et al., (2025) argued that learning-oriented educational leadership promotes productive school cultures and sustainable school improvement. Hughes & Davis, (2025) emphasized that transformational leadership enhances organizational capacity and adaptability to change. Muhandi, (2025) further demonstrated that distributed leadership empowers teachers to become active agents of instructional improvement. Likewise, Dianto et al., (2025) concluded that strengthening teachers' professional capital is essential for educational transformation in the era of globalization. Despite these contributions, most existing studies have focused primarily on general educational settings and have paid limited attention to the conceptualization of learning leadership within the context of Islamic education, particularly its integration of academic excellence, character development, and spiritual formation.

Although extensive research has examined the relationship between learning leadership and educational quality, a significant gap remains between contemporary leadership theories and their application within Islamic educational contexts. Existing studies predominantly emphasize managerial effectiveness, organizational performance, and academic achievement, while relatively limited attention has been given to Islamic values, *usmah* (exemplary leadership), character formation, and spiritual development as integral components of learning leadership. Furthermore, the role of teachers as learning leaders in supporting the transformation of Islamic education remains underexplored in the existing literature.

The novelty of this article lies in its attempt to construct a comprehensive

framework of learning leadership for the transformation of Islamic education through a content analysis of contemporary educational leadership literature and Islamic educational sources. Unlike previous studies that mainly focus on school principals or institutional effectiveness, this article positions teachers as the primary actors of learning leadership by integrating pedagogical, professional, spiritual, and transformative dimensions into the educational process.

This article contributes theoretically to the development of learning leadership discourse from an Islamic educational perspective, which has traditionally been dominated by Western leadership paradigms. Practically, the findings offer insights for school principals, teachers, educational administrators, and policymakers in designing educational transformation strategies that are responsive to global challenges while maintaining Islamic values. Strengthening learning leadership is expected to improve instructional quality, foster students' character development, enhance institutional innovation, and strengthen the competitiveness of Islamic educational institutions at both national and international levels.

METHODS

This article employed a qualitative approach using content analysis to examine the concept of learning leadership in the transformation of Islamic education. Content analysis was selected because it enables a systematic, objective, and in-depth examination of documents and scholarly literature to identify patterns, themes, and meanings related to a particular phenomenon (Engkizar et al., 2018, 2019; Htay et al., 2025; Krippendorff, 2022; Saminu et al., 2025). The data sources consisted of primary and secondary materials. Primary data included educational policy documents, particularly the Regulation of the Minister of National Education Number 35 of 2010 concerning Teachers' Functional Positions and Credit Scores, as well as seminal works on learning leadership and Islamic educational management. Secondary data were obtained from peer-reviewed journal articles, academic books, conference proceedings, and other relevant publications indexed in reputable databases such as Scopus and Web of Science. The research instrument was the researcher, supported by a document analysis framework designed to guide the processes of data identification, classification, coding, and interpretation (Snyder, 2019).

The data were analyzed through the stages of content analysis, including data collection, data reduction, coding, categorization, thematic interpretation, and conclusion drawing. Relevant documents were first selected based on their relevance to learning leadership, educational leadership, and Islamic education transformation. Subsequently, the selected materials were coded and categorized to identify recurring themes, concepts, and relationships among variables. The findings were then synthesized and interpreted critically by integrating perspectives from contemporary educational leadership theories and Islamic educational principles. This analytical procedure facilitated the development of a comprehensive conceptual framework of learning leadership that explains the role of teachers and educational leaders in fostering educational transformation, strengthening learning quality, and responding to contemporary educational challenges (Abishev et al., 2025; Engkizar et al., 2026; Kaema & Ulwi, 2025; Krippendorff, 2022).

RESULT AND DISCUSSION

Leaders, Leadership, and Learning Leadership

There are at least four reasons why a leader is needed, namely i) many people need a leader figure, ii) in some situations, a leader needs to appear to represent his group, iii) as a place to take risks if there is pressure on his group, and iv) as a place to place power.

A leader in the *Kamus Besar Bahasa Indonesian* (KBBI) is a person who leads; guiding, directing, directing, and going ahead (precede). Leaders behave optimally to help others in an organization to achieve goals. Leader is a term for someone who holds a position, while leadership is the ability to move, influence, motivate, invite, direct, advise, guide, order, command, prohibit and even punish and guide with the aim of making people want to work in order to achieve goals. Meanwhile, according to Peter G. Northouse, from the beginning of the 19th century until the 21st century, experts have not found a general agreement on the understanding of leadership due to several factors such as increasing global influence and generational differences. But the point is that leadership is a complex concept whose definition may continue to change.

Leithwood et al., (2020) state that leadership includes the process of influencing in determining organizational goals, motivating follower behavior to achieve goals, influencing to improve the group and its culture. In addition, it also influences the interpretation of events to its followers, the organization of activities to achieve these goals, maintaining cooperative relationships and group work, obtaining support and cooperation from people outside the group or organization.

According to Harold Koontz, Cyril O'Donnel and Heinz Weihrich, leadership is the art/process of influencing people (organizational members) so that they strive to achieve organizational goals with high will and enthusiasm. According to Budiyo, (2023), leadership is a series or set of abilities and personality traits of a leader, including authority, used as a means to convince those being led to be willing and able to carry out the tasks assigned to them. Leadership can also be defined as the behavior of an individual who leads the activities of a group towards a shared goal.

According to Stephen P. Robbins, leadership is the ability to influence a group of members to work toward achieving goals and objectives. Leadership can determine whether an organization is capable of achieving its stated objectives. Leadership is a series of organizational activities manifested as the ability to influence the behavior of others in certain situations so that they work together to achieve agreed-upon goals. According to Peter G. Northouse, leadership is a process that can be observed in the behavior of leaders and the need for leaders and followers to be understood in relation to each other and as a collective whole.

From the several definitions above, it can be understood that leadership is the art of a person's ability and readiness to influence others or a group of people in a forum or organization to invite, guide, move, and even force them to do something to help a certain goal together. In its progress, a person's ability and readiness in their leadership can be measured and then evaluated as a consideration for the sustainability of leadership in the future.

In Islam, the term leadership is synonymous with the term caliph (deputy) as stated by Allah SWT in Surah al-Baqarah verse 30 which means "(Remember) when your Lord said to the angels, 'I will make a caliph on earth.'" The use of the term caliph after the Prophet's death also includes *amir* (*umara*) or ruler. Apart from the word caliph in the Quran, there is also *Ulil Amri* (the same ke-7, 5. root as *amir*) which means the highest leader in Islamic society, as stated by Allah SWT in the letter an-Nisa verse 59 which means "O you who believe! Obey Allah and obey the Messenger (Muhammad), and Ulil Amri (the authority) among you. Then, if you differ in opinion about something, then return it to Allah (the Quran) and the Messenger (sunnah), if you believe in Allah and the Last Day." In the hadith of the Prophet, the word *ra'* in or *amir* is found, which also means leader, as in the hadith narrated by al-Bukhari Muslim: "Every one of you is a leader and every leader is responsible for his leadership."

According to M. Dawam Rahardjo, the term caliph in the Quran has three meanings. First, Adam is a symbol of humanity, thus concluding that humans function as caliphs in life. Second, caliph also means the next generation or successor: the

function of caliph is carried out collectively by a generation. Third, caliph is the head of state or government.

From the review of the Quran and the hadith above, leadership in Islam is the activity of guiding, mentoring, guiding and showing the path that is approved by Allah SWT, which means that in leadership there are several components as follows: i) The existence of a leader and others being led (followers); ii) There is an effort or process by which the leader influences others through various forces; iii) There is a shared end goal; iv) Leadership can arise within an organization or without a specific organization; v) Leaders can be formally appointed or elected by their followers; vi) Leadership exists in specific situations, both within the followers' situation and the external environment; vii) Islamic leadership is the activity of guiding, mentoring, and showing the path that is pleasing to Allah SWT.

Learning is a complex process involving various interrelated aspects to create creative and enjoyable learning. Learning and teaching skills are professional competencies that a teacher must possess as a comprehensive and holistic integration of various competencies. Turney (1973) identified eight teaching skills that play a crucial role in learning: asking questions, providing reinforcement, varying the context, explaining, opening and closing lessons, guiding small group discussions, managing the classroom, and teaching small groups and individuals. Mastery of these skills must be comprehensive and integrated, requiring systematic training, such as through microteaching (Suwenti et al., 2025).

According to the international organization, the Organisation for Economic Co-operation and Development (OECD), instructional leadership is crucial for reform and innovation. The fundamental reason instructional leadership deserves attention is its influence on direction and outcomes, whether in schools, clusters, or broader systems. Furthermore, learning is a core mission of education.¹⁷

David and Thomas in 1989 stated that the main goal of instructional leadership is to improve student learning outcomes, although a more immediate goal is to improve teaching programs. Meanwhile, according to Daryanto, the main objective of learning leadership is to provide excellent service to all students so that they are able to develop their basic and instrumental quality potential to face an unknown future that is full of very turbulent challenges (Setiawan, 2018). It was also stated that basically the task of learning leadership is to facilitate learning, so that students' learning achievements increase, their learning satisfaction increases, their learning motivation increases, their curiosity, creativity, innovation, entrepreneurial spirit increases, and their awareness to learn continuously throughout life increases because science, technology and art are developing rapidly. Learning leadership demands creative and strategic design actions along with the ability to implement them. Learning leadership requires resilience in the face of complex implementation realities. Therefore, management is an integral part of learning leadership.

Southworth in 2002 states that instructional leadership is a strong concern for teaching and learning, including professional learning by teachers according to student development. According to Bafadal, (2015), defines instructional leadership as actions taken with the intention of developing a productive and satisfying work environment for teachers, ultimately leading to improved student learning conditions. This definition implicitly implies that instructional leadership is an action that leads to the creation of a school climate that fosters optimal learning. Meanwhile, according to Adipratama et al., (2018), instructional leadership essentially encompasses the principal's behavior and communication of the school's goals, as well as mentoring, monitoring, building an academic climate, and providing facilities. Instructional leadership is essential for schools because it can improve student achievement, provide direction that enhances student

learning, achieves the school's vision and mission, and builds a learning community. Instructional leadership is the professional competence of teachers in activities with an emphasis on learning management to develop a productive and satisfying learning environment for the learning and education community. The learning community involves all its constituents, including its students. Active student participation in strategies to enhance learning fosters motivation, engagement, and responsibility. Far from diminishing the authority of conventional leadership, it actually enhances it and demands a high level of professionalism.

Therefore, the principal's role as a learning agent holds a strategic role and position in efforts to improve the quality of education and produce superior and comparative human resources. To achieve quality student learning in the era of regional autonomy, the principal, as a leader, has a strategic role in being able to create new breakthroughs to optimize the organizational resources of student learning, supported by effective leadership skills in developing quality human resources.

The Purpose of Instructional Leadership

The aim of learning leadership is to facilitate learners to increase learning achievement, learning satisfaction, learning motivation, curiosity, creativity, innovation, entrepreneurial spirit, and awareness of lifelong learning, because science, technology and art are developing rapidly. Learning leadership is very important to be implemented in schools because it is able to: i) significantly improve student learning achievement; ii) encourage and direct school residents to improve student learning achievement; iii) focus school residents' activities towards achieving the school's vision, mission, and goals; and iv) build a learning community of residents and even make the school a learning school.

Direct instructional leadership occurs when the principal works with teachers and other staff to develop the teaching and learning process. For example, when the principal supervises teachers in the classroom, conducts discussions to provide feedback on the learning process implemented by a teacher, and provides examples of learning implementation. Meanwhile, indirect learning leadership occurs when the principal, among other things, provides a number of facilities and encourages teachers and staff to develop themselves, makes decisions together (sharing on decision making), and changes the school's values and vision that lead to improving the quality of learning. Now the principal is facing the challenge of change, to implement the 2013 curriculum. The readiness that the principal needs to pay attention to is recognizing the elements of change with an open attitude, increasing knowledge and skills in order to be able to manage change so that it becomes a school that is adaptive to change.

Main Duties and Functions of Learning Leadership

The Minister of National Education Regulation (*Permendiknas*) Number 35 of 2010 concerning Technical Guidelines for Teacher Functional Positions and Their Credit Points states that teachers who receive additional duties as school/madrasah principals receive credit points based on the following competencies i) Personality and social skills; ii) Instructional leadership; iii) School/Madrasah development; Resource management; iv) School/Madrasah entrepreneurship; v) Instructional supervision.

From the explanation above, it can be concluded that the person who has the mandate to be a learning leader is none other than a teacher who has a functional position as a school principal. As stipulated in the Regulation of the Minister of National Education Number 13 of 2007 concerning the standards for School/Madrasah Principals, it requires at least five competencies that must be possessed and inherent in the principal, namely: (a) personality competency, (b) managerial competency, (c) entrepreneurial competency, (d) supervisory competency, and (e) social competency. In terms of supervisory competence, the principal must be able to manage educational quality improvement programs at the school. Supervision by the principal is essential to ensure the optimal utilization of each individual,

especially educators, as school elements directly involved in the student learning process, to perform optimally in carrying out their duties. Therefore, the principal's role in improving teacher competence is a supervisory obligation that must be carried out professionally. The principal should always provide alternative solutions to problems in the learning process.

Transformation of Islamic Education

Transformation means changing a grammatical structure into another grammatical structure by adding, removing, or rearranging its elements. Transformation refers to a comprehensive and significant process of change in organizational structure, technology, or work methods to optimize effectiveness, efficiency, or relevance in facing dynamic environmental changes in accordance with the desired goals. In the context of Islamic education, transformation encompasses various changes to improve the quality and relevance of education, from conceptualization to implementation. It encompasses changes in curriculum diversity, learning strategies, and the provision of human resources. The goal is to ensure that Islamic education can adapt to current developments, provide relevant learning, and prepare students to face global challenges.

Several education experts emphasize the importance of renewing perspectives on the Islamic education process, orienting it toward a broader mission, actively participating in resolving social issues. Islamic education is not only considered successful if it produces good and moral individuals within the social context, but also when it is able to provide concrete solutions to existing social challenges. Islamic education must be able to create individuals who are not only good before God but also sensitive and responsible to the problems around them. This means that the transformation of Islamic education is a continuous process of change to improve the quality and relevance of Islamic education to the changing times and human needs. Islamic education must be able to adapt continuously to produce a competent, innovative, and relevant young generation. Educational transformation includes changes to the curriculum, teaching methods, learning approaches, and human resources, while remaining oriented toward educational goals.

One effort to transform Islamic education is through the development of transformative learning models, mentoring the millennial generation to awaken and activate themselves and foster a sense of responsibility for learning. This can be done through innovative project-based learning methods, problem-based learning, and cooperative learning. The ultimate goal is to foster creativity in the millennial generation in managing learning responsibly through mentoring, friendship, peer relationships, dialogue, and the application of the principles of appreciation and reinforcement, as well as educational punishment for successes and failures.

Learning success and failure in the transformative model perspective are measured based on the learning process and not just the end result of a learning, so that aspects related to the instructional effect and nurture effect become a unity in achieving the target of transformative learning. In the terminology of non-formal education, learning outcomes are not only seen from the perspective of the end result in a learning, but also measured from the performance of the millennial generation and learners during the learning process.

In the context of transformative learning, educators' ability to persuade the millennial generation to change their mindsets and behaviors is crucial, as persuasion is a crucial technique for interacting with target groups. Persuasion is also a communication strategy with explosive power, driving power, and transformative power, based on andragogical and humanistic philosophies, thus enhancing its acceptance.

Based on the description above, there are five important pillars of transformative learning; i) The role of educators as learning facilitators; ii) The role of millennials as learning subjects; iii) The use of persuasive language in learning; (iv) The pattern of

educational interaction between educators and millennials is a partnership; v) An active, dynamic, and constructive learning environment.

In general, the development of transformative learning models aims to i) Increase the capacity and capabilities of educators as learning facilitators; ii) Enhance the learning creativity of the millennial generation, grounded in self-confidence and high levels of learning independence; iii) Provide ample opportunities for millennials and educators to maximize self-actualization in the learning and teaching process, resulting in a more constructive transformation of learning attitudes and behaviors; iv) Formulate learning models that are more flexible, acceptable, accessible, and adaptable to a wide variety of learning situations, both in terms of settings and resources, both in the classroom and the environment; and v) Disseminate transformative learning models through various learning practices, to transform learning patterns in line with societal developments.

The development of the transformative learning model is based on several assumptions, including i) Millennials are adults with a wealth of learning and life experiences that can be developed into unique and engaging learning materials in adult education; ii) Millennials are adults who possess the ability to think and act according to their capacities, enabling the development of their learning behaviors based on the principles of direct learning, self-actualization, self-learning, and teaching; iii) Learning is the result of social engineering carried out by individuals or groups, whose existence can be changed, shaped, formulated, and assessed according to the needs of each individual learner; iv) Learning is part of an effort to develop a set of capacities and capabilities within the millennial generation to manage environmental change, through an interactive process between millennials and educators that involves the physical and psychological aspects of learning resources; v) Every learning experience requires organization, planning, and an implementation model, even if it is very simple. Therefore, developing a learning model is a necessity and can be constructed according to existing situations and conditions.

The current learning transformation in Indonesia is within the Merdeka Curriculum implementation ecosystem, which includes the *Merdeka Mengajar* Platform, webinar series, Learning Communities (both regional and online), resource persons for good practices, a helpdesk, and development partners. The Merdeka Curriculum implementation ecosystem provides space for the use of technology and media to provide flexibility for educational units in creating contextual operational curricula, ensuring that learning is implemented in accordance with students' learning needs. It can also encourage schools, teachers, and parents to create a more independent, innovative, and creative learning environment. This is expected to result in students being more confident, more enthusiastic about learning at school, and being able to develop talents according to their interests. The use of technology in schools allows for more personalized learning. The use of data analytics in education helps educators identify students' unique needs and tailor teaching methods accordingly. Furthermore, it can help educators identify problems and provide faster and more accurate feedback. For example, customizable learning platforms like Coursera and Khan Academy have demonstrated how the use of technology can make education more personalized and efficient.

Transforming education in this complex era requires a broad and integrated approach. All aspects of education, including curriculum, teaching techniques, technology, and community engagement, must be continually rethought and developed. This is the only way to build an education system capable of facing the challenges of the times and preparing future generations for a better future.

Change management and innovation are crucial aspects of educational transformation in the era of disruption. Schools must be able to effectively manage change and continuously encourage learning innovation. Progressive leadership and a

strong culture of innovation can help schools further develop and improve the quality of teaching. Improving the quality of educators is crucial for transforming education in the era of disruption. Qualified teachers can provide effective and appropriate learning for students. Teacher training and development must be a priority in efforts to improve the quality of education.

Schools as an institution or organization and a place for teaching and learning for students and educators, there are people or groups of people who have a working relationship, namely the principal, teachers and other functional staff. The principal as a leader has an active role and is always influential in all matters related to the needs of staff, teachers and students at the school. The principal is responsible for the success of the implementation of education by implementing school administration with all its substance, in addition to the principal is responsible for the quality of existing resources so that they are able to carry out tasks according to their respective duties and functions. The task of a principal is so heavy to coordinate all school activities plus his teaching obligations, because the principal is a teacher who has additional duties to be the principal. Leadership, whatever its form, name, or characteristics, and whether viewed from any perspective, must always be based on the common good and virtue, and lead to progress. Leadership must be able to determine direction, create opportunities, and generate new things through leadership innovation, all of which require initiative, creativity, and dynamic thinking.

CONCLUSION

This article demonstrates that learning leadership serves as a fundamental driver of the transformation of Islamic education by positioning educational leaders and teachers not merely as administrators and instructors but as facilitators of meaningful learning and human development. Through content analysis of contemporary educational leadership literature and Islamic educational perspectives, the study reveals that effective learning leadership is characterized by visionary thinking, instructional competence, continuous evaluation, empowerment of learners, and the cultivation of a sustainable learning culture. The novelty of this article lies in its conceptual integration of modern learning leadership theories with Islamic educational values, particularly by emphasizing the strategic role of teachers as learning leaders in fostering academic excellence, character formation, and spiritual development. These findings imply that strengthening learning leadership capacities among school principals and teachers is essential for improving educational quality, encouraging innovation, responding to the challenges of globalization, and ensuring that Islamic educational institutions remain relevant, competitive, and responsive to the evolving needs of society and future generations.

ACKNOWLEDGEMENT

We would like to express our deepest gratitude to everyone who contributed to the success of this research.

DECLARATIONS

Author contribution

Ahmad Solihin: data curation, writing-original draft preparation, analysis, conceptualization, methodology, visualization, and editing.

AI Statement

The data and the grammatical structure in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

Funding statement

The author(s) declare that no financial support was received for the research, authorship, and/or publication of this article.

Conflict of interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

Publisher's and Journal's Note

Department of Islamic Education, Faculty of Tarbiyah Institut Ilmu Al-Qur'an (IIQ) Jakarta as the publisher and Editor of Qiro'ah: Jurnal Pendidikan Agama Islam state that there is no conflict of interest towards this article publication.

REFERENCES

- Abishev, A. R., Abdullah, M., & Abdulghani, N. A. (2025). Five Challenges to Quranic Learning in Islamic Educational Institutions. *Journal of Quranic Teaching and Learning*, 1(3), 83–92. <https://joqer.intischolar.id/index.php/joqer/article/view/11>
- Adipratama, Z., Sumarsono, R. B., & Ulfatin, N. (2018). Manajemen Kurikulum Terpadu Di Sekolah Alam Berciri Khas Islam. *Jurnal Administrasi Dan Manajemen Pendidikan*, 1(3), 372–380. <https://doi.org/10.17977/um027v1i32018p372>
- Altassan, M. A. (2025). Enhancing leadership effectiveness through technology in educational institutions. *Cogent Business and Management*, 12(1). <https://doi.org/10.1080/23311975.2025.2544983>
- Bafadal, B. (2015). Manajemen Sarana dan Prasarana Sekolah. In *Manajer Pendidikan* (Vol. 9, Issue 4). Bumi Aksara.
- Budiyono, A. E. (2023). Peran Kepemimpinan Kepala Sekolah Dalam Pendidikan Karakter Peserta Didik Di Era Digital. *NUSRA: Jurnal Penelitian Dan Ilmu Pendidikan*, 4(3), 755–765. <https://doi.org/10.55681/nusra.v4i3.1448>
- Dianto, A., Fatma, H. W., Winarno, W., Syapon, S., & Yusuf, A. R. (2025). Teacher Agency and Pedagogical Challenges in an Innovative Learning Environment: Lessons from Semesta School, Indonesia. *Jurnal Studi Guru Dan Pembelajaran*, 8(3), 2061–2074. <https://doi.org/10.30605/jsgp.8.3.2025.7311>
- Engkizar, E., Jaafar, A., Asril, Z., Hamzah, M. I., Syafril, S., Febriani, A., & Oktavia, G. (2026). Tartil Method: A Solution for Cultivating High-Achieving Students in Quranic Learning. *Khalifa: Journal of Islamic Education*, 10(1). <https://doi.org/10.24036/kjie.v10i1.474>
- Engkizar, E., Kasmar, I. F., Amnda, V., Mutathahirin, M. Maulida, A., Sari, W. W., & Taufan, M. (2019). The Concepts of Mudarris, Mu'allim, Murabbi, Mursyid, Muaddib in Islamic Education. *Khalifa: Journal of Islamic Education*, 3(2), 107–125. <https://doi.org/https://doi.org/10.24036/kjie.v3i2.26>
- Engkizar, E., Muliati, I., Rahman, R., & Alfurqan, A. (2018). The Importance of Integrating ICT Into Islamic Study Teaching and Learning Process. *Khalifa: Journal of Islamic Education*, 1(2), 148. <https://doi.org/10.24036/kjie.v1i2.11>
- Hallinger, P., & Nguyen, V. T. (2020). Mapping the landscape and structure of research on education for sustainable development: A bibliometric review. *Sustainability (Switzerland)*, 12(5). <https://doi.org/10.3390/su12051947>
- Htay, S. S., Po, E. T. H., & Ulwi, K. (2025). Motivation for People with Disabilities to Memorize the Quran. *Journal of Theory and Research Memorization Quran*, 1(2), 118–

131. <https://joesmiq.intischolar.id/index.php/joesmiq/article/view/61>
- Hughes, J., & Davis, K. (2025). Strategic leadership for sustainable innovation in primary education: a case study of forest school integration. *International Journal of Educational Management*, 39(7), 1–18. <https://doi.org/10.1108/IJEM-05-2025-0369>
- Kaema, M. T., & Ulwi, K. (2025). Exploration Solutions to the Problem of Quranic Education in Muslim Minorities. *Journal of Quranic Teaching and Learning*, 1(3), 93–107. <https://joqer.intischolar.id/index.php/joqer/article/view/12>
- Krippendorff, K. (2022). Content Analysis: An Introduction to Its Methodology. In *Content Analysis: An Introduction to Its Methodology*. SAGE Publications, Inc. <https://doi.org/10.4135/9781071878781>
- Leithwood, K., Sun, J., & Schumacker, R. (2020). How School Leadership Influences Student Learning: A Test of “The Four Paths Model.” *Educational Administration Quarterly*, 56(4), 570–599. <https://doi.org/10.1177/0013161X19878772>
- Mali, M. G. (2020). Internasionalisasi Kampus Sebagai Strategi Perguruan Tinggi Dalam Menghadapi Era Revolusi Industri 4.0. *Jurnal Manajemen Publik & Kebijakan Publik (JMPKP)*, 2(1), 68–78. <https://doi.org/10.36085/jmpkp.v2i1.643>
- Muhardi, M. (2025). Transformation of Islamic Boarding School Management. *Dimar: Jurnal Pendidikan Islam*, 7(1), 8–23. <https://doi.org/10.58577/dimar.v7i1.478>
- Saminu, M., Athari, Z., & Langputeh, S. (2025). Inclusive Approaches to Quranic Memorization: A Case Study of Tahfiz Methods for Learners with Disabilities. *Journal of Theory and Research Memorization Quran*, 1(2), 65–78. <https://doi.org/10.67055/gte8q955>
- Setiawan, D. (2018). Dampak Perkembangan Teknologi Informasi dan Komunikasi Terhadap Budaya. *Jurnal Simbolika: Research and Learning in Communication Study*, 4(1), 62. <https://doi.org/10.31289/simbolika.v4i1.1474>
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339. <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Suwenti, R., Kurniawati, E., Masdariah, E., Nugraha, E., & Tarihoran, N. A. (2025). Leadership Transformation in Islamic Education Management: Systematic Literature Review. *Sosioedukasi: Jurnal Ilmiah Ilmu Pendidikan Dan Sosial*, 14(2), 847–859. <https://doi.org/10.36526/sosioedukasi.v14i1.5639>
- Wahyudi, D., & Alafiah, T. (2016). Studi Penerapan Strategi Pembelajaran Berbasis Multiple Intelligences dalam Mata Pelajaran Pendidikan Agama Islam. *MUDARRISA: Jurnal Kajian Pendidikan Islam*, 8(2), 255. <https://doi.org/10.18326/mdr.v8i2.255-282>
- Xia, J., Ni, Y., Su, Y., & Li, B. (2025). High school principal leadership, teacher capacity and conceptual teaching in math and science: evidence from the US national HSLS:09 data. *International Journal of Educational Management*, 39(7), 1–25. <https://doi.org/10.1108/IJEM-01-2024-0009>

Copyright holder :

© Solihin, A.

First publication right:

Qiro'ah: Jurnal Pendidikan Agama Islam

This article is licensed under:

CC-BY-SA