



TRANSFORMATION OF EDUCATIONAL LEADERSHIP IN THE MODERN ERA: A REVIEW BASED ON QS ALI IMRON 159

TRANSFORMACIJA OBRAZOVNOG LIDERSTVA U SAVREMENOM DOBU: PREGLED ZASNOVAN NA KUR'ANSKOJ SURI ALI IMRAN, AJET 159

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ABSTRACT

The leadership crisis in Islamic educational institutions today not only reflects weak managerial capacity but also marks the erosion of spiritual values that are the foundation of Qur'anic leadership. This study aims to construct a paradigm of transformative educational leadership based on the values of the Qur'an, especially QS Ali Imran verse 159, which emphasizes the principles of gentleness, deliberation, and firmness of tawakkul as pillars of prophetic leadership. The method used is library research with a thematic interpretation approach (mawḍu'i), compiling verses of the Qur'an and the views of classical and contemporary commentators to interpret their relevance to the context of modern educational leadership. The results show that leadership from the perspective of the Qur'an requires not only the ability to manage institutions, but also moral integrity, social sensitivity, and spiritual wisdom. QS Ali Imran: 159 teaches a leadership model that is characterized by empathy, communication, and collaboration, far from the authoritarian model that often dominates educational institutions. The principles of fa'fu 'anhum, wastaghfir lahum, and shawirhum fil amr are not merely ethical guidelines, but strategic formulas for building participatory leadership in an era of disruption. Thus, the transformation of educational leadership according to the Qur'an is not merely a structural change, but a paradigmatic shift toward leadership that is rahmatan lil-'alamin: adaptive to modernity, yet rooted in divine values. This model is expected to produce educational leaders who are knowledgeable and scientifically practiced, and who become role models of civilization in facing the global challenges of 21st-century education.

Key words: Transformation, Educational Leadership, QS Ali Imran 159, Modern Era.

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SAŽETAK

Kriza liderstva u islamskim obrazovnim institucijama danas ne odražava samo slabe menadžerske kapacitete, već i ukazuje na eroziju duhovnih vrijednosti koje čine temelj kur'anskog liderstva. Ova studija ima za cilj konstruirati paradigmu transformativnog obrazovnog liderstva zasnovanog na vrijednostima Kur'ana, posebno na ajetu QS Ali Imran 159, koji naglašava principe blagosti, savjetovanja i čvrstine u oslanjanju na Boga. Metodologija istraživanja zasniva se na bibliotečkom istraživanju uz tematski (mawḍu'i) interpretativni pristup, koji podrazumijeva prikupljanje kur'anskih ajeta i stavova klasičnih i savremenih mufessira radi tumačenja njihove relevantnosti u kontekstu savremenog obrazovnog liderstva. Rezultati istraživanja pokazuju da liderstvo iz perspektive Kur'ana zahtijeva ne samo sposobnost upravljanja institucijama, već i moralni integritet, socijalnu osjetljivost i duhovnu mudrost. Ajet QS Ali Imran 159 poučava model liderstva koji se odlikuje empatijom, komunikacijom i saradnjom, te je daleko od autoritarnog modela koji često dominira obrazovnim institucijama. Principi *fa'fu 'anhum, wastaghfir lahum* i *shawirhum fil amr* nisu samo etičke smjernice, već i strateške formule za izgradnju participativnog liderstva u eri društvenih i tehnoloških promjena. Stoga, transformacija obrazovnog liderstva prema Kur'anu ne predstavlja samo strukturnu promjenu, već paradigmski zaokret ka liderstvu koje je *rahmatan lil-'alamin* – prilagodljivo savremenosti, a istovremeno ukorijenjeno u božanskim vrijednostima. Očekuje se da ovaj model iznjedri obrazovne lidere koji su znanjem utemeljeni i naučno osposobljeni, te koji postaju uzori civilizacijskog razvoja u suočavanju s globalnim izazovima obrazovanja 21. stoljeća.

Ključne riječi: transformacija, obrazovno liderstvo, QS Ali Imran 159, savremeno doba.

INTRODUCTION

The low competence and professionalism of leaders is one of the key issues facing Islamic education in Indonesia. A leadership crisis is a problem facing many Islamic educational institutions. This leadership crisis within Islamic educational institutions can also lead to the loss of Islamic education's vision for anticipating the industrialization of education and finding solutions to overcome it (Inayati, 2017). To meet these challenges, educational institutions appear to need to improve their quality. Efforts to improve educational quality are inseparable from the role of educational leaders as the top figures who "manage" all educational activities. A leader must possess high levels of ability and quality in influencing subordinates through careful management and planning (Hasna Nabilah Mumtaz, Ismatu Zahroh, 2023). Previous studies that discuss the transformation of educational leadership in the modern era and leadership based on QS Ali Imron 159 are categorized into 3 tendencies: First, the transformation of Islamic educational leadership (Hifza, Muhamad Suhardi, Aslan, 2022; Ilham Yahya Romandoni, Sulistyorini, 2023; Kurniawan, 2022). Second, the perspective of educational leadership in the millennial era (Fairus Athiyah, 2019; Muhayanah et al., 2020; Ulfah et al., 2022). Third, Characteristics of educational leadership from the perspective of the Qur'an Ali Imron 159 (Akhmad et al., 2021; Anam, 2022; Zulkhairi, 2021). These findings have not discussed in detail the transformation of educational leadership in the modern era, and leadership based on QS Ali Imron 159 in detail.

This study aims to expand and complement the shortcomings of studies related to the transformation of educational leadership in the modern era by focusing on deepening the values in QS Ali Imran 159. The verse highlights the importance of deliberation, gentleness, and wisdom in decision-making as leadership principles. By integrating these values with the needs of leadership in the modern era. In line with that, three problem formulations can be formulated: 1. How is leadership in the context of Education? 2. What are the characteristics of Educational leadership? 3. How is the transformation of Educational leadership in the modern era? Educational leadership faces significant challenges amid a global leadership crisis in education, characterized by a lack of leaders capable of managing complexity and rapid change. Data shows a high turnover of principals and other educational leaders due to high pressure, changing policies, and limited resource support. This crisis has resulted in decreased teacher motivation, limited innovation, and low-quality learning. Educational leadership is not merely a formality of carrying out tasks; more urgently, it must be able to provide role models, practice scientific practices, and apply practical knowledge in accordance with the teachings of the Qur'an, namely for the benefit of all beings, both in this world and the hereafter (Inayati, 2017). In this context, the development of resilient and innovative educational leaders is urgently needed to address future challenges.

Literature Review

A. Transformation of Educational Leadership

Islamic educational leadership is defined as the process of influencing, guiding, and motivating individuals in educational institutions to achieve predetermined goals that are in line with Islamic teachings (Juhji et al., 2020). It is characterized by a strong emphasis on spiritual and moral values, viewing leadership as a mandate from God and a psychological contract between leaders and subordinates (Tri Na'imah, 2020). Transformative leadership in Islamic educational institutions has emerged as an important approach to address the challenges of globalization and the industrial revolution 4.0 (Bustari et al., 2020; Zainullah et al., 2020). The implementation of transformational leadership in Islamic schools and madrasas has shown significant improvements in the quality of education. However, the transformational leadership of kyais in Islamic boarding schools varies due to their inherent charisma (Nahdiyah KY & Maunah, 2021). Overall, transformative leadership is essential for Islamic educational institutions to innovate, develop, and respond effectively to technological advances and societal changes (Zainullah et al., 2020).

B. Educational Leadership in the Modern Era

Islamic educational leadership in the modern era encompasses a broad spectrum of activities, including establishing organizational direction, fostering collaboration, and overseeing goal achievement. This involves influencing and motivating people within an educational institution to achieve predetermined goals (Juhji et al., 2020). Prophetic leadership, rooted in Islamic values and exemplary behavior, is proposed as an ideal model for Islamic educational institutions in the Industry 4.0 era (Ghazali, 2023). To compete with other institutions and overcome negative perceptions, Islamic educational institutions need quality leadership that is able to manage various aspects and adapt to modern demands (Chairunnisa et al., 2020). These perspectives collectively emphasize the importance of integrating Islamic principles with

contemporary leadership theories to effectively guide Islamic educational institutions in the modern era.

C. Educational Leadership: The Perspective of QS. Ali Imron 159

Educational leadership is a complex task that requires understanding from multiple perspectives. From an Islamic perspective, leadership is seen as a divine mandate that must be carried out responsibly (Pratomo, 2022). The Qur'an, particularly Surah Ali Imran, verse 159, emphasizes the importance of a teacher's personality, advocating gentleness, forgiveness, and deliberation in resolving problems. Philosophically, leaders must use sound reasoning in decision-making (Dini, 2020). The Islamic perspective emphasizes emulating the qualities of the Prophet Muhammad: Siddiq (honesty), Amanah (trustworthiness), Tabligh (communication), and Fathonah (intelligence) (Farihin, 2023). These traits are considered important for transformative leadership in Islamic educational institutions (Mahfudh, 2022). Leaders are expected to create an Islamic culture rich in exemplary values, guided by the Qur'an and Hadith (Farihin, 2023).

MATERIAL AND METHODS

In terms of research, it is categorized as library research because it analyzes documents and information sources related to what is being researched (Zed, 2008). The purpose of this study is to analyze how leadership transformation in the current era is viewed from the perspective of the Qur'an QS. Ali Imron 159, how to understand the meaning of leadership in the Qur'an, and what guidance the Qur'an has regarding leadership. In the process of interpreting verses concerning educational leadership, the author uses the *maudhui* (thematic) method. The *maudhu'i* method is a method that directs views to a certain theme, then seeks the Qur'an's views on the theme by collecting all the verses that discuss it, analyzing and understanding verse by verse, while enriching the explanation in various perspectives (Suhartawan, 2021). So that the concept becomes clear and comprehensive in terms of data and concepts.

RESULTS AND DISCUSSION

a. Leadership in the Context of Education

Leadership means leading, guiding, showing the way, training, educating, and teaching. Besides showing the way, leadership also means influencing, and leaders have both physical and spiritual responsibility for the success of the work activities of those they lead (Avolio, 1999). Leadership in the context of education refers to the ability and responsibility of individuals such as principals, teachers, or other educational leaders to direct, motivate, and inspire students and staff to achieve desired educational goals. Principal leadership is one of the factors that plays a very important role in an educational institution such as a school and madrasah, because the principal of the school and madrasah is the leader in his institution, thus the task of a leader is to move, influence, motivate, and direct people in the organization or educational institution to achieve predetermined goals (Crockett et al., 2019).

Leadership and education are two different things that cannot be separated from each other, because basically every institution, whatever it is, must have a leadership process in it, and education is also inseparable (Muhammad, 2021). Leaders with character or education and guided education are part of the demands of today's society. With the ability of a good leader, people can move toward long-term goals and truly strive to fulfill their interests. The dreams and great hopes of the people for leaders convey how important and meaningful a leader's role is in designing a society, nation, and state. Therefore, a leader must have the foundation and characteristics to carry out their leadership.

The success of an educational institution depends heavily on the leadership of the principal; the success of the school is the success of the principal. After all, the principal is a vital element in the effectiveness of an educational institution (Istikomah, 2019; Mukhtar & Prasetyo, 2020). In Islam itself, leadership receives considerable discussion. Numerous verses in the Quran discuss the importance of leadership within organizations, institutions, and even family communities. Several Quranic concepts related to leadership include the caliphate and the imam, as well as their relevance to several Quranic verses on leadership (Ather & Sobhani, 2007). As in the Al-Qur'an, there are many verses related to leadership issues. Among them is the Word of Allah SWT. In QS Al-Baqarah/2: 30 as follows:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ
الْدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

"(Remember) when your Lord said to the angels, 'I will make a caliph) on earth.'" They said, "Are You going to place someone there who will cause corruption and shed blood, while we praise You and sanctify Your name?" He said, "Indeed, I know what you do not know."

Paragraph. This indicates that the caliph (leader) is the holder of Allah SWT's mandate to carry out the mandate and leadership of heaven on earth (Misbah et al., 2019). In the Qur'an, the concept of leadership is expressed through various terms, including caliph, Imam, and Ulil Amri. The word caliph in this verse means "successor" or "leader." Allah SWT created humans as caliphs on earth to lead, manage, and protect the earth and all its contents with trust. In the context of education, the appointment of humans as caliphs can be interpreted as a moral and intellectual responsibility given to humans to lead and direct the next generation towards wisdom, knowledge, and good values. Leaders in the context of education, such as principals or teachers, can be considered caliphs within the scope of educational institutions, whose duty is to direct and lead students towards goodness, knowledge, and the formation of noble character.

When Allah announced that humans would be caliphs, the angels asked why Allah chose humans whom they considered capable of causing mischief and shedding blood on earth. This demonstrates that leadership in human life is not free from challenges and the potential for error. Leaders in the world, including in the educational context, will face various challenges in carrying out their duties, such as discipline issues, inequality, or even negative influences that can undermine the educational process (Rasyad, 2022). However, as Allah SWT explained to the angels, "I know what you do not know," this shows that although humans have the potential to do harm, they are also given the potential to do greater good and improvement. Educational leaders must understand that challenges are part of the journey, but with knowledge, wisdom, and strong morals, they can lead effectively.

b. Characteristics of Educational Leadership

In general, every person who is appointed as a leader has several advantages that he has over the people he leads (Jannah et al., 2021). Therefore, to become a leader, certain conditions are required, namely good characteristics or traits that a leader must have (Ngalim & Purwanto, 2001). In general, the characteristics of educational leaders from an Islamic perspective are the same as those required in education in general. The characteristics that Islamic educational leaders must possess are more closely aligned with the characteristics reflected by the Prophet Muhammad (peace be upon him): he always treated people fairly and honestly. He spoke not only through words but also through actions and example. As an exemplary leader who became the ideal leadership model, the Prophet Muhammad (peace be upon him) was blessed with four main qualities: shiddiq (honest), amanah (trustworthy), tabligh (prophetic), and fathanah (honorable) (Sakdiah, 2016). Leadership characteristics that include important traits that a leader must possess in the context of leadership of the people and education based on the word of Allah SWT in QS Al-Baqarah/9: 71 as follows:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"The believers, men and women, some of them are helpers for others. 328) They enjoin (do) good deeds and prevent (do) evil, enforce prayers, pay zakat, and obey Allah and His Messenger. They will be given mercy by Allah. Indeed, Allah is Mighty, Most Wise."

The previous verse describes the negative attitudes of the hypocrites, accompanied by threats, while this verse explains the opposite, namely, the reality of the believers. And those who believe, with their perfect faith, from men and women, some of them are helpers to others in matters of truth and goodness. This is clearly seen in their attitudes and behavior: they enjoin what is right and forbid what is wrong, perform prayer, pay zakat, and obey Allah and His Messenger. These are the ones who will always be given mercy by Allah. Indeed, Allah is All-Powerful in protecting them with His mercy, All-Wise in all His gifts.

There are various Islamic educational values referred to in the verse above, some of which have already been mentioned. First, it teaches us to always cultivate a sense of mutual assistance in our daily activities. This mutual assistance is meant to be done wholeheartedly, with compassion, and with a sincere soul, not only in material matters but also in matters related to piety to the Almighty. Second, it is about enjoining good and forbidding evil. As humans, we are certainly never free from mistakes and forgetfulness. Therefore, Islam teaches its followers to remind one another of goodness gently and wisely (Kusniawan et al., 2021). A leader is a figure who serves as an example for everyone he leads. This figure must possess a positive profile to be worthy of emulation and serve as a role model for society in general. In the verse above, Allah commands us to always obey Him and the Prophet Muhammad (peace be upon him). This obedience should lead every human being to always follow the example set by the Prophet Muhammad (peace be upon him). The leadership characteristics contained in the verse above illustrate that:

a. Collaborative leadership (cooperation)

In the meaning of "And the believers, men and women, some of them are helpers to others." This verse shows the importance of cooperation in leadership. A leader must be

able to work together with their team, whether it is fellow leaders or members being led. A good leader understands that success does not depend only on one individual, but also on the cohesiveness and cooperation of the team. In the context of education, this means that educational leaders must be able to build a solid team with educators, staff, and parents of students to create an environment conducive to learning.

b. Upholding what is right and preventing what is wrong (justice and firmness)

In the sense of "They enjoin what is right and forbid what is wrong...". Ideal leadership in Islam encourages people to do good (ma'ruf) and forbids evil. Leaders must be firm in upholding the values of truth and justice, and prevent behavior that is detrimental to society or the educational environment. In the context of education, this means leaders must ensure that the curriculum implemented and the policies adopted lead to the development of good character and morals in students.

c. Obedience to Allah and His Messenger (Adherence to Religious Principles)

In the sense of "...and obey Allah and His Messenger." An educational leader must adhere to religious principles and use the teachings of Allah and His Messenger as the foundation for every decision and action taken. In the context of education, this means that leaders must uphold Islamic values in educational policy-making and practice, whether related to curriculum policy, teaching, or student education.

Therefore, from the explanation of QS Al-Baqarah/9: 71, it can be concluded that the characteristics of educational leadership include the characteristics of cooperation and collaboration between leaders and those they lead, justice and firmness in upholding what is right and preventing what is wrong, obedience to Allah and His Messenger in every aspect of leadership, and the provision of Grace and blessings as a result of responsible and obedient leadership. From these characteristics, educational leaders will be able to guide the community or educational institutions towards progress that is not only based on knowledge, but also on high morals and ethics.

c. Transformation of Educational Leadership in the Modern Era

The challenge of developing individuals within an institution lies within the organization and depends on leadership. One of the several leadership styles involved in the pattern of change in educational organizations is transformational leadership (Baharuddin & Umiarso, 2012). Leadership is still seen as a crucial factor for organizational effectiveness, even influencing almost every aspect of human life. Higher education has unique characteristics that require specific leadership (Bashori, 2019). Leadership is one of the main keys to success, alongside programs, resource availability, academic culture, and other factors. Striving for excellence in one's field, within a meritocratic campus, requires a unique leadership style. The transformation of educational leadership in the modern era faces increasingly complex challenges, in line with social change, technology, and the ever-evolving needs of society (Jaya et al., 2023). Educational leadership is not merely managing an institution or educational system, but also encompasses the ability to lead change in the learning process, human resource management, and the development of student character and competency to meet the demands of an increasingly global and digital world.

The transformation of educational leadership in the modern era is marked by a shift towards a more flexible and adaptive approach. Franciosi (2012) advocates a transformational leadership style to address technology-driven educational changes, emphasizing the shift from a leader-centered model to a democratic one. This is in line with Ilyas & Zainuddin (2019),

who observed the transformation of solitary to collective leadership in Islamic boarding schools. Suharyati (2024) highlights that modern educational leadership goes beyond administrative functions, requiring adaptation to environmental changes and a focus on strategic aspects, human resource development, and an inclusive organizational culture. These studies collectively underscore the importance of leadership practices that can effectively improve teaching quality, learning outcomes, and overall institutional performance in the complex and dynamic landscape of modern education.

The function of leadership in education is to efficiently utilize teachers, staff, students, and the school community. To achieve this goal, leadership needs to formulate educational goals, optimize the involvement of all parties in the school, and create a dynamic, harmonious, and comfortable school environment (Rivai, 2018). In the context of today's global challenges, educational leaders need to be, first, effective communicators in providing direction and motivation to team members. They must inspire and motivate team members to adapt to change, implement innovation, and develop skills relevant to the digital and technological era. Second, a consultative function: amidst complex global challenges, educational leaders must be able to communicate two-way with team members. They need to listen to opinions, input, and feedback from team members, students, parents, and other relevant parties. Third, a participatory function. Global challenges require collaboration and active participation from all members of the educational institution. Leaders must be able to activate team members in decision-making and the implementation of targeted policies (Rivai, 2018).

This is also contained in the following words of Allah in QS Ali-Imran/3: 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"So, thanks to Allah's grace, you (Prophet Muhammad) acted gently towards them. If you were hard and harsh-hearted, they would certainly stay away from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in all (important) matters. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust."

From the interpretation of QS Ali-Imran/3: 159 above, it contains a number of leadership characteristics that are very relevant to be applied in the world of education, especially in the modern era that prioritizes a humanistic approach and is based on the values of cooperation and compassion. First, in the meaning "So it is by the mercy of Allah that you are gentle with them." Gentleness is the Grace of Allah. The first thing that can be taken from QS Ali-Imran/3: 159 is that the gentle nature of the Prophet Muhammad SAW is due to the grace of Allah. The Prophet Muhammad SAW had a gentle nature. This verse states that the gentle nature is due to the grace of Allah ta'ala. The explanation presented by Sayyid Qutb suggests that a gentle attitude must be possessed by every believer, especially if he is a leader both in the family and in educational institutions (Zulkhairi, 2021). Gentleness in educational leadership also means avoiding harsh or authoritarian attitudes that can instill fear and alienate students. Gentle educational leaders are able to build strong, trusting relationships with students, teachers, and parents.

Second, the meaning of "If you were harsh and hard-hearted, they would flee from around you." A harsh attitude will distance you from the surrounding environment. The second thing

that can be taken from QS Ali-Imran/3: 159 explains the consequences of being harsh and harsh. Harsh words and hard-heartedness are traits that are naturally hated by humans. If there is a leader, whether in the family, society, or especially educational institutions, whose words are harsh and hard-hearted, then, of course, people will avoid them and dislike them. If anyone approaches, it is out of fear and coercion. This will affect the performance of employees and the community in the work environment, and their leadership is weak and prone to problems. In educational leadership, the ability to manage conflict and resolve problems wisely is very important. Hard-hearted and authoritarian leaders tend to make people feel stressed and less motivated to collaborate. Conversely, wise, patient, and understanding leaders can resolve problems more constructively and maintain team integrity. Third, the meaning of "Therefore forgive them, and ask forgiveness for them...". Forgiveness and Democratic Attitude. Third, the content that can be taken from QS Ali-Imran/3: 159 is the command to forgive and ask for forgiveness and consult. Even though some of the Muslims have made mistakes, Allah still commands the Prophet to forgive and ask forgiveness from Allah. Allah also commands them to consult. An educational leader must have a forgiving attitude, both towards the mistakes of students and staff (Yukl & Gary, 2010). Forgiveness is an attitude that demonstrates a leader's humility and willingness to view mistakes as part of the learning process. Wise leaders in education will forgive mistakes, give second chances, and focus on individual improvement and growth. This applies not only to students but also to colleagues and educational staff.

Fourth, the meaning of "And consult with them in the matter." Trust and respond to the results of the deliberation. Fourth, the content of QS Ali-Imran/3: 159 is the command to trust in Allah when carrying out various leadership duties and responsibilities in the family, society, and Islamic educational institutions. The operationalization of deliberation activities in the context of management is translated into a participatory leadership style, or the existence of effective communication in realizing organizational community participation (Muadin et al., 2019; Chan & CH, 2019). Deliberation or consultation is the core of collaborative leadership. In an educational context, a leader must involve various stakeholders, such as teachers, parents, and students, in the decision-making process. This allows leaders to hear diverse perspectives, create a sense of shared ownership, and generate better solutions.

These leadership principles are relevant to the challenges faced by educational leaders in the modern era. A good educational leader does not rely solely on the power of authority but rather prioritizes a humane, compassion-based approach and deliberation in resolving various problems. By adhering to these principles, an educational leader can create a positive, inclusive, and thriving environment.

CONCLUSION

Leadership in the educational context involves the effective management of human resources, educational policies, and student character development to achieve better educational goals. Educational leaders are not only responsible for the operations of schools or educational institutions, but also have a role as mentors, motivators, and directors in creating an environment conducive to learning. Educational leaders must be able to combine managerial competencies with moral and spiritual values, so as to build a generation that is knowledgeable, well-mannered, and ready to face global challenges. Effective educational leadership reflects a gentle and empathetic attitude in interacting with others, as taught in QS

Ali-Imran/3: 159: "So by the mercy of Allah you are gentle with them." An educational leader must be able to create relationships full of respect and affection with students, staff, and all related parties, so as to create a learning environment that is safe, inclusive, and supports students' academic and personal growth. A gentle and understanding approach will create a more collaborative and positive atmosphere in achieving educational goals.

Furthermore, it is important to note that the characteristics of ideal educational leadership include key traits such as wisdom (hikmah), honesty (shidiq), trustworthiness (amanah), good communication skills (tablig), and intelligence in decision-making (fatolah). Successful educational leaders possess a clear vision, are capable of innovation, and pay attention to the social, emotional, and spiritual aspects of students. Furthermore, educational leaders must possess the ability to collaborate, listen to input from various parties, and remain committed to the principles of justice and honesty in carrying out their duties. An educational leader must be able to understand the situation and act wisely in facing challenges or mistakes that occur. Principles such as "forgive them" and "consult with them" reflect leadership that prioritizes collaboration, cooperation, and peaceful problem-solving. Educational leaders must be able to maintain steadfastness by forgiving mistakes and inviting related parties to unite behind a common goal, as well as being open to input in the decision-making process.

In the modern era, educational leadership must be adaptive and innovative, facing technological developments, social change, and the demands of the global world. In addition, educational leaders must encourage collaboration between various stakeholders, including teachers, parents, and the community. In facing the challenges of the ever-changing world of modern education, educational leaders must have the ability to adapt and accept change wisely. "Consult with them in the matter" reflects the importance of collaborative leadership that involves all parties in decision-making. Based on the interpretation of QS Ali-Imran/3: 159 in line with the transformation of educational leadership in the current modern era, it is necessary to pay attention to the principles of leadership, how a leader in the context of education must be gentle and empathetic, patient and wise in managing conflict, forgiving and humble, and involve all parties in managing conflict. These leadership principles are relevant to the challenges faced by educational leaders in the modern era. A good educational leader does not only rely on the power of his authority, but rather prioritizes a humane approach, based on compassion and deliberation in resolving various problems.

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