Holistic Pedagogues: Integrating Islamic Values Into Lecturer Leadership Competence

Hirawati Oemar [1,2]*, Diding Nurdin [3], Yan Orgianus[4], Riyadatul Mustamiah[5]

[1,3]Universitas Pendidikan Indonesia, Bandung,
[2,4]Universitas Islam Bandung, Bandung
[5]Institut Agama Islam Tazkia, Bogor
*correspondence:hirawatioemar@upi.edu

ABSTRACT

Lecturer leadership competence includes the abilities, knowledge, and skills needed to be effective lecturers in the higher education environment. Integrating Islamic values into lecturers' leadership competence enhances the notion of holistic pedagogy, which involves ethical and spiritual dimensions based on Islamic values. For Islamic universities (PTI), this also strengthens PTI's identity and mission as an educational institution based on Islamic principles. Therefore, PTI needs to integrate Islamic values into the leadership competence of its lecturers. This study aims to determine and identify the leadership competence of lecturers based on Islamic values in the context of higher education. The research method used is qualitative research with a literature study approach and focus group discussion (FGD). Through literature studies, this research explores various relevant sources to find, identify, and describe Islamic values and qualifications needed by lecturers in universities, especially Islamic universities. Furthermore, FGD was conducted with Islamic education experts to identify indicators of lecturer leadership competence based on Islamic values. The results showed that the leadership competence of lecturers based on Islamic values covers eleven key aspects, namely: fear of Allah (taqwa), integrity (siddiq), trust (amanah), visionary (fathonah), effective communication (tabligh), fairness (adl), bravery and firmness (Shuja'a wahazim), being an example (uswatun hasanah), leadership based on deliberation (syura), responsibility (mashwuwlia), and accountability (shafaf).
Keywords: Leadership, Competence, Lecturer, Islamic Values

A. INTRODUCTION

In Islam, leadership is the natural condition of every person for the mandate and responsibility he leads, both to members and before Allah SWT. As explained in QS. Al-Baqarah verse 30 (Ministry of Religious Affairs 2019) means "I want to be a caliph on earth..." and is supported by the hadith HR. Bukhari Muslim, which means "Each of you is a leader, and every leader will be held accountable for what he leads" (Hadist Bukhari Nomor 4801) (ilmuislam. id 2003), every human as a leader is a natural condition from the moment He is created, as explained in the Qur'an Surat Al-Baqarah verse 30 (Ministry of Religious Affairs 2019), which means "I want to make (humans) caliphs on earth". Based on these verses and hadiths, leadership competence becomes very important in our daily lives. Because without the competence of expertise as a leader, the result will be destruction, as the hadith of the Holy Apostle (peace be upon him) says: If the trust is gone, then wait for the apocalypse (destruction)". The Arab Bedouin asked, "How did the mandate disappear?" The Holy Prophet (peace be upon him) replied, "If a business is left to those who are not experts, then wait for doomsday (destruction)." (Hadits Bukhari Nomor 57) (ilmuislam.id/ 2003). Based on this hadith, leadership competence is essential.

In Indonesia, competence has been regulated in the Law of the Republic of Indonesia Number 13 of 2003 concerning labor, which defines competence as the workability of each individual, which includes aspects of knowledge, skills, and work attitudes according to established standards (Ministry of Industry 2003). Competence in a particular field of work is represented by behaviors and characters that support the field underlying the drive to behave (Pariafsai and Pariafsai 2021).

Lecturer leadership competence through the integration of Islamic values is a holistic pedagogic approach that can influence the formation of student character. Lecturers can help students develop not only academically but also morally, spiritually, and socially. This is in line with the objectives of Islamic education, which emphasizes integrity and social responsibility and helps learners understand and respond to contemporary issues from a balanced and Islamic-based perspective. By describing the competence of lecturers based on Islamic values, Islamic universities can ensure that the education they provide is in line with the Islamic goals and mission of the institution and has a positive impact on students and society.

The purpose of this study is to identify and describe Islamic values in lecturer leadership competence. This research pays special attention to the discussion of how Islamic values can foster lecturer leadership competence where Islamic lecturers are rooted in the establishment

of organizations or institutions, especially in Islamic universities or colleges, that will implement and develop Islamic values in them.

Understanding the Islamic teaching system in terms of the concept of leadership needs to be the focus of research given the rapid expansion of management, leadership, and economics in various Islamic countries. Research on Islam-related topics has been widely conducted in various domains, such as Islamic banking and financial management. However, research on Islamic values in lecturer leadership in higher education is still scant in the literature.

B. LITERATURE REVIEW

Islamic law governs all elements of life, including leadership. Leadership has been applied in promoting the spread of Islam, even creating an ideal society based on the principles of trust and accountability (Abdallah et al. 2019). The two aspects are interrelated and have a major leadership role as explained in Surah An-Nisa' verse 58 which describes being fair to fellow humans. In Islam, spirituality is an important factor in addition to psychological and professional factors (Hidayat, Rafiki, and Aldoseri 2017). Muluk et al. (2019) suggest that to enhance the quality of graduates and align them with the demands of the labor market, two essential components are highlighted: "leadership competencies" and "religious competencies".

Islamic law governs all elements of life, including governing the affairs of leadership. Islamic leadership has been applied to encourage the spread of Islam to create an ideal society, called civil society, which is a peaceful, prosperous, open, advanced, and modern society (Mustaniruddin, Afriyadi, and Abu Bakar 2021). A peaceful, prosperous, open, developed society can be created if in developing leadership it is based on justice and compassion as explained in Surah An-Nisa verse 58 which explains the need to be fair to fellow human beings.

In Islam, leadership based on the foundation of spirituality is a very important factor in addition to psychological and professional factors, because leadership based on the foundation of spirituality based on fear (piety) to Allah SWT can produce leadership qualities that go beyond the limits of rational facts (Juamsyah, 2019).

Competence

The concept of competence is applied to describe an individual's ability to apply a set of skills, knowledge, and abilities necessary to successfully initiate and perform different tasks to obtain positive results (Ismail 2022). Bratianu, Hadad, and Bejinaru (2020) formulated a

definition of competence as a holistic and dynamic concept, involving a blend of knowledge, skills, and attitude, applied in a specific context to achieve a task at a desired quality level. It reflects a more comprehensive understanding of what it means to be competent in a given field or activity. The main purpose of using a competency framework in the workplace is to facilitate the identification of learning needs and to ensure learning has achieved the expected goals. (Boud and Dawson 2023).

Previous research shows that teacher competence contributes significantly to performance Islamic leadership influences job satisfaction, and job satisfaction contributes significantly to educator performance (Abusama et al. 2017). The competency framework allows to ensure the improvement of the quality and effectiveness of employees to achieve organizational targets.

Islamic Work Values

Value is a general word that does not necessarily mean good or bad because something can be good or bad. So regarding the use of the word value, the Qur'an uses certain words that directly refer to its specific meaning (good or bad value). Other values refer to positive meanings, traits, or character. Islamic values serve as guidelines for human behavior where religion plays a role in transferring certain values and norms to its adherents. Therefore, values rooted in religious beliefs can have a significant impact on the behavior of religious adherents (Astrachan et al. 2020). Previous research has found that value differences are associated with differences in various attitudinal and behavioral outcomes, including religion (Ilter, Bayraktaroglu, and Ipek 2017).

The muftis have recognized a total of 14 essential qualities of Islamic work. These fourteen values are very important and essential to ensure successful work performance. They are Piety (taqwa), Sincerity (ikhlas), Patience (sabr), Hard work or struggle (mujahadah), Benevolence (ihsan), Cooperation (ta'awun/mua'wanah), Responsibility (mas'ūliyyah), Honesty (sidq), Trustworthiness (amanah), Justice ('adl), Mutual consultation (shūra), Consistency (istiqamah), Punctuality (iltizam bil mawa'īd), Self-introspection (muhasabah an-nafs) (Rizaldy and Hidayatullah 2021).

The operational system of companies committed to implementing Sharia values using the index can manage and organize the company better than companies that do not apply Sharia values (Albassam and Ntim 2017). According to Abdullah et al. (2013), Islamic work values include responsibility, hard work, honesty, good behavior, patience, kindness, punctuality, and perseverance (istiqamah). According to another study, Islamic work principles include

accountability, responsibility, hard work, honesty, justice, kindness, and competitiveness (Khadijah, Kamaludin, and Salin 2015). Furthermore, Islamic economic studies also show similar but slightly different Islamic work values, namely piety (taqwa), justice ('adl), and responsibility (Furqani 2015).

Another study also mentioned that values such as piety (taqwa), honesty, judgment, patience, and punctuality are Islamic Work Values (Khan et al. 2015). Another study mentioned integrity, fairness, trust, cooperation, good behavior, loyalty, diligence, and dedication as Islamic work values (Elamin and Tlaiss 2015). Syed and Metcalfe (2015) also mentioned the same values of justice, hard work, compassion, and honesty so it can be concluded that there is a difference between the mainstream values of Islamic works on Islamic values literature.

Lecturer leadership competence based on Islamic values

Leadership competence is a leader's skills that contribute to outstanding performance. Organizations can better identify and nurture their next generation of leaders by building leadership competencies. (R, N. S. Muhammad., & Abdullah, C. Z. 2017). The function of leadership competence is very important for carrying out activities effectively. According to Mohamed Jais, Yahaya, and Ghani 2021 (2021), leaders need to acquire certain competencies regardless of their existing organizational affiliation, although the specific levels of these competencies may differ between businesses. Leadership competency has a positive influence on individuals, especially in the realm of education.

Scientific research reveals that leadership in higher education has distinctive characteristics compared to leadership in other organizational contexts, largely due to the specific problems faced in the realm of higher education leadership. According to Ruben and Gigliotti (2017), educational leadership includes a variety of tasks carried out by educators to supervise the teaching and learning process, manage the curriculum, allocate time, organize students, create a conducive learning environment, and assess and evaluate student performance.

Lecturer leadership can be defined as a series of clear actions or behaviors that are planned and organized and intended to influence people within the lecturer's area of responsibility (Frayudha, 2018). Lecturers have a dual role as parental figures and leaders for their students, so effective leadership is needed to facilitate the transformation of students into capable intellectuals who have Islamic attributes (Dewiyani, 2017).

Leadership in Islamic universities is expected to be able and skilled in influencing the behavior of others, particularly subordinates, to think and act, work with enthusiasm, and trust in such a way that through positive behavior, one can make a genuine contribution to the achievement of Islamic universities' vision and goals (Dacholfany, M.I., 2017). Because Islamic institutions have unique visions and aims founded on Islamic values, PTI should have lecturer leadership competencies that reference Islamic ideals.

C. METHOD

This research uses a qualitative descriptive approach that aims to describe each letter fragment in the Qur'an to identify Islamic values in the leadership competence of lecturers with data collection methods using a documentation approach. This documentation method includes searching for data about various things or variables consisting of notes, copies, papers or literature, printed media, literature reviews, and other sources.

This research also conducted interviews and focus group discussions (FGDs) with experts. Focus group discussions are commonly employed as a qualitative methodology to acquire comprehensive insights into social issues. The approach seeks to acquire data from a deliberately chosen subset of individuals as opposed to a statistically representative sample of a more extensive population (O. Nyumba et al. 2018). The implementation of FGD is a semi-structured interview with a specific group of individuals with a discussion moderator in an informal and directed setting by collecting data or information on a specific issue topic as conducted by Brown and Danaher (2019).

FGD consists of four major steps as follows:

1. Research Design: The first stage in an FGD is to identify the major objectives as well as define the research objectives. Following that, a literature review was conducted to identify prior research findings on professorial leadership qualities based on Islamic values. The Scopus and Google Scholar databases were used for the literature review.

2. Data Collection: The researchers then began data gathering by conducting interviews with four Islamic education specialists from Islamic universities. The interview was done to gather expert perspectives on the significance of recognizing and determining the competency of lecturers based on Islamic beliefs.

3. Analyst: Once the data has been collected, the results must be analyzed and discussed with the research team. It entails organizing and analyzing data to detect patterns, themes, and major conclusions that arise from group conversations.

4.   Results Reporting: The last part of the process is to report the FGD results on the research, interpretation, and implications.

D. RESULTS AND DISCUSSION

Islamic teachings have several values that can be applied to leadership competencies to develop effective and responsible leadership skills. In Islam, leadership competence in developing effective and responsible lecturer leadership skills is divided into several values that have been summarized and used as a reference source for this research. Based on a literature review, interviews, and three group discussion forums (FGDs) with Islamic education experts, referring to the basis of the Quran and Hadith, eleven Islamic values must be possessed in the leadership competence of lecturers. The eleven Islamic values on lecturer leadership competence are shown in Figure 1, namely:

1. Fear of Allah (Taqwa): Fear Allah. In the sense that he can take care of himself so that his behavior is preserved both in the heart, in the form of intentions that must be kept upright because of Allah alone (QS. Al An am: 162–163), and outside himself, both in the form of oral words and deeds included in his writings or paintings (QS. Ali Imran: 135), a pious person is also a person who maintains good relations with the Creator and fellow creations (QS. Ali Imran: 112). Maintaining good relations with the Creator is done by tawhid (escalating and putting Allah first) and not shirk (leveling Allah on an equal footing with others) (QS. Al Baqarah: 165) and offering fardu prayers in the congregation to the mosque (QS. At Tawbah: 17–18) and maintaining good relations with fellow creatures by infaq with his wealth (zakat) and with himself (alms through various kinds of praiseworthy deeds) both in spacious conditions, even narrow (QS. Ali Imran: 134).

2. Honesty/Integrity (Sidiq): Professional lecturer leadership needs and must be built on a foundation of high integrity. Honesty, confidence, and consistency in deeds and words are examples of integrity and competence attitudes. Lecturers who have integrity and competence become role models for students and fellow lecturers and can be relied upon to carry out their responsibilities to the best of their ability. This is explained in QS. Al-Ahzab verse 70, which means "O you who believe, fear Allah, and speak the truth". Allah also says O you who believe! Why do you say what you do not do? 3. It is detestable in the sight of God if you say something you do not do. (QS. Abu Shaf: 2-3) (Kementerian Agama, 2019). Even in Surah Al Baqarah verse 44, Allah warns with His words: Why do you tell others (to do) virtue when you forget yourself when you read the Book (Torah)? Do you not understand?

3. Trustworthy (Amanah): A competent lecturer must have trustworthy competence or trustworthiness. Trustworthy competence means that a lecturer must be truly trustworthy in carrying out his obligations and responsibilities as an educator and researcher. A lecturer's loyalty, for example, means not abusing the trust given to him, be it the trust given by the institution or its students. This is explained in QS. An-Nisa' verse 58 (Kementerian Agama 2019), which means, "Verily Allah commands you to deliver the trust to those who deserve it." Abdullah bin Amr bin al-Abu (RA) reported that the Prophet (PBUH) said, "A Muslim is one from whom all Muslims are saved from the evil of his tongue and the evil of his hands. A muhajir abandons what Allah has forbidden him." HR. Bukhari and Muslim (Al-Math 2020).

4. Intelligent/Visionary (Fathonah): A good lecturer must have competence and a clear vision to expand his knowledge and improve the quality of the education he runs. Because a convincing vision can encourage students and other faculty members to achieve higher goals, In the Qur'an Surah Al Hasyr, verse 18, Allah says, "O you who believe! Fear Allah, and let every man consider what he has done in the past for the betterment of tomorrow (your future and the hereafter), and fear Allah. Indeed, God is meticulous in what you do in Surah QS. Al-Alaq verse 5, Allah says, "Allah teaches man what he does not know; surely Allah loves those who repent and purify themselves,", QS. Al Baqarah 222 (Kementerian Agama 2019).

5. Communicative (Tabligh): A good lecturer must have effective communication competence. This competence is very important in lecturer leadership. Communicative lecturers can easily convey learning materials, both in teaching and writing teaching materials, and also engage with colleagues and are willing to listen to input and feedback from students and staff. As explained in QS. Al-'Ankabut verse 46, "And call (by name) Allah with good words and do not argue with the People of the Book, except in a better way.", Even in Surah 39 Az Zumar verses 17–18, Allah directs us all to be willing to be good listeners so that the quality and content of our communication competence are better. Allah says, "So bring good news to My servants. Those who listen to words and follow what is best among them are the ones whom God has commanded, and they are the ones who have sound minds" (Kementerian Agama 2019).

6. Fair (Adl): Lecturers must have fair leadership competence. Because lecturers must direct and assess their students based on objectivity and fairness, universities, faculties, study programs, departments, and lecturers must recognize diversity, treat all students equally, and provide equal development opportunities for all students. It is explained in QS. An-Nisa' verse 135, which means "O you who believe, be ye truly upholders of justice, bear witness for the sake of Allah even against yourselves or your father and kin.", Allah also says in the Qur'an

Surah An Nisa verse 58, Allah commands you to give trust to those who deserve it (the experts), and if you establish a law (rule) among men, you should establish it justly. Indeed, Allah is the best to teach you. Indeed, Allah is All-Hearing and All-Seeing (Kementerian Agama 2019).

7. Brave and Firm (Shuja'a wahazim) A lecturer often faces problems and makes difficult judgments. The qualities of leadership competence are visionary, courageous, and decisive, solely because God will help lecturers face difficult situations with courage, decisiveness, and wisdom. Explained in QS. Muhammad verse 7, "O you who believe, if you help Allah, surely He will help you and strengthen your position", God also says in the Qur'an Surah Al Anfal verse 60, "And be ready with all you might to meet them with the strength you have and of cavalry that can frighten the enemies of Allah, your enemies, and those beside them whom you do not know, but God knows them. Whatever you do in the way of Allah will be a sufficient reward for you, and you will not be wronged (Kementerian Agama 2019).

8. Exemplary (Uswatun hasanah): The attitude and morals of a lecturer must be good because lecturers can be role models for their students. The leadership competence of lecturers who are role models is very important in higher education because students need good role models. With lecturers who have the competence to provide exemplary examples, students' personal development will benefit from the exemplary behavior, ethics, and attitudes of their lecturers. Described in QS. Al-Ahzab verse 21, which means "Verily there is in the Messenger of Allah a good example for you, that is for those who expect the mercy of Allah and the coming of the Last Day, and he mentions Allah a lot." Indeed, the teachings of Islam were designed and perfected by setting the example of His Messenger, the Holy Prophet Muhammad (pbuh). Allah says in the Qur'an Surah Al Qalam verses 3-4: And indeed, you will have a great reward. And (because) you are truly virtuous).

9. Leadership-Based Consensus (Shura): Consensus-based lecturer leadership competence is essential in an academic environment. A lecturer must be able to listen to the viewpoints of staff, students, and others from anywhere. A lecturer must also be willing to receive feedback when making decisions based on debate to reach the best decision based on mutual agreement. It is explained in QS. Ash-Shura verse 38, which means "And their affairs (in governing the affairs of the state) are based on deliberation among them." To achieve the best outcome, God directs us with His words: "Therefore, bring glad tidings to My servants. Those who listen to words and follow what is best among them are the ones whom God has commanded, and they are the ones with sound minds (Qs. Az Zumar: 17–18) (Kementerian Agama 2019).

10. Responsibility (maswuwlia): Lecturer leadership competence with responsibility implies the lecturer's responsibility for the tasks he or she completes. A lecturer must be

dedicated to learning, teaching, researching, and other academic support activities to the best of his or her ability with full responsibility. God said, "God does not burden man, but according to his ability, He gets the reward for what he does, and he gets the punishment for what he does. (QS. Al Baqarah: 286). As explained in QS. Al-Baqarah verse 139, each person is responsible for what he does. God said, which means, "For us, our deeds, for you, your deeds, and only to Him do we sincerely devote ourselves. (QS. Al-Baqarah: 139). In another verse, God says, These are the people of the past (feeling themselves or their class as the most righteous), "For him that they have worked for, and for you that you have worked for. And you will not be held accountable for what they did" (QS. Ali, 'Baqarah: 141) (Kementerian Agama, 2019).

11. Transparent/Accountable (shafaf): The leadership competence of lecturers who are transparent in assessing students, the use of research funds, and overall academic management are important because the obligations of a lecturer, especially in providing student assessments, must be carried out in a transparent and accountable manner. Transparency here includes student assessment, the use of research funds, and overall academic management. It is explained in QS. Al-Anfal, which means "O you who believe, do not betray Allah and His Messenger (by hiding the truth) and (also) do not betray the trust entrusted to you, when you know and know that your wealth and your children are only a fitnah (test), and surely in the sight of Allah there is a great reward." (QS. Al-Anfal: 27–28) (Kementerian Agama, 2019).

Figure 1. Lecturer Leadership Competence Based on Islamic Value

E. CONCLUSIONS

Assessment of lecturer leadership competence is an important thing to do in every institution, including Islamic universities (PTI). This needs to be done to be able to know and measure the development and progress of human resources (HR) in institutions because the quality of competent human resources will be directly proportional to the success of an institution, university, and business. Leadership competence in an institution or company is a requirement to fulfill the responsibilities and obligations of HR in carrying out its duties.

The leadership competence of lecturers is very important to be considered not only by PTI leaders but also by every HR at PTI. The integration of Islamic values into the leadership competence of lecturers is a holistic educational approach that can affect the formation of student character. Islamic educational institutions can ensure that their education is guided by their Islamic goals and mission and benefits students and society by describing educational competencies based on Islamic values.

F. ACKNOWLEDGEMENTS

REFERENCES

Abdallah, Abdulkarim, Fadil Çitaku, Marianne Waldrop, Don Zillioux, Lumturie Preteni Çitaku, and Yawar Hayat Khan. 2019. "A Review of Islamic Perspectives on Leadership." *International Journal of Scientific Research and Management* 7 (11). https://doi.org/10.18535/ijsrm/v7i11.sh02.

Abdullah, Nur Atiqah, Fatimah Omar, Nik Mutasim Nik Ab Rahman, and Khairul Akmaliah Adham. 2013. "Conceptualizing Work and Organizational Values from the Islamic Perspective." *Jurnal Pengurusan* 39.

Abusama, Muhammad, Murdifin Haming, and Muh Nasir Hamzah. 2017. "Effect of Motivation, Competence and Islamic Leadership on Job Satisfaction and Teacher Performance in Vocational High School."

Albassam, Waleed M., and Collins G. Ntim. 2017. "The Effect of Islamic Values on Voluntary Corporate Governance Disclosure." *Journal of Islamic Accounting and Business Research* 8 (2): 182–202. https://doi.org/10.1108/JIABR-09-2015-0046.

Al-Bukhari. 2023. Kumpulan Hadist. https://ilmuislam.id/.

Astrachan, Joseph H., Claudia Binz Astrachan, Giovanna Campopiano, and Massimo Baù. 2020. "Values, Spirituality and Religion: Family Business and the Roots of Sustainable Ethical Behavior." *Journal of Business Ethics* 163 (4): 637–45. https://doi.org/10.1007/s10551-019-04392-5.

Boud, David, and Phillip Dawson. 2023. "What Feedback Literate Teachers Do: An Empirically-Derived Competency Framework." *Assessment & Evaluation in Higher Education* 48 (2): 158–71. https://doi.org/10.1080/02602938.2021.1910928.

Bratianu, Constantin, Shahrazad Hadad, and Ruxandra Bejinaru. 2020. "Paradigm Shift in Business Education: A Competence-Based Approach." *Sustainability* 12 (4): 1348. https://doi.org/10.3390/su12041348.

Brown, Alice, and Patrick A. Danaher. 2019. "CHE Principles: Facilitating Authentic and Dialogical Semi-Structured Interviews in Educational Research." *International Journal of Research & Method in Education* 42 (1): 76–90. https://doi.org/10.1080/1743727X.2017.1379987.

Dacholfany, M. I. 2017. Peran Kepemimpinan Perguruan Tinggi Islam dalam Pembagunan Peradaban islami. Nizham: Jurnal Studi Keislaman, 1(2), 148-164

Dewiyani, Leola. 2016. "Pengembangan Model Kepemimpinan Dosen Dalam Rangka Menghasilkan Lulusan Sarjana Teknik Industri Yang Berjiwa Islami." Jisi : Jurnal Integrasi Sistem Industri 3 (2): 1–6. https://jurnal.umj.ac.id/index.php/jisi/article/view/1041.

Elamin, Abdallah M, and Hayfaa A. Tlaiss. 2015. "Exploring the Relationship between Organizational Citizenship Behavior and Organizational Justice in the Islamic Saudi Arabian Context." *Employee Relations* 37 (1): 2–29. https://doi.org/10.1108/ER-03-2014-0033.

Frayudha, A. D. 2018. Kepemimpinan Dosen (Lecture Leadership). Diakses dari https://www.academia.edu/29775481/Kepemimpinan_Dosen_Lecture_Leadership

Furqani, Hafas. 2015. "Individual and Society in an Islamic Ethical Framework." *Humanomics* 31 (1): 74–87. https://doi.org/10.1108/H-04-2014-0037.

Hidayat, Sutan Emir, Ahmad Rafiki, and Marwa Mohamed Aldoseri. 2017. "Application of Leadership Style in Government Organizations: A Survey in the Kingdom of Bahrain." *International Journal of Islamic and Middle Eastern Finance and Management* 10 (4): 581–94. https://doi.org/10.1108/IMEFM-06-2015-0075.

Ilter, Burcu, Gul Bayraktaroglu, and Ilayda Ipek. 2017. "Impact of Islamic Religiosity on Materialistic Values in Turkey." *Journal of Islamic Marketing* 8 (4): 533–57. https://doi.org/10.1108/JIMA-12-2015-0092.

Ismail, Ismail Juma. 2022. "My Intentions, My Choice! How Does Lecturers' Competency Influence Entrepreneurial Intention among Undergraduate University Students in Tanzania?" *Cogent Education* 9 (1). https://doi.org/10.1080/2331186X.2022.2151237.

Juamsah, C. 2019. "Kecerdasan Spiritual Menurut Ary Ginanjar Agustian". Disertasi, Fakultas Ushuludin dan Pemikiran Islam Yogyakarta: Universitas Islam Negeri Sunan Kalijaga.

Kementerian Agama. 2019. "Terjemah Al Quran". https://lajnah.Kementerian Agama, 2019.go.id/unduhan/terjemah-al-quran.html, *diakses 13 Agustus 2023*)

Kementerian Perindustrian. 2003. "Undang - Undang RI No 13 Tahun 2003." *Ketenagakerjaan*, no. 1.

Khadijah, A S, N Kamaluddin, and ASAP Salin. 2015. "Islamic Work Ethics (IWE) Practice among Employees of Banking Sectors." *Middle-East Journal of Scientific Research* 23 (5): 924–31.

Khan, Khurram, Muhammad Abbas, Asma Gul, and Usman Raja. 2015. "Organizational Justice and Job Outcomes: Moderating Role of Islamic Work Ethic." *Journal of Business Ethics* 126 (2): 235–46. https://doi.org/10.1007/s10551-013-1937-2.

Mohamed Jais, I. R., Yahaya, N., & Ghani, E. K. (2021). Talent Management in Higher Education Institutions: Developing Leadership Competencies. Journal of Education and e-Learning Research, 8(1), 8-15.

Muluk, Safrul, Habiburrahim Habiburrahim, Teuku Zulfikar, Janice Orrell, and Mujiburrahman Mujiburrahman. 2019. "Developing Generic Skills at an Islamic Higher Education Institution Curriculum in Aceh, Indonesia." *Higher Education, Skills and Work-Based Learning* 9 (3): 445–55. https://doi.org/10.1108/HESWBL-06-2018-0064.

Mustaniruddin, Ahmad, Hery Afriyadi, and Jamilah Abu Bakar. 2021. "Indikator Terciptanya Masyarakat Madani Perspektif Al-Qur'an." TAJDID: Jurnal Ilmu Ushuluddin 19 (2): 164–87. https://doi.org/10.30631/tjd.v19i2.127.

Nguyen, Phong Thanh, Andri Yandi, and M Rizky Mahaputra. 2020. "Factors That Influence Employee Performance: Motivation, Leadership, Environment, Culture Organization, Work Achievement, Competence and Compensation (A Study of Human Resource Management Literature Studies)." *Dinasti International Journal of Digital Business Management* 1 (4): 645–62.

Pariafsai, Fatemeh, and Sadjad Pariafsai. 2021. "Classification of Key Competencies for Construction Project Management: Literature Review and Content Analysis." *International Journal of Scientific Research in Science, Engineering, and Technology*, no. November: 211–34. https://doi.org/10.32628/ijsrset218334.

O.Nyumba, Tobias, Kerrie Wilson, Christina J. Derrick, and Nibedita Mukherjee. 2018. "The Use of Focus Group Discussion Methodology: Insights from Two Decades of Application in Conservation." Methods in Ecology and Evolution 9 (1): 20–32. https://doi.org/10.1111/2041-210X.12860.

Rizaldy, Muhamad Rizky, and Maulana Syarif Hidayatullah. 2021. "Islamic Leadership Values: A Conceptual Study." Dialogia 19 (1): 88–104. https://jurnal.iainponorogo.ac.id/index.php/dialogia/article/view/2589.

Rohana, N. S. M., & Abdullah, C. Z. 2017. Leadership competencies and organizational performance: Review and proposed framework. International Journal of Academic Research in Business and Social Sciences, 7(8), 825-831.

Ruben, B. D., & Gigliotti, R. A. 2021. Explaining incongruities between leadership theory and practice: integrating theories of resonance, communication, and systems. Leadership & Organization Development Journal, 42(6), 942-957.

Syed, Jawad, and Beverly Dawn Metcalfe. 2015. "Guest Editors' Introduction: In Pursuit of Islamic Akhlaq of Business and Development." *Journal of Business Ethics* 129 (4): 763–67. https://doi.org/10.1007/s10551-014-2130-y.