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The Criteria and Ethics of Educational Leadership in the Perspective of the Qur'an

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A B S T R A C T

This article was written to address complex educational issues, such as declining learning quality, bullying, and acts of violence, which demand the presence of competent and ethical education managers. This study examines the criteria and ethics of an educational manager from the perspective of the Qur'an. It employs a qualitative approach based on a literature study using the maudhu'i (thematic interpretation) method. The primary data consists of relevant Qur'anic verses, supported by secondary sources from books and journals. The findings indicate that a Qur'anic-based manager must meet specific criteria, such as being knowledgeable (QS. 2:247), possessing integrity and competence (QS. 28:26), and demonstrating justice and managerial ability (QS. 16:90; QS. 39:62). In terms of ethics, a manager should be gentle (QS. 3:159), humble (QS. 17:37), honest (QS. 83:1-3), and serve as a good role model (QS. 33:21). These values support the role of the manager in creating a harmonious educational environment oriented toward collective success. This research emphasizes the importance of meritocracy in selecting educational managers and the need to apply Qur'anic values in educational management.

1. Introduction

The problems in education today are becoming increasingly numerous and widely reported in the mass media, ranging from declining student performance, bullying behavior, acts of violence, including those committed between students, from teachers to students, or even from students to teachers harassment of women, sexual abuse, to cases of suicide. Regarding the prevalence of bullying, Amira, a psychology expert from the University of Indonesia, stated that children are growing up in extreme conditions. The parenting patterns they receive fail to cultivate empathy (Tempo, 2024). With the numerous educational problems that exist today, every educational institution certainly needs the role of a good manager. This is because one of the main responsibilities of a manager is to find solutions to

the problems and challenges that arise (Usman, 2019) (Hutahaean & SE, 2021). A manager is needed who can respond to problems quickly, carefully, and accurately, in order to prevent ongoing losses to the educational institution (Irsyadiyah, 2020). Educational institutions must be restored as enjoyable places for learning and socializing, rather than remaining as frightening and traumatic environments.

Education is a conscious and planned effort to create a learning environment and learning process in which students can actively develop their potential to possess spiritual and religious strength, self-control, personality, intelligence, noble character, and the skills necessary for themselves, society, the nation, and the state (UU. 20 of 2003). Referring to this formulation, it is only appropriate that all members of the academic community work together to create a friendly and supportive teaching and learning atmosphere. As the top manager within the school environment, the principal must be able to translate and implement the values embedded in the goals of National Education (Pohan, 2018). The duties of a manager are highly complex, ranging from formulation to the stages of supervision and final evaluation. Therefore, specific criteria are required in selecting a manager.

In this article, the researcher will examine the criteria necessary to become a manager from the perspective of the Qur'an. A competent manager is expected to formulate policies that align with the shared educational objectives, namely to educate individuals who are faithful and devout, possess noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens (UU. 20, 2003). The success of education is essential to realizing Indonesia's golden generation.

Research related to this theme has been extensively conducted, including the following study: (1) "The Criteria of Leadership in the Qur'an (An Analysis of As-Sya'rawi's Interpretation on Surah As-Saff Verses 2-3 and Surah Al-Baqarah Verse 124 in the Tafsir As-Sya'rawi)". In this article, Nafiza Fadia Anwar discusses four essential qualities that a leader must possess: Al-Sidq (truthfulness), Al-Amanah (trustworthiness), Al-Fatanah (intelligence), and At-Tabligh (ability to convey). The Qur'anic references used in this study are Surah Al-Baqarah (2):124 and Surah Ash-Saff (61):2-3 (Anwar, 2023). According to the researcher's observation, there is no clear and strong connection established between the four essential characteristics of the Prophet as formulated in the conclusion and the selected Qur'anic verses. (2) In their article "The Concept of Qur'anic-Based Leadership", Herwati and Mushonifah outline the criteria for leadership as found in the Qur'an, which include: faith (QS. Al-Anbiya: 73), justice and trustworthiness (QS. Sad: 26), and possessing the noble character of the Prophet Muhammad (peace be upon him) (QS. Al-Baqarah: 124; QS. Al-Nisa': 59 & 83).(Herwati & Mushonifah, 2021). (3) "Ambition and Leadership Character According to the Qur'an and Hadith" In this article, Adriani Yulizar concludes that there is no prohibition against seeking leadership positions as long as an individual possesses capacity, capability, acceptability, and is primarily motivated by the desire to attain the pleasure of Allah. The criteria for leadership proposed in this article include: holding a high position, being trustworthy, and having the ability to manage or maintain the responsibilities entrusted to them. The Qur'anic basis for this study is derived from

Surah Yusuf, verses 54–55 (Yulizar, 2024). The three aforementioned studies formulate several criteria that must be met by a leader in general, or more specifically within the political context namely, leaders in legislative contests, as well as regents, governors, and presidents.

The researcher in this article examines the topic of managerial criteria and ethics from the perspective of the Qur'an. More specifically, the term "manager" in this context refers to an educational manager, namely a school principal. These criteria can serve as benchmarks for prospective educational leaders, and the ethical principles contained within should be observed by managers in the execution of their duties. Thus, two key aspects must be considered: first, the criteria that should be taken into account in determining the eligibility of prospective managers; and second, the ethical values that managers must uphold while carrying out their responsibilities. Leadership is one of the essential elements in achieving the success of an organization or group. Leadership theories state that a leader must possess three core skills: conceptual skills, human relation skills, and technical skills. (Hutahaean & SE, 2021).

A leader must not prioritize personal interests or goals alone. Every action taken should be grounded in the common good and aimed at realizing shared aspirations. Leadership crises often arise due to a lack of concern for the interests of others (Hutahaean & SE, 2021). Conceptual skills refer to the ability to understand complex concepts and make strategic decisions. Human relation skills involve the capacity to interact effectively and build positive relationships with others. This competence is crucial for a leader, as it plays a significant role in influencing others and fostering cooperation or collaboration. Technical skills are essential for mastering specific technical aspects within a particular field, enabling a manager to be considered credible and worth following in terms of the strategies and decisions they implement.

A manager must possess a sense of responsibility, perceptive ability (the capacity to observe and interpret surrounding events), objectivity, the ability to set priorities, and strong communication skills (Hutahaean & SE, 2021). A manager must possess a strong sense of responsibility, as they are entrusted with leading a team and making critical decisions. Perceptive ability the capacity to observe and interpret events in the surrounding environment is essential for understanding both internal team dynamics and external conditions. Furthermore, an objective attitude is crucial to ensure that decisions are grounded in facts and data, rather than emotions or personal preferences. A manager must also be able to set priorities wisely, enabling the effective allocation of resources toward the most critical objectives of the organization. Lastly, communication skills are fundamental to managerial success, as a manager must be able to convey information clearly, listen to feedback, and build effective relationships with various stakeholders.

A manager must also be able to cultivate awareness and understanding. A manager can avoid generational biases and appreciate the unique contributions each generation brings. The common tendency to judge generations, which is prevalent today, should be avoided. A manager should prioritize and build a solid

understanding of the differences among generations, including their values, preferences, needs, and diverse working styles (Sari, 2023). A manager must possess strong social capital, meaning the ability to interact well, adapt easily, and demonstrate a cooperative attitude (Hutahaean, 2021). This capital is required to facilitate influencing and mobilizing the people around to achieve common goals.

2. Methodology

This study is a literature-based research that examines verses regarding the criteria and ethics of managers. The primary data sources used are Qur'anic verses related to the theme, while the secondary sources consist of books and journals relevant to the primary sources. There are two methods of data collection: first, conducting a literature review according to the materials to be studied; second, after obtaining the essential data, the information is analyzed using a descriptive method focusing on key issues surrounding Qur'anic-based criteria and ethics of managers.

The method employed in this research is the maudhu'i method, commonly known as thematic tafsir (interpretation). In its development, the maudhu'i tafsir method has two forms of presentation. Initially, thematic tafsir collected thematic messages within a single surah (chapter), for example, leadership or caliphate in Surah Al-Baqarah, family concepts in Surah Ali Imran, and so forth. Then, in the 1960, Qur'anic scholars realized that gathering messages from only one surah did not fully address the issues. Subsequently, scholars formulated a more comprehensive study on specific themes throughout the entire Qur'an. The method applied in this article follows the second type of thematic tafsir, albeit not comprehensively due to the researcher's limitations. The researcher attempts to present verses related to the theme of leadership or management found in the Qur'an.

3. Result and Discussion

To discuss the two major topics in the title "Criteria and Ethics of Educational Managers from the Qur'anic Perspective," we can map the verses related to each of these topics. The following is a mapping of verses that may be relevant to each topic. Before delving deeper into the explanation of the Qur'anic verses, the researcher will present the findings in the form of a table to assist in mapping the verses that reflect the nuances of criteria and ethics. The concept of a manager here needs to be understood within the broader framework of the caliph (khalifah) before being narrowed down to a more specific meaning. As Allah's caliph (khalifah), one requires good managerial skills in managing this earth. Since the verses accompanying the meaning of khalifah primarily emphasize knowledge, a manager should possess sufficient knowledge concerning the matters under their supervision and management.

Table 1. Verses as Criteria for Managers

Qur'an Surah	The Meaning of the Translation	The Core Message
QS. 2: 247	... "Indeed, Allah has chosen him to be a king over you and granted him superiority in knowledge and physical strength. Allah bestows His kingdom upon whomever He wills."]....	Excellent in knowledge and physically robust
QS. 10: 101	... "Observe all that exists in the heavens and on the earth" …	Research competence
QS. 39: 62	Allah is the Creator of all things, and He is the Almighty Sustainer of everything.	The ability to manage
QS. 12: 55	He (Yusuf) said, "Appoint me as the treasurer of the country (Egypt). Indeed, I am a trustworthy person, knowledgeable and competent in managing (the trust)."	Excellent in knowledge and management skills
QS. 16: 90	"Indeed, Allah commands you to uphold justice, to do good, and to give to relatives. He also forbids indecency, wrongdoing, and enmity. He imparts this lesson to you so that you may always remember."	Justice, benevolence, and the prohibition of immoral behavior
QS. 28: 26	... "O my father, employ him. Indeed, the best of those you employ are the strong and trustworthy."	Integrity and competence

a. Criteria for a Manager (Leader) from the Qur'anic Perspective

The criteria for a manager or leader in the Qur'an can be identified through verses that emphasize the essential qualities a person must possess when leading or managing a task or organization**.** Surah Al-Baqarah (2:247)

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اللّٰهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ مَلِكًاۗ قَالُوْٓا اَنّٰى يَكُوْنُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ

اَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِۗ قَالَ اِنَّ اللّٰهَ اصْطَفٰىهُ عَلَيْكُمْ وَزَادَهٗ بَسْطَةً فِى

الْعِلْمِ وَالْجِسْمِۗ وَاللّٰهُ يُؤْتِيْ مُلْكَهٗ مَنْ يَّشَاۤءُۗ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ

"And their prophet said to them, "Indeed, Allah has appointed Talut as your king." They said, "How can Talut be our king while we are more entitled to kingship than him, and he has not been granted sufficient wealth?" The prophet said to them, "Indeed, Allah has chosen him to be your king and has granted him superiority in knowledge and physical strength." Allah bestows His dominion upon whom He wills. Allah is All-Encompassing (in power and provision) and All-Knowing."

This verse emphasizes the importance of knowledge and physical strength as criteria for a good leader, prioritizing excellence in competence over social status or wealth (Khoiruddin et al., 2023). In the context of modern leadership, this emphasizes that a manager not only requires adequate professional competence but also sufficient physical and mental strength to carry out leadership roles effectively. Professional competence encompasses expertise in the field of work as well as a deep understanding of the processes, objectives, and strategies implemented by the

organization. On the other hand, physical and mental resilience enables a manager to cope with work-related pressures, make decisions in difficult situations, and maintain consistency in facing existing challenges. Thus, the Qur'an teaches that a leader should possess not only extensive knowledge but also the physical and mental readiness to lead well, serving as a role model for all members of the team or organization.

Surah Yunus (10): 101

قُلِ ٱنظُرُواْ مَاذَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْءَايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ

"Consider what is in the heavens and on the earth. The signs of Allah's power and the warnings delivered by the messengers are of no benefit to those who do not believe."

This verse commands humans, as the caliphs (co-workers) of Allah SWT, to pay attention to the signs present in the heavens and on earth. Mastery over the surrounding signs is crucial in order to be a good co-worker. Similarly, a school principal or senior manager in an educational institution must possess the ability to interpret the signs found in the surrounding community. The school principal plays a vital role in the successful realization of character education in schools. Character education aims to enable students to behave in accordance with the norms of the society around them (Fiolanisa et al., 2023). Effective character education will enable students to integrate harmoniously with the local community, rather than causing them to become strangers within their own society.

Surah Az-Zumar (39): 62

ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ

"Allah created everything and He sustains everything"

This verse illustrates the fundamental prerequisites of a manager. Allah, as the Supreme Manager, is the Creator of all things and the Sustainer of everything. From this verse, it can be learned that a manager must possess the ability to plan programs or procure the necessary equipment and resources required by the institution. In addition to planning skills, a manager is also required to have the capability to safeguard the assets under their responsibility. This ensures that the assets can be utilized effectively to support the achievement of common goals.

Regarding this verse, Sumedi, in the introduction to the book "Tafsir Ayat-Ayat Manajemen" (Interpretation of Management Verses), explains that this verse serves as the core or foundation for studying management-related verses. Qur'anic management involves all existing elements, thereby enabling the management functions to operate comprehensively.(Arifin, 2019). Just as Allah assigns roles to each of His creations, a manager must also be able to assign roles to their subordinates according to their capabilities. This ensures that the human resources within an organization can work optimally. The importance of having the ability to

manage or safeguard assets is also emphasized in Qur'an Surah Yusuf (12): 55, as follows.

Surah Yusuf (12): 55

قَالَ ٱجْعَلْنِى عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ ۖ إِنِّى حَفِيظٌ عَلِيمٌ

Yusuf said, "Appoint me as the treasurer of the country (Egypt); indeed, I am a skilled and knowledgeable guardian".

Al-Qurṭubī provides an insightful perspective on this verse. According to him, Prophet Yusuf (peace be upon him) did not say, "Indeed, I am a skilled accountant and possess nobility," even though the Prophet Muhammad (peace be upon him) described Yusuf as a noble person, the son of a noble man (Ya'qub), the grandson of a noble man (Ishaq), and the great-grandson of a noble man (Ibrahim). Likewise, Yusuf (peace be upon him) did not claim, "Indeed, I am handsome and attractive." Instead, he stated, "Indeed, I am a trustworthy and knowledgeable person." This demonstrates that Yusuf offered himself for responsibility based on his competence and knowledge, rather than his lineage or physical attributes (al-Qurthubî, 2006). This indicates the importance of a meritocratic system. Yusuf wishes to be appointed as the state treasurer solely based on his competence and integrity, not for any other reasons. Having extensive knowledge and the ability to maintain it are essential eligibility criteria (Asy-Syakir & Qolbah, 2024). Therefore, it is appropriate that prospective managers also possess adequate competence and integrity. Mastery of extensive knowledge as well as strong management skills are mandatory requirements for every manager.

The importance of the principle of meritocracy is also evident in the conversation between a princess and her father when they intended to employ Prophet Moses (peace be upon him). Prophet Moses was hired not because of his position as a prophet, but due to his strength (competence) and integrity. This story can be found in Quran, Surah Al-Qasas (28:26), as follows:

Surah al-Qashsash (28): 26

قَالَتْ إِحْدَىٰهُمَا يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ ۖ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ

One of the two women said, "Yes, my father, take A as the person to work (for us), for indeed the best person you can choose to work (for us) is someone who is strong and trustworthy."

The woman who submitted the request explained that Moses (peace be upon him) was a resilient and reliable individual for carrying out the task. This was evidenced by his ability to lift the well's stone, his polite guidance to his father, and his behavior in preserving honor while walking together by saying, "walk behind me." Moses's respect for the woman's sense of modesty, demonstrated by his similar demeanor of lowering his gaze when approached, was also a significant consideration. All these events served as strong evidence that Moses was worthy of being entrusted with the responsibility (Az-Zuhaili, 1998). This story illustrates the

principle of meritocracy, wherein Moses is deemed worthy not because of his background or status, but based on his abilities, character, and integrity, which have been demonstrated through his actions and behavior. The decision to recommend him is grounded in his qualifications and merits, rather than any other subjective factors.

A manager must also possess a strong sense of responsibility and justice. The principles of justice should already be evident in a prospective good manager, as it is only through these principles that a manager can make appropriate decisions. This directive to uphold the principles of justice is explained in Qur'an Surah An-Nahl (16): 90.

Surah An-Nahl (16): 90

اِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَآئِ ذِى الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ

"Indeed, Allah commands you to act justly, to do good, and to give to relatives. He also forbids immoral deeds, wrongdoing, and hostility. He imparts this lesson to you so that you may always remember."

The principle of justice in decision-making is a fundamental characteristic of a good manager, as taught in the Qur'an, Surah An-Nahl, verse 90 (Sari Ihsanniati et al., 2024). Justice requires a manager to act objectively and impartially in every decision made, always prioritizing the collective interest above personal or specific group interests. This sense of fairness fosters a healthy work environment where every team member feels valued, is treated equally, and has equal opportunities for development. Furthermore, justice in leadership cultivates the team's trust in their leader, strengthens loyalty, and enhances motivation to contribute optimally. By upholding justice, a manager demonstrates that decisions are made not based on personal preferences but on careful and ethical considerations, thereby creating a sustainable balance and trust within the organization.

Therefore, a leader must be obeyed. The decisions made by a manager should be followed by subordinates, as these decisions are the result of extensive processes and careful considerations, and most importantly, they are made for the collective good. The command to obey a leader is found in

QS. Al-Nisa (4): 59

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِى الْاَمْرِ مِنْكُمْۚ

"O you who have believed, obey Allah and obey the Messenger and those in authority among you..."

This verse highlights the importance of obedience to legitimate leadership as well as leadership grounded in legitimacy and responsibility in management (Zain, 2019). In this perspective, an ideal manager is someone who is capable of listening and following the correct directives, while also possessing authority that is recognized by their group. This concept is closely related to the principle of compliance, which is founded on trust in the leader's integrity and their commitment to serving the collective interest rather than personal gain. A manager who holds legitimate authority is not only accepted by their team but also respected for their consistency, transparency, and integrity in carrying out responsibilities. Such obedience in leadership fosters a harmonious synergy within the organization, where each member feels heard and guided toward shared goals. Thus, obedience and legitimacy in leadership serve as a strong foundation for a manager to inspire, provide clear direction, and cultivate a cohesive team environment.

Table 2. Verses on Managerial Ethics

Qur'an Surah	The Meaning of the Translation	The Core Message
QS. 2: 286	Allah does not burden a soul beyond its capacity..	Understanding the capabilities of subordinates
QS. 3: 159	And it is by the mercy of Allah that you were gentle with them. Had you been harsh and hard-hearted, they would have certainly dispersed from around you...	Deliberation and Compassion
QS. 17: 37	Do not walk upon this earth with arrogance, for indeed, you will never pierce through the earth, nor will you ever reach the height of the mountains.	Not arrogant
QS. 28: 77	Do good unto others as Allah has done good to you, and do not spread corruption on the earth.	The command to do benevolence and the prohibition against causing harm.
QS. 33: 21	"Indeed, in the Messenger of Allah there is a good example for you to follow...	Providing exemplary leadership
QS. 83: 1-3	"Indeed, those who cheat are at a loss namely, those who, when they receive a measure from others, demand it be filled in full, but when they measure or weigh for others, they give less."	Honesty and the Prohibition of Dishonest Practices

b. Managerial (Leadership) Ethics from the Qur'anic Perspective:

The ethics of a manager encompass morality, honesty, responsibility, and exemplary behavior in carrying out their duties. The Qur'an extensively discusses the ethical principles that leaders or managers must uphold in the context of social interactions, justice, and integrity.

Surah Al-Baqarah (2): 286

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَاۗ

"Allah does not burden any soul beyond its capacity..."

The importance of responsibility in managerial roles requires a manager to understand and manage their own limitations, as well as to avoid overburdening subordinates with tasks that exceed their capacity (Akbar et al., 2024). In fulfilling their responsibilities, a manager must be aware of the competencies and limitations of each team member, as well as ensure that task allocation is conducted wisely and proportionately. This principle reflects a leader's care and accountability in maintaining the team's well-being and fostering a balanced work environment. By understanding an appropriate workload for each team member, a manager can prevent potential fatigue and frustration, thereby promoting sustainable productivity. This responsible attitude not only strengthens the trust relationship between the manager and the team but also demonstrates the manager's commitment to supporting and empowering each individual to reach their fullest potential.

Surah Al-Imran (3): 159

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى الْاَمْرِۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِۗ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ

"It is by the mercy of Allah that you show gentleness towards them. Were you to be harsh and hard-hearted, they would surely have distanced themselves from around you. Therefore, forgive them, seek forgiveness for them, and consult with them in all important matters. Then, when you have made a firm decision, place your trust in Allah. Indeed, Allah loves those who put their trust in Him."

This verse emphasizes the importance of gentleness in leadership, indicating that an ideal leader is one who is capable of interacting with compassion and attentiveness (Jannah, 2022). In the context of modern management, this characteristic is reflected in the way a good manager communicates and relates to subordinates namely with patience and empathy, rather than through coercion or force. Surah Ali Imran, verse 159, serves as a significant reference in this regard, where Allah describes the gentleness of Prophet Muhammad (peace be upon him) in leadership, which fostered strong bonds and trust within the team he led. A gentle manager understands the needs, respects the aspirations, and offers sincere attention to their team. Such a manager is capable of active listening, providing guidance without pressure, and appreciating each member's contribution. This considerate attitude not only builds trust but also motivates subordinates to contribute wholeheartedly, resulting in a harmonious and productive work environment.

Surah Al-Isra (17): 37

وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًاۚ اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا

"And do not walk upon the earth arrogantly. Indeed, you will never be able to penetrate the earth, nor will you reach the heights of the mountains."

The ethics of humility and modesty serve as essential guidelines for managers, ensuring they do not perceive themselves as superior to their subordinates, but rather foster relationships based on mutual respect and appreciation (Firdausi, 2020). A humble attitude enables a manager to perceive each team member as a colleague possessing valuable expertise and contributions. With humility, a manager not only appreciates the ideas and input from their team but also remains open to criticism and learning. This fosters an inclusive work environment where everyone feels heard and recognized, thereby enhancing a shared sense of ownership over the organization's goals and achievements. A humble manager demonstrates that leadership is about serving, supporting, and empowering others, rather than about position or status. This attitude inspires the team to work with full commitment because they are led by someone who genuinely values them as equal partners and sincerely respects their contributions.

Surah Al-Qashash (28): 77

وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ

"And seek, by means of what Allah has bestowed upon you, the reward of the Hereafter; but do not neglect your share in this world. Do good to others as Allah has done good to you, and do not cause corruption on the earth. Indeed, Allah does not like those who cause corruption."

Islam teaches that worldly life is a test for humanity. Materialism must not dominate the human heart to the extent that it neglects spiritual obligations. However, Islam does not teach the complete abandonment of worldly life; rather, it encourages the utilization of worldly resources for the sake of goodness in the hereafter (Lusiana et al., 2024). As a manager, it is essential to possess the ability to manage available resources effectively in order to achieve the planned vision and mission. A manager should not focus solely on future goals without considering the current assets and capabilities at hand. The absence of a specific definition for the object of ihsan (excellence or benevolence) implicitly indicates that performing ihsan is broad and inclusive.

This verse commands doing good toward oneself, others, and all creatures. This aligns with the message contained in the Prophet Muhammad's (peace be upon him) hadith narrated by Ibn 'Asyur: "Indeed, Allah has enjoined kindness towards everything." Therefore, acts of kindness can essentially be expressed in any form as long as they are regarded as positive actions (Millati & Arif, 2021). A manager should possess a high level of social concern for the individuals who assist him. Similarly, a school principal must demonstrate care and attention toward teachers,

educational staff, students, and parents in order to advance the education under their leadership.

Surah Al-Ahzab (33): 21

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا

"Indeed, there has been for you in the Messenger of Allah an excellent example for anyone whose hope is in Allah and the Last Day and who remembers Allah often."

The Prophet Muhammad (peace be upon him) is the best exemplar in morality and leadership ethics, demonstrating to humanity how to lead with sincerity, compassion, and utmost integrity (Sauri et al., 2022). As a leader, he consistently demonstrates an attitude of compassion, humility, and a commitment to prioritizing the interests of the community above personal gain. A manager who aspires to emulate the Prophet Muhammad (peace be upon him) must strive to embody these moral values in every aspect of leadership, both in decision-making and in interactions with subordinates. His integrity is also reflected in honesty, trustworthiness, and a strong commitment to truth and justice values that form the foundation of a team's trust in their leader. By exemplifying the character of the Prophet, a manager will not only earn respect but also inspire the team to work with loyalty, enthusiasm, and a shared purpose toward collective success.

Surah Al-Mutaffifin (83): 1-3

وَيْلٌ لِّلْمُطَفِّفِيْنَۙ ١
الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَۖ ٢
وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَۗ ٣

"Woe to those who deal in fraud those who, when they receive a measure from others, demand it be filled fully, but when they measure or weigh for others, they give less than due."

The ethics of honesty and integrity serve as the foundation for effective management, as transparency in transactions and decision-making fosters strong trust between managers and their teams (Monalisa et al., 2022). An honest and integrity-driven manager demonstrates consistency between words and actions, thereby earning respect and trust from all members of the organization. This transparency means that the manager not only communicates decisions openly but also explains the rationale behind each policy implemented, especially those that directly impact the team. By maintaining transparency, a manager fosters an ethical and accountable work environment, where every team member feels assured that their interests are considered and no information is withheld. Such honesty also

serves as a foundation for effectively resolving issues, minimizing misunderstandings, and strengthening team loyalty over the long term.

4. Conclusion

The Criteria of a Qur'anic Manager A Qur'anic manager is characterized by excellence in knowledge. Such excellence and depth of understanding serve as essential assets in analyzing and interpreting problems or opportunities. Consequently, a manager will be able to make well-considered and mature decisions. A Qur'anic manager must be selected based on a meritocratic system, rather than personal proximity to the institution's owner or lineage from a respected family alone. A Qur'anic manager must possess strong competence and integrity, as well as a deeply rooted sense of justice that guides their decision-making. Therefore, a Qur'anic manager should be obeyed and respected due to their comprehensive abilities and sound judgment, which direct decisions toward common goals and collective welfare. Moreover, a Qur'anic manager upholds high ethical standards in leadership. Gentleness and high empathy are integral to their daily demeanor. Their leadership is grounded in noble ethics, reflecting the core values of Islamic teachings. In their everyday interactions, they exhibit a gentle disposition that commands respect, coupled with a profound empathy for understanding the needs and emotions of their subordinates. Humility is a hallmark of their character, preventing arrogance despite holding a high position. Through such demeanor, a Qur'anic manager not only earns respect as a leader but also fosters a harmonious work environment one marked by justice, collaboration, and a shared commitment to success.

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