

TRANSFORMATIONAL LEADERSHIP IN ISLAMIC EDUCATION: INTEGRATING ISLAMIC VALUES FOR QUALITY IMPROVEMENT AND EDUCATIONAL INNOVATION

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Abstract

This review article examines transformational leadership in Islamic education by integrating modern leadership theory with Islamic ethical values and assessing its implications for educational quality and innovation. Using a narrative literature review and conceptual synthesis, the article reorganizes the source paper around four analytical themes: the integration of transformational leadership with Shiddiq, Amanah, Tabligh, and Fathonah; the contribution of visionary, inspirational, and collaborative leadership to educational quality; leadership pathways to educational innovation; and an integrated Islamic transformational leadership framework. The findings indicate that Islamic values strengthen the ethical legitimacy of transformational leadership while its managerial dimensions provide practical mechanisms for change. Vision clarifies strategic direction, inspirational communication builds commitment, collaboration distributes responsibility, intellectual stimulation encourages experimentation, and individualized consideration supports professional growth. The novelty of the article lies in combining these ethical and managerial elements into a unified framework linking moral credibility, shared vision, participatory culture, professional empowerment, innovation capacity, and continuous quality improvement. The framework implies that sustainable improvement in Islamic educational institutions requires ethical leadership to operate together with systematic organizational transformation.

Keywords: Transformational Leadership, Islamic Leadership Values, Educational Quality, Educational Innovation



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INTRODUCTION

Islamic educational institutions operate under a dual mandate: they must achieve high standards of organizational and academic performance while maintaining a moral and spiritual identity grounded in Islamic values. The source paper emphasizes that education is not merely a process of knowledge transmission but also a system of character formation and professional management. This dual mandate

makes leadership particularly consequential because institutional vision, teacher commitment, organizational climate, and the capacity to respond to change are strongly shaped by the behavior of educational leaders. In contemporary settings characterized by digital transformation, competition, and rapidly changing stakeholder expectations, leadership that only preserves routine administration is insufficient (Harsoyo, 2022; Maryati, 2025).

Transformational leadership offers a relevant framework because it focuses on changing organizational expectations, developing followers, and mobilizing collective commitment around a shared purpose. Bass and Riggio describe transformational leadership through four central dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. These dimensions explain how leaders build trust, articulate meaningful goals, encourage critical and creative thinking, and attend to the development needs of individual members (Bass & Riggio, 2006). In educational institutions, these functions are important because quality improvement depends not only on formal procedures but also on the willingness of teachers and staff to learn, collaborate, and improve their practice.

The application of transformational leadership in Islamic education requires more than the direct transfer of a general organizational theory. The source manuscript argues that Islamic leadership is ethically anchored in *Shiddiq* (truthfulness), *Amanah* (trustworthiness and responsibility), *Tabligh* (communicative responsibility), and *Fathonah* (wisdom and intelligence). These values provide a moral vocabulary through which leadership authority can be evaluated. Recent scholarship similarly argues that Islamic values can strengthen leadership credibility, accountability, communication, and wisdom in decision-making (Kartika et al., 2025; Thoyibah & Hajizah, 2025). The conceptual opportunity is therefore not to replace transformational leadership with a separate Islamic model, but to integrate ethical principles with transformational managerial practices.

Such integration is especially relevant to educational quality. Quality in Islamic education includes the coherence of inputs, processes, outputs, learning services, organizational culture, and character outcomes. A leader may introduce quality targets, but sustained improvement requires teachers and staff to understand the institutional direction, feel responsible for shared standards, and participate in continuous improvement. Research in Islamic educational settings has linked transformational leadership with improved educational quality, stronger work climates, and greater teacher commitment (Bramastia & Yasin, 2022; Gunawan & Cahyani, 2024; Maryati, 2025). The source paper therefore highlights visionary, inspirational, and collaborative leadership as three operational characteristics that translate transformational principles into everyday quality management.

Innovation is the second major outcome. Islamic educational institutions increasingly need curricular renewal, technology integration, new pedagogical methods, improved administrative systems, and creative character-development programs. Innovation, however, depends on organizational conditions that allow members to generate, discuss, test, and refine new ideas. Empirical studies have found significant positive relationships between transformational leadership and teacher innovativeness as well as management innovation. For example, Lasrin et al. (2025) report that transformational leadership significantly predicts teacher innovation, while Trimulyo et al. (2025) show a strong positive association between transformational leadership and management innovation in madrasahs. More recent evidence also demonstrates a positive relationship between principals' transformational leadership and teachers' innovative behavior (Utami et al., 2026).

Despite this growing literature, three analytical issues remain. First, studies frequently discuss transformational leadership and Islamic values in parallel rather than clarifying how specific ethical values reinforce specific leadership functions. Second, quality improvement and innovation are often treated as separate outcomes even though both depend on the same organizational mechanisms: shared vision, trust, professional empowerment, collaboration, and learning. Third, the terms visionary, inspirational, and collaborative are widely used but are not always positioned within an integrated leadership-to-quality pathway. These gaps justify a conceptual synthesis that connects values, leadership behaviors, quality mechanisms, and innovation outcomes.

This article therefore examines transformational leadership in Islamic education through four questions. How can the Four I's of transformational leadership be integrated with *Shiddiq*, *Amanah*, *Tabligh*, and *Fathonah*? How do visionary, inspirational, and collaborative leadership practices contribute to educational quality? How does transformational leadership create conditions for educational innovation? Finally, how can these elements be synthesized into an integrated Islamic

transformational leadership framework? The article contributes a managerial model in which Islamic values provide ethical legitimacy, transformational behaviors activate organizational change, and quality improvement and innovation become mutually reinforcing outcomes.

RESEARCH METHOD

This article uses a narrative literature review and conceptual synthesis. The primary analytical basis was the academic paper *Kepemimpinan Transformasional dalam Pendidikan Islam*, prepared in the Postgraduate Islamic Education Management Program at Universitas Islam Negeri Palopo in 2026. The source paper contains theoretical discussion of general leadership, Bass's transformational leadership theory, visionary-inspirational-collaborative leadership, Islamic leadership values, educational quality, and innovation, followed by a three-part discussion of their relationships.

The review retained the source paper's core conceptual structure but reorganized it into an article-oriented analytical framework. Bibliographic records in the source paper were checked against journal or publisher pages where available. Clearly inconsistent information was corrected, including the publication year of Bass and Riggio's second edition, and sources whose bibliographic identity could not be established confidently were not used as core evidence. Targeted recent literature was added to strengthen the discussion of transformational leadership, quality improvement, teacher innovativeness, and management innovation. This supplementation was selective rather than a systematic database search, so the article should be read as a conceptual review rather than a systematic review.

Analysis proceeded in four stages. First, key concepts were coded into ethical values, transformational dimensions, operational leadership characteristics, quality mechanisms, and innovation mechanisms. Second, conceptual correspondences were identified between Shiddiq, Amanah, Tabligh, Fathonah and the Four I's. Third, evidence on quality and innovation was compared to identify recurring organizational mechanisms such as trust, shared vision, collaboration, experimentation, professional support, and continuous improvement. Fourth, these relationships were synthesized into an integrated framework. The tables in the Results and Discussion section summarize this synthesis and distinguish conceptual alignment from claimed one-to-one equivalence.

RESULTS AND DISCUSSION

Integrating Transformational Leadership and Islamic Leadership Values

The first result is that transformational leadership and Islamic leadership values are best integrated through functional complementarity rather than strict equivalence. The Four I's describe patterns of influence and organizational behavior, whereas Shiddiq, Amanah, Tabligh, and Fathonah primarily articulate moral and intellectual qualities expected of a trustworthy leader. Treating them as identical concepts would reduce the distinct contribution of each tradition. A stronger synthesis uses Islamic values as ethical criteria that discipline how transformational influence is exercised (Bass & Riggio, 2006; Harsoyo, 2022).

Idealized influence depends on credibility, consistency, and the willingness of followers to trust and identify with the leader. Shiddiq and Amanah strengthen this dimension because truthfulness and responsible stewardship make leadership influence morally credible. In Islamic educational institutions, a leader who promotes discipline, transparency, or service quality must demonstrate the same standards personally. When words and behavior diverge, idealized influence weakens even if the leader holds formal authority. This is consistent with the source paper's emphasis that leadership is an amanah rather than merely a position.

Inspirational motivation is strengthened by Tabligh because institutional vision cannot mobilize people if it is poorly communicated. Tabligh in this context is more than speaking persuasively; it includes clarity, openness, and responsible transmission of purpose. A transformational leader therefore translates abstract institutional goals into shared meaning for teachers, staff, students, and stakeholders. Fathonah supports intellectual stimulation by requiring wise judgment, broad insight, and the ability to distinguish productive innovation from change that is merely fashionable. It also supports individualized consideration because understanding people's capacities and developmental needs requires practical wisdom, not only technical intelligence (Kartika et al., 2025; Thoyibah & Hajizah, 2025).

The integrated perspective also addresses an important risk in transformational leadership: strong inspiration without ethical constraints can become personality-centered influence. Islamic values redirect charisma toward accountability, service, and collective benefit. Conversely, Islamic ethical values without transformational practices may remain normative ideals that are weakly translated into organizational systems. The synthesis therefore requires both moral credibility and managerial activation.

Table 1. Functional Integration of Transformational Leadership and Islamic Leadership Values

Transformational dimension	Islamic value reinforcement	Leadership function in Islamic education	Quality/innovation implication
Idealized Influence	Shiddiq and Amanah	Model integrity, consistency, fairness, and accountable stewardship so that institutional standards are credible.	Builds trust, strengthens compliance with quality standards, and legitimizes change.
Inspirational Motivation	Tabligh and Shiddiq	Communicate a clear, meaningful, and truthful vision that connects institutional goals with Islamic educational purpose.	Creates shared direction, commitment, and willingness to contribute beyond minimum duties.
Intellectual Stimulation	Fathonah	Encourage critical reflection, creative problem solving, ijthad-oriented thinking, and evidence-informed experimentation.	Supports pedagogical, curricular, digital, and managerial innovation.
Individualized Consideration	Amanah and Fathonah	Recognize individual potential, provide mentoring, distribute responsibility fairly, and support professional development.	Improves teacher capacity, engagement, and sustainable human-resource development.

Visionary, Inspirational, and Collaborative Leadership for Educational Quality

The second result concerns the pathway from leadership characteristics to educational quality. The source paper identifies visionary, inspirational, and collaborative leadership as three mutually reinforcing characteristics. Visionary leadership provides strategic direction by defining what quality should look like in the future. Inspirational leadership converts direction into commitment. Collaborative leadership distributes participation and responsibility so that improvement becomes an organizational process rather than a personal project of the principal or head of institution.

Vision is particularly important because quality initiatives can become fragmented when they are not linked to an institutional purpose. A visionary leader interprets environmental change, identifies future competencies, and translates long-term aspirations into measurable priorities. In Islamic education, this vision must integrate academic excellence with character and spiritual development. Maryati (2025) similarly positions transformational madrasah leadership as a mechanism for combining digital adaptation, teacher development, and Islamic values. Vision therefore serves as the bridge between identity and modernization rather than forcing institutions to choose between them.

Inspirational leadership affects quality through motivation and meaning. Teachers and staff are more likely to sustain improvement when they understand why standards matter and feel that their contribution is recognized. Transformational leadership has been associated with improved work climate, teacher motivation, and performance in educational settings (Cahyono et al., 2025; Lamirin et al., 2023). The mechanism is not simply emotional encouragement. Inspirational leaders clarify expectations, celebrate progress, connect daily work to institutional purpose, and create confidence that improvement is achievable.

Collaboration completes the quality pathway because complex educational outcomes cannot be produced by a single actor. Participatory decision-making, professional dialogue, team problem solving, and shared responsibility allow institutions to combine diverse expertise. Gunawan and Cahyani (2024) show that transformational madrasah leadership can strengthen motivation, school climate, and quality culture. Collaboration also supports continuous improvement because problems can be identified closer to where they occur and solutions can be refined collectively. In Islamic terms, this pattern is consistent with ta'awun and deliberative responsibility, but its managerial value lies in creating distributed ownership of quality.

The synthesis suggests that visionary, inspirational, and collaborative leadership should not be treated as separate personality traits. They form a sequence: vision defines direction, inspiration generates commitment, and collaboration institutionalizes action. Weakness in any one component limits the others. A compelling vision without collaboration remains centralized; collaboration without vision can become activity without strategic coherence; inspiration without credible standards may produce enthusiasm without measurable improvement.

Table 2. Leadership Characteristics and Their Quality-Improvement Mechanisms

Leadership characteristic	Primary managerial action	Quality mechanism	Indicative institutional evidence
Visionary	Translate future challenges and Islamic educational identity into strategic priorities and quality targets.	Direction and alignment.	Shared vision, clear targets, program priorities, digital-development roadmap, character-quality indicators.
Inspirational	Communicate purpose, recognize contribution, model commitment, and sustain optimism during change.	Motivation and commitment.	Teacher engagement, willingness to improve practice, lower resistance, stronger sense of belonging.
Collaborative	Involve teachers and staff in decisions, improvement teams, peer learning, and problem solving.	Distributed ownership and collective learning.	Active quality teams, professional dialogue, shared monitoring, cross-unit cooperation.
Integrated effect	Align vision, motivation, participation, and ethical accountability.	Continuous quality improvement.	Programs are implemented, reviewed, refined, and connected to measurable educational outcomes.

Transformational Leadership as a Driver of Educational Innovation

The third result is that transformational leadership promotes innovation by shaping the conditions in which new ideas can emerge and be implemented. Innovation in the source paper includes changes in teaching methods, digital administration, curriculum and programs, and character development. These forms differ in content but require similar organizational conditions: openness to change, psychological and professional support, collaboration, access to relevant knowledge, and permission to experiment responsibly.

Intellectual stimulation is the most direct transformational mechanism for innovation. Leaders invite members to question routines, diagnose problems, and consider alternatives rather than treating established procedures as untouchable. Yet innovation also depends on inspirational motivation and individualized consideration. Teachers are more willing to experiment when they see innovation as part of a meaningful institutional direction and when leaders provide mentoring, recognition, and room for professional learning. This is why innovation should not be reduced to technology adoption; it is an organizational learning process.

Recent evidence strengthens this conclusion. Lasrin et al. (2025) found that transformational leadership significantly influenced teacher innovativeness and that supportive leadership combined with technological literacy helped translate creative ideas into practice. Utami et al. (2026) similarly reported

a positive and significant effect of principals' transformational leadership on teachers' innovative behavior. In the Islamic education management context, Trimulyo et al. (2025) found a strong positive relationship between transformational leadership and management innovation in madrasahs, with innovation visible particularly in curriculum development and technology integration. These studies support the source paper's argument that visionary, inspirational, and collaborative climates can become catalysts for innovation.

However, leadership does not remove structural constraints. Time, infrastructure, professional competence, and stakeholder participation can still limit implementation. Transformational leadership is therefore better understood as an enabling condition than as a sufficient cause. A wise leader links innovation to institutional capacity, tests new approaches at an appropriate scale, evaluates consequences, and retains alignment with Islamic educational values. This is where Fathonah and Amanah become especially important: innovation must be intelligent, responsible, and beneficial rather than change for its own sake.

Table 3. Transformational Leadership Pathways to Educational Innovation

Innovation domain	Leadership pathway	Possible innovation output	Key safeguard
Teaching and learning	Intellectual stimulation + teacher empowerment.	Problem/project-based learning, blended learning, digital resources, new assessment practices.	Pedagogical relevance, teacher readiness, and student needs.
Management and administration	Visionary direction + collaborative redesign of routines.	Digital information systems, streamlined reporting, data-informed monitoring, service innovation.	Data accuracy, accountability, accessibility, and role clarity.
Curriculum and institutional programs	Shared vision + stakeholder participation.	Local curriculum development, flagship programs, interdisciplinary or community-oriented initiatives.	Alignment with standards, institutional identity, and stakeholder needs.
Character development	Ethical modeling + creative program design.	Service learning, mentoring, reflective routines, digital-ethics initiatives, experiential character programs.	Consistency between taught values, leader behavior, and school culture.

An Integrated Islamic Transformational Leadership Framework

The fourth result is a conceptual framework linking ethical foundations, transformational practices, organizational mechanisms, and institutional outcomes. The novelty of the synthesis lies in positioning quality improvement and innovation as complementary rather than competing goals. Quality management provides standards, consistency, evaluation, and accountability; innovation provides adaptation, creativity, and renewal. Transformational leadership connects them by giving members a shared direction while creating space to improve how that direction is achieved.

At the foundation of the framework are Shiddiq, Amanah, Tabligh, and Fathonah. These values establish credibility, responsibility, communication ethics, and wise judgment. The second layer consists of transformational behaviors: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. The third layer consists of organizational mechanisms: shared vision, trust, collaboration, professional empowerment, reflective problem solving, experimentation, and continuous learning. The fourth layer contains two interdependent outcomes: quality improvement and educational innovation.

The framework also clarifies the role of continuous improvement. Innovation should enter a quality cycle rather than remain as isolated experimentation. New practices are proposed, implemented, evaluated, and refined against educational goals and Islamic values. Likewise, quality standards should not become rigid mechanisms that suppress creativity. When standards reveal a gap between current performance and desired outcomes, they should trigger inquiry and innovation. This dynamic

relationship is particularly useful for Islamic educational institutions that must preserve normative commitments while responding to social and technological change.

For leadership development, the framework implies that training should not focus only on communication style or charismatic presence. Leaders need ethical formation, strategic planning, data literacy, facilitation skills, coaching capacity, innovation management, and the ability to build collaborative professional cultures. Institutions can operationalize the framework by connecting leadership appraisal with evidence of trust, teacher development, quality-team participation, innovation implementation, and improvement in educational services rather than relying solely on administrative completion.

Table 4. Integrated Islamic Transformational Leadership Framework

Framework layer	Core elements	Managerial question	Expected contribution
Ethical foundation	Shiddiq, Amanah, Tabligh, Fathonah.	Is leadership influence truthful, accountable, communicative, and wise?	Moral legitimacy, trust, and responsible use of authority.
Transformational practice	Idealized influence, inspirational motivation, intellectual stimulation, individualized consideration.	How does the leader mobilize, develop, and challenge members constructively?	Commitment, professional growth, confidence, and readiness for change.
Organizational mechanisms	Shared vision, collaboration, empowerment, reflective problem solving, experimentation, continuous learning.	What organizational conditions allow quality and innovation to become collective practices?	Distributed ownership, learning culture, and adaptive capacity.
Institutional outcomes	Quality improvement + educational innovation.	Do changes improve services, learning, character formation, efficiency, and institutional relevance?	Sustainable improvement that remains aligned with Islamic educational identity.

CONCLUSION

Transformational leadership is highly relevant to Islamic education when it is interpreted through both managerial and ethical lenses. The Four I's provide a practical explanation of how leaders influence, inspire, stimulate, and develop members, while Shiddiq, Amanah, Tabligh, and Fathonah provide moral criteria for how those functions should be exercised. Their integration produces leadership that is not only change-oriented but also accountable, trustworthy, communicative, and wise.

The review further shows that visionary, inspirational, and collaborative leadership contributes to educational quality through strategic direction, commitment, distributed responsibility, and continuous learning. The same mechanisms also support innovation by creating space for teacher creativity, new pedagogical practices, digital management, curriculum development, and character-oriented programs. Quality and innovation should therefore be managed as a cycle: standards identify improvement needs, innovation generates possible solutions, and evaluation determines whether those solutions create educational benefit.

The proposed integrated framework places Islamic values at the ethical foundation, transformational behaviors at the leadership level, collaborative and learning-oriented mechanisms at the organizational level, and quality improvement plus innovation at the outcome level. Because this article is a narrative conceptual review, future empirical research should test the framework in madrasahs, pesantren, Islamic schools, and Islamic higher education using comparative and longitudinal designs. Particular attention should be given to how ethical credibility, teacher empowerment, digital capacity, and organizational culture mediate the relationship between transformational leadership, innovation, and measurable quality outcomes.

AUTHOR CONTRIBUTIONS

Both authors contributed to conceptual development, literature review, manuscript preparation, critical revision, and approval of the final manuscript.

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