



Servant Leadership in Islamic Education: Fostering Teacher Collaboration and Enhancing Student Academic Outcomes

Putri Nur Indah Elviana¹, Ahmad Azkal Azkiya¹

¹Universitas KH. Mukhtar Syafaat, Indonesia

✉ putrinurindahelvina@gmail.com*

Article Information:

Received May 12, 2026

Revised June 21, 2026

Accepted July 26, 2026

Keywords: *Servant leadership, teacher collaboration, learning outcomes*

Abstract

The purpose of this study is to analyze how the implementation of servant leadership by madrasah principals can effectively encourage teacher collaboration while improving student academic learning outcomes. This study employed a qualitative approach, utilizing a single case study. Data were collected through in-depth interviews (with the principal, deputy principal for curriculum, senior teachers, administrative staff, homeroom teachers, and students) with 15 informants, participant observation, and documentation including the annual work plan, minutes of teacher coordination meetings, and a recapitulation of student report card grades. Data analysis was carried out through reduction, presentation, and drawing conclusions from documents including the annual work plan, minutes of teacher coordination meetings, and a recapitulation of student report card grades. The results show that the principal of one of the Islamic schools applies servant leadership based on spiritual and Islamic principles. Its five pillars (spiritual exemplarity, Islamic empathy, teacher innovation empowerment, Khādimul Ma'had Stewardship, and active hearing) transform the madrasah. This leadership fosters collaboration, integrity, and loyalty, which have been proven to improve student discipline and academic achievement. The contribution of this study is to present a contextual and applicable Servant Leadership model within a spiritual framework (Islamic exemplarity and Khādimul Ma'had Stewardship) in Islamic educational institutions.

INTRODUCTION

The leadership style of the madrasah principal, especially Servant Leadership, is a crucial social factor that significantly influences the dynamics and quality of teacher collaboration because leaders who prioritize service are able to create a culture of mutual trust to strengthen teamwork (Paredes-Saavedra et al., 2024; Upadhyay, 2024). Principle Servant Leadership that focuses on serving, empowering, and putting teachers' needs above self-interest, inherently creating a safe, supportive, and trusting work environment (Kyambade et al., 2024). This can be seen from the evidence that madrassas with

How to cite:

Elviana, P. N. I., Azkiya, A. A. (2026). Servant Leadership in Islamic Education: Fostering Teacher Collaboration and Enhancing Student Academic Outcomes. *International Journal of Multidisciplinary of Higher Education (IJMURHICA)*, 9(3), 500-514.

E-ISSN:

2622-741x

Published by:

Islamic Studies and Development Center Universitas Negeri Padang

kind of leadership show a higher level of teacher participation in joint activities, resource sharing, and voluntary curriculum discussion initiatives. Thus, servant leadership it is not just a management technique, but a critical social variable that effectively encourages teacher collaboration as a social norm that is internalized and run by the madrasah community (Amala & Prasojo, 2025).

Improving students' academic learning outcomes is not only dependent on the quality of individual teaching, but is also strongly influenced by the level of collaboration between teachers (Kim, 2024; Lauermann & Hagen, 2021; Saka, 2021). Teachers who routinely work together through joint lesson planning, integrated assessment, or lesson study are able to share best practices, anticipate students' learning difficulties early, and equalize pedagogical standards across the classroom. Many pedagogical studies show a strong positive correlation between the existence of an active teacher professional learning community and an increase in test scores and student learning outcomes in general (de Jong et al., 2021). This confirms that teacher collaboration is the main social mechanism that connects the leadership practices of Madrasah Heads with better educational outcomes.

Implementation servant leadership by the head of the madrasah reflects a significant shift in the social focus in the role of educational leadership from a dominant administrative or managerial one to a more teaching-oriented (pedagogical) role (Novita, 2025). The fundamental reason behind this is that the Head of the Madrasah as a Servant Leader sees her role as a facilitator in charge of removing structural barriers, providing moral support, and allocating resources all aimed at improving the quality of teaching in the classroom. Evidence from field research often shows that the madrasah head allocates more time for classroom observation activities, coaching teachers, and professional development initiatives (Haniyah & Lestari, 2025; Maruf et al., 2023). The role of the madrasah head has evolved into an agent of change and a core supporter of pedagogy, making it a key social fact that reshapes priorities in the school ecosystem (Satriyadi et al., 2025; Syakur, 2024).

In the framework servant leadership, the provision of great autonomy and professional empowerment to teachers in madrasahs goes hand in hand with higher expectations and accountability for students' academic achievements (Anggraeni et al., 2025). The reason for this is because this leadership philosophy is rooted in the assumption that teachers who feel valued, are listened to, and have control over their professional processes will have much stronger internal motivation and commitment to achieving superior educational outcomes. Evidence is often obtained through in-depth interviews that reveal that a sense of ownership (ownership) driven by Servant Leader directly increase teachers' commitment to learning targets (Saleha, 2024). Therefore, madrasahs led in this style construct a social fact in the form of a psychological contract that effectively balances professional freedom with a collective responsibility for improving academic quality.

Servant leadership in madrasah leadership has been proven effective in fostering teacher collaboration by emphasizing values of service, morality, and collegial working relationships. Several studies indicate that madrasah heads who implement Servant Leadership are able to create a conducive working climate by strengthening communication ethics and enhancing collaboration among teachers (Kilag et al., 2023; Villanueva, 2024). This leadership approach positions leaders as role models in serving, listening, and empowering teachers, so that professional relationships are not merely hierarchical but are instead built on trust and mutual respect. Furthermore, servant leadership grounded in exemplary practices and spiritual values has been shown to strengthen the

ethical and humanistic dimensions of educational leadership (Hai & Van, 2021; Vedula & Agrawal, 2024).

Various empirical studies reveal a significant positive relationship between Servant Leadership and teachers' work ethic. Gao & Huang, 2024; Hermanto et al., (2024) found a partial correlation coefficient of 0.445, indicating that the stronger the practice of Servant Leadership, the higher the level of teachers' work ethic and professional commitment. Nevertheless, the implementation of this collaborative leadership approach still faces several challenges, such as limited resources and resistance to changes in organizational culture. Therefore, collaborative leadership within the servant leadership framework needs to be complemented by adaptive managerial strategies to ensure that teacher involvement in decision-making processes can be optimized and sustained over time.

This research offers novelty by integrating the concept of servant leadership of madrasah heads directly with two strategic focuses that have not been comprehensively studied in previous studies, namely strengthening teacher collaboration as well as improving students' academic learning achievements. Previous literature Ubaedullah & Al-Rahman, (2025) has focused more on aspects of communication ethics, work ethics, and collaborative relationships between teachers without empirically linking them to student learning output. This research presents a new contribution by mapping how the leadership practice of the servant of the head of the madrasah not only builds a collaborative culture, but also reduces the real implications on students' academic performance. In addition, this study adds a contextual perspective in the form of implementation challenges and adaptive strategies of madrasah heads, thus producing a more holistic and applicable conceptual model for the development of madrasah management.

This research is very important because until now there have not been many studies that directly link the practice servant leadership Madrasah heads with two key aspects of education quality, namely strengthening teacher collaboration and improving student academic achievement. Previous studies have focused more on work ethics, communication, and relationships between teachers, while the impact of servant leadership on student learning outcomes remains an untapped space. In fact, the transformation of madrasas in the era of organizational culture change and limited resources requires a leadership model that is able to move teachers collegially while improving academic performance (Yahya, 2024). Therefore, this research is urgent to provide new empirical evidence, formulate relevant leadership strategies, and offer a more effective model of servant leadership implementation for the comprehensive improvement of the quality of madrasas. The purpose of this study is to analyze how the implementation of servant leadership Madrasah heads can effectively encourage teacher collaboration while improving students' academic learning outcomes.

METHODS

One of the Islamic schools in Banyuwangi was chosen as the research location because it has a unique institutional context, demanding strong integration of religious and academic values. which requires the integration of strong religious and academic values. The existence of madrasah heads who implement servant leadership is an interesting key variable to be researched. This madrasah is considered ideal to observe empirically how service principles, teacher empowerment, and focus on staff/student needs can effectively encourage active collaboration among teachers. Furthermore, the

success of this madrasah in maintaining quality standards and achieving good academic results in a very traditional and disciplined environment, shows that service-focused leadership has the potential to be a major driving factor in improving students' academic learning achievements. Thus, the selection of this location provides an opportunity to produce rich, in-depth findings, and contribute directly to the development of madrasah leadership practices (Engkizar et al., 2025; 2018; Htay et al., 2025; Kasheem et al., 2025; Oktavia et al., 2025; Putri et al., 2021).

The selection of a qualitative approach with the type of case study because this research focuses on understanding the implementation process and the mechanism of leadership impact servant leadership in depth and contextually (Awasthi & Walumbwa, 2022; Busral et al., 2025; Engkizar et al., 2025; Kassymova et al., 2025). The qualitative approach allows researchers to explore the meaning, experience, and social interaction between teachers and madrasah heads, providing rich descriptive data on how teacher collaboration is truly encouraged and supported by madrasah heads in improving student learning outcomes, which are difficult to measure numerically (Lim, 2025). Meanwhile, case studies allow for the exploration of this contemporary phenomenon (servant leadership) in a specific context (Islamic schools), while maintaining an essential real-world context. By collecting data from a variety of sources (interviews, observations, documents), case studies facilitate a holistic and in-depth understanding of the linkages between service leadership, teacher collaboration, and improved student learning outcomes, resulting in rich and contextually relevant findings.

The use of primary and secondary data sources in this study was chosen to obtain a comprehensive picture of the implementation servant leadership Head of the Madrasah and its impact on teacher collaboration and student academic achievement. Primary data was obtained through in-depth interviews and direct observation with key informants, namely madrasah heads, madrasah deputy heads for curriculum, and senior teachers who directly understand leadership practices and collaboration dynamics (Khusniati et al., 2023). Supporting informants include administrative staff, homeroom teachers, and students so that the perspective obtained is broader, objective, and enriches the findings. Secondary data such as madrasah documents, policy archives, academic scores, and teacher development reports are used to verify and complete the primary data. The total number of informants is 15 people, so the data collected is quite representative. The combination of these two data sources ensures a more in-depth, valid, and accurate analysis of the implementation servant leadership in the madrasah.

Table 1. Infomant data

No	They report	Gender		Quantity
		Male	Women	
1	Head of Madrasah	1		1
2	Deputy Principal for Curriculum	1		1
3	Senior teacher	2	2	4
4	Homeroom Teacher	2	1	3
5	Administrative Staff	2		2
6	Students	2	2	4
Quantity				15

The use of in-depth interview techniques, participant observation, and documentation studies is particularly relevant in this study because all three allow researchers to explore the implementation process servant leadership the head of the madrasah in its entirety and contextually. In-depth interviews provide a space for informants of madrasah heads, deputy madrasah heads, senior teachers, and supporters to reveal their experiences, perceptions, and leadership strategies that they experienced firsthand. Participant observation allows researchers to see leadership behavior, teacher interaction, and collaboration dynamics that occur in the daily activities of the madrasah in real life (Deraney, 2022). Meanwhile, documentation studies such as organizational structure, work programs, meeting results, and academic achievement data provide written evidence that can strengthen and verify field findings (Dyar, 2022). These three techniques, when used together, will produce deep, valid, and rich data, so that it can describe the implementation servant leadership and its impact on teacher collaboration and student achievement comprehensively.

The selection of the Miles and Huberman interactive model data analysis method and triangulation techniques in this study is based on the need to capture the complexity of the servant leadership phenomenon systematically, in-depth, and credibly. The Miles and Huberman model was chosen because of its cyclical and flexible nature through the stages of reduction, presentation, and verification, which allows researchers to continuously refine findings regarding the dynamics of teacher collaboration and student learning outcomes according to field reality. The integration of this analysis model with triangulation of sources, methods, and observers is crucial to minimize subjective bias and ensure the validity of data from various perspectives considering that this madrasah has a long history since April 2, 1968, thus producing stronger, more valid, and accountable conclusions.

RESULT AND DISCUSSION

Religious idealized influence as a service base (spiritual exemplary model)

Phenomenon Religious Idealized Influence factually functions as the main base servant leadership, where the head of the madrasah applies a strong Spiritual Exemplary Model. This leadership is supported by moral and religious scientific authority inherent in the *pesantren* environment, not solely structural authority (Karim et al., 2025). The Head of the Madrasah is consistently a role model in the implementation of worship, discipline when reciting, and maintaining morals (noble ethics) in daily interactions. The service of the Head of the Madrasah begins with serving Allah which is reflected in his personal integrity, this ethos then transmits to the teachers, encouraging them to collaborate and work sincerely, because they see their work as part of the devotion exemplified by their leader. This was conveyed directly by the head of the madrasah through the results of interviews with researchers.

I always try to start from myself. If I ask for a discipline teacher, then I have to be more disciplined. I attended school early and led the morning breafing, starting with a recitation and continuing with a briefing before teaching and learning activities, so that teachers and students could see that I was not only commanding, but setting an example (informant 1)

The above statement is also strengthened by the results of interviews with senior teachers who stated that madrasah heads are consistently role models in discipline.

The head of our madrasah is different, sir. Not only gave orders in the office, but he was the first to come to school and lead the breafing. If there is a teacher who is a bit loose, he does not reprimand harshly, but with his istiqamah attitude, we are ashamed of ourselves and

encouraged to emulate him. That's what makes us respect and obey (informant 2)

Based on the interview results, it can be concluded that the Principal of Madrasah demonstrates the practice of Servant Leadership through consistent spiritual and disciplined role models, thus becoming a source of moral influence for the teachers. The head of the madrasah not only gives formal instructions, but also practices religious and professional values in real terms, such as arriving early, leading morning briefings, and starting activities with *tadarus*. This example creates respect, internal encouragement, and moral commitment for teachers to improve discipline and performance without having to be harshly reprimanded (Al Rosid et al., 2024). Thus, the example of leadership shown by the Head of the Madrasah plays a central role in forming a positive work culture, encouraging collaboration, and strengthening teacher motivation in a sincere and sustainable manner.

Application of individualized consideration through the principles of Islamic sympathy and empathy

Application Individualized Consideration (Individual Attention) in MT's al-Amiriyyah is factually realized through the principles of Islamic Sympathy and Empathy by the Head of the Madrasah. This form of care goes beyond mere professional support, but is rooted in the value of compassion (*rahmah*) and holistic care taught in Islam. The Head of the Madrasah actively listens to and responds to the personal needs of the teachers, such as the physical presence and empathy of the Head of the Madrasah in providing support when there is a disaster (condolences/illness), family events such as *Walimatul Ursy* (marriage), Stuart O'Neill (Childbirth), *Walimatul Khatan* (Circumcision) or provide flexibility related to the implementation of teaching and spiritual obligations (such as worship/A Tribute to the Book). In addition, Activities *Anjangsana* is a program of visiting the homes of the teachers' council which is attended by the entire academic community at the madrasah with the aim of strengthening family ties, brotherhood and social solidarity. This personal approach based on empathy fosters a sense of appreciation and intrinsic loyalty among the teaching staff, transforming transactional relationships into familial bonds, which ultimately become a strong foundation for sincere collaboration in achieving the academic goals of the madrasah (Arghode et al., 2022; Jia et al., 2024). This is as the result of an interview with the administrative staff.

If there is a teacher or staff who has a personal problem, he always asks how is it and helps as much as he can. Even small things like health or fatigue, he notices. It makes the work atmosphere feel like a family, not just a workplace (informant 3)

Based on the results of the interview, it can be concluded that the Head of Madrasah MT's Al-Amiriyyah applies strong individual attention through an attitude of empathy and concern for the personal condition of teachers and staff. The head of the Madrasah not only focuses on the professional aspect, but also pays attention to the emotional needs and well-being of the teacher, from personal problems to daily health (Kurnaengsih et al., 2024). This humanistic and loving form of attention creates a warm and familial working atmosphere, so that the relationship between the leader and the teacher is not formal or transactional (Huang & Yin, 2024). As a result, teachers feel valued, comfortable, and supported, which ultimately increases loyalty, cohesion, and the spirit of collaboration in carrying out madrasah tasks. The following image presents the main foundations Individualized Consideration which is the basis of personal and humanist attention in leadership.

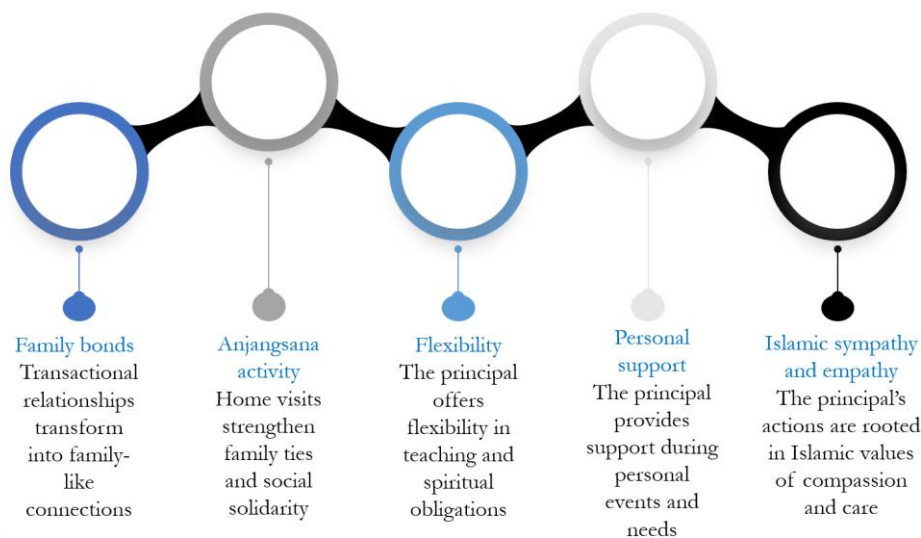


Fig 1. The main foundation of Individualized Consideration

The image above presents a holistic leadership framework, where the concern of madrasah leaders is centered on five pillars that combine professional, personal, and spiritual dimensions. Family bonds are the first foundation, which transforms working relationships into close connections like family, creating a sense of security and togetherness (Usta, 2023). This pillar is strengthened by the *Anjangsana* (home visit) activity, which proactively strengthens the bond of friendship and social solidarity. The spiritual dimension is raised through Islamic Sympathy and Empathy, ensuring that every action and decision of the leadership is based on the values of compassion and religious concern (Alazmi, 2025; Daniel & Harris, 2024). Then, Personal Support shows the leader's real concern, providing assistance and attention when community members face personal events or needs, showing that they are valued as whole individuals (Lansing et al., 2023). Finally, Flexibility is given in teaching and spiritual obligations, recognizing and accommodating each individual's unique circumstances (Galad et al., 2024). This synthesis of these five foundations results in an empathetic, adaptive, and morally-grounded leadership style, which effectively fosters a highly personalized, accommodating, and integrity school environment.

"Breakthrough" (innovation) strategy born from teacher empowerment

The "Breakthrough" (Innovation) strategy at MT's al-Amiriyah factually did not come from top-down orders, but was born from the process of Teacher Empowerment carried out by the Head of the Madrasah as a servant. The head of the Madrasah serves as a facilitator and provider of resources, actively removing barriers and giving authority to teachers to design and implement new initiatives (Haddade et al., 2024). For example, the idea of integrating general lessons with the values of *pesantren* (local curriculum) or the formation of an academic literacy team emerged from teachers, after the head of the madrasah provided intellectual stimulation and ensured the availability of budget and training. This empowerment fosters a sense of ownership of teachers towards the madrasah, which directly encourages active collaboration and creates an innovative learning model, effectively improving students' academic achievement (Haryono, 2025; Rivas & Klügl, 2024). Innovation at MT's al-Amiriyah is proven to be born from empowering teachers through program proposals that they submit themselves, support of decrees and budgets from the Head of Madrasah, routine training, the formation of literacy teams, the application of new methods in the classroom, the improvement of student

scores, and documentation of activities that show that teachers' ideas are really implemented. For more details see the following table

Table 2. The impact of servant leadership of madrasah heads

No	Description	Results (Real Evidence in the Field)
1	The head of the madrasah facilitates teachers to develop ideas for innovation programs through regular discussions and coaching.	Local curriculum integration program proposals are made directly by teachers and ratified through the head decree.
2	The head of the madrasah provides training and intellectual stimulation to encourage teachers' creativity.	The attendance list and training materials show teachers actively participating in workshops and designing new learning models.
3	The head of the madrasah provides a budget and removes administrative obstacles for teachers.	There is proof of receipts, reports on the use of funds, and budget approvals for the program submitted by the teacher.
4	The head of the madrasah gives full authority to teachers to form an academic initiative team.	The academic literacy team was formed through the Decree, complete with routine activities and products such as student modules and journals.
5	The head of the madrasah assists teachers in the implementation of innovative learning methods.	The class observation sheet shows the application of the integration of pesantren values and active learning methods.
6	The head of the madrasah encourages collaboration between teachers through periodic mentoring.	Teacher collaboration can be seen in the preparation of joint teaching tools and school literacy activities.
7	The head of the madrasah monitors and provides feedback on the innovations implemented.	Students' academic scores increased after the innovation program was implemented, as seen in the semester learning outcome data.

Based on the table, it shows that the "breakthrough" strategy at MTs Al-Amiriyah was really born from the pattern of teacher empowerment that was consistently carried out by the Head of the Madrasah. The mentoring process carried out is not just in the form of direction, but in the form of active facilitation such as coaching, training, budgeting, and giving full authority to teachers to design and implement innovations (Ong et al., 2022). Each form of assistance produces real evidence in the field, starting from the emergence of program proposals prepared by teachers, the formation of literacy teams, the availability of reports on the use of funds, to the implementation of innovative learning in the classroom. In fact, students' academic results showed an improvement after the innovation was implemented, reinforcing that teacher empowerment creates a high sense of belonging and encourages productive collaboration. Thus, innovation at MTs Al-Amiriyah is not just a structural program, but the result of a collaborative culture built through the servant leadership of the head of madrasah.

The real implementation of servant leadership (servant leadership) of the

Head of Madrasah in overseeing the policy of educational transformation in the Madrasah Tsanawiyah environment. Through this inter-school Subject Teachers' Meeting forum, the Head of Madrasah positions himself as a facilitator who prioritizes the need for the development of teachers' professionalism in order to achieve a common vision. This collaboration is a strategic step to break down the barriers between agencies, where teachers share good practices and align pedagogic strategies to significantly improve student learning outcomes. The main focus of this meeting was how servant leadership is able to create an inclusive learning ecosystem for educators, so that teachers feel empowered to innovate in teaching. This transformation is expected to have a direct impact on the quality of superior graduates through more relevant, effective, and measurable teaching as a result of collective synergy between madrasahs.

Transformation of the principle of *ta'dzim* into stewardship

Transformation of principles *ta'dzim* (respect and obedience) in MTs al-Amiriyah is factually implemented by the Head of the Madrasah as a form of Stewardship (Patronage), which is the core of Servant Leadership. Although the teachers have *ta'dzim* high regard for the Head of the Madrasah as a spiritual and structural leader, the leadership is not exploited as an authoritarian command. Instead, the head of the Madrasah chooses the role of Khādīmul Ma'had (Servant of the Institution), ensuring the well-being and professional development of teachers (Sudarmanto et al., 2022). Practice Stewardship This can be seen in efforts to protect and meet the needs of teachers, which reciprocally triggers loyalty driven by sincerity and the willingness of teachers to collaborate totally in achieving the academic vision of the madrasah, exceeding the demands of formal job descriptions (Bier et al., 2021).

We all have a lot of respect for the Head of the Madrasah, but he never used that position to rule. In fact, he often said that he was only Khādīmul Ma'had (Servant of the Institution), here both served the educational institution. When I had difficulty teaching, he immediately helped me find solutions and facilities (informant 4)

The excerpt of the interview shows that the teacher's *ta'dzim* to the Head of the Madrasah does not lead to an authoritarian relationship, because the Head of the Madrasah actually positions himself as Khādīmul Ma'had or a servant of the institution. This attitude of humility and protection makes teachers feel appreciated and supported, shown by the willingness of the head of the madrasah to help find solutions and provide facilities when teachers experience difficulties. This kind of leadership practice strengthens the emotional and professional relationship between teachers and leaders, thereby fostering loyalty and a sincere spirit of devotion in carrying out educational tasks (Rahmawati et al., 2024).

Academic achievement fruit of hearing the needs of teachers and students

The increased academic achievement at MTs al-Amiriyah is factually a direct fruit of the principle Hearing (Active Listening) implemented by the Head of the Madrasah as part of the Servant Leadership. The Head of the Madrasah implements the "Open Door" strategy that allows teachers and students to convey needs, obstacles, and ideas holistically, including pedagogical problems in the classroom to personal challenges. Through this empathetic listening process, curriculum problems or teaching methods faced by teachers can be accurately identified (Nurhayati et al., 2024; Petkou et al., 2025). The Madrasah Principal then facilitates real data-based solutions, such as conducting specific micro-training or forming collaborative working groups between subject teachers, which results in curriculum adjustments and innovation of relevant learning methods, thereby directly increasing student engagement and the achievement of their learning outcomes. The implementation of Hearing at MTs

Al-Amiriyyah can be seen from the "open door" forum, such as the formation of learning improvement teams, teacher micro-training, remedial arrangements, and the "5 Minute vocab" program which is proven to improve student learning outcomes. This is as the result of an interview with a senior teacher of MTs al-Amiriyyah.

So far, we feel very helped by the open-door policy from the Head of the Madrasah. When we convey learning problems, such as material that is difficult for students to understand or methods that are not effective, he really listens and immediately follows up with solutions that suit our needs (informant 5)

The conclusion of the interview showed that the open door policy of the head of the madrasah was effective as a solution communication space for teachers. Teachers feel heard, appreciated, and facilitated when facing learning obstacles, both related to the material and teaching methods. The quick response of the Madrasah Head in following up on input with relevant solutions creates a collaborative work atmosphere, increases teacher motivation, and supports the continuous improvement of the learning process. This conclusion confirms that the practice of active listening is an important factor in improving the quality of learning in madrasahs. For more details, see the following image.

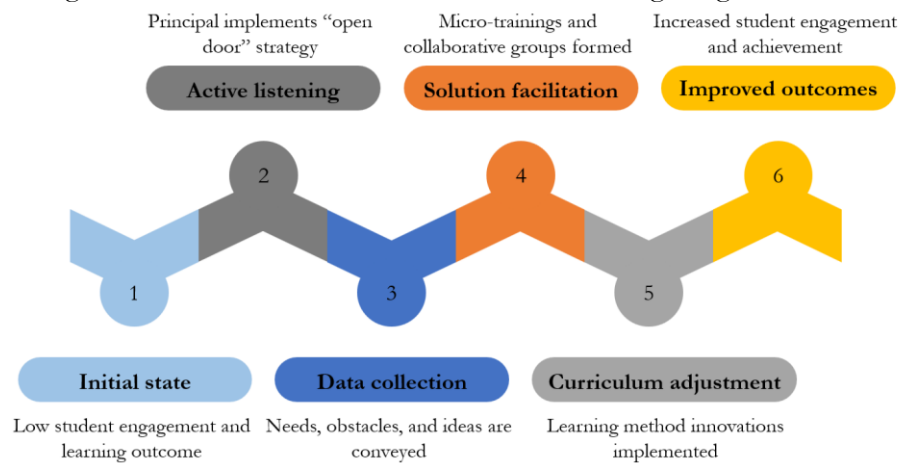


Fig 2. Academic Improvement

The picture illustrates the systematic flow of academic improvement at MTs al-Amiriyyah which starts from the initial condition in the form of low student involvement and learning achievement. The next stage shows how the Head of the Madrasah applies the principles Active Listening through the "Open Door" strategy that opens a two-way communication space between leaders, teachers, and students. From the listening process, various data were collected related to needs, obstacles, and ideas for learning improvements (Chaisriya et al., 2023; Pathak & Kashyap, 2022). This information is then followed up through the facilitation of solutions in the form of micro-training and the formation of collaborative working groups that design learning innovations. These innovations are manifested in the form of curriculum adjustments and more effective teaching methods. Ultimately, this series of processes results in a real improvement in student engagement and their academic achievement.

CONCLUSION

This research successfully transformed madrasahs through the implementation of spiritual and Islamic boarding school-based Servant Leadership which is manifested in five main pillars, namely spiritual exemplary, Islamic empathy, empowerment of teacher innovation, stewardship of khādumul ma’had, and active listening, where this approach has proven effective in fostering a culture of collaboration, integrity, and teacher loyalty

which has direct implications for improving student discipline and academic abilities. The benefits and impacts of these findings contribute to a contextual leadership model for Islamic educational institutions in balancing moral values with professional management, and prove that strengthening collegial relationships through leader service can be a strategic key to overcoming the challenges of limited resources and resistance to change in the madrasah environment.

REFERENCES

- Al Rosid, M. H., Hidayati, T. R., & Anwar, M. (2024). The Chancellor's Spiritual Leadership in Increasing Work Motivation of Lecturers and Employees. *Nidbomul Haq : Jurnal Manajemen Pendidikan Islam*, 9(2), 399–414. <https://doi.org/10.31538/ndh.v9i2.4980>
- Alazmi, A. A. (2025). School leadership in context: the influence of Islamic values and beliefs on Kuwaiti school principal practices. *International Journal of Leadership in Education*, 28(3), 618–638. <https://doi.org/10.1080/13603124.2023.2292148>
- Amala, L. M. A., & Prasojo, L. D. (2025). The Influence Of Work Discipline, School Culture, And Principal's Leadership On Teacher Performance In State Aliyah Madrasah In Mataram City. *Benchmarking*, 9(1), 237–257. <https://doi.org/10.30821/benchmarking.v9i1.24903>
- Anggraeni, A., Muhaemin, M., & Sulistiani, I. (2025). Prophetic Leadership in Islamic Schools. *International Journal of Asian Education*, 6(1), 17–28. <https://doi.org/10.46966/ijae.v6i1.476>
- Arghode, V., Lathan, A., Alagaraja, M., Rajaram, K., & McLean, G. N. (2022). Empathic organizational culture and leadership: conceptualizing the framework. *European Journal of Training and Development*, 46(1–2), 239–256. <https://doi.org/10.1108/EJTD-09-2020-0139>
- Awasthi, P., & Walumbwa, F. O. (2022). Antecedents and consequences of servant leadership in local governance: Evidence from three case studies. *Public Administration Review*, 82(6), 1077–1094. <https://doi.org/10.1111/puar.13552>
- Bier, M. C., Sherblom, S. A., Berkowitz, M. W., & Sterling, E. (2021). How a Servant Leader's Ethos of Service and Stewardship Can Support Teachers' Professional Ethos in Twenty-First Century Schools. In S. Learners (Ed.), *The International Handbook of Teacher Ethos: Strengthening Teachers, Supporting Learners* (pp. 393–412). Springer International Publishing. https://doi.org/10.1007/978-3-030-73644-6_23
- Busral, B., Rambe, K. F., Gunawan, R., Jaafar, A., Habibi, U. A., & Engkizar, E. (2025). Lived da'wah: Temporal structuring of religious practice in Tabligh jamaat's daily congregation. *Jurnal Ilmu Dakwah*, 45(2), 377–398. <https://doi.org/10.21580/jid.v45.2.28479>
- Chaisriya, K., Kaeophanuek, S., & Gilbert, L. (2023). The effects of integrating digital storytelling with metacognition strategies (DSTMC) learning model to enhance communication abilities. *Contemporary Educational Technology*, 15(2), 416. <https://doi.org/10.30935/cedtech/12986>
- Daniel, O., & Harris, H. (2024). Intersections of Compassion, Science, and Spiritual Care in Global Health for Public Health Benefits. *Journal of Religion and Health*, 63(6), 4257–4275. <https://doi.org/10.1007/s10943-024-02145-x>
- de Jong, L., Wilderjans, T., Meirink, J., Schenke, W., Sligte, H., & Admiraal, W. (2021). Teachers' perceptions of their schools changing toward professional learning communities. *Journal of Professional Capital and*

- Community*, 6(4), 336–353. <https://doi.org/10.1108/JPCC-07-2020-0051>
- Deraney, P. (2022). “Because more trust now”: The Role of Peer Observation of Teaching in Building a Faculty Community of Practice. *Qualitative Research in Education*, 11(3), 270–297. <https://doi.org/10.17583/qre.10266>
- Dyar, K. L. (2022). Qualitative inquiry in nursing: Creating rigor. *Nursing Forum*, 57(1), 187–200. <https://doi.org/10.1111/nuf.12661>
- El Galad, A., Betts, D. H., & Campbell, N. (2024). Flexible learning dimensions in higher education: aligning students’ and educators’ perspectives for more inclusive practices. *Frontiers in Education*, 9, 1347432. <https://doi.org/10.3389/feduc.2024.1347432>
- Engkizar, E., Jaafar, A., Muslim, H., Mulyadi, I., & Putra, Y. A. (2025). Ten Criteria for an Ideal Teacher to Memorize the Quran. *Journal of Theory and Research Memorization Quran*, 1(1), 26–39. <https://joqer.intischolar.id/index.php/joqer>
- Engkizar, E., Jaafar, A., Alias, M., Guspita, B., & Albizar, R. (2025). Utilisation of Artificial Intelligence in Qur’anic Learning: Innovation or Threat? *Journal of Quranic Teaching and Learning*, 1(2), 1–17. <https://joqer.intischolar.id/index.php/joqer/index>
- Engkizar, Engkizar, Muliati, I., Rahman, R., & Alfurqan, A. (2018). The Importance of Integrating ICT Into Islamic Study Teaching and Learning Process. *Khalifa: Journal of Islamic Education*, 1(2), 148. <https://doi.org/10.24036/kjie.v1i2.11>
- Gao, S., & Huang, J. H. (2024). The Relationship Between College Teachers’ Perceived Servant Leadership and Teachers’ Organisational Citizenship Behaviour: The Mediating Effect of Teachers’ Psychological Capital. *Eurasian Journal of Educational Research*, 2024(110), 268–280. <https://doi.org/10.14689/ejer.2024.110.16>
- Hai, T. N., & Van, Q. N. (2021). Servant leadership styles: A theoretical approach. *Emerging Science Journal*, 5(2), 245–256. <https://doi.org/10.28991/esj-2021-01273>
- Haniyah, H., & Lestari, S. (2025). Islamic Value-Based Principal Leadership in Improving Teacher Professionalism at Salman Al Farisi Integrated Islamic Elementary School and Al Khairiyah Integrated Islamic Elementary School. *JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)*, 10(2), 1283–1290. <https://doi.org/10.31851/jmksp.v10i2.20110>
- Haryono, H. (2025). Teachers as Change Agents: Addressing the Learning Performance Gap in Madrasah Ibtidaiyah through Pedagogical Innovation. *Ta’limDiniyah: Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 5(2), 84–96. <https://doi.org/10.53515/tdjpai.v5i2.187>
- Hermanto, Y. B., Srimulyani, V. A., & Pitoyo, D. J. (2024). The mediating role of quality of work life and organizational commitment in the link between transformational leadership and organizational citizenship behavior. *Heliyon*, 10(6), 27664. <https://doi.org/10.1016/j.heliyon.2024.e27664>
- Htay, S. S., Po, E. T. H., & Kaewkanlaya, P. (2025). Building Student Character through Worship in Elementary Schools. *Muaddib: Journal of Islamic Teaching and Learning*, 1(2), 55–63. <https://muaddib.intischolar.id/index.php/muaddib/article/view/11>
- Huang, Y., & Yin, H. (2024). Leading with tough love: relationships between paternalistic leadership, teachers’ emotional labor, and absorption

- through leader-member exchange. *Asia Pacific Education Review*, 25(1), 87–98. <https://doi.org/10.1007/s12564-023-09902-9>
- Jia, K., Kang, R., Wang, Y., Ma, L., & Liu, X. (2024). Constructing an empathy education system: Values, principles, and approaches. *Journal of Moral Education*, 1–29. <https://doi.org/10.1080/03057240.2024.2416686>
- Karim, A., Bakhtiar, A., Sahrodi, J., & Chang, P. H. (2025). Spiritual leadership behaviors in religious workplace: the case of pesantren. *International Journal of Leadership in Education*, 28(6), 1293–1321. <https://doi.org/10.1080/13603124.2022.2076285>
- Kasheem, M., Yahya, N., Shalghoum, N., Masuwd, M., Alriteemi, A., Abdullah, M., Alsaeh, F., & Alrumayh, S. (2025). Artificial Intelligence in Academic Research: Adoption, Opportunities, and Barriers among Faculty in Libya Higher Education. *Multidisciplinary Journal of Thought and Research*, 1(3), 109–127. <https://mujoter.intischolar.id/index.php/mujoter>
- Kassymova, G. K., Engkizar, E., Hebebcı, M. T., & Talgatov, Y. K. (2025). Interreligious Coexistence in Islam: Implications for Islamic Education and the Achievement of SDGs. *Muaddib: Journal of Islamic Teaching and Learning*, 1(3), 79–92. <https://muaddib.intischolar.id/index.php/muaddib/article/view/26>
- Khusniati, M., Heriyanti, A. P., Aryani, N. P., Fariz, T. R., & Harjunowibowo, D. (2023). Indigenous science constructs based on Troso woven fabric local wisdom: a study in ethnoscience and ethnoecology. *Journal of Turkish Science Education*, 20(3), 549–566. <https://doi.org/10.36681/tused.2023.031>
- Kilag, O. K. T., Diano Jr, F. M., Malbas, M. H., Mansueto, D. P., Villar, S. P., & Arcillo, M. T. (2023). The Role of Servant Leadership in Creating a Positive School Climate. *International Journal of Integrative Sciences*, 2(11), 1773–1782. <https://doi.org/10.55927/ijis.v2i11.6900>
- Kim, J. (2024). Leading teachers' perspective on teacher-AI collaboration in education. *Education and Information Technologies*, 29(7), 8693–8724. <https://doi.org/10.1007/s10639-023-12109-5>
- Kurnaengsih, K., Sumarna, C., Nurhayati, E., & Rosidin, D. N. (2024). Implementation of School Well-Being Concept in Islamic Religious Education Learning at Madrasah Ibtidaiyah. *Journal of Scientific Research, Education, and Technology (JSRET)*, 3(4), 1263–1273. <https://doi.org/10.58526/jsret.v3i4.493>
- Kyambade, M., Nkurunziza, G., Sewante, L., Namatovu, A., & Tushabe, M. (2024). Servant leadership and healthy work relationships in university context: a moderated mediation analysis of psychological safety and socially responsible leadership. *Cogent Education*, 11(1), 2418802. <https://doi.org/10.1080/2331186X.2024.2418802>
- Lansing, A. E., Romero, N. J., Siantz, E., Silva, V., Center, K., Casteel, D., & Gilmer, T. (2023). Building trust: Leadership reflections on community empowerment and engagement in a large urban initiative. *BMC Public Health*, 23(1), 1252. <https://doi.org/10.1186/s12889-023-15860-z>
- Lauermann, F., & ten Hagen, I. (2021). Do teachers' perceived teaching competence and self-efficacy affect students' academic outcomes? A closer look at student-reported classroom processes and outcomes. *Educational Psychologist*, 56(4), 265–282. <https://doi.org/10.1080/00461520.2021.1991355>
- Lim, W. M. (2025). What Is Qualitative Research? An Overview and Guidelines. *Australasian Marketing Journal*, 33(2), 199–229.

<https://doi.org/10.1177/14413582241264619>

- Maruf, Basalamah, S., Semmaila, B., & Bunyamin, A. (2023). the Role of Madrasa Superintendents in Improving the Education Quality of Baubau 1 Public Middle School and Al-Syaikh Abdul Wahid Madrasah Tsanawiyah, Baubau City, Southeast Sulawesi. *Revista de Gestao Social e Ambiental*, 17(7), 1–15. <https://doi.org/10.24857/rgsa.v17n7-015>
- Novita, R. (2025). an Islamic Leadership Model Based on Umar Bin Khattab ' S Servant Leadership in the Management of Modern Islamic Schools (Madrasahs). *International Journal on Islamic Educational Research (SKIJIER)*, 9(1), 3–5. <https://doi.org/10.14421/skijier.2025.91.02>
- Nurhayati, N., Setiawaty, P. W., & Nur, S. (2024). EFL Teachers Challenges in Designing Assessment Material for Students. *Listening Skills. ENGLISH FRANCA : Academic Journal of English Language and Education*, 8(2), 409. <https://doi.org/10.29240/ef.v8i2.12053>-
<http://journal.iaincurup.ac.id/index.php/english/http://journal.iaincurup.ac.id/index.php/english>
- Oktavia, G., Burhanuddin, B., Febriani, A., Asril, Z., & Syafril, S. (2025). Analysis of Quran Memorization Methods: Academically Talented Students. *Journal of Theory and Research Memorization Quran*, 1(1), 40–50.
- Ong, Y. T., Quek, C. W. N., Pisupati, A., Loh, E. K. Y., Venktaramana, V., Chiam, M., & Radha Krishna, L. K. (2022). Mentoring future mentors in undergraduate medical education. *PLoS ONE*, 17(9 September), 273358. <https://doi.org/10.1371/journal.pone.0273358>
- Paredes-Saavedra, M., Vallejos, M., Huancahuire-Vega, S., Morales-García, W. C., & Geraldo-Campos, L. A. (2024). Work Team Effectiveness: Importance of Organizational Culture, Work Climate, Leadership, Creative Synergy, and Emotional Intelligence in University Employees. *Administrative Sciences*, 14(11), 280. <https://doi.org/10.3390/admsci14110280>
- Pathak, D., & Kashyap, R. (2022). Electroencephalogram-based deep learning framework for the proposed solution of e-learning challenges and limitations. *International Journal of Intelligent Information and Database Systems*, 15(3), 295–310. <https://doi.org/10.1504/IJIIDS.2022.124081>
- Petkou, D., Palioura, M., Papadopoulou, A., Pappa, M., & Aikaterini, S. (2025). Public education teachers' perspectives on the role of active listening in enhancing students' well-being in educational environments. *Research on Preschool and Primary Education*, 101–114. <https://doi.org/10.55976/rppe.320251347101-114>
- Putri, C. T., Oktavia, G., Syafura, T., Lainah, L., & Rahawarin, Y. (2021). Teacher's Strategy in Improving Students' Ability to Memorize the Qur'an. *International Journal of Multidisciplinary Research of Higher Education*, 4(3), 94–103. <https://doi.org/10.24036/ijmurhica.v4i3.106>
- Rahmawati, I., Putri, N., & Norman, E. (2024). Transformational Leadership as a Strategy to Improve Working Relations in Schools through Islamic Values. *MES Management Journal*, 3(3), 668–676. <https://doi.org/10.56709/mesman.v3i3.552>
- Rivas, P., & Klügl, F. (2024). Development of Innovative Learning Model in Madrasah Ibtidaiyah Teacher Education Study Program. *ELEMENTARY: Journal of Primary Education*, 2(2), 33–38. <https://doi.org/10.55210/elementary.v2i2.440>
- Saka, A. O. (2021). Can Teacher Collaboration Improve Students' Academic Achievement in Junior Secondary Mathematics? *Asian Journal of University Education*, 17(1), 33–46. <https://doi.org/10.24191/ajue.v17i1.8727>

- Saleha, L. (2024). Servant Leadership: Maintaining Teacher Commitment And Building Community Trust. *Journal of Social Studies and Education*, 1(1), 27–41. <https://doi.org/10.61987/jsse.v1i1.514>
- Satriyadi, S., Asmayani, A., Santoso, D., & Sari, S. T. (2025). The Leadership Role Of Madrasah Heads In Improving Teachers'pedagogical Competence In Medan City. *Benchmarking*, 9(1), 110–129. <https://doi.org/10.30821/benchmarking.v9i1.24016>
- Sudarmanto, T., Muis, A., Mundir, M., & Abidin, Z. (2022). Duties and Responsibilities of the Principal in Madrasa towards Teachers' Professionalism Development. *JIEMAN: Journal of Islamic Educational Management*, 4(1), 117–144. <https://doi.org/10.35719/jieman.v4i1.91>
- Syakur, A. (2024). The leadership of madrasah principals as change agents in the educational management reform of the merdeka curriculum. *Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 4(1), 31–39. <https://doi.org/10.59944/jipsi.v4i1.447>
- Ubaedullah, D., & Al-Rahman, R. M. U. (2025). Islamic Servant Leadership: Implications for Education in Madrasah. *Edukasiana: Journal of Islamic Education*, 4(1), 360–373. <https://doi.org/10.61159/edukasiana.v4i1.377>
- Upadhyay, D. (2024). Excellence in healthcare: nurturing servant leadership, fostering collaborative culture and promoting social sustainability in the UAE – strategies for transformation. *Leadership in Health Services*, 37(3), 394–407. <https://doi.org/10.1108/LHS-01-2024-0012>
- Usta, D. D. (2023). 'Are we falling apart?': manufacturing familyhood through transnationalism. *Journal of Family Studies*, 29(5), 2372–2390. <https://doi.org/10.1080/13229400.2023.2174445>
- Vedula, S. B., & Agrawal, R. K. (2024). Mapping Spiritual Leadership: A Bibliometric Analysis and Synthesis of Past Milestones and Future Research Agenda. *Journal of Business Ethics*, 189(2), 301–328. <https://doi.org/10.1007/s10551-023-05346-8>
- Villanueva, D. (2024). A Narrative Review: The Impact of Servant Leadership on Educational Leadership Practices and Teacher Empowerment. *Journal of Interdisciplinary Perspectives*, 2(1), 111–115. <https://doi.org/10.69569/jip.2024.0013>
- Yahya, S. (2024). Transformational leadership practices in improving teacher performance. *Jurnal Kependidikan*, 23(1), 209–219. <https://ojs.staialfurqan.ac.id/IJoASER/>

Copyright holder:

© Elviana, P. N. I., Azkiya', A. A. (2026)

First publication right:

International Journal of Multidisciplinary of Higher Education (IJMURHICA)

This article is licensed under:

CC-BY-SA