



Leadership And Entrepreneurial Ethics In Islamic Education

Unzil Al huda¹, Gheitsaa Zaahira²

^{1,2} Universitas Nurul Jadid, Indonesia

Email : ¹unzilhuda@gmail.com, ²gzaahira@gmail.com



ABSTRACT

Keywords:

Islamic leadership,
entrepreneurial
ethics, Islamic
education, school
management,
character building.

*Corresponding Author

unzilhuda@gmail.com

This study examines the synergy between leadership and entrepreneurial ethics in Islamic education as a strategy to improve the quality of educational institution management. Leadership from an Islamic perspective emphasizes not only the ability to organize and direct, but also requires exemplary conduct, trustworthiness (amanah), and justice in managerial processes. Meanwhile, entrepreneurial ethics based on Islamic values stress honesty, halal practices, responsibility, and excellent service in all economic activities. The integration of these two aspects can be observed in Islamic schools through the development of entrepreneurship programs managed professionally while remaining grounded in spiritual values, such as student cooperatives, skills training, and market day activities. This synergy not only supports the economic independence of schools but also serves as a medium for character building, fostering students who are creative, independent, and possess noble character. Therefore, the implementation of Islamic leadership combined with entrepreneurial ethics is able to create a religious, productive, and competitive educational environment, thereby contributing significantly to the sustainable improvement of the quality of Islamic educational institutions.

Article History:

Submitted: 01-11-2025, Revised: 25-11-2025, Accepted: 27-12-2025

Please cite this article in APA style as:

Al Huda, U., & Zaahira, G. (2025). Leadership and entrepreneurial ethics in Islamic education. DAAR EL-IDARAH: Journal of Islamic Education Management, 1(2), 130-136. <https://jurnalstebibama.ac.id/index.php/jmpi/>

INTRODUCTION

Leadership and entrepreneurial ethics in Islamic education have become important concerns in the management of modern educational institutions. Effective leadership from an Islamic perspective not only emphasizes the ability to influence and direct but also embodies moral values such as trustworthiness, honesty, and responsibility. In the educational context, leaders who adhere to these values are able to create a conducive, professional, and religious school environment (Dolnicar et al., 1997). Thus, ethical leadership serves as a crucial foundation to ensure the sustainability of quality education oriented toward students' character development.

In addition to leadership, entrepreneurial ethics within Islamic educational environments also play a strategic role in responding to contemporary challenges. Entrepreneurial ethics are not merely related to

creativity, innovation, and economic independence, but also to integrity and justice in conducting entrepreneurship based on Islamic values (Fauzi, Nurrohmah, & Sari, 2025). In several Islamic schools, for example, entrepreneurship programs are developed through student cooperatives or school production units that teach business practices from an early age while upholding halal principles and honesty. Such approaches cultivate strong entrepreneurial mindsets while maintaining religious ethics.

The integration of leadership and entrepreneurial ethics in Islamic education offers significant opportunities for schools to enhance management quality and learning outcomes (Lazwardi, 2025). Principals acting as visionary leaders encourage teachers and students to innovate through productive activities such as entrepreneurship training, student product exhibitions, and the management of school business units (Wahed, 2016). These implementations strengthen students' self-confidence and improve institutional financial independence without neglecting spiritual values. Therefore, the synergy between leadership and entrepreneurial ethics represents a strategic element in enhancing the competitiveness of Islamic educational institutions in the modern era.

However, the success of this integration is not without challenges. These challenges include limited leadership competence in entrepreneurial management, potential conflicts between financial orientation and spiritual values, and low awareness of ethical principles in business processes among school communities (Gaus et al., 2025). For instance, some schools face dilemmas when business programs generate significant profits but involve elements that are inconsistent with halal principles or honesty. Such situations require firm, wise leadership policies grounded in Islamic values to ensure that schools remain aligned with character education objectives. Hence, studies on leadership and entrepreneurial ethics in Islamic education are essential to ensure the professional and value-based sustainability of educational institutions.

METHOD

This study employs a qualitative research method aimed at gaining an in-depth understanding of leadership and entrepreneurial ethics phenomena in Islamic education. A descriptive qualitative approach was adopted to systematically and thoroughly describe situations based on rich and authentic data. This approach enables researchers to comprehensively understand ethical values and leadership processes in Islamic education (Agustini, Grashinta Aully, Putra San, Sukarman, Guampe Arfid Feliks, Akbar Saddam Jakub, Lubis Alridho Muhammad, 2023).

Data sources include observations, in-depth interviews with Islamic education leaders and Muslim entrepreneurs, and document analysis of policy documents and relevant literature. Data analysis was conducted inductively through data reduction, coding, categorization, and theme development representing dominant patterns (Grønmo, 2023).

Data validity was ensured through source and technique triangulation, minimizing researcher bias and enhancing trustworthiness (Weyant, 2022). This methodology ensures that findings reflect authentic and relevant realities within Islamic educational leadership and entrepreneurial ethics.

RESULT AND DISCUSSION

Result

The Role of Islamic Leadership in Shaping Organizational Climate and Educational Effectiveness

Interview findings with the Madrasah Principal reveal that Islamic leadership plays a central role in shaping a positive organizational climate and enhancing educational effectiveness. Leadership is not merely understood as an administrative function but as a form of moral and spiritual exemplification (uswah), encompassing attitude, worship practices, and work ethic.

The principal emphasized that effective leadership begins with personal example. Leaders are expected to demonstrate discipline, sincerity, and accountability before directing teachers and students. This value-based leadership approach fosters a culture of trust, mutual respect, and internal harmony within the institution. As a result, teachers feel more engaged and motivated, while students experience a supportive and structured learning environment.

Furthermore, Islamic leadership promotes participatory communication and inclusive decision-making. Teachers are encouraged to contribute ideas, and students are treated as active participants in the educational process. This creates a collaborative atmosphere that strengthens institutional stability and reduces internal conflict.

Table 1. Findings on Islamic Leadership in Madrasah Management

Leadership Aspect	Key Findings	Institutional Impact
Role Modeling (Uswah)	Leaders exemplify values in worship, behavior, and work ethic	Builds trust and moral authority
Spiritual Values	Integration of Islamic principles in decision-making	Creates a religious and harmonious climate
Work Ethic	High discipline and responsibility among leaders	Improves teacher performance
Communication Style	Open and participatory interaction	Strengthens internal relationships
Organizational Stability	Value-based leadership approach	Reduces conflict and enhances stability

Integration of Entrepreneurial Ethics in Strengthening Institutional Independence and Character Development

The findings also indicate that entrepreneurial ethics are deeply embedded in the development programs of the madrasah. Entrepreneurship is not solely designed for income generation but is positioned as a medium for character education rooted in Islamic values such as honesty (sidq), trustworthiness (amanah), and adherence to halal principles.

Programs such as student cooperatives and skills training provide practical learning experiences where students actively engage in managing business activities. Through these programs, students gain not only technical entrepreneurial skills but also ethical awareness and social responsibility. Moreover, the synergy between leadership and entrepreneurship contributes significantly to institutional independence and innovation. Active involvement of teachers and students in business management fosters a sense of collective ownership, enhances creativity, and increases motivation. This collaborative approach strengthens both economic sustainability and organizational culture.

In addition, these initiatives positively influence public perception. The institution is viewed as not only academically oriented but also capable of producing graduates with strong character and entrepreneurial competence, thereby increasing community trust. Interview results with the Madrasah Principal indicate that Islamic leadership significantly influences school management climate and educational effectiveness. The principal emphasized that leaders must exemplify attitude, worship, and work ethic before directing teachers and students. Such leadership fosters trust, harmony, and institutional stability.

Further interviews reveal that entrepreneurial ethics are integral to school development programs. Entrepreneurship activities are designed not only to increase income but also to instill halal and ethical business values through student cooperatives and skills training programs. These initiatives function as character education platforms rather than profit-oriented ventures.

Interviews with institutional leaders also show that leadership-entrepreneurship synergy enhances independence and innovation. Teacher and student participation in business management builds collective responsibility, creativity, and motivation. Sharia-based entrepreneurship thus supports both economic independence and collaborative culture.

Overall, findings indicate that Islamic leadership and entrepreneurial ethics integration positively impacts institutional quality, public trust, and student character development. This productive, religious, and ethical management model represents an ideal framework for modern Islamic education.

Table 2. Findings on Entrepreneurial Ethics Integration in Madrasah

Entrepreneurship Aspect	Key Findings	Institutional Impact
Value Orientation	Emphasis on halal and ethical business practices	Strengthens student character
Core Programs	Student cooperatives and skills training	Provides experiential learning
Participation	Active involvement of teachers and students	Builds collective responsibility
Innovation	Development of creative business ideas	Enhances motivation and creativity
Institutional Independence	Additional income generation	Reduces reliance on external funding

Public Trust	Positive institutional image	Increases community confidence
--------------	------------------------------	--------------------------------

Discussion

The concept of leadership in Islamic education is fundamentally oriented toward exemplary conduct, trustworthiness, and guiding school communities toward achieving educational goals based on sharia values (Irfiaeh, Kasim, & Ramdhan, 2024). In the context of Islamic educational entrepreneurship, leadership is not merely about directing and decision-making, but also about facilitating the growth of a productive and creative work culture grounded in religious ethics (Juhri, 2025). For example, principals who apply these principles consistently demonstrate honesty and discipline in managing school enterprises such as student cooperatives or skills production units. Thus, Islamic leadership functions as a moral foundation ensuring that entrepreneurial activities comply with Islamic teachings.

Beyond moral exemplarity, Islamic leadership also plays a role in designing ethical-based entrepreneurship development strategies. Visionary school leaders focus on improving educational quality through innovation and economic independence programs without violating sharia principles (Khaulah, Komariah, Sa'ud, & Marwan, 2025). For instance, principals may design halal entrepreneurship training for students and teachers, collaborate with Muslim entrepreneurs, or organize market day activities to cultivate honest and responsible business values. Through such strategies, entrepreneurship activities aim not only for profit but also for the development of spiritual, social, and financial intelligence within the school community.

Furthermore, leadership in Islamic education emphasizes the empowerment of school members as part of entrepreneurial ethics implementation (Nurlia et al., 2025). Effective leaders provide opportunities for teachers and students to participate in managing entrepreneurship programs, fostering a sense of ownership and shared responsibility (Kurniyanti, Harsono, Fathoni, & Minsih, 2025). For example, students are given opportunities to manage business units under teacher supervision while applying Islamic principles such as product halalness, financial transparency, and courteous service. This empowerment model enhances entrepreneurial skills while instilling moral awareness in everyday economic practices.

The integration of entrepreneurial ethics in Islamic education aims to cultivate entrepreneurship skills grounded in moral and spiritual principles. Islamic entrepreneurial ethics emphasize honesty, justice, responsibility, and blessing (*barakah*) in economic activities (Lestari, Nurpriatna, Hasanah, Ismatullah, & Malik, 2024). In schools, these values can be introduced through entrepreneurship education that includes *fiqh muamalah* and case studies of Islamic business practices. Thus, entrepreneurship education becomes a means

not only of developing economic competence but also of shaping behavior aligned with Islamic teachings.

The practical implementation of entrepreneurial ethics in schools is reflected in activity-based programs such as market days, student cooperatives, and production skills classes including halal culinary arts, Islamic batik, and handicrafts. Students learn not only to sell products but also to practice honest pricing, transparent financial reporting, and ethical customer service. The exemplary roles of teachers and principals are crucial in maintaining an educational and religious entrepreneurial environment. Through such experiential learning, students understand the relationship between economic activities and spiritual values.

Ultimately, the integration of entrepreneurial ethics in Islamic education contributes significantly to school independence and character formation. Sharia-based entrepreneurship programs can serve as funding sources that support educational sustainability without relying entirely on external assistance (Nurjannah, Helvira, & Zulinda, 2025). At the same time, students gain valuable experiences that shape them into creative, independent individuals with strong ethical awareness. Therefore, entrepreneurial ethics implementation enhances learning quality, institutional independence, and the core mission of Islamic education—to develop knowledgeable, ethical, and morally competitive individuals.

The synergy between leadership and entrepreneurial ethics is a crucial factor in improving the management quality of Islamic educational institutions. Strong leadership provides direction, vision, and exemplarity, while entrepreneurial ethics foster an innovative, productive, and economically independent culture (Shobri, 2025). When principals apply just, trustworthy, and participatory Islamic leadership alongside sharia-based business ethics, school programs operate more effectively and systematically (Gafur, 2020).

This synergy contributes to improved efficiency and transparency in institutional governance. Leaders who understand entrepreneurial management optimize school resources through budgeting, business unit development, and professional asset utilization while adhering to halal, honesty, and justice principles (Supriani, Yusbowo, Hakim, Khoiri, & Bahtiar, 2025). For example, transparent cooperative management builds trust among school members and parents. Ethical economic practices enhance institutional reputation and public trust.

Ultimately, the synergy of Islamic leadership and entrepreneurial ethics directly impacts the independence and sustainability of Islamic educational institutions. Professionally and ethically managed school economic activities strengthen internal funding and reduce reliance on external aid. At the same time, the school environment becomes more religious, productive, and inspiring, thereby enhancing overall management quality. Thus, leadership and entrepreneurial ethics integration represents not merely a managerial strategy,

but a transformative model for Islamic education to create competitive, independent, and morally grounded institutions.

CONCLUSION

This study concludes that leadership in Islamic education plays a fundamental role in shaping institution management grounded in religious values. Trustworthy, just, visionary, and exemplary leadership enhances management effectiveness, organizational culture, and ethical learning environments.

Furthermore, integrating entrepreneurial ethics contributes significantly to school economic independence and student character development. When combined with Islamic leadership, entrepreneurial ethics foster transparent, innovative, and educational economic programs that enhance institutional quality. Therefore, the synergy between leadership and entrepreneurial ethics serves as a transformative strategy for Islamic education institutions to become academically excellent, independent, religious, and responsive to modern challenges.

REFERENCES

- Agustini, Grashinta Aully, Putra San, Sukarman, Guampe Arfid Feliks, Akbar Saddam Jakub, Lubis Alridho Muhammad, M. I. (2023). Metode Penelitian Metode Penelitian. *Metode Penelitian Kualitatif*, 3(17), 43.
- Dolnicar, S., Chapple, A., Trees, A. J. "ANGIOSTRONGYLUS-V. I. N. D. I. N. W. . V. R. 120. 1. (1987): 424-424. (1987): 424-424. (1987): 424-424., Team, R. C., Mobley, C. D., Fenkçi IV, Maternal Fizioloji. "Çiçek MN, Ed." Kadın Hastalıkları ve Doğum Bilgisi, Öncü Basımevi, A. (2004): 161-9., ... Payerle, G. (1997). Scholar (4). *Why We Need the Journal of Interactive Advertising*, Vol. 3, p. 45. Retrieved from <http://www.sciencedirect.com/science/article/pii/S0160738315000444%0Ahttp://www.sciencedirect.com/science/article/pii/S0160738315000444%250Ahttp://eprints.lancs.ac.uk/48376/%255Cnhttp://dx.doi.org/10.1002/zamm.19630430112%250Ahttp://www.sciencedirect.com/>
- Fauzi, M. L., Nurrohman, H., & Sari, L. I. (2025). *INOVASI KURIKULUM PENDIDIKAN ISLAM*. PT Arr Rad Pratama.
- Gafur, A. (2020). *Kepemimpinan kepala sekolah: Strategi meningkatkan etos kerja guru pendidikan agama Islam*. Nizamia Learning Center.
- Gaus, N., Supartono, R. W., Luknanto, D., Yulianto, V. I., Laeliyah, S., Nurjannah, L., & Sangga, G. G. D. P. (2025). *Kepemimpinan Perguruan Tinggi: Menghadapi Transformasi, Tantangan, Dan Inovasi Dalam Era Globalisasi*. Deepublish.
- Grønmo, S. (2023). *Social research methods: Qualitative, quantitative and mixed*

methods approaches. SAGE Publications Limited.

- Irfiaeh, F., Kasim, A. A., & Ramdhan, D. F. (2024). Kepemimpinan ideal dalam Islam: Perspektif hadis manajemen pendidikan. *Jurnal Penelitian Multidisiplin Ilmu*, 3(4), 2939–2946.
- Juhri, S. S. (2025). *Manajemen Pendidikan Islam Berbasis Pesantren Di Era Digital*. NAS Media.
- Khaulah, S., Komariah, A., Sa'ud, U. S., & Marwan, M. (2025). *Model Kepemimpinan Visioner Berbasis Integritas Dan Profesionalitas: Strategi Peningkatan Mutu Smk*. Star Digital Publishing, Yogyakarta-Indonesia.
- Kurniyanti, W., Harsono, H., Fathoni, A., & Minsih, M. (2025). Kompetensi Kewirausahaan Kepala Sekolah Dalam Mendorong Kesejahteraan Warga Sekolah Dasar. *Cetta: Jurnal Ilmu Pendidikan*, 8(2), 366–381.
- Lazwardi, D. (2025). Integrasi manajemen pendidikan dalam meningkatkan kualitas pembelajaran PAI. *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)*, 4(3), 1–10.
- Lestari, S., Nurpriatna, A., Hasanah, E., Ismatullah, A., & Malik, M. I. (2024). Systematic Literature Review: Nilai-nilai Pendidikan dalam Kewirausahaan Islam: Systematic Literature Review: Educational Values in Islamic Entrepreneurship. *Kharismatik: Jurnal Ilmu Pendidikan*, 2(2), 120–132.
- Nurjannah, S., Helvira, R., & Zulinda, N. (2025). *Santri preneurship, Membangun Kemandirian Ekonomi Berbasis Pesantren*. PT. Sonpedia Publishing Indonesia.
- Nurlia, T. W., Firdaus, F., Prasetyo, M. D., Mulyani, E. S., Rosyidah, R., & Rahmawati, I. D. (2025). Peranan Pembelajaran Kewirausahaan dalam Pembentukan Karakter Islami Peserta Didik. *Nuris Journal of Education and Islamic Studies*, 5(1), 38–48.
- Shobri, M. (2025). Peran Kepala Madrasah sebagai Leader Visioner: Strategi Penguatan Mutu dan Integritas Lembaga Pendidikan Islam. *AKSI: Jurnal Manajemen Pendidikan Islam*, 3(3), 191–210.
- Supriani, Y., Yusbowo, Y., Hakim, F. L., Khoiri, N., & Bahtiar, S. (2025). Strategi Pengelolaan Kewirausahaan Dalam Lembaga Pendidikan. *Jurnal Tahsinia*, 6(6), 925–940.
- Wahed, A. (2016). Model Kepemimpinan Kepala Madrasah dan Permasalahannya. *Jurnal Al-Ibroh*, 1(1), 170–202.
- Weyant, E. (2022). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches: by John W. Creswell and J. David Creswell*, Los Angeles, CA: SAGE, 2018, \$38.34, 304pp., ISBN: 978-1506386706. Taylor & Francis.