

## Leadership Analysis in Realizing Academic Roles and Functions at the Ummul Quro Al-Islami Institute in Bogor

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### ABSTRACT

The purpose of this study is to determine and analyze leadership in realizing academic roles and functions at the Ummul Quro Al-Islami Institute in Bogor. This study uses the akhlakul karimah leadership model according to (Roestamy, et al., 2018) which consists of 4 indicators: Global Wisdom, National Wisdom, Local Wisdom & Spiritual Wisdom. However, the author only discusses 2 indicators that are appropriate to the research location, namely the Local Wisdom & Spiritual Wisdom indicators. This study uses a qualitative descriptive approach with 7 informants selected through a purposive sampling technique. This study demonstrates that there is no dichotomous leadership at the Ummul Quro Al-Islami Institute in Bogor. When spiritual wisdom and local wisdom work together, a unique leadership model is formed. This synergy plays a crucial role in encouraging all academic components to implement the Tri Dharma. This will result in an intelligent, unique, and family-like academic environment. At the Ummul Quro Al-Islami Institute in Bogor, the leadership model provides a significant theoretical contribution to public administration research, particularly on educational leadership. This study fills a gap in the literature, showing that the success of higher education administrative leadership depends not only on an individual's abilities but also on how that leadership is aligned with the spiritual and cultural values of the community.

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## **INTRODUCTION**

Education is a crucial component of human development, and it should be a top priority in combating poverty and replacing it with citizen well-being. In line with previous statements, (Sultan, 2022) states that a good education system produces high-quality human resources, which contribute to a nation's success and progress. To achieve the Tridharma of Higher Education, universities and the business world must collaborate effectively.

Institut Ummul Quro Al-Islami Bogor is a private university under the auspices of the Ministry of Religious Affairs of the Republic of Indonesia which is still considered a newcomer in the West Java region, especially in Bogor Regency. Established in Leuwiliang District, Bogor Regency, West Java Province, the Decree of the Director General of Islamic Education number 7235/2016 granted an operational permit in 2016. The author found from initial observations that Institut Ummul Quro Al-Islami Bogor is in a development phase. Every activity has not been integrated and recorded properly, so the leadership must build a bridge so that every activity is integrated and recorded properly. To overcome the problems or challenges that will be faced, this university requires a flexible leader and has holistic leadership.

Many previous studies have shown that Shidiq, Amanah, Fathonah, and Tabligh are characteristics of prophetic leadership. However, available information suggests that several criteria must be evaluated, including *istiqomah* (consistency) and its integration with local wisdom principles. Spiritual leadership or local wisdom has been discussed separately in most previous studies. The author will explore this gap in this study.

The purpose of this study is to conduct a comprehensive analysis of leadership at the Ummul Quro Al-Islami Institute in Bogor to determine the role and function of academics. This research is significant because it helps develop a comprehensive leadership model and serves as a reference for other educational institutions to strengthen moral values within their educational systems.

## **LITERATURE REVIEW**

Previous research refers to previous research on the same or related topics (Priharsari, 2022). Previous research can include theses, dissertations, scientific articles, books, reports, conference notes, or other publications. Typically, a literature review is an essential part of new research. This study uses the *akhlakul karimah* leadership model according to (Roestamy, et al., 2018) which consists of 4 indicators: Global Wisdom, National Wisdom, Local Wisdom & Spiritual Wisdom. However, the author only discusses 2 indicators that are appropriate to the research location, namely the Local Wisdom & Spiritual Wisdom indicators

The following are several previous studies deemed relevant to the topic of this thesis. First, according to the journal "Prophetic Leadership in Employee Career Development at Waroeng Group," written by (Fitriana, 2020), the prophetic leadership values, namely Shiddiq, Amanah, Tabligh, and Fathonah, significantly influence the career development process of employees at Waroeng Group. By implementing these values, employees are expected to not only become good housekeepers but also become good workers.

Second, according to research written by (Tomi, Suryabudi, & Arifin, 2024), "Prophetic Leadership in the Development of Character Education of Students at SDIT Assalaam Sanden, Bantul Regency," the principal has implemented prophetic leadership by incorporating prophetic traits in his management. Principals are able to have a positive impact on their environment, especially for students, because they function as central role models.

Third, according to the journal "Prophetic Leadership: Revitalization of Prophetic Leadership in the Era of Society 5.0 in the Framework of Nationalism" (Aminuddin, 2024), prophetic leadership in the era of civil society in the context of nationality shows that current leadership requires a balance in framing a good civilization, namely by being a very intelligent leader in various fields while still maintaining the basic values of the country.

Fourth, the journal by (Archianti, 2016), from the results of the study shows that, with a contribution value of 21.7 and a significance level of 0.000 (sig. 0.05), prophetic leadership and Islamic work ethic have a significant influence on organizational commitment of 21.8%. Thus, H1 is accepted. In addition, this study found that Islamic work ethic has a greater influence on the affective commitment dimension, with the influence of prophetic leadership of 17.5%. In addition, it is known that the tabligh element has a greater influence on overall organizational commitment, amounting to 20.3%. Conversely, the element of competition or competition has a greater influence on overall organizational commitment, amounting to 9.8%.

Fifth, research by (Sofian, May, & Zamsiswaya, 2022) found that the compilation of the Qur'an, Qira'at education, Tafsir bil Ra'yi education, education in the dissemination of hadith, and infrastructure education were educational values under Umar Bin Khattab's leadership towards public service. The role of I'tiqadiyah, the regulation of the salary payment system and land tax, the establishment of state courts by dividing them into judicial, legislative, and executive systems, and the establishment of a security system as a center for the police and military demonstrate how Umar Bin Khattab's prophetic leadership impacted public service in Indonesia. The existence of the Islamic calendar also had a final impact; it made it easier for all Muslims to determine their worship.

Sixth, according to the journal (Sumiarsa, Maruapey, & Subagdja, 2024), Umar prioritized intellectual elements, integrity, and ethics in his leadership. In terms of intelligence, his thoroughness in policymaking was based on his devotion as a leader who must provide fair policies for his people. In terms of integrity, Umar did not hesitate to directly ensure that the people's needs were being met by the state when the country was hit by drought and many people were experiencing hardship. Furthermore, from an ethical perspective, Umar did not want to live a luxurious life while carrying out his leadership responsibilities. When a colleague planned to increase his salary, he was angry. He decided to be a leader who would exemplify simplicity like Abu Bakr and the Prophet Muhammad.

The seventh journal (Prihana, Ngadisah, Muhadam, & Kusworo, 2020) concluded that the results of this study include the following: (1) As an alternative to the current leadership model, the "Harmoni Gaya Sunda"

leadership model is a perfect choice. This model emphasizes the harmony and balance of Sundanese Style elements, namely religion and culture. The ideal position is at the point of balance, seeking balance. (2) Factors that support success are community culture, love for Sundanese culture, and Sundanese leadership values. Factors that hinder success are differences of opinion, poor communication, and low human resources.

The eighth journal by (Hendar, 2016), concluded that Sundanese leadership values originate from the attitudes and habits of the Sundanese people in their lives. This outlook on life is based on oral and written traditions, which originate from expressions (*babasan*), proverbs (*paribasa*), and folklore (*legenda*). Superior leaders are born from Sundanese leadership characters from oral and written traditions with the following characteristics: *Cageur* (physical and mental health to be able to interact); *Bageur* (moral and law-abiding); *Bener* (faithful, honest, fair, visionary, and responsible); *Pinter* (high work ethic, high-achieving, and proactive); *Singer* (skilled and responsive); *Teger* (optimistic and never give up); *Cangker* (solid, strong, and resilient) and *Wanter*.

According to a journal written by (Permana, 2022), an ideal leader must behave as a servant, with the following words: *mulah luhya*, which means "don't complain easily", *mulah kuciwa*, which means "don't be disappointed", *mulah ngontong dipiwarang*, which means "don't be difficult to order", *mullah hiri*, which means "don't be jealous", and *mulah dengki*, which means "A good leader must be cageur, bageur, bener, pinter, singer, teger, wanter, and tajeur, according to the Old Sundanese manuscript. A good leader is healthy, strong, energetic, and always acts with the heart, which is related to AQ and PQ (Physical Ability). *Bageur* is a person who likes to give, both in his behavior and not. *Bageur* is more likely to behave. Leaders must act wisely, wisely, and pious, as well as friendly, *karawaléya*, "generous". truly "right", not wrong, truly. To be trusted by others, a leader must be honest and uphold the truth, both in words, thoughts and actions. *Pinter*, or "clever," has a lot of knowledge, is able to work, and is easy to understand. Leaders must have a lot of knowledge and insight. *Singer* means 'skilled, agile, and nimble', *langsitan* means 'rapekan' can do everything, multi-talented and proactive. *Rajeun* is someone who continues to work throughout his life. "Enthusiastic, with a strong work ethic" *Teger*, which means "not afraid and not worried in the slightest", and *panceg haté*, which means "not indecisive", which means calm and standing. Leaders must be firm and "tenacious/persistent". *Tajeur* or *tanjer* is defined as "able to stand firmly on one's own feet". Leaders must be on target and think logically because mistakes or speculation will hinder them.

According to (Subakdi, 2025), the tenth journal, the Nusantara Leadership Model, which incorporates local cultural values into modern leadership practices, can help create leaders who are flexible, honest, and capable of bringing about positive change both locally and internationally. Consequently, to create a more harmonious, sustainable, and inclusive future, it is crucial for organizations, both in the public and private sectors, to incorporate local cultural values into the foundation of their leadership.

## METHODOLOGY

The researchers employed a qualitative approach in their research. They employed a qualitative descriptive method because the research was conducted in a natural setting (Sugiono, 2021, p. 16). This research will be conducted at the Ummul Quro Al-Islami Institute in Bogor, and the participants will be academics engaged in academic activities such as education, research, and community service.

A non-random sampling method called purposive sampling was used to select informants or sources. The author ensured the citation of illustrations through a unique identification method that aligns with the research objectives, thus hopefully answering the research case (Lenaini, 2021). The sources were academics directly involved in academic activities at the Ummul Quro Al-Islami Institute in Bogor.

The author will use the following methods to collect data to support this research: participant observation, in-depth interviews, and documentation or data collection using documents. This research uses the Miles and Huberman Model of data analysis. The steps of this analysis are as follows: data collection, data reduction, data presentation, and drawing conclusions.

## RESEARCH RESULT

Akhlakul Karimah leadership is grounded in high moral and ethical principles, crucial for shaping an individual's character. Effective educational institutions require leaders who embody holistic leadership, enabling them to enhance educational quality, build trust, and improve performance. As the highest authority in a university, the Rector plays a vital role in implementing the Tri Dharma of Higher Education. To fulfill the institution's vision and mission, the Rector must embrace holistic leadership values, which encompass:

1. Global Wisdom
2. National Wisdom
3. Local Wisdom
4. Spiritual Wisdom

This research at Ummul Quro Al-Islami Institute examines local wisdom and spiritual wisdom indicators, highlighting their importance in effective leadership.

The following are the research findings on the spiritual wisdom indicator:

### 1. Shidiq Value

Sidiq, representing truth and honesty, is foundational to self-integrity. It involves aligning thoughts, words, and actions harmoniously. Research findings indicate that sidiq is characterized by honesty in interactions, commitment to universal truth dan moral Connection. Internalizing sidiq fosters increased inner security, improved social relationships, and spiritual maturity. Overall, these insights deepen the understanding of sidiq as a vital value for personal and societal development.

## **2. Amanah Value**

Amanah, as an indicator of spiritual wisdom, goes beyond mere task completion; it signifies a deep awareness of responsibility. Key findings from interviews show that trust as a duty and ethical foundation. Importantly, trust requires not just good intentions but also ability and expertise as well as honesty and transparency. Both minor and major trusts reflect one's spiritual maturity. Overall, embodying trust enhances social relationships, shapes character, and fosters a stable and reliable environment within the community. Consistent practice of trust builds reputation and confidence among individuals.

## **3. Fathonah Value**

Fathonah, as a component of spiritual wisdom, encompasses integrative abilities that extend beyond intellectual intelligence. Key findings from the interviews reveal that contextual understanding and relation of facts. This indicator prioritizes analytical acumen and operational metrics. Overall, fathonah is essential for effective leadership and thoughtful engagement with complex challenges.

## **4. Tabligh Value**

Tabligh, as a measure of spiritual wisdom, combines effective communication skills with a commitment to honesty. Key findings from the interviews highlight that clear communication and responsibility and empathy. Effective delivery requires clarity and precision for accurate comprehension. Thus, tabligh transcends basic educational activities, becoming a practice focused on responsible and empathetic communication.

## **5. Istiqomah Value**

Istiqomah, as an indicator of spiritual wisdom, is defined as steadfast and consistent behavior. Key insights from the interviews reveal that perseverance and resilience. Overall, istiqomah reflects spiritual maturity, demonstrated through the Rector's stability and resistance to external influences. Persistence is cultivated through consistent routines, positive habits, and realistic discipline, ensuring an ongoing alignment between beliefs and actions over time. This creates dependable patterns of behavior.

The following are the research results on the Local Wisdom indicator:

### **1. Cageur Value**

Cageur, as a value in local wisdom, signifies more than just the absence of physical illness. Key findings from the interviews reveal that state of well-being and holistic health. Overall, well-being encompasses a dynamic

equilibrium among these components, where disruptions in one area can negatively impact overall health.

## **2. Bener Value**

The value of "bener," as part of local wisdom, represents a principle of truth that extends beyond mere factual accuracy. Key findings from the interview analysis show that harmony of dimensions and comprehensive understanding. The interview results indicate that the Rector is perceived as fair and honest, particularly in decision-making, dispute resolution, and the equitable distribution of rights.

## **3. Bageur Value**

The value of "bageur," within local wisdom, symbolizes kindness and morality, serving as a foundation for community relationships. Key findings from the interviews indicate that moral character and consistency of character. Manifestations of the bageur attitude include Acts of giving, helping those in need, speaking kindly, and respecting others, regardless of status. Bageur acts as social glue within the academic community, promoting self-confidence, cooperation, and a sense of security, ensuring that all members feel valued and protected. Ultimately, the bageur value is essential for fostering unity within the IUQI Bogor academic community.

## **4. Pinter Value**

The value of "pinter," as part of local intelligence, represents an intelligence that is applicable, contextual, and oriented toward the common good. Key findings from the interview analysis reveal that effective understanding and true intelligence. Interview results indicate that the Rector demonstrates this value by reading signals and resource utilization. Additionally, this value includes social intelligence, enabling the Rector to foster good relationships, avoid conflicts, and engage appropriately with others.

## **5. Singer Value**

The value of "singer," as part of local wisdom, embodies alertness and readiness for various situations, both anticipated and unforeseen. Key insights from the interview analysis reveal that principle of alertness and Dynamic Awareness. Interview results highlight that the Rector exemplifies these values through a proactive approach to challenges, demonstrating vigilance and strategic planning, especially in the context of digitalization.

The interviews with informants reveal that the leadership principles at Ummul Quro Al-Islami Institute in Bogor are vital for fulfilling academic roles.

Key values include improving the quality of education and teaching, boosting community service efforts, fostering student morals and character and elevating research standards.

The most significant indicators of academic success are Amanah, Fathonah, and Istiqomah. A leader's intelligence (Fathonah) is ineffective if not paired with trustworthiness (Amanah), while effective communication (Tabligh) must also be grounded in trust. Therefore, the synergy of all these values is essential. Implementing these leadership values both spiritual and local poses challenges. While these principles should guide academic practices, their successful implementation requires ongoing adaptation to meet contemporary needs.

## **DISCUSSION**

Studies indicate that leadership at IUQI Bogor is not dichotomous but rather a unique model formed through the integration of spiritual and local wisdom. This synergy is essential for encouraging all academic components to uphold the Tri Dharma, fostering an environment that is both intellectually robust and character-driven. The collaboration between Spiritual Wisdom and Local Wisdom enhances academic duties and functions in the following ways:

- Academic Integrity (The blend of Shidiq, Bener, and Bageur creates a strong foundation of integrity characterized by transparent quality assurance, honest administration, and a respectful academic culture).
- Strategic-Academic Capacity (The combination of Fathonah and Pinter yields leadership that excels both in technical skills and strategic wisdom, facilitating relevant curriculum development, research planning, and community service initiatives).
- Sustainability and Adaptation (Istiqomah and Singer ensure that educational programs are sustainable and adaptable, allowing for innovation in response to challenges posed by digitalization and independent campus policies).
- Organizational Resilience (Trust and a healthy work environment foster organizational resilience. Moral and responsible leaders cultivate these qualities, enabling teams to thrive under stress).

This integrated leadership model not only enhances academic excellence but also nurtures a collaborative and supportive community.

Leadership at the Ummul Quro Al-Islami Institute in Bogor merges Islamic spiritual values with local Sundanese wisdom, challenging the traditional view in public administration research that often separates modern approaches from local cultural values. These findings are consistent with earlier research (Walina, 2024), indicating that effective leadership in Islamic boarding schools relies on the ability to adapt universal Islamic principles to local contexts. However, this research has yet to thoroughly explore the operational aspects of academic administration.

An in-depth analysis reveals that leadership integrity at IUQI Bogor is founded on three core value Shidiq, Bener and Amanah. In practice, transparent academic budget management (shidiq) aligns with accountability in reporting (bener) and a sense of moral responsibility. Together, these values reinforce one

another, fostering clean governance and establishing a natural system of checks and balances.

A broader understanding of academic honesty emerges from the interplay of shidiq and bener. Unlike previous findings (Munthe, Nabilah, Manurung, Purnawati, & Damanik, 2024), this study indicates that honesty in IUQI Bogor leadership encompasses personal, interpersonal, and systemic dimensions. Here, honesty is recognized not just as an individual moral value but also as an essential operational principle within the academic administration system.

At IUQI Bogor, effective leadership communication fosters productive dialogue between the concepts of tabligh and bageur. Data shows that implementing academic policies is more successful when conducted respectfully (bageur). This aligns with research on transformational leadership (Firdaus, 2024) but introduces an important aspect: empathetic communication, while vital, is not the sole means of achieving transformation.

Strategic leadership at IUQI Bogor integrates fathonah and pinter. While pinter equips leaders with essential technical-operational skills, fathonah provides analytical depth and a long-term vision. This synergy enables the formulation of effective policies (fathonah) and their successful implementation (pinter). To navigate disruptions in higher education, IUQI Bogor emphasizes istiqomah (consistency) in upholding its values and fostering resilience among leaders. A cageur leader maintains emotional stability and clarity under pressure, while istiqomah helps ensure academic quality despite resource limitations.

Research indicates that creativity and innovation flourish when grounded in strong, noble values. These qualities do not thrive in a value vacuum; instead, they gain momentum when nurtured within a framework of spiritual and cultural principles. The cageur and bageur approach, focused on partnerships and deep empathy, fosters a sustainable model of service that avoids treating individuals as mere "objects."

Additionally, the academic administration at IUQI Bogor exemplifies bureaucratic effectiveness while retaining interpersonal values. This highlights a gap in contemporary public administration methodologies, which often prioritize rational processes over relational aspects. As IUQI Bogor digitizes its academic administration system, an intriguing challenge arises: how to maintain a familial atmosphere and relational warmth in an increasingly impersonal digital environment. This issue of humanizing digitalization in Indonesian public administration remains underexplored in prior studies.

At IUQI Bogor, digital transformation is approached with greater care than observed in other public universities (Firdaus, 2024), primarily due to its potential impact on social relations within the organization. Leaders at IUQI Bogor effectively bridge the traditional values of Islamic boarding schools with the modern requirements of higher education. This synthesis creates a leadership style that honors its cultural roots while addressing contemporary challenges.

The findings from this study are particularly relevant, as the hybrid leadership model at IUQI Bogor provides a valuable theoretical foundation for public administration research, especially in non-Western societies undergoing rapid social change. The study emphasizes that effective leadership in higher

education administration relies not only on modern management skills but also on the capacity to integrate these skills with the spiritual and cultural values of the community.

## **CONCLUSIONS AND RECOMMENDATIONS**

Based on the research results and discussions that have been described, several in-depth conclusions can be drawn as follows:

### **1. Synergistic Hybrid Leadership Model**

This study finds and analyzes a unique leadership model at the Ummul Quro Al-Islami Institute in Bogor. This model combines the values of spiritual wisdom (Shidiq, Amanah, Fathonah, Tabligh, Istiqomah) with local Sundanese wisdom (Cageur, Bageur, Bener, Pinter, Singer, etc.). These models do not stand alone; instead, they combine and strengthen each other, resulting in a contextual and successful leadership approach that mobilizes all academic elements. To realize the role and function of academics with character and dignity, this leadership is nuanced "spirit" and "culture", not merely transactional or transformational in the Western sense.

### **2. Holistic Integrity as the Foundation of Academic Governance**

A robust integrity system consists of a combination of the values of Shidiq (honesty), Bener (truth), and Amanah (trust). All academic administrative procedures are based on this system, including budget management, quality assurance, and research ethics. This synergy results in transparent, accountable, and ethical governance. An anti-plagiarism culture, transparent administrative services, and equitable resource allocation are examples of this outcome. Leaders implement these values in their daily policies and actions.

### **3. Effectiveness of Communication and Social Relations**

The leadership's ability to align Tabligh (Conveying) and Bageur (Behaving Well) is crucial for the successful implementation of academic policies. Communication methods that are not only open but also polite and respectful serve as a "lubricant" to mitigate bureaucratic breakdowns. This type of communication not only ensures the smooth flow of information but also helps people grow closer to one another on campus.

### **4. Strategic Capacity and Adaptability**

The integration of Fathonah (Intelligence) and Pinter (Skills) fosters leadership capacity to address modern challenges such as digitalization and the Independent Campus (Kampus Merdeka). Solutions that are not only strategic and sustainable, but also applicable and contextual are generated from spiritual and visionary capabilities (Fathonah) and technical and intellectual capabilities (Pinter). This enables IUQI Bogor to innovate while maintaining its identity and core principles.

### **5. Theoretical and Practical Contributions**

The results of this study add something new to the field of public administration, particularly in higher education leadership research. According to this study, effective leadership in Indonesia, particularly in Islamic boarding school-based institutions, relies heavily on the ability to connect universal values with unique local wisdom. In the real world, this model can be used as a reference for leadership development in other Islamic

universities that strive to create academic excellence based on spiritual and cultural principles. In conclusion, realizing the Tri Dharma of Higher Education at IUQI Bogor is successful because the leadership is able to combine cultural intelligence with spiritual piety.

Based on the research findings and conclusions that have been described, the following are suggestions that are supportive and sustainable for the development of leadership and institutions at the Ummul Quro Al-Islami Bogor Institute as follows:

1. Institutionalization of the Hybrid Model through Formal Policies

IUQI Bogor leaders are advised to create an "IUQI Bogor Hybrid Leadership Model" and implement it as a leadership guide. This book will combine spiritual and local wisdom to create a leadership competency framework required by every leader at all levels. The goal is to ensure that this model will endure beyond the current leadership.

2. Development of a Multi-Level Leadership Training Program

Both aspiring and incumbent leaders need a regular and sustainable leadership development program. The program must be designed to enhance understanding and practice of each indicator. Training is not only theory-based but also incorporates real-life case studies at IUQI Bogor.

3. Strengthening the Value-Based Quality Assurance System

It is recommended that these hybrid leadership indicators be incorporated into the Quality Assurance Institute's (LPM) internal quality audit tool. This includes assessment metrics such as "Consistency (Istiqomah) in implementing standards" and "Creativity (Singer) in continuous quality improvement." Therefore, these values are not only practiced informally but also measured and recorded within the quality system.

4. Technology Optimization

During the digitalization of academic administration, it is recommended to consistently combine technological efficiency with a user-friendly approach. For example, a fast online service provider (singer) should be balanced with a helpdesk staffed by highly skilled service personnel (bageur).

5. Network Development and Model Dissemination

To share best practices on hybrid leadership, IUQI Bogor should actively collaborate with other Islamic universities or Islamic boarding schools. This could be achieved through workshops, seminars, or scholarly publications. The results would serve as models to follow and strengthen the institution's brand.

## ADVANCED RESEARCH

Because this study certainly has limitations, the authors provide brief recommendations for further research. It is recommended to conduct additional qualitative research using two additional indicators, namely global wisdom and national wisdom, to test the generalizability of this model. The goal is to create a valid and reliable measurement tool and to empirically test the influence of each aspect of leadership on organizational performance statistically. To gain a comprehensive understanding of the effectiveness of this leadership model,

future research should include the opinions of lecturers, educational staff, and students. This will provide a more balanced picture of how the led and the led perceive the situation.

Furthermore, comparative research with similar or different institutions (such as contemporary Islamic universities or traditional Islamic boarding schools) is needed to understand the contextual factors that influence the successful implementation of this hybrid model in different environments. Furthermore, more in-depth studies are needed on how these values are implemented in situations where there is conflict or resistance to change within the organization.

It is hoped that the identified hybrid leadership model can have a broader, systematic, and sustainable impact on the development of public administration science and leadership practices in Indonesian higher education by implementing these recommendations.

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