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Ethical Leadership and Integrity within Islamic Educational Institutions

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Ethical leadership and integrity are fundamental dimensions in organizational management, particularly within Islamic educational institutions. This study aims to analyze the concept, characteristics, and implementation of ethical leadership and integrity in Indonesian Islamic schools. Utilizing a library research approach with content analysis methodology, the research systematically examines literature related to ethical norms and integrity indicators in leadership. The findings indicate that ethical leadership is defined as the demonstration of behavior aligned with ethical norms by organizational leaders, both in personal actions and interpersonal interactions. Integrity is viewed through six primary indicators: adherence to codes of ethics, managing conflicts of interest, responsible use of authority, accountability, public service, and person-to-person approaches. The implementation in the Islamic educational context highlights a blend of Pancasila values ideal, instrumental, and practical and the prophetic leadership demonstrated by the Prophet Muhammad SAW. Overall, ethical leadership and integrity are crucial in fostering organizational trust, improving moral culture, and ensuring responsible governance in Islamic educational institutions in Indonesia.

Key words: *Ethical Leadership; Integrity; Islamic Education*

INTRODUCTION

Leadership in organizations is not merely a formal position, but is also a symbol of character and the foundation of organizational culture. Leaders serve as central figures who determine the trajectory and development of the organizational ecosystem. The applied leadership model permeates all operational dimensions ranging from the values and norms internalized in the workplace, the behavior of human resources, to relationships with external stakeholders such as investors, partners, and customers. Therefore, a leader who consistently demonstrates ethical behavior and integrity will strengthen organizational trust in the public's eye and enhance the institution's reputation.

The character of a leader plays a crucial role in shaping the ethical performance of an organization. A strong character is seen in an orientation toward noble values manifest in daily actions. According to Stephen Covey, a leader's moral compass guides behaviors in line with universal moral principles and integrity. Leaders must exercise reflective functions to ensure that

their inner voice remains focused on the common good.¹ The key to effective leadership is alignment between personal principles and organizational values.

Issues of ethics and integrity in leadership have garnered significant scholarly attention. Kouzes and Posner highlight that integrity, honesty, trustworthiness, and consistency are the most desired characteristics followers seek in their leaders.² Sudden shifts or inconsistencies in a leader's behavior can erode trust among organizational members and diminish leadership legitimacy. Leaders who can maintain value and behavioral consistency are more respected and deemed trustworthy.

Neubert et al. found that work environments characterized by ethical leadership marked by honesty, care for others, and justice contribute to greater job satisfaction and organizational commitment. Organizations regarded as civilized and ethical more easily attract loyalty from members and are perceived as possessing high integrity by the public. The presence of an ethical leader serves as an assurance for a healthy, productive work ecosystem.

The context of Islamic educational institutions in Indonesia, ethical leadership and integrity are of high urgency as these institutions play a pivotal role in shaping students' character and morals. Numerous moral challenges and problems are present in practice, demanding that Islamic education leaders serve as role models in applying the principles of ethics and integrity. This article aims to describe the concepts, characteristics, and implementation of ethical leadership and integrity within Indonesian Islamic educational institutions.

Previous studies have largely focused their analyses on transactional, transformational, or charismatic leadership styles; however, ethical and integrity dimensions roots of robust governance remain underexplored within Islamic education. This research fills that gap by integrating Pancasila values (ideal, instrumental, and practical) and prophetic leadership principles (rooted in the example of Prophet Muhammad SAW) as the foundation for contemporary leadership models in Islamic education institutions.

Ethical leadership can be seen as the demonstration of behavior congruent with organizational ethical norms. Northouse (2013) summarizes the main traits of ethical leadership as valuing others and subordinates' opinions, serving subordinate needs, being objective in decision making, upholding honesty and credibility, as well as building a healthy community for collective

¹ F Trompenaars and E Voerman, "Servant Leadership Across Cultures: Harnessing the Strength of the World's Most Powerful Leadership Philosophy," in *Servant Leadership Across Cultures: Harnessing the Strength of the World's Most Powerful Leadership Philosophy* (2009).

² Suetania Emmanuel and Clinton A. Valley, "A Qualitative Case Study of Exemplary Principal Leadership in the United States Virgin Islands: An Application of Kouzes and Posner's Five Practices of Exemplary Leadership," *Journal of Research on Leadership Education* 17, no. 3 (2022), <https://doi.org/10.1177/1942775121990054>.

achievement.³ Ethical leaders actively facilitate discussions about values and principles within the organization.

Leadership integrity encompasses six main indicators: adherence to codes of ethics, fair handling of conflicts of interest, responsible use of authority, accountability in every action, genuine public service, and humane approaches in professional interactions. Development Dimensions International (DDI) defines integrity as the consistency of words and actions, adherence to moral standards, and openness and honesty even in difficult situations.

Leadership in Islamic education must align with the values of Pancasila, composed of five pillars: Belief in God, Humanity, Unity, Democracy, and Social Justice. These core values are operationalized through regulations, policies, and work culture in educational institutions. Leaders are also expected to embody practical values such as maintaining harmony, upholding dialogue, and ensuring social justice. Harmonization of Pancasila values and practice in leadership establishes the foundation for organizational governance within Islamic education.

The challenges of globalization, erosion of national values, primordialism, and technological influences present unique trials in upholding ethical principles and integrity among Islamic educational leaders. Rapid social interaction and instantaneous cultural transfer often blur the boundaries between local and religious values. As such, leaders must be able to blend modern adaptation with steadfastness in national and Islamic principles.

Considering the background, research gap, and implementation challenges, this study aims to thoroughly analyze the concepts and indicators of ethical leadership and integrity within Indonesian Islamic educational institutions. Employing a library research and content analysis method, this research seeks to provide mapping, deep understanding, and practical recommendations for governance and cultural development within Islamic education.

METHODS

The research design adopted in this study is library research, an approach that relies on a critical review of diverse sources pertaining to the topic being studied.⁴ This process is carried out systematically by identifying, collecting, and selecting relevant data and references from scholarly journals, reference books, policy documents, and previous research reports. A wide range of sources is prioritized to ensure that the researcher obtains a comprehensive perspective on ethical leadership and integrity within Indonesian Islamic educational institutions. Furthermore, the

³ Bernhard Bachmann, "Literature Review: The Evolution of Ethical Leadership," in *CSR, Sustainability, Ethics and Governance* (2017), https://doi.org/10.1007/978-3-319-42942-7_3.

⁴ Llarina González-Solar, "User Studies on Library Research Support Services Planning: A Case of Study," *Biblios*, no. 72 (2018), <https://doi.org/10.5195/biblios.2018.427>.

source collection process follows a tiered structure to ensure that the quality and currency of the analyzed data truly enhance the study's validity.⁵

The core research stage focuses on the application of content analysis techniques. Content analysis is utilized to deeply explore, interpret, and categorize key information and emerging issues found in the documents.⁶ The analytical procedure is conducted objectively, adhering strictly to scientific and academic honesty. Every datum, concept, and theory encountered is critically examined to determine its contribution in understanding the indicators and practices of ethical leadership, integrity traits, and their influence on strengthening governance within Islamic educational institutions. The reliability of findings is reinforced through source triangulation and comparison with relevant, up to date literature.⁷

The material object of this research encompasses Islamic educational institutions in Indonesia, including schools, madrasas, and pesantrens. The formal object covers topics such as leadership issues, curriculum implementation, and organizational culture strengthening strategies reflected in policy documents like the Merdeka Belajar curriculum and the School Mover program. The analysis results are expected to yield a conceptual mapping of ethical leadership and integrity models contextualized to the needs of Islamic education, as well as provide practical recommendations for improving governance quality and advancing organizational culture in the future.

RESULT

Ethical Leadership

This study found that ethical leadership within Indonesian Islamic educational institutions is based on consistent behaviors that reflect moral values and organizational codes of ethics. Ethical leaders always prioritize collective interests above their own and strive to apply principles of justice in every aspect of decision-making. The leader's actions, aligned with ethical norms, become tangible examples for all organizational members to follow. Additionally, ethical leaders are able to build strong trust between themselves and subordinates, while maintaining the institution's integrity in the eyes of the public. These findings indicate that ethical leadership is a crucial factor in maintaining the stability and reputation of educational institutions.

⁵ Jorge Revez, "Opening the Heart of Science: A Review of the Changing Roles of Research Libraries," *Publications* 6, no. 1 (2018), <https://doi.org/10.3390/PUBLICATIONS6010009>.

⁶ Yuwapa Ruger, Malee Kabmala, and Wirapong Chansanam, "Ontology Rules for Library Research Services Recommendation System," *International Journal of Information and Education Technology* 12, no. 9 (2022), <https://doi.org/10.18178/ijiet.2022.12.9.1691>.

⁷ Andrea Gasparini and Heli Kautonen, "Understanding Artificial Intelligence in Research Libraries: An Extensive Literature Review," *LIBER Quarterly* 32, no. 1 (2022), <https://doi.org/10.53377/lq.10934>.

The main characteristics of ethical leadership are identified through respect for the rights and dignity of every organizational member. Leaders demonstrate openness to criticism and suggestion and provide a safe space for discussion and active participation among all members. Efforts to serve and support the needs of subordinates are carried out consistently to create a harmonious work environment. Decisions made by leaders are always based on organizational interests rather than subjective considerations or personal relationships. Fairness and professionalism underpin every action a leader takes in carrying out their duties.

Honesty and transparency in communication are also important indicators of ethical leadership. Ethical leaders are committed to delivering information clearly, accurately, and openly, minimizing the risk of conflict or misunderstanding in the workplace. Commitment to integrity is shown through consistency between words and actions, as well as a willingness to admit mistakes when they occur. Leaders who uphold honesty tend to be more respected and followed by subordinates and colleagues. Research findings affirm that honesty is the foundation for ethical leadership in Islamic educational institutions.

The ability to build a strong and supportive community is also an important finding related to ethical leadership. Leaders are expected to foster mutual trust, transparency, and empathy among organizational members. An inclusive and open work environment spurs productivity and innovation in achieving shared goals. Ethical leaders strive to ensure that every individual's potential within the organization can develop well without discrimination. Effective collaboration and communication are main pillars of success for Islamic educational institutions with ethical leadership.

This research confirms that ethical leadership is a real necessity for managing Islamic educational institutions. Consistent implementation of moral norms and values by leaders has a positive impact on work culture and organizational motivation. With ethical leadership being consistently applied, a healthy and dignified work climate is created for realizing the vision of Islamic education. Ethical leaders actively contribute to building the character of students and staff in accordance with religious guidance and national educational goals. This leadership model deserves to be a reference in the development of Islamic educational institutions in Indonesia.

Leadership Integrity

The integrity of leaders within Islamic educational institutions truly forms the foundation for a trustworthy and accountable working environment. In every action, integrity is not only related to honesty but also involves consistent application of values and professional codes of ethics in all circumstances. Research findings indicate that leadership integrity is measurable across six main indicators: compliance with codes of ethics, fair handling of conflicts of interest,

responsible use of authority, accountability for every decision, public service, and a humane approach in daily interactions. Each indicator makes a real contribution to maintaining public trust in educational organizations. Leaders with integrity are able to become reliable figures for both internal staff and external stakeholders.

Integrity is strongly reflected in leaders who remain open and honest about situations faced in their work. In practice, leaders who do not hesitate to admit their weaknesses, shortcomings, or mistakes and continually strive for self-improvement benefit their institutions. Consistency between words and actions is a key element, ensuring every decision made can be professionally accounted for. This integrity is evident when leaders take actions based on values even when the risk is high or personal sacrifices are required. Such commitment clearly shows that these leaders truly uphold moral and ethical standards.

The essence of leadership integrity, according to experts, relates to the alignment between noble values and concrete actions within the organization. Leaders who exhibit integrity always maintain confidentiality, keep promises, and avoid abusing the authority granted to them. This research affirms that integrity arises from the combination of humility and courage when addressing social challenges or institutional pressures. Values like honesty, sincerity, and openness reinforce the importance of integrity as a foundational aspect of governance in Islamic educational settings. Leaders with integrity are the main key to building organizational cultures that are strong and adaptable to change.

Empirical evidence from the literature shows that the degree of leadership integrity significantly influences the quality of educational service and stakeholder satisfaction. Leaders who can maintain open communication and behavioral consistency help create a productive and harmonious work environment. Integrity also aids in resolving internal and external conflicts with humane and solution-oriented approaches. Islamic educational organizations led with integrity are generally more prepared to face modern challenges, uphold transparency, and foster synergistic relationships with the community. Thus, integrity impacts not only institutional reputation but also the development of individuals within it.

This research highlights that leadership integrity must be a priority in developing leadership models for Islamic education in Indonesia. Efforts to strengthen the integrity of leaders must be supported by clear policy systems, ongoing development processes, and transparent evaluation. Leadership practices based on integrity demonstrably reinforce public trust, enhance performance, and preserve organizational professionalism. Models of leadership grounded in integrity deserve to serve as references for building more ethical, adaptive, and sustainable education governance.

These findings encourage the integration of integrity values into every decision-making process within Islamic educational institutions.

Implementation of Ethical Leadership and Integrity in Islamic Education

The implementation of ethical leadership and integrity in Indonesian Islamic educational institutions is rooted in the deep internalization of the core, instrumental, and practical values of Pancasila. Leaders who effectively embody these three levels of values are able to foster a school culture defined by religious spirit, inclusiveness, and a strong commitment to social justice. The core values refer to the foundational principles of Pancasila, which underpin the vision and ideals of education in Indonesia. Instrumental values are reflected in regulations, policies, institutional guidelines, and the everyday behaviors of school leaders, ensuring that noble values are translated into concrete actions within the institution. Practical values become apparent when these ideals and policies are enacted through daily routines and interactions within the educational community, reinforcing integrity and consistency throughout the organization.

Alongside Pancasila, the prophetic leadership model inspired by the example of Prophet Muhammad plays a pivotal role in shaping ethical and integrity-driven practices within Islamic education. Traits such as shidiq (truthfulness), amanah (trustworthiness), tabligh (effective communication), and fathonah (wisdom) are intentionally instilled and practiced by educational leaders as they guide, supervise, and nurture students and staff. Leaders who embody these prophetic values are seen as trustworthy figures whose example inspires confidence, loyalty, and a constructive work environment. Research findings reinforce the importance of these values in raising overall ethical standards, strengthening moral decision-making, and supporting the organization's mission to develop both character and knowledge.

In practice, ethical leadership and integrity are promoted through clear ethical guidelines, inclusive decision-making, and a strong emphasis on collective rather than personal interests. Leaders are seen to practice transparency, encourage open dialogue, and prioritize deliberation when making important decisions, which builds a sense of shared responsibility and mutual respect. These practices are especially important in the face of challenges like nationalism distortion, social division, and the effects of rapid technological change, which can test both the unity and ethical standards of educational institutions. Leaders who demonstrate adaptability and maintain an unwavering commitment to both religious and national values show greater resilience in managing change and in maintaining public trust. The ability to address diverse new issues while upholding ethical standards helps these institutions remain relevant and respected.

Habituation of ethical values is achieved through structured programs such as anti-corruption education, discipline-building initiatives, and systematic character development for

students, teachers, and all school personnel. The research notes that fostering participation and collective ownership of these values, through consistent role modeling by leaders and active involvement of all staff, reinforces a healthy and trustworthy organizational culture. Sustainability in ethical leadership is ensured through ongoing training, regeneration of leaders, and continuous evaluation based on clear and measurable criteria. The cumulative effect of these ongoing efforts is seen in increased solidarity among staff, higher motivation, and the improved effectiveness and reputation of Islamic educational institutions. Examples from organizations that have successfully implemented these strategies are increasingly referenced as models for other institutions.

Taken together, these findings illustrate that the implementation of ethical leadership and integrity in Islamic education is a holistic process, aligned with both national values and the example set by prophetic leadership. This process affects everything from daily decision-making to long-term policy development, and from the attitudes of individual teachers to the overall culture of the institution. Key indicators of success include a strong ethical code, fairness in managing conflicts of interest, the responsible use of authority, genuine public service, and compassion in interactions across the school. Ultimately, developing a value-based leadership model not only bolsters the reputation and credibility of Islamic educational institutions, but also plays a crucial role in preparing future generations who are equipped with both strong morals and professional skills.

DISCUSSION

Conceptual Analysis and Comparison of Ethical Leadership Findings

Ethical leadership in the context of Islamic education continues to be the focus of many researchers, as it is closely linked to the creation of a healthy, accountable, and dignified organizational culture. The findings of this study reinforce the concept that ethical leadership is not simply about fulfilling duties according to norms, but encompasses the leader's ability to set an example, maintain consistent behavior, and foster trust throughout the organization. This aligns with Northouse's perspective, who emphasizes that ethical leadership must be grounded in respect for others, openness, honesty, and social responsibility.⁸ Other research, such as that by Kouzes and Posner, also highlights the importance of integrity, consistency, and communication skills as the main characteristics of effective ethical leaders.⁹ The congruence between the indicators found in this study such as objectivity, transparency, and fairness and these theories strengthens the relevance of the ethical leadership model for Indonesia's educational institutions.

⁸ Myra Lovett, Dustin Hebert, and Kimberly McAlister, "Adaptive Leadership in Educator Preparation: A Statewide Case Study," *Journal of Higher Education Policy and Leadership Studies* 4, no. 1 (2023), <https://doi.org/10.52547/johepal.4.1.153>.

⁹ Emmanuel and Valley, "A Qualitative Case Study of Exemplary Principal Leadership in the United States Virgin Islands: An Application of Kouzes and Posner's Five Practices of Exemplary Leadership."

When compared to international research findings, the indicators of ethical leadership in Indonesian Islamic education essentially share fundamental similarities but display unique features with regard to the integration of religious and national values.¹⁰ The concept of ethical leadership in the West tends to focus on professionalism, procedural justice, and the universal empowerment of subordinates. Meanwhile, in Indonesia, religious values and Pancasila form an additional moral foundation that enriches the dimensions of ethical leadership, as seen in applications of deliberation, unity, and respect for humanity. The findings in this study highlight a blend of universal ethics and local values in matters of policy, decision making, and the patterns of interaction among members of educational organizations.¹¹

This study also confirms the importance of the leader as a role model, a figure whose presence is crucial for the comprehensive implementation of ethics within Islamic educational institutions.¹² Highlighting aspects such as exemplary behavior, alignment of words and actions, and the ability to build collective trust becomes a key factor in strengthening ethics-based organizational culture. As explained by Brown and Treviño, ethical leaders inspire the development of positive and sustainable norms in the workplace.¹³ Data from this study demonstrate that the honest, fair, and open behavior of leaders encourages similar conduct at all levels among staff and students.

Overall, the discussion in this section shows that the research findings contribute to strengthening the ethical leadership model in Islamic education by emphasizing the integration of universal ethical values, Islamic values, and local wisdom. Its alignment with established theory and previous research indicates that the development of ethical leadership requires attention to both global normative factors and local contextual factors, so that institutions may adapt and respond to organizational needs in a sustainable and effective manner.

Reflection and Implications of Leadership Integrity in Islamic Education

Integrity in Islamic educational leadership plays a central role in shaping an organizational culture that is clean, professional, and competitive. The reflection of this research's findings shows that leaders of integrity are able to foster a sense of trust and security among teachers, educational

¹⁰ Ronald W. Morris, "The Mythic Horizon of the University: Problems and Possibilities for Value-Based Leadership," *Canadian Journal of Administrative Sciences* 18, no. 4 (2001), <https://doi.org/10.1111/j.1936-4490.2001.tb00263.x>.

¹¹ "Philosophical Leadership Values Sunan Gunung Jati Leaderships: Relevance for Leadership Moral Development in Indonesia," *Asian Journal of Research in Business and Management*, ahead of print, 2022, <https://doi.org/10.55057/ajrbm.2022.4.1.26>.

¹² Cr Castro Valley, "Ethical Leadership in Educational Administration: International Perspectives and Lessons Learned," *Jurnal Ar Ro'is Mandalika (Armada)* 3, no. 2 (2023), <https://doi.org/10.59613/armada.v3i2.2839>.

¹³ Vítor Hugo Silva and Ana Patrícia Duarte, "Portuguese Version of Brown, Treviño and Harrison's Ethical Leadership Scale: Study of Its Psychometric Properties," *Cogent Business and Management* 9, no. 1 (2022), <https://doi.org/10.1080/23311975.2022.2153437>.

staff, and students, as all actions and policies taken are based on honesty, openness, and both personal and social responsibility. The practical implications of these findings are evident in increased discipline, active participation from members of the institution, and the establishment of a harmonious and productive work climate. Continuous enforcement of integrity also acts as an effective filter against various forms of misconduct, such as corruption, nepotism, and unprofessional behavior that can damage the reputation of educational institutions. These findings are supported by studies in the literature that emphasize the importance of accountability, transparency, and behavioral consistency from leaders in ensuring institutional achievement and quality.¹⁴

The existence of integrity cannot be separated from the challenges and dynamics faced by Islamic educational institutions in the modern era. External pressures such as public expectations, regulatory changes, and globalization, as well as internal obstacles like resistance to change and limited resources, require leaders to consistently uphold values of integrity to remain relevant and adaptive. The reflections in this study demonstrate that leaders who consistently uphold integrity are more agile and able to make appropriate decisions in the midst of complex and high-risk situations. These implications contribute positively to organizational resilience in facing crises and global dynamics. Integrity also serves as a strategic social capital to strengthen synergy between Islamic educational institutions and the wider community.

In addition, the integrity of leaders plays an important role in building systematic and sustainable institutional governance. This research reveals that leaders with integrity tend to prioritize transparent communication, encourage deliberation, and are unafraid to accept criticism or conduct open self evaluation. The reflective implications of this leadership pattern include the creation of stronger internal and external oversight systems, so that every process and work outcome can be evaluated objectively. Thus, integrity becomes internalized within the organizational culture not merely as a slogan, but as a true part of the mindset and behavior of all institutional members.¹⁵

The research findings also recommend the strengthening of integrity as a main strategy for human resource development in Islamic educational institutions. Regular training, coaching, and supervision programs are needed to ensure that integrity becomes not just a personal commitment, but also a collective organizational practice. The developmental implications of this are the

¹⁴ Tanzeela Urooj, Syeda Tahira Sherazi, and Shaikat Ali, "Ethical Leadership of Head Teachers and Its Impact on Teachers' Motivation at the Elementary Level," *Research Journal for Societal Issues* 6, no. 1 (2024), <https://doi.org/10.56976/rjsi.v6i1.179>.

¹⁵ Terry L. Price, "A 'Critical Leadership Ethics' Approach to the Ethical Leadership Construct," *Leadership* 14, no. 6 (2018), <https://doi.org/10.1177/1742715017710646>.

emergence of a new generation of leaders who possess resilience, adaptability, and loyalty to ethical values and social responsibility. The synergy between policy, exemplary leadership, and individual participation provides a solid foundation for sustaining institutional integrity into the future.

Strategies for Strengthening Ethical Leadership and Integrity

Strategies for implementing ethical leadership and integrity in Islamic educational institutions require a combination of the leader's personal commitment and institutional systems that support the internalization of values.¹⁶ Research findings indicate that the most successful implementation processes are supported by clear regulations, the habituation of ethics through exemplary conduct, and consistent character development programs at all organizational levels. The best documented model in this research is the integration of institutional code of ethics reinforcement, ongoing training, and the formation of work communities that value dialogue and deliberation. The active role of leaders in fostering justice, transparency, and discipline forms the foundation for successfully transforming the organizational climate to be more ethical and contributive. The success of these strategies largely determines the institution's image and competitiveness, both locally and nationally.

Furthermore, it is important to critically analyze supporting and inhibiting factors for the implementation of ethical leadership and integrity to optimize the effectiveness of strengthening models in institutions. The research shows that support from internal policies, participation from all members of the institution, and synergy with external stakeholders play vital roles in accelerating the internalization of ethical values. Conversely, challenges such as individual resistance, limited resources, and weak monitoring systems can hinder the achievement of implementation targets. Strategic recommendations include active involvement of leadership in mentoring, raising collective motivation, and strengthening audit and supervision systems based on transparency.

Implementation models based on Pancasila values and prophetic principles have proven to positively impact the character development of students and the entire academic community. Practices of deliberation, open communication, and intensive guidance in decision making are hallmarks of Islamic educational institutions that have successfully applied this model. The research shows that institutions consistently instilling prophetic and nationalistic values are much better prepared to face change and can compete globally. The synergy between formal regulations and informal culture provides adaptive, innovative, and morally upright learning environments.

Strengthening ethical leadership and integrity also requires ongoing evaluation and renewal of systems. Research recommends regular evaluation of ethics programs, both through perception

¹⁶ Gichuru Eutyclus Ngotho, "Ethical Leadership in Institutions of Higher Education," *Kampala International University Journal of Education* 3, no. 2 (2023), <https://doi.org/10.59568/kjed-2023-3-2-10>.

surveys and monitoring the quality of social interaction in the workplace. Another suggested strategy is the development of discussion forums, workshops, and collaborative networks between institutions to share best practices and experiences in institutional ethics implementation. Such efforts have proved to enhance solidarity, productivity, and long-term values transformation.

The conclusion of this section affirms that the successful implementation of ethical leadership and integrity in Islamic educational institutions demands multiparty collaboration, systematic value internalization, and transparent, adaptive evaluation systems. The strengthening model innovated from this research can serve as a strategic reference for improving governance, enhancing institutional reputation, and preparing future generations who are highly moral and professional.

CONCLUSION

Based on the research findings, it can be concluded that ethical leadership and integrity in Islamic educational institutions play a vital role in shaping an organizational culture that is religious, clean, and professional. Leadership integrity is demonstrated through behavioral consistency, enforcement of codes of ethics, and honesty in decision-making. The values of Pancasila and prophetic principles serve as fundamental foundations in strengthening leaders' character, enabling them to build trust, loyalty, and active participation across the academic community. The implementation of the ethical leadership model is supported by clear regulations, exemplary conduct, ongoing development initiatives, and strengthened evaluation systems within Islamic educational environments. These findings affirm that the integration of ethical, Islamic, and national values in leadership practice enhances institutional reputation, competitiveness, and prepares future generations who are both of strong character and competence.

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