

ETHICAL LEADERSHIP AND INTEGRITY: ANALYTICAL STUDY OF LEADERSHIP VALUES IN ISLAMIC BOARDING SCHOOL

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Abstract :

This study aims to analyze ethical values and integrity of leadership at tAl-Muntaha Al-Cholily Islamic Boarding School, Jengkebulan-Bangkalan. This study uses a qualitative descriptive method with a case study approach. Research data were obtained through observation, interviews, and documentation, which were analyzed using Miles and Huberman approach. This analysis consists of three stages: data reduction, data presentation, and conclusion drawing. The results show that ethical leadership and integrity at the Al-Muntaha Al-Cholily Islamic Boarding School Jengkebulan-Bangkalan are manifested in several activities such as making teachers as a partners in formulating policies, proportionality in providing attention, delegating tasks, providing examples of discipline, moral habits, enforcing rules, strengthening character through regular teacher religious studies, discipline in administration and reporting, and so on. These indicators are relevant to Michael E. Brown and Marie S. Mitchell and Gary Yukl theory that ethical leaders can be identified, among others, through their honest, trustworthy personalities and reflecting strong religiosity

Keywords: Ethics and Integrity Leadership, Leadership Values, Islamic Boarding School

Abstrak :

Penelitian ini bertujuan untuk menganalisis nilai-nilai etika dan integritas kepemimpinan Pondok Pesantren Al-Muntaha Al-Cholily, Jengkebulan-Bangkalan. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan studi kasus. Data penelitian diperoleh melalui observasi, wawancara, dan dokumentasi yang dianalisis menggunakan pendekatan Miles dan Huberman. Analisis ini terdiri dari tiga tahap: reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kepemimpinan etis dan integritas di Pondok Pesantren Al-Muntaha Al-Cholily, Jengkebulan-Bangkalan termanifestasi dalam beberapa aktivitas seperti menjadikan guru sebagai mitra dalam merumuskan kebijakan, proporsionalitas dalam memberikan perhatian, mendelegasikan tugas, memberikan contoh kedisiplinan, pembinaan akhlak, menegakkan aturan, memperkuat karakter melalui kajian khusus guru secara teratur, disiplin dalam administrasi dan pelaporan, dan lain sebagainya. Indikator-indikator ini relevan dengan teori Michael E. Brown dan Marie S. Mitchell dan Gary Yukl bahwa pemimpin etis dapat diidentifikasi antara lain, melalui kepribadian mereka yang jujur, dapat dipercaya, dan mencerminkan religiusitas yang kuat

Kata Kunci: Etika dan Integritas Kepemimpinan, Nilai-Nilai Kepemimpinan, Pondok Pesantren

INTRODUCTION

Islamic education plays a crucial role in constructing individuals and wider society's futures. With massive transformation and rapid changes in



technology, globalization and social expectations, the need for effective leadership in managing institutions, especially Islamic Education has become increasingly urgent. Leadership style adopted by an institution's leaders will not only influence academic environment but also will create a student and institution's development and success as a whole. Complex educational issues, massively abuse of authority, corrupt practices and ethical violations that have implications for public distrust demand presence of a leader who can mitigate a complex landscape of education various aspects and uphold moral and ethical principles that impact all institution elements (Devra 2025). The importance of leadership style in this regard is based on significant implications for institution's ability to adapt to change, innovation demands and evolving of individuals and wider community needs (Susanto et al. 2023).

In Islam, leadership is accountable not only to fellow human beings but also to God. This spirit drives Islamic Educational Institutions leadership to be carried out as best as possible as a form of obedience to God, the one who bestowed such leadership. The problems are that Islamic Educational Institutions upto now still face leadership issues that need to be addressed. It is still easy to find Islamic Educational Institutions whose leadership is less than ideal, so that they fail to carry out effectively.all duties (Hambali and Mu'alimin 2020). The lack of leadership based on ethics and integrity has resulted in various problems, such as conflicts of interest, abuse of power, policy deviations and declining organizational performance.

Ethical leadership and integrity are right options to respond it, because they are not only technically expert but also possess a strong commitment to ethical values and integrity, acting based on accountable moral principles such as honesty, fairness, and responsibility. Conceptually, ethical leadership refers to ethical behavior in making policies and decisions and having noble moral values that are implemented consistently, especially when interacting with subordinates (Dongorasn 2024). Meanwhile, integrity represents consistency between believed values and concrete actions taken in leadership practice. These two aspects are interconnected in establishing behavioral principles that determine decisions quality and policy routemaps taken by a leader

Therefore, research on Ethical Leadership and Integrity: An Analytical Study of Leadership Values in Islamic Boarding Schools is urgently needed to explore a strategic role of these two aspects in supporting Islamic Boarding School Leadership effectiveness. Furthermore, a deeper understanding about this concept is expected to be a basis for formulating leadership strategies which are not only oriented towards achieving results, but also upholds moral values and social responsibility. The research conducted at the Al-Muntaha Al-Cholily Islamic Boarding School Jengkebulan Bangkalan differs significantly from previous researchs. The differences lie in the locus and used-independent variables of research, which not only consist of ethical aspects but also integrity aspects

RESEARCH METHOD

This research uses a qualitative descriptive method with a phenomenological approach. The research subjects were determined by purposive sampling technique with a several key informants including Islamic Boarding School caretakers, principals, teachers and others. Determination of participants from varied functional backgrounds was strategically aimed to capture a complete portrait of leadership model at Al-Muntaha Al-Cholily Islamic Boarding School in Bangkalan. Researcher sought to uncover ethical and integrity values that serve as the foundation of Islamic Boarding School leadership. Data collection was carried out through semi-structured interviews, participant observation and documentation studies. Data analysis was carried out by using Miles and Huberman model which includes data reduction, data presentation and drawing critical conclusions. In addition, Researcher also applied a triangulation strategy to ensure findings's credibility and originality which is related to ethical and integrity values underlying Islamic Boarding School leadership.

FINDINGS AND DISCUSSION

Leadership plays a central role in Islamic Educational Institutions. From Mc Kinsey's perspective, it is even one of seven determinants of institutional success. Therefore, discourse around leadership is constantly evolving to improve performance. In practice, a leader is required to be able to organize his members to behave in accordance with desired goals. To achieve this, ethics and integrity are the primary foundations. A study by Baskoro concluded that ethics-based leadership can increase public trust in educational institutions and create transparency in governance. Likewise, in research by Kurniawan, cited by Desi Devrika Devra, integrity-based leadership was concluded to have a direct impact on educational institutions and stakeholder job satisfaction (Devra 2025).

In this context, the research findings show that leadership at the Al-Muntaha Al-Cholily Bangkalan Islamic Boarding School reflects strong ethics and integrity leadership. This is reflected among other things, through the explanation boarding school caretaker that the principles underlying Boarding School leadership are amanah or responsibility, siddiq or honesty, tabligh or communication, fathanah or intelligence and wisdom, justice and istikomah and sincerity in work. This fact is relevant to ethical leadership principles from perspective of Michael E. Brown and Marie S. Mitchell that ethical leaders can be described based on two interrelated dimensions: namely personal and moral managers. The moral personal dimension is a honest and trustworthy person (Brown and Mitchell 2010).

In the Michael E. Brown and Marie S. Mitchell'S theory, it is emphasized that moral leaders can be identified, among other things, through their honest and trustworthy personalities. This is also relevant to basic principles of Prophet Muhammad's leadership as a humanity universal example as stated in the holy Qur'an, Surah Al-Ahzab, verse 21, which makes his basic character values as the leadership foundation. In Islamic literature, four characteristics

of Prophet Muhammad's leadership are known, namely: First, Al-Sidq, which means honesty or harmony between statements and actions. A leader must be able to speak the truth and demonstrate mental stability and be alert to lying statements and behavior. The basis of al-Sidq characteristic is the Qur'an, Surah Al-Najm, verses 3-5, which suggests that a Prophet Muhammad did not speak based on his desires but a revelation from God.

Second, Al-Amanah, which means trustworthy. The character of Al-Amanah and responsibility must be possessed by a leader. The ideal example of a trustworthy and responsible leader is the Prophet Muhammad as explained in the Qur'an, Surah Al-A'raf, verse 68, which means "I convey to you the message from my Lord, and I am a trusted advisor to you." Third, Fathanah or intelligence. apart from having harmony between statements and actions, a leader must also be intellectual or knowledgeable. About Fathanah's character, the Qur'an hints in Surah Fathir, verse 28, which means "among the servants of Allah who fear are only scholars. Indeed, Allah is mighty and forgiving," and the Qur'an, Surah Al-Baqarah, verse 247, which explicitly stipulates that a leader electability must be based on knowledge. Fourth, Tablig or communicative. This character is closely related to leader's skills in communicating organization's vision, mission, and goals to all members and acculturating transformative ideas so that, they can be understood by all organization's members. Tabligh (communicative) is described in the Qur'an, Surah Al-Jin, verse 28, which reads, "That is so that, he may know that Messengers have truly conveyed messages of Lord."

Ethical and Integrity leadership at Al-Muntaha Al-Cholily Islamic Boarding School are not only understood in a conceptual level but are implemented optimally. In an in-depth interview with Boarding School Caretaker Council, it was stated ethical values that are applied continuously include those related to honesty, responsibility, discipline, fairness, mutual respect, wisdom, steadfastness (istikomah), sincerity in work and professionalism that are actualized in Islamic Boarding School activities. Moh. Farid, Lc, one of Islamic Boarding School active teacher in an interview with researcher explained that ethical values are manifested in the form of moral habits, congregational prayers, seven minutes of lectures (kultum), Al-Quran memorization programs, character building, consistent enforcement of regulations and routine teacher and student studies. Globally, the findings of this study are in accordance with indicators of ethical leadership from Gary Yukl's perspective (Na'im 2022) as explained in the following table

| Criteria | Ethical Leadership | Non-ethical Leadership |
|--------------------------------------|---|--|
| Legality and authority of leadership | To accommodate organization and its members interests | For satisfaction and fulfillment individual and career needs |
| Attention to stakeholder interests | Being proportional and unite | Partner with the most profitable ones |

| | | |
|---|--|---|
| Development of vision, mission, programs and activities | Consider members' ideas or suggestions, especially regarding their needs and values. | Leader's single vision as the only way to success. |
| Leadership integrity | Based on adopted values | Based on individual benefits |
| Reaction to decision risk | Taking a personal and policy risks to achieve the vision and mission | Stay away from personal risk policies |
| Relevance of communication and information to action | Using complete and updated information data | Using hoax information to build assumptions about problems and developments |
| Reactions to criticism and differences | Evaluation to find better comprehensive solutions | reject criticism and differences |

In the context of exercising authority and paying attention to various parties interests a fair and responsible attitude of leaders is a key ethical factor. Research findings indicate that fundamental guidelines for ethical leadership at Al-Muntaha Al-Cholily Islamic Boarding School are the Holy Qur'an, Sunnah, regulations from Minister of Religion, and institutional policies. Therefore, Hadith of Prophet Muhammad (peace be upon him) narrated by Imam Bukhari no. 2554 and Imam Muslim no. 1829 which states "Each of you is a leader and will be held accountable for those he leads" (Nizar 2019) is a foundation that inspires caregivers in leading Islamic Boarding Schools. Hadith concludes that every individual is held accountable for all of his life's activities while in the world (Rulitawati 2018). This finding is confirmed by information obtained by researchers through indepth interviews with Moh. Farid, Lc that every teacher is highly appreciated and respected, one of which is by providing widest possible opportunity to contribute, whether in the form of ideas, concepts or otherwise, and this was responded very well. All problems arising are handled with a deliberation approach, coaching that prioritizes justice and family principles which is realized in a character strengthening program in the form of routine religious studies and rules enforcement that reflect ethical values and integrity

Meanwhile, in relation to program, leadership integrity, readiness to bear the risk of every policy taken and how to build harmonious relationships with all of institution elements through effective communication patterns are seen in Islamic Boarding School policies such as holding meetings, availability of a deliberation forum such as monthly routine meetings and program evaluations which are carried out openly and provide opportunities for teachers to express opinions. Islamic Boarding School leader is also very open to input and criticism conveyed through meeting forums or directly in a wise and prudent manner. Besides that, Ummil Fida, an active teacher at the institution in an interview with researchers explained that teachers are also directly

involved in policies, especially regarding learning and school activities. In relation to this finding, it is understandable that Islamic Boarding School leader has advocated as teachers and mentors of community, as central figures of Islamic Boarding Schools and communities who have deep wisdom and extensive experience, experts in religious aspects and become ideal role models in attitudes, ethical behavior and in maintaining a positive relationship with a god

Research by Arum Nela Falakhina emphasized that legitimacy of Islamic boarding school leadership stems from public affirmation of expertise in religious studies. The authority that is possessed is also understanding result, attitudes, behaviors, and individual values. Islamic Boarding School leaders hold a strategic and urgent position within Islamic Educational Institutions. They serve multiple functions, serving as mediators, catalysts, motivators, and mobilizers for wider community. Because of this position, Islamic Boarding School Leaders are required to possess a strong personal identity, being trustworthy, being respected by community and possess individual integrity which is consistent with truth, justice and honesty (Falakhina and Hernawati 2025).

The implementation of ethical values at Al-Muntaha Al-Cholily Islamic Boarding School was also identified through boarding school's leader's daily behavior. Moh. Farid, Lc, a teaching staff member, emphasized in an indepth interview with researchers that leader demonstrates exemplary behavior through disciplined time management, active participation in religious activities such as congregational prayer, polite attitude and opened communication. In Fillmore H. Sandford's theory, leadership is inseparable from broader community where cultural values exist and influence individuals, both as leaders and those being led. In this context, a leader's exemplary behavior is crucial because of it can influence the followers. Successful leaders are able to influence others constructively and exemplify positive examples for collective adoption (Farida 2017). What is exemplified by leadership of Al-Muntaha Al-Cholily Islamic Boarding School such as time discipline, activeness in worship activities such as congregational prayer and so on is a responsibility of ethical leadership for oneself in order to do better and help students, teachers and all of Islamic boarding school members to have a stronger ethics in many spectrums including valid beliefs, mastery of religion, practicing religious values according to Islamic law and having noble morals.

From results of indepth review to research findings and references theories, researcher formulated that ethical and integrity leadership at Al-Muntaha Al-Cholily Islamic Boarding School is theoretically a religious theory approach, namely a leadership model whose conceptual characteristics are analyzed from values or islamic teachings sources. Because of islam is holistic, it does not only discuss worship but also presents a concept of leader characteristics and leadership in an islamic perspective that are generally adopted and implemented by Islamic Boarding School leaders.

In theoretical aspects, religious leadership at Al-Muntaha Al-Cholily

Islamic Boarding School can be identified at least through a normative approach. that basis conceptual of Islamic leadership is normatively based on Qur'an and hadith of Prophet Muhammad which are classified into main principles namely. First, the principle of responsibility in organizations. Islam has outlined that every individual is a leader at least for themselves. Every leader must be accounted for, as Prophet Muhammad peace be upon him said: "Every one of you is a leader, and every leader is responsible for his leadership" (Narrated by Bukhari and Muslim). Referring to this hadith, an important issue in leadership is responsibility so as not to waste the trust. Second, ethical principle of monotheism. Leadership in Islam is built on ethical principles of monotheism that are oriented towards values of faith. In other words, in appointing someone as a leader must prioritize similarity of faith. This is accordance with Allah's word in the Qur'an, Surah Ali Imran verse 118 which states, "O you who believe, do not take as friends those outside your ranks."

Third, principle of justice. In any organization, including Islamic Boarding Schools (pesantren), the principle of justice must be consistently maintained and upheld to avoid stigmas of injustice such as emergence of marginalized communities. Maintaining justice is a commandment as stated in Qur'an, Surah Shad verse 38, which reads, O David, we have made you as a ruler on earth, so judge between peoples with justice and do not follow your own desires, it will lead you astray from path of Allah. Fourth, principle of simplicity. Because of appointing leader purposes is to provide greatest possible benefit to many peoples, to be their servant and to fight for their welfare, a leader should lead a simple life (Hariadi 2015)

CONCLUSION

Research on ethical leadership and integrity at Al-Muntaha Al-Cholily Bangkalan Islamic Boarding School produced significant findings as indicated by following points. First, Caregiver's understanding of ethical and integrity leadership conceptually and theoretically. This is important, because it is directly related to policies that are then actualized into Islamic Boarding School programs. This understanding is manifested in concrete and empirical actions, as follows:

Aspects of leadership and authority. The leader positions all of teachers as partners in formulating important policies, especially regarding teaching and learning activities and student affairs. Aspects of attention to Islamic Boarding School residents. Islamic Boarding School leader is considered to be proportional and fair, especially in delegation, tasks distribution and performance of assessments while still considering abilities and each conditions. Aspects of leadership and integrity. Islamic Boarding School leader do not adopt a leadership typology which is personal interests-oriented but is based on values derived from principles of Qur'an, government regulations and institutional policies as a whole. Among of values that serve as basic guidelines are responsibility, honesty, communicative, intelligence and wisdom, justice and steadfastness and sincerity in work. Aspect of integrity which is reflected in

conformity between statements and actions and reactions to all differences. In this context, The Islamic Boarding School leadership has been demonstrating a suitability of statements, attitudes and actions with the values and rules that were adopted not providing a wrong example, accepting criticism and constructive evaluation from various parties

Second, actualization of ethical leadership and integrity in the form of Islamic Boarding Schools actions and activities. In this case, researcher found many indicators of ethics and integrity leadership., including time and administration discipline, honesty in reporting, fairness in distributing tasks, moral habits, congregational prayers, moral habituation, al-Quran memorization program, character building, routine teacher and student studies, consistent enforcement of regulations and so on. Several of these indicators confirm that caretaker's leadership of Al-Muntaha Al-Cholily Islamic Boarding School in Bangkalan, apart from being relevant to theory of Michael E. Brown and Marie S. Mitchell and Gary Yukl, that moral leaders can be identified among other things, by their honest and trustworthy personalities, also reflecting strong religious aspects.

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