IMPLEMENTATION OF LEADERSHIP BASED ON BIL USWAH WAL QUDWAH

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INTRODUCTION

In **Islamic leadership**, especially within **educational settings**, leaders must embody *Bil Uswah Wal Qudwah* leading by positive example and modeling behavior consistent with **prophetic values** to effectively influence followers and foster ethical and academic growth.

This leadership approach goes beyond administrative competence: it requires the leader to **internalize moral virtues such as integrity, humility, justice, and spiritual awareness**, then demonstrate them in daily actions. *Bil Uswah Wal Qudwah* echoes prophetic leadership, which is inherently transformative and servant-oriented, making it especially relevant in Islamic education contexts where character development is central.

Islamic educational leadership literature underscores the centrality of **prophetic or spiritual role-model leadership.** For instance, Ghazali (2023) argues that prophetic leadership is critical in the digital era to combat the "exemplary crisis" by revitalizing moral, spiritual, and creative motivation within institutions. Moreover, Kamaluddin and Citaningati (2022) position Prophet Muhammad SAW as the ultimate role model for charismatic, transformational, and servant leadership showing how exemplary personal conduct influences followers beyond mere directive leadership

Given the significance of exemplary leadership in Islamic schools, investigating the implementation of *Bil Uswah Wal Qudwah* is crucial. A study aiming to **explore how educational leaders operationalize prophetic** virtues through their conduct will illuminate how this **approach impacts school climate, student morality, and institutional effectiveness**. This Knowledge can inform leadership development practices in Islamic educational settings.

LITERATURE REVIEW

- The implementation of leadership in Islamic educational institutions, particularly those affiliated with Nahdlatul Ulama (NU), emphasizes the integration of traditional Islamic values with modern management practices. Leadership in these institutions prioritizes two-way communication and organizational structure (Pamungkas, 2024).

- While also incorporating pesantren culture, which combines Islamic values with new, beneficial practices like Total Quality Management (Halimah, Yusuf, and Safiudin 2024).

- NU-based leadership in schools focuses on applying core values such as Tawasuth (fairness), Tasamuh (tolerance), Tawazun (balance), and Amar Ma'ruf Nahi Mungkar (promoting good and preventing evil) through various activities and exemplary behavior (Lilik Muarrafah 2025).

This study differs from previous studies in that it emphasizes leadership aspects that **focus on exemplary behavior**, whereby the head of the madrasah will not issue policies if he or she does not implement them.

METHOD

This research is case study about implementation of leadership based on *Bil Uswah Wal Qudwah* in Madrasas with a qualitative descriptive approach (Miles et al., 2014). Data collection uses observation, interviews and documentation. (Bernard, 2006). Meanwhile, data analysis uses data reduction, data display, and data verification (Creswell & Poth, 2018; Creswell, 2009). The locus of this research are madrasas in Jepara.

FINDING AND DISCUSSION

The implementation of Bil Uswah Wal Qudwah leadership by the Head of MA NU Nahdlatul Fata is as follows:

1. Enforcing time discipline when arriving at the madrasah, which means that everyone must be at the madrasah by 6:30 a.m. to welcome the arrival of the students.

2. Ensuring neatness in attire, maintaining attendance records for teachers and educational staff, and completing class journals.

3. Enforcing cleanliness discipline by collecting even the smallest pieces of trash wherever they are found.

FINDING AND DISCUSSION

However, in implementing the above policies, several supporting and hindering factors are often encountered. The supporting factors include the active involvement of all teachers and educational staff in accompanying the students, and the implementation of the 3 pillars of generations (senior citizens in their 50s, the 30-40 age group, and the X and Z generations in their 20s) to ensure long-term sustainability and dynamism.

The hindering factors are not specifically visible, but the head of MA NU Nahdlatul Fata believes that every leadership has its strengths and weaknesses, and the weaknesses here are perfected with the attitude of *Qanaah*. It is always emphasized to look at what has been achieved from the policies that have been implemented together. As a result, MA NU Nahdlatul Fata has gained a lot of trust from the community and many achievements by its students.

CONCLUSION

Leadership at MA NU Nahdlatul Fata is grounded in democratic principles and exemplary conduct, fostering strong collaboration, inclusivity, and a positive work culture. The leadership effectively integrates multiple generations to create a dynamic and innovative environment, contributing to notable academic and extracurricular achievements. This approach supports the development of quality education while emphasizing character and skills growth, reflecting the madrasah's ongoing commitment to adapt and positively impact the wider community.

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