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Transformational Leadership and Organizational Resilience in Islamic Educational Institutions

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Abstract

Islamic educational institutions face policy shifts, technological disruption, resource constraints, and changing stakeholder expectations while maintaining their religious and educational missions. This conceptual review examines how transformational leadership may strengthen organizational resilience in these institutions and how Islamic values can guide that relationship. The study uses library research and an integrative conceptual synthesis of foundational theories and recent scholarship on transformational leadership, organizational resilience, educational leadership, organizational learning, and Islamic leadership. The analysis connects the four dimensions of transformational leadership with the resilience capabilities of anticipation, coping, and adaptation. It proposes that trust, shared vision, collective efficacy, participatory coordination, innovation, and organizational learning serve as mechanisms linking leadership practices with resilience. Amanah, shūrā, ‘adl, ihsan, and tawakkul provide an ethical foundation for these processes. The proposed framework contributes a context-sensitive perspective to Islamic educational management and offers propositions for future empirical testing. The article does not claim empirical validation or a complete systematic database search.

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1. INTRODUCTION

Educational institutions increasingly operate amid overlapping pressures. Policy reforms, digital transformation, financial uncertainty, demographic change, public health emergencies, and changing expectations from families and communities can disrupt teaching, administration, staffing, and institutional development. Islamic educational institutions face these pressures while also carrying a distinctive mission: they must sustain educational quality and organizational viability while preserving religious identity, moral formation, and service to the community. This dual responsibility makes resilience an important concern for Islamic educational management. Recent studies emphasize that school resilience requires the capacity to sustain core functions and learn under disruption (Eisenschmidt et al., 2024; Hill-Berry & Burris-Melville, 2024; Striepe & Cunningham, 2022).

Organizational resilience refers to more than the ability to return to a previous state after a crisis. It concerns the capabilities through which an organization anticipates threats, mobilizes resources during disruption, and learns or adapts

after the disruption. Duchek (2020) conceptualizes resilience as a capability-based process consisting of anticipation, coping, and adaptation. Williams et al. (2017) similarly emphasize that organizational responses to adversity involve interconnected processes of preparation, adjustment, response, and learning. These perspectives move the discussion beyond recovery as a single outcome and toward resilience as an ongoing organizational capability. Recent integrative reviews also show that organizational resilience remains conceptually fragmented across disciplines and levels of analysis (Raetze et al., 2022; Tennakoon & Janadari, 2021).

Leadership matters because leaders influence how members interpret uncertainty, coordinate action, allocate resources, and learn from experience. Transformational leadership provides a relevant theoretical lens. Burns (1978) introduced the distinction between transactional and transformational leadership, emphasizing the capacity of leaders and followers to raise one another toward shared purposes and values. Bass (1985) developed the theory further, while Bass and Riggio (2006) explained its four widely used dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. In educational settings, these dimensions can shape trust, collective commitment, professional agency, innovation, and the capacity to respond to change. Contemporary educational research further links transformational leadership with teacher efficacy, innovation, and professional resilience (Hidayat & Patras, 2024; Kaya, 2024; Karacabey et al., 2025).

Recent empirical work has begun to connect transformational leadership directly with organizational resilience in schools. Zadok, Benoliel, and Schechter (2024) examined the relationship between middle leaders' transformational leadership, collective teacher efficacy, and organizational resilience. Their findings indicate that collective teacher efficacy mediates the relationship between transformational leadership and resilience. A related study by Zadok et al. (2024) examined the moderating role of academic emphasis in the relationship between middle leaders' transformational leadership and dimensions of school organizational resilience. These studies provide important evidence that leadership does not necessarily strengthen resilience through direct influence alone. It may work through collective beliefs, shared norms, and organizational conditions. Related studies also show that academic emphasis and organizational learning capacity may condition how leadership supports school resilience (Beckmann & Klein, 2023; Zadok et al., 2024a, 2024b).

However, the transfer of these insights to Islamic educational institutions requires conceptual care. Madrasahs, Islamic schools, and pesantren may share organizational features with other schools, but their leadership practices also operate within religiously informed expectations about responsibility, consultation, justice, excellence, and reliance on God after human effort. Islamic leadership literature identifies values such as amanah, shūrā, and 'adl as important foundations for legitimate leadership (Beekun & Badawi, 1999). These values can inform how leaders exercise influence, distribute opportunities, involve stakeholders, and respond to uncertainty. They should not be treated as decorative cultural additions to a generic leadership model. They can shape the ethical standards by which leadership actions and resilience strategies gain legitimacy. Recent scholarship on Islamic-oriented school leadership confirms that religious and cultural context shapes the enactment of leadership practices (Alazmi, 2024; Alazmi & Bush, 2024; Kusumaputri et al., 2023).

The central problem addressed in this article is therefore not simply whether transformational leadership relates to organizational resilience. Existing research already provides a basis for expecting such a relationship in school settings. The

more specific conceptual problem concerns how transformational leadership mechanisms may support the distinct resilience capabilities of Islamic educational institutions, and how Islamic values shape those mechanisms. The article develops an integrative framework that connects leadership dimensions, organizational capabilities, resilience processes, and Islamic ethical foundations. This need for contextual synthesis is also consistent with recent conceptual work on Islamic educational leadership and value-based institutional governance (Imamah et al., 2025; Shofiyyah et al., 2023).

The review pursues five objectives: (1) to analyze the concept and characteristics of transformational leadership in Islamic educational management; (2) to identify key dimensions and enabling factors of organizational resilience; (3) to explain the conceptual relationship between transformational leadership and resilience; (4) to examine how Islamic values can inform transformational leadership practices; and (5) to develop an integrative framework for Islamic educational institutions. It addresses five corresponding questions concerning leadership, resilience dimensions, leadership mechanisms, Islamic values, and the structure of the proposed framework.

The article makes three intended contributions. Theoretically, it connects transformational leadership with a process-based understanding of organizational resilience. Contextually, it interprets this relationship through the governance and mission of Islamic educational institutions. Conceptually, it proposes that Islamic values operate as an ethical foundation that informs leadership behavior and organizational mechanisms. The framework remains a conceptual proposition. It requires empirical examination across different institutional forms and contexts.

2. METHOD

This article uses library research and an integrative conceptual review. It does not collect primary field data, interview participants, or test statistical relationships. The unit of analysis consists of concepts, theoretical dimensions, organizational mechanisms, and findings reported in prior studies concerning transformational leadership, organizational resilience, educational leadership, organizational learning, and Islamic leadership.

The literature search was structured around combinations of the following terms: “transformational leadership,” “organizational resilience,” “school organizational resilience,” “educational leadership,” “organizational learning,” “Islamic educational institutions,” and “Islamic leadership.” The databases identified in the research plan were Scopus, Web of Science, ScienceDirect, SpringerLink, ERIC, and Google Scholar. In preparing this draft, accessible publisher pages, bibliographic records, and scholarly search results were used to verify a core set of foundational and recent references. The present draft does not claim that a complete search was executed in every named subscription database. Database-specific search dates, exact query strings, export files, deduplication records, screening totals, and full-text exclusion counts were not supplied. Accordingly, the study is presented as an integrative conceptual review, not as a completed systematic literature review or PRISMA-based review.

The conceptual inclusion criteria prioritize scholarly books and peer-reviewed journal articles that directly address at least one of the main constructs, provide identifiable authorship and publication information, and offer theoretical or empirical insight relevant to educational organizations. The planned publication window is 2015–2026, with earlier foundational works retained when they establish core theories. English and Indonesian sources are eligible. Popular commentary, unattributed web material, and sources without verifiable bibliographic information

are excluded.

Analysis proceeded through four connected operations. Descriptive analysis identified the main concepts, theoretical traditions, and educational settings represented in the literature. Thematic analysis grouped the material under transformational leadership, resilience capabilities, organizational learning, and Islamic ethical values. Critical analysis compared the assumptions and explanatory roles of the selected theories, with attention to their limits and contextual fit. Conceptual synthesis then connected leadership dimensions with organizational mechanisms and the anticipation, coping, and adaptation stages of resilience.

To protect the boundary between evidence and interpretation, the article distinguishes reported findings from the framework proposed by the author. For example, the mediation finding reported by Zadok et al. (2024) is treated as evidence from a specific school-system study. The proposed roles of amanah, shūrā, ʻadl, ihsan, and tawakkul are treated as conceptual interpretations, not as empirically established mediators or moderators. No screening totals, effect sizes, or causal estimates are generated in this review.

3. RESULTS AND DISCUSSION

3.1 Transformational Leadership in Islamic Educational Institutions

Transformational leadership focuses on the process through which leaders develop commitment to shared purposes and encourage followers to move beyond narrow self-interest. Burns (1978) located transformational leadership in the moral and motivational relationship between leaders and followers. Bass (1985) translated this broad idea into an organizational leadership theory that could explain how leaders stimulate performance beyond ordinary expectations. Bass and Riggio (2006) describe four dimensions that remain central to contemporary applications.

Idealized influence concerns the leader's role as a credible example. Members observe whether leaders act consistently with stated values, accept responsibility, and make decisions that build trust. Inspirational motivation concerns the articulation of a meaningful vision and the communication of high but attainable expectations. Intellectual stimulation encourages members to question established routines, examine problems from different perspectives, and develop new solutions. Individualized consideration concerns attention to members' needs, capabilities, development, and professional circumstances.

In educational organizations, these dimensions are relevant because institutional change depends on professional cooperation. Teachers and staff need to understand why change matters, trust the people who lead it, contribute knowledge, and receive support as roles and practices evolve. Transformational leadership can therefore create conditions for coordinated action. Nevertheless, the four dimensions do not automatically produce resilience. Their effects depend on organizational structures, available resources, professional capacity, stakeholder relationships, and the wider institutional context.

3.2 Organizational Resilience and Its Core Capabilities

Organizational resilience describes the capacity to sustain essential functions, respond to disruption, and adjust in ways that support future viability. Duchek (2020) offers a process-based capability model with three connected stages. Anticipation involves identifying relevant developments, recognizing vulnerabilities, and preparing before disruption becomes severe. Coping involves interpreting a disruptive event, mobilizing resources, coordinating responses, and maintaining essential operations. Adaptation involves learning from experience, revising routines,

and changing structures or capabilities when existing arrangements no longer fit. Recent reviews emphasize the multidimensional character of resilience and caution that resilience initiatives can create unintended consequences when organizations pursue flexibility without considering trade-offs (Raetze et al., 2022; Tennakoon & Janadari, 2021; Zighan, 2023). Capability-based work also operationalizes anticipation, coping, and adaptation in project organizations, offering a useful but context-specific comparison for educational institutions (Zhang et al., 2023).

These stages should not be read as a strictly linear sequence. Organizations may anticipate while responding, learn during a crisis, and revise their preparedness based on new information. Williams et al. (2017) emphasize feedback between adversity and organizational learning. The knowledge gained from one event can strengthen later anticipation and response. Resilience therefore involves both continuity and change. It protects essential functions while allowing organizations to revise ineffective practices.

In an educational institution, anticipation may include monitoring policy developments, forecasting enrollment and financial risks, identifying digital vulnerabilities, and preparing continuity plans. Coping may include maintaining teaching and student support during emergencies, reallocating staff, communicating with families, and coordinating available resources. Adaptation may include redesigning learning delivery, strengthening digital capacity, revising governance procedures, and embedding lessons from disruption into institutional planning. These examples describe possible organizational practices, not findings from fieldwork in the present study. Case-based educational research also identifies strategic direction-setting, staff development, and organizational redesign as leadership practices associated with school resilience (Saputra & Hidayati, 2024).

3.3 Organizational Learning as a Connecting Mechanism

Organizational learning explains how experience can become a resource for adaptation. Argyris and Schön (1978) distinguish learning that corrects errors within existing governing assumptions from learning that questions and revises those assumptions. This distinction is useful for educational institutions. A school may respond to a disruption by adjusting a timetable or reallocating staff while preserving its existing operating model. Such action may solve an immediate problem. A deeper learning process may lead the institution to reconsider how it makes decisions, supports teachers, manages information, or plans for continuity.

Learning connects leadership with resilience because leaders influence whether members can report problems, discuss failure, question routines, and share knowledge. A leader who invites intellectual challenge and protects constructive disagreement can help the institution identify weak signals and revise assumptions. Conversely, leaders who punish dissent or concentrate all decisions at the top may restrict the information needed for effective anticipation and adaptation. Organizational learning is therefore proposed as a mechanism through which leadership practices become durable resilience capabilities.

3.4 Islamic Leadership Values as an Ethical Foundation

Islamic leadership places authority within a moral framework of responsibility before God and accountability toward people. Beekun and Badawi (1999) discuss leadership through an Islamic ethical perspective, emphasizing the moral basis of authority and the responsibility of leaders. For Islamic educational institutions, this perspective is relevant because leadership decisions affect not only organizational performance but also the institution's educational and spiritual mission.

Amanah refers to trust, responsibility, and the obligation to use authority and

resources appropriately. It supports transparent governance, reliable communication, and accountability for institutional decisions. Shūrā refers to consultation and deliberation. It supports stakeholder participation, collective problem interpretation, and the use of distributed knowledge. 'Adl refers to justice and fairness. It informs equitable treatment, resource allocation, workload distribution, and access to development opportunities. Ihsan concerns excellence and the commitment to perform responsibilities with care and quality. It supports continuous improvement and attention to the quality of educational services. Tawakkul refers to reliance on God after responsible effort. In organizational terms, it should not justify passivity or replace planning. It can support moral steadiness and acceptance of uncertainty while leaders and members continue to exercise prudent effort.

These values do not map one-to-one onto the four transformational leadership dimensions. Instead, they provide ethical criteria for interpreting and practicing those dimensions. Amanah may strengthen the credibility associated with idealized influence. Shūrā may deepen intellectual stimulation by opening decision processes to collective reasoning. 'Adl may guide individualized consideration so that support and opportunity remain fair. Ihsan may orient inspirational motivation toward educational quality and service. Tawakkul may help members maintain composure under uncertainty while continuing to act responsibly. These connections are conceptual propositions that require contextual interpretation rather than universal equivalences.

3.5 Leadership Contributions to Anticipation, Coping, and Adaptation

Anticipation requires an institution to notice change before it overwhelms its capacity. Idealized influence may contribute by establishing trust in leadership and encouraging members to communicate risks honestly. When leaders demonstrate integrity and accept responsibility, staff may be more willing to report weaknesses in teaching processes, resource management, student support, or digital infrastructure. This contribution depends on the presence of safe and credible communication channels. Personal example alone cannot substitute for information systems or risk-monitoring routines.

Inspirational motivation may help an institution interpret external change in relation to a shared mission. A clear vision can connect risk awareness with strategic priorities, preventing preparedness from becoming a collection of disconnected technical tasks. Intellectual stimulation may encourage members to question assumptions, consider alternative scenarios, and identify emerging vulnerabilities. Individualized consideration may help leaders recognize differences in staff capacity and provide targeted development so that preparedness does not depend only on a small group of experienced employees.

Islamic values give this stage an ethical direction. Amanah supports truthful reporting and responsible stewardship of institutional resources. Shūrā widens the information base by involving teachers, administrative staff, students, parents, and community representatives where appropriate. 'Adl requires leaders to consider how risks and preparedness measures affect different groups. Ihsan encourages careful planning and quality improvement. Tawakkul can support a balanced response to uncertainty, but it must follow diligent preparation and responsible action.

Coping concerns the institution's ability to coordinate an effective response while disruption is occurring. Idealized influence can stabilize trust when members face ambiguity and competing demands. Leaders who communicate consistently and take responsibility can reduce confusion and strengthen confidence in collective action. Inspirational motivation can sustain commitment to essential

educational functions, including teaching, student care, and communication with families. Intellectual stimulation can help teams identify workable alternatives when normal procedures fail. Individualized consideration can guide leaders to support staff and students whose needs become more acute during disruption.

Evidence from school settings suggests that the relationship between transformational leadership and resilience may operate through collective teacher efficacy. Zadok et al. (2024) report that collective teacher efficacy fully mediated the relationship they examined between middle leaders' transformational leadership and organizational resilience. This finding indicates that a leader's influence may become organizationally consequential when teachers share confidence in their collective capacity to respond. It also cautions against assuming that leadership behavior directly produces resilience without intervening collective processes.

In Islamic educational institutions, shūrā can support rapid but informed coordination, provided that consultation fits the urgency and governance requirements of the situation. Amanah requires leaders to communicate constraints honestly and use resources responsibly. 'Adl calls for fair workload distribution and equitable access to support. Ihsan encourages attention to the quality and continuity of educational services, not merely the appearance of institutional normality. Tawakkul may sustain composure, but it does not remove the obligation to take practical steps.

Adaptation involves learning from disruption and revising institutional routines, structures, and capabilities. Intellectual stimulation has a particularly direct conceptual connection with this stage because it encourages critical reflection and experimentation. Individualized consideration can support professional learning by identifying the knowledge and development needs of different members. Inspirational motivation can connect improvement initiatives with the institution's long-term mission. Idealized influence can make leaders accountable for learning, including acknowledging mistakes and changing their own practices.

Organizational learning provides the bridge between coping and adaptation. Argyris and Schön's (1978) distinction between single-loop and double-loop learning helps explain why some institutions correct immediate errors without addressing deeper causes. A school may shift classes online during a disruption, for example, but fail to address unequal access, staff readiness, or the quality of digital pedagogy. A more substantial learning process would examine the assumptions and structures that produced these weaknesses. The example illustrates a possible mechanism; it is not a reported case from this review.

Islamic ethical values can guide the direction of adaptation. Ihsan frames improvement as a continuing responsibility to pursue quality. Amanah links learning with accountability for institutional outcomes. Shūrā helps convert individual experience into shared organizational knowledge. 'Adl requires institutions to assess whether new arrangements create unfair burdens or exclude particular groups. Tawakkul supports continued effort when outcomes remain uncertain. Adaptation should therefore improve organizational capability without weakening the institution's educational and religious commitments.

3.6 Proposed Integrative Conceptual Framework

The proposed framework contains four connected layers. The first layer comprises transformational leadership behaviors: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. The second layer comprises organizational mechanisms through which leadership may influence collective action: trust, shared vision, collective efficacy, participatory

coordination, innovation, and organizational learning. The third layer comprises resilience capabilities: anticipation, coping, and adaptation. The fourth layer consists of Islamic ethical values that guide the quality and legitimacy of leadership and organizational processes. The framework allows reciprocal feedback: adaptation produces knowledge that can strengthen future anticipation.

Table 1. Components of the proposed integrative framework.

Framework component	Elements and proposed function
Transformational leadership	Idealized influence; inspirational motivation; intellectual stimulation; individualized consideration.
Organizational mechanisms	Trust; shared vision; collective efficacy; participatory coordination; innovation; organizational learning.
Organizational resilience	Anticipation: sensing and preparing. Coping: coordinating and sustaining essential functions. Adaptation: learning and revising routines.
Islamic ethical foundation	Amanah, shūrā, ‘adl, ihsan, and tawakkul guide leadership conduct, participation, fairness, excellence, and responsible effort.
Feedback	Learning from coping and adaptation updates institutional knowledge, preparedness, and future leadership practice.

3.7 Research Propositions

Proposition 1. Transformational leadership is expected to strengthen organizational resilience when its four dimensions develop trust, shared vision, collective efficacy, and coordinated organizational action.

Proposition 2. Organizational learning is expected to connect leadership practices with the adaptation capability of Islamic educational institutions by converting experience into revised routines and institutional knowledge.

Proposition 3. Shūrā is expected to strengthen anticipation and coping by widening information exchange and enabling stakeholder participation in organizational problem-solving.

Proposition 4. Amanah and ‘adl are expected to shape the legitimacy of leadership decisions by reinforcing accountability, transparency, and fairness in the distribution of responsibilities and resources.

Proposition 5. Ihsan is expected to orient adaptation toward continuous improvement in educational quality, while tawakkul may support responsible perseverance under uncertainty when it complements, rather than replaces, planning and effort.

Proposition 6. Institutional context, including governance arrangements, resource availability, digital readiness, organizational culture, and community relationships, is expected to condition the relationship between transformational leadership and resilience.

3.8 Managerial Implications

For practitioners, the framework suggests that resilience development should not rely solely on crisis plans or charismatic leadership. Institutions can strengthen

resilience by building trusted communication, developing a shared mission, encouraging staff to question ineffective routines, investing in professional learning, distributing responsibilities fairly, and documenting lessons from disruption. Leaders can embed shūrā in routine planning, apply amanah to resource stewardship, use 'adl in workload and opportunity decisions, pursue ihsan through quality improvement, and understand tawakkul as reliance on God alongside preparation and action.

4. CONCLUSION

This conceptual review argues that transformational leadership can provide an important leadership basis for organizational resilience in Islamic educational institutions. Its four dimensions may contribute to resilience by developing trust, shared vision, collective efficacy, innovation, participatory coordination, and organizational learning. These mechanisms can support the three resilience capabilities identified by Duchek (2020): anticipation, coping, and adaptation.

The article proposes that Islamic values provide an ethical foundation for these processes. Amanah emphasizes responsible authority and stewardship. Shūrā supports consultation and shared problem-solving. 'Adl guides fair decisions and resource distribution. Ihsan orients institutional action toward quality and continuous improvement. Tawakkul supports perseverance after responsible effort. These values contextualize leadership practice without functioning as empirically confirmed causal variables in the present review.

The proposed framework contributes a set of conceptual relationships and propositions for future research. It does not establish causal effects or demonstrate that all Islamic educational institutions enact these values in the same way. Future studies should examine the framework empirically across madrasahs, pesantren, and Islamic schools, using qualitative case studies, comparative designs, longitudinal research, or quantitative models that test mediating and moderating mechanisms. Researchers should also distinguish institutional forms and governance contexts rather than assume that one model applies uniformly.

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