

Teachers Practicing to Develop Islamic Leadership Qualities among University Students

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Abstract

Leadership is a vast subject, especially when it is linked to Islamic leadership. Islamic leadership is viewed not simply as holding authority, but as a trust granted by Allah. The study outlined the literature found on fundamental components and characteristics of the Islamic concept of leadership and role of teachers to develop those qualities among students in behavioral and religious aspects. This quantitative study identifies the practices of university teachers for developing Islamic leadership qualities among university students. The study employed survey methodology and a self-developed questionnaire was used to gather data from 800 students studying in eight public sector universities of the province of Punjab, that is 1 university from each of the 8 divisions of Punjab province of Pakistan and 1 university from 9th division was selected for the pilot study. The questionnaire is consisted of two factors: behavioral qualities (self-control, resilience, tolerance) and faith-based guidance (reliance on Allah and gratitude to Allah). The findings based on the results of these two factors showed a moderate mean score of 3.30 (SD=1.01) and mean score 3.42 (SD=0.95), respectively. Based on the results of the study teachers on average give moderately positive encouragements of the behavioral qualities and religious consciousness of the students. However, in this case teachers seem to emphasize the emotional development of faith in studnets rather than translating them into consistent outward behaviour and reflection. It is recommended that the provision of practical training or guidance to strengthen teachers' ability to integrate holistic Islamic leadership development among students.

Keywords: leadership qualities, teachers' practices, Islamic leadership, teacher's role

Introduction

Leadership is viewed as the process of directing, guiding and motivating individuals in achieving their common social objectives (Manaf , 2014). The process of forming leaders among the students at higher education is of utmost academic importance since the process of education in

higher educational institutions can be regarded as the last educational phase in development of specialists who possess not only knowledge and skills but also moral values important for solving the difficult social problems (Maulida et al., 2024) in various sphere of their activities or daily life. From an Islamic point of view the meaning of leadership is viewed as the moral obligation and the person in-charge is seen as a steward responsible not only for his personal moral but also for the benefit of the whole ummah (Mustapa & Ahnin, 2024). This means that the idea of leadership is not limited to the traditional meaning and this result in realizing its importance for the progress of general character development within academic culture provided by the prophetic values: trust, justice, and integrity (Liani et al., 2025). Despite this alignment, it is still necessary to admit that our research gap remains in a way of including Islamic leadership features in the practices for universities since there are no possible ways of estimating university students' progress based on the particular Islamic principles (Fitria et al., 2023; Khaeroni et al., 2025).

Islamic Leadership

Western scholars established basic leadership practices that are used in most nations, including many Muslim nations. The Prophet Muhammad (PBUH) and the four major leaders known as khalifa ar-rasydin, who ruled the nations and territories for fifty years (611-661), applied leadership ideas based on the Islamic perspective. For some reason, Muslims do not follow these theories. During that time, their leaders served, protected, guided, represented, and inspired everyone (Rafiki, 2020). These are the best practices and demonstrations of Islamic leadership found in the Quran and Hadith, and they should be followed by all Muslims worldwide. In Islam, leadership is regarded as a serious duty and a sacred trust. A leader is required to discharge his obligations before the divine, who is the supreme authority, while also endeavoring to support and guide his followers to the fullest extent of his abilities (Faris & Parry, 2011). The paradigm of leadership is shifting, and an ethically grounded leadership model is at last taking shape a stance that Islam has held from the beginning (Beekun 1999).

The Islamic approach to leadership is distinct from other approaches. This is primarily because Muslim leaders are expected to emulate the leadership traits of Prophet Muhammad (PBUH), who is presented as an example in the Quran and Hadith, in their lives (Brooks & Ezzani, 2023). Islamic manner encompasses a complete code that will give you good practitioners (Marawan, 2000). This affected loss of aqida is further infused by the loss of adab, which creates the Muslim dilemma, forcing Muslims to be confused and mistaken in knowledge, and eventually leading the Muslim community to the rise of unqualified leaders (Al-Attas, 1979). Hence in the effort of Islamization of knowledge and being a good Islamic person, adab along with the Islamic principles, values and norms will be stressed to be guided and influenced through the process of education, not only in the curriculum, co-curriculum, method of teaching, teacher-educator-student relationship but also the societal dimension of the educational institution (Adam, 1997). The Quran and Sunnah serve as the primary references for identifying the qualities of an effective leader. The most exemplary model for Muslims in both worldly and spiritual matters is Prophet Hazrat Muhammad (SAW). As indicated in Quran:

“There has certainly been for you in the Messenger of ALLAH an excellent pattern for anyone whose hope is in ALLAH and the Last day and (who) remembers ALLAH often” (Surah Al-Ahzab, 33:21)

Prophet Muhammad (SAW) is recognized as the first established leader in Islam. He not only embodied the qualities of the perfected character described in the Quran (33:21), but also demonstrated Islamic ethical values in his everyday conduct. He did so in his roles as a public official, a private trader, and one of the leaders of Medina (Eleftheria & Louis, 2017). Effective leaders are truthful, simple, accountable, honest, humble, pious and they always fear the Allah Almighty.

Teachers' role to develop Islamic leadership in students

The importance of teachers' professionals in modeling students' values and character cannot be understated (Aningsih, Zulela, Neolaka, Iasha, & Setiawan, 2022). In addition to imparting knowledge, a teacher acts as a role model who can instill moral and spiritual values in their students. High learning motivation has a direct impact on students' future academic success and enhances their abilities (M.K. Lai et al., 2018), as well as affects the quality of their moral character (Dishon & Goodman, 2017). Teachers, in particular, are seen as key agents in nurturing students' sense of responsibility, honesty, reservoirs, and social concern, not only through direct instruction in religious texts but also through assigning roles, encouraging participation, and reinforcing responsible behaviour in school, college, or university life (Lestari & Misriandi, 2025). According to Laupichler et al. (2022), it is more of a mental discipline than an academic one, a growth of empathetic understanding that leads to moral, social, and aesthetic values. The teachers who consistently demonstrate good behavior, make religious events, and offer both collective and personal guidance can play an important role in improving the moral behaviour of students (Kurniawan et al., 2023).

Islamic education, which is essentially a key tool for forming students' morality, and character (Zurqoni, Retnawati, Rehmatullah, Djidu, & Apino, 2020). Teacher's exemplary behavior in their words, attitudes, and deeds must establish moral principles as a manifestation of religion. Students naturally find it easier to embrace and emulate Islamic ideals in their own lives when professors or teachers act in accordance with these principles regularly as contextual and interactive approaches are crucial in forming Islamic character, especially for Generation Z who are heavily involved with digital culture and contemporary social realities (Nuraini et al., 2025). Value based leadership, grounded in Islamic virtues such as sincerity, justice, compassion, and social responsibility is presented as a key driver for transforming institutional culture and learner outcomes (Rahman, 2025).

Mentoring is a personalized relationship in which teachers guide students' personal, moral, and leadership growth. Mentoring in Islamic perspective is founded on the prophetic tradition where educators are viewed as moral exemplars who influence the character of their students (Abed, 2006). Beacon in Badawi (1999) describe Islamic leadership in Islam is based on the qualities of trustworthiness, God consciousness. Mentors has a prominent role in this process as they modeled high conduct characteristics and give them advice.

The latest research has shown that mentoring that is meaningful requires empathy, listening closely and trust building so that students internalize the Islamic values that underpin leader (Sahin, 2021). Moreover, the display of patience and humility by the teachers brings about the development of these traits, too. This is through the social learning theory. Here, we learn from the role models (Bandura, 1977). According to Ramadan (2004), the mentor must allow students to

reflect on Islamic ethical concepts, such as fairness and compassion. This is essential to enhancing the students' leadership.

According to (Atif et al., in 2024), application of these leadership principles, in the educational context of the Islamic world, often shows inadequate responsiveness to the sociocultural diversity of students and their respective communities. The Islamic perception of leadership is closely related to the prophetic notions of trustworthiness, communication, knowledge, and truthfulness (Hadi et al., 2025).

Al-Sadan (2000) argues that teachers encourage leadership through cooperative tasks, including book work and community service, which reflect Islamic ideals of collaboration and service. Such activities build communication, teamwork, problem-solving abilities that are crucial for leadership roles. More recent research, for example Iqbal and Hassan (2023), stresses that when teachers integrate accountability into their pedagogy, students are guided to focus on the welfare of others, a key feature of Islamic leadership.

Key obstacles include insufficient teacher preparation for cultivating Islamic leadership traits and understanding of leadership across cultures (Ali, 2015). Recent studies therefore recommend the development of coherent frameworks to guide and support teachers in this role (Ahmed & Siddiqui, 2022).

Research Objective

The objective of the study was to identify the practices of university teachers to develop key qualities of leadership among university students in Islamic perspective

Research Methodology

This study employed a quantitative approach, and a survey method was adopted to collect data to examine the extent to which university teachers encourage students to develop key qualities of leadership through behavioral qualities and faith-based guidance from an Islamic perspective. A structured questionnaire was used to gather self-reported perceptions from students regarding teachers' practices in these domains.

Population and Sample

The target population comprised of university students in public sector universities of Punjab. The Punjab province of Pakistan comprises of nine divisions; from each division one university was selected. The total nine universities from Punjab province was selected for the collection of data from which one university was used for pilot study. Total 800 students i.e. 100 from each university (i.e. 8 universities from 8 divisions) were selected as a sample of the study. The data collected for pilot study was not included in the main sample of the study.

Convenient sampling technique was adopted to ensure adequate representation of students across universities. A total of 800 questionnaires were distributed, of which 800 were returned and deemed usable after screening for competencies.

Province	Division	University	Sample
Punjab Province (Pakistan)	Lahore	University of the Punjab	100
	Rawalpindi	University of Chakwal	100
	Gujranwala	GCWU Sialkot	100
	Sargodha	University of Sargodha	100
	Faisalabad	GC University	100
	Sahiwal	University of Sahiwal	100
	DG Khan	Ghazi University	100
	Multan	Bahauddin Zakariya University	100
	Bahawalpur	Khawaja Fareed University of Engineering & Information Technology	100
Total Sample			900

Research Instrument

To accomplish this, a questionnaire was designed following an extensive review of the literature and with careful consideration of the research objectives. This instrument was administered to the participants, namely the students, to collect responses that would help address the research problem. The customer was comprised of three main sections 1. demographic information, 2. behavioral qualities domain 3. religious and spiritual consciousness.

Validity and Reliability

The content validity of the questionnaire was established through expert by 100 university teachers. The initial item pool was evaluated by 100 experts consisting of university teachers, who assess the clarity, relevance, and alignment of the items within the questionnaire as per Islamic leadership construct and the study objectives. On based on their feedback, ambiguous items were refined and overlapping of items were removed.

The pilot study was conducted with 100 students who were similar to the main sample but not part of it. The pilot study was used to check item clarity and to provide preliminary reliability estimates Internal consistency reliability was examined using Cronbach's alpha. The behavioral qualities scale and the faith-based guidance scale both demonstrated acceptable reliability indicating that the items within each domain measured coherent underlying constructs. The reliability co-efficient for factors was 0.809 and was 0.828 respectively, which was considered highly recommended to be included in the questionnaire.

The KMO value for 'Behavioral Qualities' domain was 0.84, suggesting sampling adequacy and indicating that the data is very suited for factor analysis (values>0.8 regarded worthy). The significant p-value (sig.<0.05) verified that the correlations are strong enough for factor analysis, and the approximate Chi-Square value is given with df=28 (for 8 items).

The KMO value for 'Religious and Spiritual Consciousness' was 0.841 indicating sufficient sampling. Strong inter-variable correlations are confirmed by Bartlett's Test, which is extremely significant (p<0.001). With df= 15 (for 6 items), the approximate Chi-Square value is 324.738 and the significant p-value is p=.000 showing strong evidence against sphericity indicating significant correlations in the data.

Data Collection

Data collection forms a vital component of any research project. Depending on the aims and requirements of their studies, researchers use a range of techniques and instruments to gather data. Quantitative researchers, in particular, often rely on tools such as structured questionnaires, checklists, Thurston scales, and objective-type tests to obtain numerical data. Their purpose is to secure quantitative information from a selected sample that reflects the wider population, thereby enabling them to make inferences and generalize the results (Grinnell Jr. & Unrau, 2005). The questionnaire was constructed in the light of current teaching practices aimed at developing .

Table 1: Behavioral-Qualities

Statements	Re-sponses	Never	Rarely	Some-times	Always	Often	Mean	std
Teachers encourage students to use positive language	<i>f</i> %	55 6.9	121 15.2	287 35.9	284 35.5	53 6.5	3.19	1.00
Teachers guide students to accept compliments gracefully.	<i>f</i> %	37 4.7	150 18.8	319 39.9	240 30.0	54 6.6	3.23	0.96
Teachers help students develop self-control	<i>f</i> %	32 4.1	146 18.3	271 33.9	299 37.5	50 6.3	3.32	1.01
Teachers help students to be tolerant in personal and academic matters.	<i>f</i> %	40 5.1	117 14.7	257 32.2	307 38.4	78 9.6	3.3	1.01
Teachers prompt students to act as peacemakers.	<i>f</i> %	51 6.4	134 16.7	273 34.0	284 35.5	58 7.3	3.21	1.02
Teachers advise students to be patient in unfavorable circumstances.	<i>f</i> %	49 6.1	141 17.6	244 30.5	297 37.1	69 8.7	3.24	1.04
Teachers help students to manage their anger.	<i>f</i> %	42 5.3	151 18.9	217 27.1	318 39.6	72 9.0	3.28	1.04
Teachers assist students in facing failure with courage.	<i>f</i> %	40 5.1	128 16.0	241 30.1	302 37.7	89 11.1	3.3	1.03
Total (100%)	%	5.5	17.0	33.0	36.4	8.1	3.3	1.01

This table shows the frequency (*f*), percentage (%), mean, and standard deviation for nine items measuring the extent to which teachers encourage behavioral qualities among students, rate on a

five-point Likert scale (i.e: Never, Rarely, Sometimes, Always, Often). The overall mean across all items is 3.3 (std=1.01), indicating that, on average, respondents perceive teachers as engaging students to develop these behavioral qualities ‘sometimes’ to often -a moderately positive but not consistently high level of practice.

Item-level analysis

The data show that 33.0 % of respondents give their opinion for ‘sometimes’ and 36.4% of responses fall in the category ‘always’, reinforcing that the majority of respondents perceive the teachers in the development of these qualities with reasonable regularity. Meanwhile, only 5.5% of responses indicate a complete absence of these practices by responding on ‘Never’, showing outright neglect in the teachers' practices to develop these qualities among university students. However, the relatively low 8.1% for ‘Often’ indicates that highly frequent, consistent reinforcement of these qualities remains the exception rather than the norm.

The data suggests that while foundational support for qualities such as tolerance, self-control and resilience is broadly present moreover there remains room to enhance the frequency and consistency of such practices across classrooms.

Table 2: Religious and Spiritual Consciousness

Statements	Responses	Never	Rarely	Sometimes	Always	Often	Mean	std
Majority of teachers help students to turn aside from evil.	f	45	102	244	328	81	3.4	1.02
Teachers taught students about judgment day.	%	5.8	12.9	30.1	41.0	10.2		
Teachers guide students to become conscious of ALLAH's will.	f	19	133	249	327	72	3.4	0.94
Teachers motivate students for act of worships.	%	2.5	16.7	31.0	40.7	9.1		
Teachers advise students to rely on ALLAH SWT.	f	23	133	259	311	74	3.3	0.95
Teachers guide students to be grateful to ALLAH.	%	2.9	16.5	32.3	38.9	9.4		
Teachers motivate students for act of worships.	f	34	127	240	332	67	3.3	0.98
Teachers advise students to rely on ALLAH SWT.	%	4.3	15.8	30.2	41.2	8.5		
Teachers guide students to be grateful to ALLAH.	f	15	95	186	433	71	3.5	0.9
	%	1.8	11.8	23.5	54.0	8.9		
Teachers guide students to be grateful to ALLAH.	f	16	90	205	404	85	3.6	0.9
	%	2.2	11.0	25.6	50.3	10.9		
Total (100%)	%	3.25	14.1	28.8	44.35	9.5	3.42	0.95

This table shows the frequency (*f*), percentage (%), mean, and standard deviation for six items measuring the extent to which teachers guide students towards religious awareness, moral consciousness, and reliance on faith. The overall mean across all six items is 3.42 (*std* = 0.95), which is notably higher than the previous table's overall mean of 3.3. This indicates that respondents perceive teachers as engaging students in faith-based guidance somewhat more consistently than the general behavior practices examined earlier, with responses leaning more towards 'Always' than 'Sometimes.'

Item-level analysis:

The data indicates that 28.8% of respondents select options 'sometimes' and 44.35% responses fall under category 'Always'. This indicates that the majority of respondents perceive teachers performing religious guidance practices in a routine and regular manner.

Notably, the two highest performing items- gratitude to ALLAH (*M*=3.6) and reliance on ALLAH (*M*=3.5) – both relate to emotional dimensions of faith (trust, thankfulness). In contrast, the lowest performing items relate to active, behavioral, and reflective dimensions. This pattern suggest that teachers may be more comfortable or skilled at fostering emotional faith dimensions than at translating those attitudes into consistent behavioral and reflective practices.

Findings

Results of factor 'Behavioral Qualities' presents the frequency, percentage, mean, and standard deviation for nine items measuring the extent to which teachers encourage behavioral qualities based on Islamic leadership among the university students, using teachers has motivation Likert-scale. The overall mean score across all items is 3.30 (*SD*=1.01), suggesting that, on average, respondents that is students, perceive teachers as encouraging these behavioral qualities between 'sometimes' and 'often' among students. This reflects a moderately positive, but not consistently strong level of practice. At the response level, 33.0% of participants selected 'sometimes' and 36.4% selected 'always', indicating that the majority views teachers as engaging in these practices with reasonable regularity. In contrast, only 5.5% of responses fell under 'never', suggesting that a complete absence of such practices is relatively rare. However, the comparatively low proportion of 'often' responses 8.1% indicates that highly frequent and consistent reinforcement of these behavioral qualities is still the exception rather than the norm.

Descriptive statistics for factor 'Religious and Spiritual Consciousness' for six items measuring the extent to which teachers guide students towards awareness of religion, moral consciousness, and reliance on faith. An overall mean score of 3.42 (*SD*=0.95) indicates that respondent's response that teachers promote religious and spiritual guidance somewhat more consistently than in general behavioral qualities. Responses incline more toward 'Always' than 'Sometimes', indicating a moderately higher emphasis on religious and spiritual guidance.

The item-level analysis reveals the pattern showing higher mean scores on the items of encouraging gratitude to Allah and on having reliance upon Allah- while both refer to the emotional dimension of faith, such as trust, gratitude, and the inner spiritual orientation. On the other hand, low mean scores on items related to behavioral and reflective practices. Therefore, the results suggest that teachers tend to be more active in the development of emotional dimensions of faith

than in cultivating these attitudes into outward behavior and active and reflective practices of students on a consistent basis.

Discussion

The findings on behavioral qualities indicate that university teachers offer students a moderate degree of support in developing Islamic leadership qualities. Their practices tend to occur ‘sometimes’ or ‘often’, rather than consistently at a high level. In other words, qualities suggest tolerance, self-control, and resilience are rarely ignored altogether, but they are not yet reinforced in a systematic and intensive way. This pattern is also reflected in research on Islamic character education the teachers are viewed as central to shaping students' character, yet time constraints, curriculum demands, and the absence of coordinated institution-wide strategies often limit their efforts, resulting in partial rather than comprehensive character formation (Saepudin, 2023).

The studies shows that students demonstrate improvements in resilience, emotional regulation, and self-control when teachers intentionally link to faith-based guidance with specific behavioral goals such as responding ethically to challenges, managing emotions, or coping with family problems (Suhartini et al., 2018). In these contexts, teachers combine concrete practices like self-reflection, structured discussions, role play, and ongoing personal guidance along with spiritual counseling e.g., encouraging patients, gratitude, and reliance on Allah (Suhartini et al., 2018). This integrated approach appears more effective in helping students translate internal faith into observable behavior than focus primarily on teaching or general moral advice. The gap identified on teachers' practices in developing Islamic leadership qualities among university students suggested that such integrative strategies are not yet consistently embedded in university-level teaching, where large class sizes, race towards GPA's and academic pressures may further limit opportunities for close mentoring and behavioral coaching. Teachers develop careful connections with Allah, the prophet, themselves, families, friends, and society to help students virtuous Muslims with strong characters (Ahmad et al., 2017).

In Islam, leadership transcends the mere legal duties associated with the position or status. It is a multidimensional role aimed at promoting social well-being through justice, trust, and a sense of responsibility before Allah. Leaders must offer guidance grounded in Divine commands and values, rather than relying solely on their own ego or authority. Upon assuming a leadership role a Muslim must prioritize Islamic principles over desires and the ego (Siroujuddin & Al-Adawiyah, 2023). Research on educational models inspired by the prophetic tradition highlights how teachers consistently exemplify moral conduct, organized religious activities, and provide guidance both traditional and personalized basis can influence students behavior and foster the internalization of moral norms (Kurniawan et al., 2023).

Conclusion & Recommendations

In conclusion of factor ‘behavioral qualities’, the finding showed that university teachers encourage the behavioral qualities of students at a moderate level while the neglect of these qualities is uncommon. While there is a basic framework for fostering tolerance, self-control, and resilience, there is certainly scope and necessity for teachers to further strengthen the same and integrate it more consistently into everyday classroom interactions.

The findings of factor ‘religious and spiritual consciousness’ indicated that the role of teachers in directing students towards a more religious consciousness, moral consciousness and relying more on faith is stronger as compared to directing students to general behavioral qualities.

Furthermore, the item-level analysis shows a qualitative imbalance: teachers' success in cultivating more emotional and attitudinal aspects of faith, such as being thankful to Allah and reliance on Allah was greater than their success in cultivating the corresponding behavior and reflective expressions of faith. This indicates that while an important premise of religious and moral guidance is present for the students, it is essential that strengthening strategies are necessary to help students consistently translate their internal faith and feelings into visible moral actions, reflective processes, and ethical acts in their daily lives. Overall, the indicated that the basic support of behavior qualities like tolerance, self-control, and resilience is generally available, however there is significant room to increase their frequency and consistency throughout the university level with which teachers can provide these qualities common classrooms

Universities must have appropriate training facilities so that teachers can learn ways to integrate in their teaching practices to develop Islamic leadership qualities among students as this is the need of the hour. Based on Character Building Training research conducted at Indonesian Islamic universities, institutions must develop comprehensive training facilities that enable teachers to integrate Islamic leadership qualities into their teaching practices through nurturing learning, mentoring, and consulting approaches (Munawir et al., 2023). These facilities should provide collaborative spaces where teachers learn to internalize local wisdom values which are fundamental to developing Islamic leadership among students. Training infrastructure is must include practical religious skills laboratories and capacity-building programs that reinforce tolerant, critical, caring, and creative behavior along with respect for differences with others. Universities must establish collaborative networks involving leaders, teachers, and students to ensure the sustainability of Islamic leadership development, which is pressing need of the hour (Munawir et al., 2023). It was suggested that institutions may introduce appropriate seminars, conferences including international conferences, community serving welfare initiatives which help students to get enough knowledge of Islamic leadership how it affects their daily lives as well as help them in their future professions and to develop sense of community serving and social-responsibility.

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