Lentera Pendidikan : Jurnal Ilmu Tarbiyah dan Keguruan
Vol. 29, No. 1, June 2026, pp. 47-64
ISSN: 1979-3472 (Print) 2580-5223 (Online)
Doi: https://doi.org/10.24252/lp.2026v29n1i3

Islamic Educational Leadership in *Ranah 3 Warna*: An Integrative Model from a Modern Management Perspective

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Received March 04, 2026; Revised May 13, 2026;
Accepted June 03, 2026; Available Online June 27, 2026

Abstract:

This study examines the representation of Islamic educational leadership in Ahmad Fuadi's novel *Ranah 3 Warna* and explores its relevance to contemporary educational management. Employing a descriptive qualitative approach, the study uses content analysis to examine the novel's dialogues, narratives, and key events. The findings reveal that Islamic educational leadership is represented through five interrelated dimensions: (1) transformational leadership grounded in moral exemplarity, (2) visionary leadership fostered through a strong literacy culture, (3) empathetic relational leadership in conflict resolution, (4) adaptive leadership in responding to social change, and (5) moral-spiritual leadership rooted in family values. These findings suggest that Islamic leadership values extend beyond normative religious principles and offer strategic contributions to character development, literacy enhancement, conflict management, and institutional adaptability. Consequently, the model of Islamic educational leadership portrayed in the novel provides a contextually relevant framework for the management of contemporary Islamic educational institutions. The study concludes by recommending further empirical research to examine the applicability and effectiveness of this leadership model across diverse Islamic educational contexts.

Abstrak:

Penelitian ini menganalisis representasi kepemimpinan pendidikan Islam dalam novel Ranah 3 Warna karya Ahmad Fuadi serta relevansinya terhadap manajemen pendidikan modern. Penelitian ini menggunakan metode kualitatif deskriptif dengan analisis isi terhadap dialog, narasi, dan peristiwa dalam novel. Hasil penelitian menunjukkan bahwa kepemimpinan pendidikan Islam direpresentasikan dalam lima dimensi, yaitu kepemimpinan transformasional berbasis keteladanan moral, visioner berbasis literasi, relasional yang empatik dalam penyelesaian konflik, adaptif terhadap perubahan sosial, serta moral-spiritual yang berakar pada nilai keluarga. Temuan ini menegaskan bahwa nilai kepemimpinan Islam tidak hanya bersifat normatif-religius, tetapi juga relevan secara strategis dalam penguatan karakter, literasi, manajemen konflik, dan adaptasi lembaga pendidikan. Dengan demikian, model kepemimpinan Islam dalam novel ini memiliki relevansi kontekstual terhadap pengelolaan pendidikan Islam modern. Penelitian ini merekomendasikan kajian lanjutan empiris untuk menguji implementasinya pada berbagai lembaga pendidikan Islam.

Keywords:

Islamic Educational Leadership, Modern Management, Literary Analysis, *Ranah 3 Warna*.

How to Cite: Jati, R. A. A., Isnaini, R. L., & Mulya, S. S. K. (2026). Islamic Educational Leadership in Ranah 3 Warna: An Integrative Model from a Modern Management Perspective. *Lentera Pendidikan : Jurnal Ilmu Tarbiyah dan Keguruan,* 29(1), 47-64. https://doi.org/10.24252/lp.2026v29n1i3.

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Introduction

Islamic education plays a strategic role in fostering personal character, moral consciousness, and social responsibility (Yani, 2021). Through educational institutions such as schools, madrasas, and Islamic boarding schools, it seeks not only to transmit knowledge but also to cultivate ethical values and spiritual integrity (Jonisar, Ahmad, Septiyani, Asmawati, & Suprihadi, 2022). Within this context, leadership plays a central role in shaping the direction and effectiveness of the educational process. Educational leadership extends beyond administrative authority to encompass the ability to guide, influence, and inspire individuals toward achieving shared educational goals grounded in ethical and spiritual values (Leithwood, Harris, & Hopkins, 2020). From an Islamic perspective, leadership is intrinsically linked to responsibility, justice, exemplary conduct, and accountability before Allah SWT (Yani, 2021). Accordingly, Islamic educational leadership emphasizes not only organizational effectiveness but also character formation and ethical development.

The growing complexity of contemporary education demands leaders who are adaptive, visionary, and capable of responding effectively to rapid social and institutional change (Wahyudin, Muslihah, & Suryapermana, 2020). Contemporary educational management highlights the importance of strategic planning, professional development, collaborative leadership, and emotional intelligence in enhancing institutional effectiveness (Khan, Ismail, Hussain, & Alghazali, 2020). At the same time, transformational leadership theory emphasizes a leader's capacity to inspire followers, promote innovation, and facilitate positive organizational change. According to Burns and Bass, transformational leadership comprises four core dimensions: idealized influence, inspirational motivation, individualized consideration, and intellectual stimulation (Hoch, Bommer, Dulebohn, & Wu, 2018). These dimensions suggest that effective leadership extends beyond formal authority and managerial control to include the cultivation of commitment, self-awareness, and collective responsibility (Hoch, Bommer, Dulebohn, & Wu, 2018).

The principles of transformational leadership closely align with those of Islamic educational leadership. Both emphasize moral exemplarity, inspirational influence, empathy, and the development of human potential (Yani, 2021). However, Islamic educational leadership extends the transformational leadership framework by incorporating spiritual accountability and an ethical orientation grounded in Islamic

teachings (Jonisar, Ahmad, Septiyani, Asmawati, & Suprihadi, 2022). Consequently, leadership in Islamic educational institutions is not merely managerial or organizational; it is also inherently moral and transcendent. Integrating Islamic values with transformational leadership principles and contemporary educational management offers a contextually relevant leadership model capable of addressing the challenges of modern education while preserving its ethical and spiritual foundations (Pujianto, Solikhah, Triatmo, & Mualim, 2025).

Leadership values can also be represented through literary works. Literature functions not only as a form of artistic expression and entertainment but also as a medium for reflecting social, moral, and educational realities. A notable example is Ahmad Fuadi's novel *Ranah 3 Warna*, which portrays the dynamics of Islamic educational leadership through the experiences of its characters in educational and social settings. The novel illustrates how perseverance, discipline, literacy, empathy, and spiritual values contribute to the development of both personal and collective leadership. The interactions among the characters further demonstrate that effective leadership is grounded not merely in formal authority but also in moral exemplarity, resilience, and social responsibility.

Previous studies have extensively examined transformational leadership in Islamic educational institutions and the integration of Islamic values into contemporary educational management. These studies have shown that transformational leadership strengthens organizational commitment, promotes innovation, and supports character development within educational settings (Arifin & Maunah, 2020; Trimulyo, Lestari, Rahmawati, & Thelma, 2025; Bunjak, Bruch, & Černe, 2022). Likewise, research has demonstrated that Islamic educational leadership provides a strong ethical foundation for educational management and institutional governance (Wahyudin, Muslihah, & Suryapermana, 2020). Despite these contributions, literary representations of Islamic educational leadership remain underexplored. In particular, few studies have investigated how literary narratives construct integrative models of leadership that combine Islamic values, transformational leadership principles, and contemporary educational management perspectives.

This study addresses this gap by examining the construction of Islamic educational leadership in Ahmad Fuadi's *Ranah 3 Warna* and exploring its relevance to contemporary educational management. Specifically, the study seeks to identify the dimensions of Islamic educational leadership represented in the novel, analyze their relationship with transformational leadership and contemporary educational management theories, and develop an integrative model of Islamic educational leadership applicable to modern educational contexts. By bridging literary analysis and educational leadership studies, this research contributes to the theoretical development of Islamic educational leadership while offering practical insights for strengthening character-based leadership in Islamic educational institutions.

Islamic educational leadership is grounded in Islamic principles that emphasize justice, trustworthiness (*amanah*), moral exemplarity (*uswah hasanah*), sincerity (*ikhlas*), and accountability before Allah SWT (Yani, 2021). Within educational institutions,

leadership extends beyond administrative authority to encompass the ethical responsibility of guiding, influencing, and empowering members of the educational community toward shared educational objectives while fostering moral and spiritual development (Jonisar, Ahmad, Septiyani, Asmawati, & Suprihadi, 2022). Accordingly, leadership in Islamic education is understood as a holistic process that integrates organizational effectiveness with character formation and spiritual growth.

The demands of contemporary education, however, require educational leaders to navigate increasingly complex institutional environments shaped by rapid technological change, globalization, educational reform, and evolving societal expectations. Contemporary educational management therefore emphasizes strategic planning, organizational adaptability, collaborative leadership, emotional intelligence, innovation, and continuous institutional improvement as essential competencies for effective leadership (Wahyudin, Muslihah, & Suryapermana, 2020; Khan, Ismail, Hussain, & Alghazali, 2020). From this perspective, educational leaders are expected not only to ensure organizational effectiveness but also to cultivate inclusive, human-centered, and values-based learning environments capable of responding to dynamic educational challenges.

These contemporary perspectives closely align with transformational leadership theory, which conceptualizes leadership as a process of inspiring followers to achieve collective goals while fostering individual growth and organizational transformation. Burns and Bass identify four core dimensions of transformational leadership: idealized influence, inspirational motivation, individualized consideration, and intellectual stimulation (Hoch, Bommer, Dulebohn, & Wu, 2018). Rather than relying solely on positional authority, transformational leaders promote commitment, innovation, critical thinking, and professional development through ethical influence and meaningful interpersonal relationships. These characteristics resonate strongly with Islamic educational leadership, which similarly emphasizes moral integrity, compassion, social responsibility, and the development of human potential.

Although these three perspectives originate from different theoretical traditions, they are conceptually complementary rather than competing. Islamic educational leadership provides the ethical and spiritual foundations that define the moral purpose of leadership. Transformational leadership contributes the relational and motivational mechanisms through which leaders inspire commitment, empowerment, and organizational change. Contemporary educational management, meanwhile, offers the strategic and organizational capacities necessary to respond effectively to increasingly complex educational environments. Integrating these perspectives therefore produces a holistic framework that combines ethical legitimacy, transformational influence, and managerial effectiveness. Such an integrative model provides a contextually relevant approach to leadership in contemporary Islamic educational institutions by balancing organizational performance with moral responsibility, spiritual accountability, and sustainable institutional development.

Previous research has extensively examined transformational leadership within Islamic educational institutions. For example, Arifin and Maunah (2020) argue that transformational leadership contributes significantly to the development of organizational culture and character formation in Islamic education. Similarly, Trimulyo, Lestari, Rahmawati, and Thelma (2025) demonstrate that transformational leadership fosters innovation and supports institutional development in Islamic educational management. Furthermore, Pujianto, Solikhah, Triatmo, and Mualim (2025) contend that integrating Islamic values with contemporary management principles strengthens ethical governance and enhances institutional effectiveness. Collectively, these studies provide valuable insights into the role of leadership in improving organizational performance and educational quality. However, their primary focus remains on empirical leadership practices within schools, madrasas, and pesantren, with limited attention to the ways in which leadership values are constructed, communicated, and transmitted through literary narratives.

Consequently, literary representations of Islamic educational leadership remain underexplored. In particular, Ahmad Fuadi's novel *Ranah 3 Warna* has rarely been examined as a narrative site for understanding how Islamic educational leadership is conceptualized and how its values intersect with transformational leadership and contemporary educational management.

This omission is significant because literary works not only reflect social and educational realities but also shape ethical imagination, leadership ideals, and cultural understandings of educational practice. Examining leadership through literature therefore offers a complementary perspective that extends beyond institutional observation by revealing the normative and value-based dimensions of educational leadership.

To address this gap, the present study investigates the construction of Islamic educational leadership in *Ranah 3 Warna* and explores its relevance to contemporary educational management. Specifically, the study aims to identify the dimensions of Islamic educational leadership represented in the novel, examine their relationship with transformational leadership theory and contemporary educational management, and develop an integrative model of Islamic educational leadership that is applicable to contemporary Islamic educational institutions.

In doing so, the study contributes to the growing literature on Islamic educational leadership by bridging literary analysis with educational leadership theory and offering a conceptual framework that integrates ethical, transformational, and managerial perspectives.

Research Method

This study employed a descriptive qualitative research design using a text analysis approach. A qualitative methodology was chosen because the study sought to develop an in-depth, contextual understanding of how Islamic educational leadership was represented in a literary work (Creswell, 2014). The primary data source was Ahmad Fuadi's novel *Ranah 3 Warna*. The units of analysis consisted of narratives, dialogues, and

events that represented leadership practices within the novel. Secondary data were obtained from relevant scholarly literature on Islamic educational leadership, transformational leadership, contemporary educational management, and educational leadership. The data were collected through documentary analysis, which involved multiple close readings of the novel to identify passages illustrating leadership practices. These passages were subsequently categorized according to concepts of Islamic educational leadership and contemporary educational management. Content analysis was employed to interpret the textual meanings and leadership representations embedded in the novel (Krippendorff, 2018). The analytical process followed the interactive model proposed by Miles, Huberman, and Saldaña (2014), comprising three stages: data reduction, data display, and conclusion drawing.

During the data reduction stage, manual coding was employed rather than computer-assisted qualitative data analysis software, such as NVivo. Relevant passages were identified and assigned initial codes reflecting emerging concepts, including Islamic leadership values, transformational leadership, discipline, and teacher–student interaction. These initial codes were subsequently organized into broader thematic categories representing Islamic educational leadership values and contemporary educational management principles.

To enhance the consistency and transparency of the coding process, a codebook was developed to provide clear operational definitions and coding criteria for each theme. The categorized data were then presented through descriptive and analytical interpretation by relating the textual findings to theories of Islamic educational leadership, transformational leadership, and contemporary educational management. In the final stage, conclusions were drawn regarding the integrative model of Islamic educational leadership represented in the novel.

The trustworthiness of the findings was enhanced through theoretical triangulation by comparing the interpretations with multiple leadership theories (Creswell, 2014). In addition, an audit trail was maintained by systematically documenting each stage of the analytical process, while repeated coding reviews were conducted to ensure coding consistency and minimize interpretive bias.

Result and Discussion

To enhance the practical applicability of the proposed conceptual model, the findings can be contextualized within contemporary Islamic educational institutions. The analysis of *Ranah 3 Warna* demonstrated that Islamic educational leadership encompasses five interrelated dimensions: wisdom-based transformational leadership, literacy-oriented visionary leadership, empathetic relational leadership in social problem-solving, adaptive leadership in responding to change and institutional challenges, and moral-spiritual leadership rooted in family values. These dimensions were identified through a systematic process of selecting, reducing, coding, and categorizing narrative and dialogue excerpts relevant to the research objectives. In practice, this integrative leadership model can be implemented in contemporary pesantren and madrasah through several concrete

strategies. For example, wisdom-based transformational leadership may be demonstrated when pesantren leaders involve teachers and senior santri in consultative decision-making (*musyawarah*) before establishing academic or disciplinary policies. Such participatory practices promote shared responsibility while reinforcing Islamic principles of justice, trust (*amanah*), and collective accountability.

The dimension of literacy-oriented visionary leadership can be operationalized through structured literacy initiatives, including Arabic and English reading circles, academic writing workshops, and digital literacy programs for both teachers and students. For instance, a madrasah principal may organize a "Literacy Week," during which students critically reflect on classical Islamic texts alongside contemporary social issues. Such initiatives strengthen intellectual engagement while fostering meaningful connections between religious knowledge and contemporary educational discourse.

Empathetic relational leadership is particularly valuable in addressing interpersonal conflicts within educational institutions. Teachers and school leaders may adopt dialogic and counseling-oriented approaches when resolving disputes among students or between students and teachers. Rather than relying solely on punitive measures, leaders serve as facilitators and mediators who actively listen, understand the underlying emotional and social contexts of conflicts, and promote reconciliation in accordance with the Islamic principle of rahmah (compassion).

Adaptive leadership is equally essential for responding to challenges arising from digital transformation, limited institutional resources, and evolving educational demands. Contemporary pesantren, for example, can integrate traditional learning methods, such as bandongan and sorogan, with digital learning platforms through blended learning approaches. Such integration enables educational institutions to maintain instructional continuity while preserving the intellectual heritage and pedagogical traditions of classical Islamic education.

Finally, moral-spiritual leadership can be strengthened by cultivating a family-oriented institutional culture in which the pesantren functions as a "large educational family." Moral and spiritual values are transmitted not only through formal instruction but also through everyday communal practices, such as collective prayers, shared meals, mentoring relationships, and ethical role modeling by teachers and institutional leaders. Through these practical implementations, the integrative leadership model derived from *Ranah 3 Warna* extends beyond a purely theoretical framework and offers a contextually relevant approach to developing holistic Islamic educational leadership in contemporary educational institutions.

Table 1. Dimensions of Islamic Educational Leadership

No	Leadership Dimension	Textual Evidence	Core Value	Modern Management Relevance
1	Transformational Wisdom	Advice of Kiai Rais emphasizing seriousness, discipline, and perseverance in pursuing knowledge (Fuadi, 2011, p. 194–195)	Moral guidance, perseverance, and character formation derived from pesantren values	Transformational leadership through inspiration and value-driven change
2	Visionary Literacy Leadership	"all great nations are nations who love to write and read (Fuadi, 2011, p. 207)	Knowledge orientation, literacy awareness, and long-term intellectual vision	Strategic planning and human resource development
3	Empathetic Relational Leadership	Scenes depicting conflict resolution, peer solidarity, and emotional support among students (Fuadi, 2011, p. 331)	Empathy, social awareness, and collective responsibility	Emotional intelligence and conflict management
4	Adaptive Leadership	"I am an orphan but a strong orphan" (Fuadi, 2011, p. 134)	Resilience, self-reliance, and adaptability in difficult situations	Adaptive leadership and change management
5	Moral-Spiritual Leadership	Parental advice, prayers, and religious guidance before Alif's departure (Fuadi, 2011, p. 131)	Ethical foundation, spiritual accountability, and transcendental responsibility	Ethical leadership and value-based governance

Table 1 illustrates that the representation of Islamic educational leadership in the novel is constructed through a set of multidimensional characteristics that integrate moral, intellectual, relational, adaptive, and spiritual dimensions. These findings demonstrate that leadership extends beyond hierarchical authority, functioning instead as a transformative, ethical, and educational process embedded in both institutional and social interactions. Furthermore, the model suggests that leadership in Islamic educational contexts is inherently holistic, integrating personal virtue, social responsibility, intellectual development, and spiritual commitment. The cultivation of intellectual capacity and spiritual responsibility contributes not only to individual character formation but also to the development of an ethical and values-based organizational culture.

Wisdom-Based Transformational Leadership

The findings indicate that Kiai Rais embodies a form of wisdom-based transformational leadership centered on character development through moral guidance, ethical instruction, and experiential learning. This leadership orientation is reflected in the following statement:

> "Your intellect can address many issues, but without seriousness your attempts will fail." (Fuadi, 2011, p. 194)

Kiai Rais further emphasizes the importance of perseverance, patience, and moral discipline:

> "If you are prepared to put in effort, remain patient during challenges, and never surrender, you will eventually surmount any hurdles." (Fuadi, 2011, p. 195)

His guidance also highlights the importance of resilience and proactive problem-solving in the face of adversity:

> "During moments of disappointment, you must stay active in patience, active in seeking solutions." (Fuadi, 2011, p. 131)

Collectively, these excerpts portray a leadership model that cultivates self-awareness, discipline, resilience, and spiritual maturity. Rather than relying on authority or coercion, Kiai Rais guides learners through moral exemplarity and reflective advice, encouraging them to internalize ethical values and develop personal responsibility. This finding is consistent with transformational leadership theory, which emphasizes leaders' capacity to inspire followers, foster personal growth, and facilitate value-based transformation. Within the context of Islamic educational leadership, however, such transformation is anchored not only in organizational goals but also in spiritual consciousness, moral accountability, and commitment to Islamic ethical principles.

Literacy-Oriented Visionary Leadership

The findings highlight a strong emphasis on a culture of literacy as a fundamental dimension of educational leadership, as reflected in the following statement:

> "All great nations are nations that love to write and read." (Fuadi, 2011, p. 207)

This statement positions literacy not merely as an academic competency but as a civilizational vision closely linked to educational advancement, intellectual empowerment, and national development. Throughout the novel, this vision is reinforced by the protagonist's unwavering commitment to learning, as demonstrated through his pursuit of scholarships, efforts to improve foreign language proficiency, and determination to achieve academic success despite economic and social constraints. These recurring experiences suggest that intellectual development is portrayed as a long-term investment benefiting both individual growth and societal progress.

Moreover, the novel consistently associates educational success with discipline, sustained reading habits, intellectual curiosity, and a global orientation toward learning. The pesantren environment encourages students to broaden their intellectual horizons, engage critically with knowledge, and pursue continuous self-improvement. These recurring narrative patterns indicate that visionary leadership is constructed not through isolated statements but through a coherent portrayal of literacy, future-oriented thinking, and educational aspiration as central leadership values. From the perspective of contemporary educational management, these findings align with principles of strategic planning, human capital development, and organizational learning. Within this framework, literacy functions not simply as an individual competency but as a strategic leadership vision that supports institutional sustainability, innovation, and the cultivation of intellectual capacity.

Empathetic Relational Leadership in Social Contexts

The findings further demonstrate that leadership in the novel is expressed through interpersonal relationships characterized by empathy, solidarity, and constructive conflict resolution. During moments of social pressure and intimidation, the characters respond with assertiveness while simultaneously advocating for justice and human dignity, as reflected in the following statement:

> "Treat us fairly and humanely..." (Fuadi, 2011, p. 57)

The narrative also highlights the importance of collective solidarity and mutual support within the educational community:

> "Hundreds of my classmates roared, shouted, and applauded in support of us." (Fuadi, 2011, p. 57)

These interactions suggest that leadership is constructed not through formal authority alone but through empathy, mutual care, collective responsibility, and social awareness. Rather than emphasizing hierarchical control, the novel portrays leadership as emerging from meaningful relationships, open dialogue, and collaborative action within the educational environment. Such representations reinforce the importance of trust, cooperation, and shared commitment in fostering an inclusive educational community. Viewed through the lens of contemporary educational management, these findings closely correspond to the concepts of emotional intelligence, interpersonal competence, collaborative leadership, and constructive conflict management. The novel therefore portrays empathetic leadership as an essential capability for creating harmonious learning environments while strengthening social cohesion and organizational resilience.

Adaptive Leadership

The findings highlight adaptive leadership as a form of self-leadership developed through resilience in responding to both personal adversity and systemic constraints. This orientation is reflected in Alif's determination to remain psychologically resilient despite the hardships he encounters:

"I refuse to be ruined by feeling overly sorry for myself." (Fuadi, 2011, p. 35)

His resilience is further reinforced in the following statement:

"I am an orphan... yes, but a strong orphan." (Fuadi, 2011, p. 134)

These statements reflect emotional resilience, self-efficacy, and a strong sense of personal responsibility in confronting adversity. Throughout the novel, Alif consistently demonstrates the capacity to adapt to changing circumstances, sustain motivation amid uncertainty, and transform hardship into opportunities for personal growth. His perseverance in pursuing education despite financial limitations, social pressures, and an uncertain future illustrates leadership grounded in resilience rather than positional authority. The narrative further portrays adaptive leadership through Alif's willingness to work diligently, adjust to unfamiliar social and educational environments, and pursue opportunities beyond his comfort zone. These recurring experiences indicate that adaptive leadership is constructed through sustained patterns of resilience, flexibility, perseverance, and continuous self-development rather than through isolated events or individual quotations. From the perspective of contemporary educational management, adaptive leadership represents a critical competency for navigating uncertainty, institutional change, and increasingly complex educational environments. Within the novel, however, this adaptive capacity is embedded in an Islamic ethical framework that emphasizes sabr (patience), perseverance, gratitude (shukr), and spiritual resilience. Consequently, adaptation is portrayed not merely as a managerial competence but as a moral and spiritual process of personal transformation.

Moral-Spiritual Leadership

The novel also portrays moral-spiritual leadership through the ethical guidance and religious counsel provided by Kiai Rais. One of his central messages emphasizes patience and trust in Allah during periods of hardship:

"God has promised that He walks with those who are patient." (Fuadi, 2011, p. 131)

This teaching is reinforced through his encouragement to respond actively and constructively to life's challenges:

"Be active in patience, actively endure trials, actively seek solutions, and actively refuse to surrender to circumstances." (Fuadi, 2011, p. 131)

Kiai Rais further encourages students to view leadership as a form of service grounded in social responsibility:

"Be a person who is useful for yourself, your family, and your community." (Fuadi, 2011, p. 131)

These recurring narratives demonstrate that leadership in the novel is founded not only on managerial competence but also on spiritual awareness, ethical responsibility, perseverance, and accountability before Allah. Rather than separating moral values from organizational leadership, the novel presents both dimensions as mutually reinforcing

foundations for educational leadership. Accordingly, Islamic educational leadership is portrayed as an integration of moral guidance, spiritual development, and social responsibility that shapes both individual character and institutional culture. Viewed from the perspective of contemporary educational leadership, these values closely correspond to ethical leadership and values-based governance, which emphasize integrity, accountability, moral exemplarity, and the cultivation of ethical organizational cultures within educational institutions.

Integrative Model of Islamic Educational Leadership

The findings reveal that the representation of Islamic educational leadership in *Ranah 3 Warna* constitutes an integrated and contextually grounded leadership framework. The five dimensions identified, wisdom-based transformational leadership, literacy-oriented visionary leadership, empathetic relational leadership, adaptive leadership, and moral-spiritual leadership, collectively demonstrate the convergence of Islamic leadership principles with transformational leadership theory and contemporary educational management.

First, wisdom-based transformational leadership illustrates that leadership extends beyond instructional guidance to encompass character formation, ethical development, and the cultivation of spiritual consciousness. This finding aligns with transformational leadership theory, which emphasizes inspirational motivation, moral influence, and value-based transformation. However, within the context of Islamic educational leadership, transformation is anchored not only in organizational effectiveness but also in accountability before Allah, patience (*sabar*), sincerity *(ikhlas*), and ethical responsibility. Consequently, the leadership model portrayed in the novel offers a more

Second, the novel's literacy-oriented visionary leadership emphasizes intellectual development and the cultivation of a long-term educational vision. The strong promotion of reading and writing reflects contemporary educational management principles related to strategic planning, organizational learning, and human capital development, in which leaders are expected to anticipate future challenges while strengthening institutional capacity. Within the context of Islamic educational leadership, however, this vision extends beyond instrumental or managerial concerns. Instead, it is directed toward the cultivation of a knowledge-based civilization grounded in moral integrity and spiritual values. This finding suggests that Islamic educational leadership does not reject modernity; rather, it critically engages with and adapts contemporary developments to foster an intellectually vibrant and ethically grounded educational civilization.

Third, empathetic relational leadership highlights the importance of interpersonal communication, emotional intelligence, and collaborative conflict resolution. From the perspective of contemporary educational management, these characteristics closely correspond to relational leadership and emotionally intelligent leadership practices. The findings indicate that empathy, mutual respect, and social solidarity constitute essential foundations for building trust and sustaining collaborative relationships within educational communities. Consequently, leadership is portrayed as a dialogical and participatory process rather than a hierarchical or authoritarian exercise of power.

Fourth, adaptive leadership demonstrates the importance of resilience in responding to institutional constraints, uncertainty, and social change. Contemporary educational management identifies adaptability as a key leadership competency for navigating increasingly dynamic educational environments. In the novel, however, resilience extends beyond psychological and behavioral adaptation to encompass spiritual endurance rooted in Islamic values. Patience (sabr), perseverance, gratitude (shukr), and trust in Allah (tawakkul) provide the ethical and spiritual foundations that enable leaders to confront adversity while maintaining optimism and purpose. This integration distinguishes Islamic adaptive leadership from predominantly secular approaches by framing adaptation as both a managerial capability and a process of spiritual growth.

Fifth, moral-spiritual leadership reinforces the view that leadership in Islamic education is fundamentally grounded in ethical and transcendental principles. Unlike many contemporary management frameworks, which primarily emphasize organizational efficiency and effectiveness, the leadership model portrayed in the novel integrates managerial competence with moral responsibility, spiritual accountability, and service to others. As a result, leadership is understood not merely as the achievement of organizational objectives but as a process of nurturing ethical character, cultivating spiritual consciousness, and promoting the common good. This holistic perspective positions moral and spiritual values as indispensable components of effective educational leadership.

Taken together, these five dimensions form an integrative model of Islamic educational leadership that synthesizes Islamic ethical principles, transformational leadership theory, and contemporary educational management. Rather than viewing these perspectives as separate or competing frameworks, the findings demonstrate their complementary roles in shaping educational leadership that is ethically grounded, transformational in practice, and strategically responsive to the demands of contemporary educational institutions. The proposed integrative model of Islamic educational leadership is summarized in Table 2.

Table 2. Integrative Model of Islamic Educational Leadership

No	Islamic Leadership Dimension	Modern Management Principle	Educational Application
1	Transformational wisdom	Inspirational motivation and idealized influence	Character-based school leadership and value internalization
2	Visionary literacy	Strategic management and future orientation	Literacy culture development and academic capacity building
3	Empathetic relational leadership	Emotional intelligence and interpersonal competence	Conflict resolution and collaborative learning environment

4	Adaptive leadership	Change management and organizational adaptability	Institutional resilience, innovation, and contextual responsiveness
5	Moral-spiritual Leadership	Ethical governance and value-based leadership	Value-driven educational policy and spiritual character formation

Table 2 presents the integrative model of Islamic educational leadership developed through the narrative analysis of *Ranah 3 Warna*. The model synthesizes five interrelated dimensions, wisdom-based transformational leadership, literacy-oriented visionary leadership, empathetic relational leadership, adaptive leadership, and moral-spiritual leadership, into a holistic framework that is relevant to contemporary educational management. Rather than representing isolated leadership characteristics, these dimensions collectively illustrate how ethical, intellectual, relational, organizational, and spiritual competencies interact to shape effective leadership within Islamic educational contexts.

The findings support previous research demonstrating that Islamic educational leadership integrates moral values, character formation, and organizational management within educational institutions. Arifin and Maunah (2020), for example, argue that transformational leadership strengthens institutional culture through moral exemplarity, inspirational influence, and the cultivation of ethical values.

This perspective is consistent with the present findings, particularly the dimensions of wisdom-based transformational leadership and moral-spiritual leadership, both of which emphasize ethical guidance, personal responsibility, and values-based leadership practices. The findings therefore suggest that leadership in Islamic educational institutions derives its legitimacy not solely from formal authority but also from moral integrity, exemplary conduct, and spiritual accountability. In this sense, ethical exemplarity becomes a primary source of educational influence and institutional credibility.

The findings also resonate with transformational leadership theory developed by Burns and Bass, which identifies idealized influence, inspirational motivation, individualized consideration, and intellectual stimulation as the defining characteristics of effective leadership (Hoch, Bommer, Dulebohn, & Wu, 2018). Within *Ranah 3 Warna*, these dimensions are reflected in the emphasis on literacy-oriented vision, empathetic interpersonal relationships, and the protagonist's resilience in overcoming educational and social challenges.

Consequently, leadership is portrayed not merely as a mechanism for organizational control but as a transformative process that empowers individuals intellectually, emotionally, morally, and spiritually. This interpretation extends transformational leadership theory by demonstrating how its core principles can be embedded within an Islamic ethical framework that emphasizes accountability before Allah, compassion, and service to the educational community.

Furthermore, the findings reinforce previous studies highlighting the importance of adaptability, strategic thinking, and emotional intelligence in responding to institutional change and educational complexity (Wahyudin, Muslihah, & Suryapermana, 2020). The adaptive leadership dimension identified in the novel illustrates how resilience, flexibility, and continuous learning enable educational leaders to navigate uncertainty while maintaining their ethical commitments. Unlike many contemporary management perspectives, however, the novel frames adaptability not only as an organizational competency but also as a spiritual disposition grounded in patience (sabr), perseverance, gratitude (shukr), and trust in Allah (tawakkul). This integration broadens conventional understandings of adaptive leadership by demonstrating that effective adaptation involves both managerial responsiveness and moral-spiritual resilience.

Overall, this study not only confirms existing theories of Islamic educational leadership but also extends the literature by positioning literary works as valuable conceptual spaces for exploring leadership values and educational philosophy. Through its narrative representations, *Ranah 3 Warna* offers insights into how Islamic educational leadership is imagined, internalized, and transmitted across educational and social contexts. By integrating literary analysis with transformational leadership theory and contemporary educational management, this study broadens the scope of Islamic educational leadership research beyond empirical institutional practice to include the cultural and narrative construction of leadership. In doing so, it contributes a holistic conceptual framework that highlights the interconnected roles of ethical integrity, transformational influence, strategic adaptability, intellectual development, and spiritual responsibility in contemporary Islamic educational leadership.

Conclusion

This study demonstrates that the representation of Islamic educational leadership in Ahmad Fuadi's novel *Ranah 3 Warna* constitutes an integrative leadership framework that combines Islamic values with contemporary educational management principles. The proposed framework comprises five interrelated dimensions: wisdom-based transformational leadership, literacy-oriented visionary leadership, empathetic relational leadership, adaptive leadership, and moral-spiritual leadership. Collectively, these dimensions demonstrate that Islamic educational leadership extends beyond managerial effectiveness to encompass character formation, resilience, ethical responsibility, and spiritual development. The findings further suggest that Islamic educational leadership can be understood not only as an institutional practice but also as a cultural and narrative construct that reflects broader educational, ethical, and spiritual ideals.

The study also demonstrates that Islamic educational leadership is both contextually grounded and adaptable to the demands of contemporary education while remaining firmly anchored in Islamic values. The integration of vision, empathy, adaptability, and spirituality indicates that this leadership model is well suited to addressing the complexities of modern educational management without compromising its ethical and spiritual foundations.

Accordingly, the proposed framework offers a valuable conceptual reference for leaders of pesantren and madrasah seeking to develop leadership practices that integrate ethical values, strategic adaptability, and long-term vision within contemporary educational governance.

Conceptually, this study contributes to the growing scholarship on Islamic educational leadership by demonstrating the potential of literary works as alternative sources for theorizing educational leadership. In this regard, *Ranah 3 Warna* functions not merely as an inspirational literary text but also as a narrative representation through which Islamic educational leadership values are articulated, interpreted, and transmitted. By integrating literary analysis with transformational leadership theory and contemporary educational management, this study broadens the scope of Islamic educational leadership research beyond empirical institutional practice to include the cultural and narrative construction of leadership.

Nevertheless, this study has several limitations. It is based on the textual analysis of a single literary work and relies primarily on interpretive qualitative analysis. Consequently, the findings should be understood as a conceptual contribution rather than an empirically validated leadership model. Future research could extend this work by employing comparative analyses of multiple literary texts, empirical investigations within Islamic educational institutions, or mixed-methods approaches to examine the applicability and effectiveness of the proposed framework across diverse educational contexts. Such studies would further refine and validate the integrative model of Islamic educational leadership developed in this research.

Ethical Statement

This study involved the analysis of a publicly available literary text, Ahmad Fuadi's *Ranah 3 Warna*, and did not involve human participants, personal data, or animal subjects. Consequently, formal ethical approval and informed consent were not required in accordance with institutional and international research ethics guidelines. The research was conducted in accordance with the principles of academic integrity, intellectual honesty, and responsible scholarship. All textual excerpts from the novel were appropriately cited and used solely for scholarly analysis in compliance with applicable copyright and fair-use principles.

CRediT Authorship Contribution Statement

- **Author 1**: Conceptualization, Methodology, Investigation, Data curation, Formal analysis, Validation, Visualization, Writing – original draft.
- **Author 2**: Methodology, Supervision, Validation, Writing – review & editing.
- **Author 3**: Supervision, Project administration, Writing – review & editing.

Conflict of Interest

The authors declare that there are no competing financial interests or personal relationships that could have influenced the work reported in this article.

Data Availability

The data supporting the findings of this study consist of textual materials derived from the published novel *Ranah 3 Warna* by Ahmad Fuadi and the scholarly literature cited in this article. As the study is based on publicly available sources, no additional datasets were generated or deposited.

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