

Developing an islamic adab-based teacher leadership model to improve teacher performance in Islamic boarding schools

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Abstract

Purpose: This study aimed to improve teacher performance by improving the quality of teacher leadership.

Research methodology: This study applies the Borg and Gall development model, with teachers as subjects. The study aims to identify teachers' needs for an Islamic manners-based leadership model, design and develop its prototype, evaluate its validity and practicality, and assess its effectiveness. Data from experts and practitioners were collected through observations, surveys, and assessment sheets and analyzed using quantitative and descriptive methods.

Results: The study shows a high need for Islamic adab-based leadership. The prototype, which comprised structured steps and components, achieved high validity (3.66) and practicality (3.20). Its application significantly improved teacher performance, with normality > 0.05 , t-test < 0.05 , moderate N-Gain (0.60), and 58% effectiveness.

Conclusion: The Islamic adab-based teacher leadership model effectively improves teacher performance, demonstrating high validity and practicality, and fostering competence and moral integrity in both teaching and mentoring roles.

Limitations: The study's limitations include its focus on one institution, a small sample size with short implementation, and reliance mainly on teacher perspectives without broad input from students or parents.

Contribution: This study develops a validated Islamic adab-based leadership model that enhances teacher performance, upholds ethical standards, enriches faith-based education literature, and offers practical guidance for educators and policymakers.

Keywords: *Islamic Adab, Teacher Leadership Model, Teacher Performance*

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1. Introduction

Professional teachers must be able to realize the goals of national education, namely, the development of the potential of students with the Pancasila character so that they become human beings who believe in and are devoted to God Almighty, have noble character, are independent, knowledgeable, think critically, are diverse, work together, and are creative. Therefore, teachers have a very strategic function, role, and position and are the spearhead of the implementation of various educational programs (Fitriasari, Masyitoh, & Baeihaqi, 2020; Mushawir, Arqam, Rambe, & Lubis, 2025). The success and quality of education programs, one of which really depends on the professionalism of the teachers. Leadership in the educational environment is not only related to school principals. However, every teacher is a leader and has leadership functions and roles that are continuous with the leadership of the

school principal, or what is called teacher leadership. Therefore, good teacher leadership is also expected to produce high-quality education (Akkaraputtapong, Nguyen, Ngo, & Ngo, 2025; Luo, Alias, & Adnan, 2024).

The impact of the role of teachers has not been felt, and the quality of education continues to decline. Sequentially, the quality of teachers and the quality of students decrease with the following data: from 2012 to 2015, as many as 1.3 million of the 1.6 million teachers who took the Teacher Competency Test (UKG) (to measure learning management competency and understanding of subjects) did not even reach the minimum score. The 2018 Program for International Student Assessment (PISA) results showed that Indonesian students' reading scores have been at their lowest points during PISA participation since 2000.

Another problem that increasingly worsens the condition of Indonesian education is the occurrence of irregularities committed by teachers, including those who are emotional and unable to control their anger while educating students. Teachers are often triggered because of small problems, such as on the merdeka.com page (2022), where reporter Thomas wrote that a teacher was involved in a dispute with his student in class just because the student spilled a drink. Another case that has surfaced concerns teachers who abuse or act immorally towards their female students. The teacher's performance is still problematic, even though it is quite evenly distributed across all competencies: Pedagogical, Personality, Social and Professional. Personality competence is the most important aspect of the study. It is the foundation, motivation, and power of a teacher to develop other three competencies. However, if these personality competencies are still problematic, the goals of national education will not be realized.

The quality of teacher performance in Islamic educational institutions, whether madrasas or Islamic boarding schools (traditional or modern), is no better than in other institutions and is often tarnished by the behavior of certain individuals, which further worsens the image of Islamic Education, as in the incident above. Even though teachers at boarding schools are exemplary in their behavior because they are with students for 24 hours. Dardenne (2014) and Esen, Bellibas, and Gumus (2020) who stated the importance of teacher capacity in implementing character education. Teachers are moral agents for students, and Yandless (2008) suggested that teachers are responsible for teaching ethical arguments about children's right and wrong actions. The issue of teacher leadership quality is highlighted because it is one of the keys to achieving graduate competency standards. According to Islamic teachings, every Muslim is a leader responsible for the scope of leadership entrusted to him. Meanwhile, in the context of education, a teacher is a leader who influences, guides, and directs or manages students so that they want to create something to achieve learning goals.

Islamic educational institutions, in particular, have specific targets that are more holistic. Therefore, teachers at this institution are required to have higher professionalism in order to achieve high graduate competency standards (Setiyono, Suti'ah, Mulyadi, & Hidayati, 2024). We can easily find and analyze the concept of teacher leadership in references written by scientists and practitioners. The articles above do not specifically discuss teacher leadership; therefore, teachers do not have complete Islamic guidance. Teachers, especially in Islamic boarding schools, need this guide. Islamic teacher leadership is a broad concept, along with the breadth of Islamic knowledge (Succarie, 2024). Therefore, researchers must carry out specifications based on Islamic etiquette.

Research on Islamic adab-based teacher leadership to be implemented in Islamic boarding schools, especially Insan Scholar Madani High School, is important and innovative because there are no Islamic-based guidelines for improving the leadership performance of teachers (Sary, Farihin, Tamam, Prasetyo, & Rahmatika, 2024). Teacher leadership guidelines are mostly written in terms of professional teacher improvement and not in a religious framework. It is hoped that this new guideline can reveal Islamic treasures that are in line with current developments in every aspect, in this case, the progress of education (Sawalhi & Amatullah, 2023). An approach based on Islamic etiquette is in accordance with the vision and mission of Islamic boarding schools. Thus, it can be a clear guide for teachers to improve

their performance and institutional performance in improving the quality of graduates as future leaders of a civilized nation.

2. Literature review

2.1. Teacher Leadership

Leadership is derived from the word lead. According to Daniëls, Hondeghem, and Dochy (2019), the definition of leadership is arbitrary and subjective. Some definitions are more useful than others, but there is no correct definition" (p. 35). Therefore, leadership does not have a definite definition. However, there are at least three dimensions that can be used as a basis for identifying and developing leadership skills. Leadership as Influence: Many definitions of leadership are associated with the existence of a process of influence, which involves social influence, where intentional influence is exerted by a person (or group) on other people in an organization. Leadership as Values: In this case, leadership is understood as "influence" but the interpretation is neutral in the sense that there is no explanation or recommendation regarding the goals to be achieved through the influence process. According to Day, Harris, and Hadfield (2001), as a result of their research in 12 effective schools in England and Wales, " good leaders are informed by and communicate clear sets of personal and educational values which represent their moral purpose for the school." This means that school leadership can communicate the personal and educational values that represent the school's moral purpose. Leadership and Vision: An essential component of leadership is a vision characterized by extraordinary leadership, a vision that binds the organization, and is communicated by the leader. Communication requires communication of meaning and a focus on institutionalizing the vision to lead successfully (pp. 35-36).

This leadership influences and enthusiastically supports the achievement of organizational goals. Leadership is a complex phenomenon because it is specific to environmental settings and has a universal reach. Thus, teacher leadership is the behavior of a teacher in directing, motivating, inspiring, influencing, and negotiating students to achieve good changes to achieve school goals (Çetinkaya & Arastaman, 2023). Garay Abad and Hattie (2025) states that teachers are the main actors and determinants of the success of the learning process because teachers design and select materials, determine strategies, learning resources, learning media, and reflection and evaluation. Teachers are role models for their students. Therefore, teachers must have a noble character within themselves that becomes part of their life, because what they do has a positive influence on students. Supardi (2013); S. Suharto (2020) states that good teacher leadership can improve effectiveness and efficiency.

2.2. Islamic Manners

Ardiansyah (2020b) quotes Abdul-Rahman and Asari that the word adab has been known since pre-Islamic times. According to Gabrieli, an Italian Orientalist, the meaning of adab evolved over the course of Arab cultural history. The oldest meaning of the word adab refers to a habitual norm of behavior that is considered praiseworthy and is passed down from generation to generation. Only the standard of good values refers to the tribal realities and social lives of Arab society at that time period. Ardiansyah (2020a) stated that after Islam came, the word adab was one of the words that experienced the Islamization of the Arabic language. Initially, this meant education (al-tahdzib) and character (al-khuluq) traits Then its meaning increased during the Umayyad era, namely teaching (al-ta'lim), and during the Abbasid era it meant education as well as teaching (al-tahdzib wa al-ta'lim ma'an), until then adab became known as a literary disciplines.

The meaning of adab is broader than politeness. However, knowledge and charity must always be inherent to humans throughout their lives, anywhere and anytime, and under any circumstances. He must be fair and place everything with various differences in its proper places. Education is a process of instilling and cultivating adab (ta' dīb) within oneself. In fact, the loss of manners among leaders at various levels of society, including teachers, is caused by a misunderstanding of the purpose of education. As a result of this misperception, there is a loss of manners among students and society, the effect of which is the emergence of leaders who are not only unfit to lead but also do not have noble morals and sufficient intellectual and spiritual abilities, which are very necessary in Islamic leadership (Nuriman & Fauzan, 2017).

The quality of education will improve when this concept is applied. It is far from being confined to education in schools, campuses, or Islamic boarding schools, but in every place, time, and situation as well. Thus, it can realize the goal of Islamic education, namely, to give birth to civilized human beings (insan adabi). Adab is practiced not just as a habit but also because of faith in Allah s.w.t.. If someone puts something out of place, it implies an injustice. The meaning of education in the Al-Qur'an and Hadith will be perfect when it can be formulated, conceptualized, and implemented in real educational institutions. This is necessary when education loses its orientation and goals. The concept of Islamic education has a huge influence on the formation of the young generation of Muslims, who will become leaders in the future.

2.3. Teacher Performance

Performance in the Big Indonesian Dictionary (1994): “per.for.ma n 1 thing to do; organizing matters; 2 things to play (dl drama, music, and dance); 3 appearances” (p. 754). Job performance is the most important output factor in every organization and is used as one of the components in determining a person's career. Putrawan (2020) states that performance is also defined as values and a set of employee behaviors that make a positive or negative contribution to achieving organizational goals (Colquitt et al., 2014, p.33). Smith in Mulyasa (2020) stated that performance is the output drive from processes, humans, or otherwise. Achievement or performance is the result or output of a process. Furthermore, Mulyasa stated that performance can be interpreted as work performance, implementation, achievement, and results. Wahyuni, Christiananta, and Eliyana (2014) stated that teacher performance is the result of work that is closely related to the implementation of duties as a professional teacher.

Performance refers to employee productivity and output resulting from employee development. Performance ultimately affects the effectiveness of an organization. As confirmed by Harahap (2014), good performance reflects the ability to contribute through work, leading to behavior that is in line with the goals of the company or organization. Robbins, in Supardi (2013), had another opinion regarding their performance. Performance is a function of the interaction between ability (basic ability) and one's motivation. This theory shows that people with high basic ability but low motivation will produce low performance; likewise, if people have high motivation but low ability, they will produce low performance. Teachers need to continue to improve themselves professionally to keep up with the latest educational trends, teaching approaches, and technology in the field. Staying up-to-date and relevant is key to meeting students' learning needs to the fullest extent and helping them reach their full potential successfully (D. N. Suharto, 2020; Syarif & Riza, 2022; Yahya & Yani, 2023).

2.4. Relevant Research

The relevant research on this problem is as follows.

1. *Teacher Leadership Theory in Education Based on Al-Ghazali's Thought: A Comparison with Western Educational Leadership Theory. Ahmad Sukari Mohamad and Mohd. Nizam Sahad. Afkar special edition (2014).*

This article has main references other than the two books of al-Ghazali; *Ihya Ulum al-Din*, and *Iqtishad fi al-I'tiqad*, are as follows:

- a. *Al-Ghazali's Thoughts About Education, Abidin Ibnu Rusn, 1998.*
- b. *The Concept of a Moral State According to Imam Al-Ghazali, Zainal Abidin Ahmad (1975).*

This article reveals al-Ghazali from the aspects of al-Ghazali's background until he became a great scholar. In addition, it reveals al-Ghazali's thoughts regarding the nature and characteristics of a teacher in Islam, namely, being fair, deliberative, firm, communicating with students, parents, and the community, motivating students to progress, helping students with problems, teaching effectively, guiding students to make decisions, and linking students' responsibilities as Khalifatullah. This article also reveals al-Ghazali's view that ta'dib should be the goal of education and teachers as leaders (murshid) through ta'lim, tarbiyyah, and riyadhah. This article reveals more about al-Ghazali's idealism in terms of education and teachers. The author himself admitted at the beginning of his writing that there is no theoretical system of teacher leadership according to al-Ghazali, because al-Ghazali did not specifically discuss "teacher leadership" but discussed the general nature of a teacher in Islam.

2. Formation of Civilized Scientists Through the Application of Ta'dib Concepts in Education: An Analysis. Zuraidah Othman, Jurnal al-Tamaddun Bil. 8, 2013.

This article provides further insights into ta'dib, including its definition, content, characteristics of civilized scientists, and characteristics of education based on adab. Therefore, this study does not discuss teachers from the perspective of their leadership in managing learning and providing daily assistance. This article uses al-Attas' thoughts as the main reference as well as Wan Mohd Nor Wan Daud as a student of al-Attas.

3. *Analysis of Prophetic Leadership in School-Based Management at MI Miftahul Ulum Anggana.* Luthfi Zihni Rahman, Ali Hamdi, Al-Idarah, Journal of Islamic Education, 2021.

This article reveals the principal's leadership through a prophetic leadership style inspired by the prophet's leadership. This means that Rasulullah is positioned as a role model in all aspects of his life, especially those concerning education: sidiq, amanah, fathonah, and tabligh. This article explains the concept of prophetic leadership in its role in the school-based management (MBS) of finances, infrastructure, human resources, and so on.

4. *Syed Muhammad Naquib Al-Attas's concept of etiquette and its application in higher education.* By Ardiansyah, 2021.

This article explains the concept of adab from the perspective of Syed Naquib al-Attas. It is explained in great detail, starting from the meaning, history, philosophy, and actualization of a Malay higher education institution called ISTAC. Ardiansyah also explained the views of the ulama towards adab with all its advantages and disadvantages. Ardiansyah explained al-Attas's views on the concept of adab applied in higher education, from a philosophical-historical basis, as well as aspects of its unique curriculum, taken from the thoughts of al-Ghazali and other scholars.

The four articles mentioned above provide much information on the concept of adab in Islam. The concept of adab was put forward by al-Ghazali, Ibn Taymiyah, al-Attas and other scholars. Thus, the articles above have succeeded in proving that Islam has paid great attention to aspects of education, whether in terms of its foundation, resources, or system and curriculum. At the same time, it has convinced us of the greatness of Islamic law, which is sufficient for us to make it the main basis before other references such as the views of John C. Maxwell, Jennifer York-Barr and Karen Duke, Clark, Schoepf, Hong and the thoughts of other educational experts.

Many classical Islamic scholars have written about various aspects of life. Al-Bukhari wrote the book al-Adab al-Mufrad which contains hadiths about the life of the Prophet in providing adab education as well as being a role model in matters of etiquette. Then, al-Mawardi wrote a book entitled Adab al-Dunya wa al-Din, in which there is a discussion of the adab of knowledge (adab al-'ilm), spiritual adab (adab al-din), world adab (adab al-dunya), and individual (adab al-nafs). Al-Ghazali in the book Ihya 'Ulumiddin contains a treatise on adab entitled adab fi al-Din. Ardiansyah stated that in the book there are seventy-four adab which cover various areas of life. Then, Abdul Qadir al-Jilani in his work entitled al-Gunyah li Talib Thariq al-Haq also wrote about adab which touches on broader aspects of human life including issues of cleanliness, eating, dressing, amr ma'ruf nahi munkar and others. -other. These methods are explained in the book Al-Adab. In addition to classical Islamic scientists, contemporary Islamic scientists, especially in Indonesia, also discuss adabs. One of them was KH Hasyim Asy'ari, who compiled the book Adab al-'Alim wa al-Muta'allim Fima Yahtaju Ilayhi al-Muta'allim fi Ahwali Ta'allumih wa Ma Yatawaqqafu 'Alayhi al-Mu'allimu fi Maqamati Ta'limih. This book includes a discussion of etiquette that must be understood and practiced by students and teachers.

The writings above have not specifically discussed teacher leadership in Islamic scientific concepts or teacher leadership based on Islamic etiquette, however. Thus, from the research that researchers have collected, there has been no research that specifically discusses the discussion raised by researchers in this research, namely, Islamic adab-based teacher leadership to be implemented in Islamic boarding school.

2.5 Framework of Thought

This model is based on the theory and problems faced in the field related to Islamic adab-based leadership. The process of developing this model began with a needs analysis. Because this is a process of developing teacher leadership based on Islamic adabs, the analysis of teacher leadership needs based on Islamic adabs includes the availability of models in the field, the need for models in the field, and the concept of teacher leadership.

The conceptual design that will become a teacher leadership model is based on Islamic etiquette for Islamic boarding schools, especially at Insan Scholar Madani High School, so that it becomes a means to improve their performance. In the process of creating an Islamic adab-based teacher leadership model, three things need to be considered: the prototype/content, and the user himself, both in terms of the method and benefits of using the model.

3. Research methodology

3.1 Research Design

This research is a type of Research and Development (R&D) that aims to develop products whose quality will be tested. According to Borg and Gall (1989, p.624), educational R&D is a process used to develop and validate educational products. Educational development research can also be interpreted as a process for developing and validating educational products. The results of development research include not only the development of an existing product but also finding knowledge or answers to practical problems. Research and development methods are defined as research methods used to produce certain products and test their effectiveness (Sugiyono, 2019). In this research, a product will be produced in the form of guidelines for leaders and managers of Islamic boarding schools to realize Islamic adab-based teacher leadership.

3.2 Research Instruments

3.2.1 Teacher leadership

Putrawan (2020), the next step is to develop indicators. The indicators are in accordance with the conceptual and operational definitions above, in the form of a grid table. Anastasi (2002) calls the "table of specification" as follows:

Table 1. Grid for Measuring Leadership

Dimensions	Indicator	Item Number
<i>Idealized influence</i>	Show pride in the school	1, 2
	Show pride in the school	3, 4
	Gain trust from students	5, 6
<i>Inspirational motivation</i>	Motivate students	7, 8
	Respect for student achievement	9, 10
	Inspire other teachers to improve the quality of learning	11, 12
	Building creative ideas in developing learning methods in the classroom	13, 14
<i>Intellectual stimulation</i>	Stimulate students to think	15, 16
	Train students to debate scientifically	17, 18
	Stimulate students' creative thinking	19, 20
	Make students challenged to complete assignments	21, 22
<i>Individual consideration</i>	Pay attention to students' psychological conditions	23, 24
	Consult students and parents	25, 26
	Sharing with other teachers related to classroom learning	27, 28
<i>Contingent reward</i>	Give rewards	29, 30
	Appreciate student achievement	31, 32
<i>Management exception (active)</i>	Controlling the learning process	33, 34
	Controlling student learning progress	35, 36

	Take corrective action against students	37, 38
	Look for deviations from the rules committed by students	39, 40
<i>Management exception (passive)</i>	by Give a warning	41, 42
	Provide correction	43, 44
<i>Laissez-faire</i>	Let students look for their own problems to uncover scientific facts	45, 46
	Trust that students always do their assignments well independently	47, 48

In the grid table above, teacher leadership measurement items can be developed and distributed to students to obtain information about how they assess (perception) teacher leadership styles both inside and outside of class. Putrawan (2020) states that this method needs to be carried out by every teacher as a professional teacher in order to become a Continuous Professional Development (CPD) in accordance with the law. Here are some examples of these items:

- **MY TEACHER**

- 1) Motivated to engage in commendable behavior.
A. Always; B. Often; C. Sometimes D. Rare and E. Never.
- 2) This invites critical thinking.
A. Always; B. Often; C Sometimes; D. Rare; E. Never
- 3) Praise students for doing good things.
A. Always; B. Often; C. Sometimes; D. Rare; E. Never
- 4) Until then, there were 20-30 items according to the number of indicators.

These items were adjusted to the indicators in the grid table, and the results of this measurement can be used by each teacher to determine whether the teacher has a transformational or transactional leadership style when acting as a leader in front of the class.

3.2.2 Performance

a. Concept Definition

Performance is the value of a set of a person's behaviors that has a positive or negative contribution to achieving organizational goals effectively, based on the dimensions of task performance, citizenship behavior (CB), and counterproductive behavior.

b. Operational definition

Performance (citizenship behavior) is the value of a set of teacher behaviors that make a positive contribution to the effective achievement of organizational goals as assessed by two superiors as raters using a performance scale with scoring 5-4-3-2-1, namely always = 5, often = 4, sometimes = 3, rarely = 2, and never = 1 (for positive statements), covering sub-dimensions (a) interpersonal, with sub-sub-dimensions such as help, courtesy, sportsmanship, and (b) organizational, with sub-sub-dimensions such as civic, voice, and boosterism, each of which has several indicators, while counterproductive behavior is not measured because it is negative. The grid in question is as follows.

1) *Interpersonal*

a. *Helping*

- i. Helping other people's work
- ii. Replace a colleague who is absent
- iii. Discuss and share with new partners

b. *Courtesy*

- i. Respect the rights and privacy of colleagues
- ii. Avoid disputes between colleagues
- iii. Behave politely

c. *Sportsmanship*

- i. Don't escalate problems at work
- ii. Accept every policy and SOP that has been set
- iii. Enthusiastic in work
- iv. Accept the conditions and facilities that exist in the workplace

2) *Organisational*

a. *Voice*

- i. Provide suggestions for organizational progress
- ii. Provide criticism

b. *Civic virtue*

- i. Participate in organizational activities
- ii. Caring about organizational development

c. *Boosterism*

- i. Behave well when outside the organization
- ii. Building a good image of the school

3.3 Data Analysis Techniques

The general formula for the Paired T-Test is as follows:

$$t = D / (SD / \sqrt{N})$$

Information:

t: t-statistic value.

D: The average of the differences between pairs of data (in this context, pre- and post-tests).

SD: standard deviation of the difference between the pairs of data.

N is the number of data pairs.

1. N-Gain Test

The data analysis technique used in this research was the N-Gain score, which aims to determine the effectiveness of a particular method or treatment in a study. The N-gain score test was performed by calculating the difference between the pre- and post-test scores. By calculating the difference between the pre-test and post-test, we can find out whether the use or application of research methods can be said to be effective or not. The N-gain formula defined by Hake (2002) is as follows:

$$N \text{ Gain} = \frac{\text{Skor Posttest} - \text{Skor Pretest}}{\text{Skor Ideal} - \text{Skor Pretest}}$$

Table 2. Interpretation of Normalized Score Gain (Hake, 2002)

Gain value normalized	Criteria
$0,00 \leq g \leq 0,30$	Low
$0,30 < g \leq 0,70$	Currently
$0,70 < g \leq 1,00$	Tall

The division of N-gain acquisition categories in percentage form is presented in the table below.

Table 3. Category Interpretation of N-Gain Effectiveness (Richard, 1999)

Percentage (%)	Interpretation
<40	Ineffective
40 – 55	Less effective
56 – 75	Effective enough
>76	Effective

4. Results and discussions

4.1. Description of the Effectiveness of the Teacher Leadership Model Based on Islamic Adab to Improve Teacher Performance

Before the treatment, as explained in the previous discussion, teacher performance was in the medium category: high, 9%; medium, 77%; and low, 14%. Researchers argue that teachers' performance must continue to be improved, and the main way to improve it is by improving their leadership. The quality of teacher leadership from the observation results was in the medium category, with details: high 0%, medium 75%, and low 25%. This shows that most teachers were in the medium and low categories. Therefore, it is necessary to increase teachers' abilities to improve their performance.

Researchers have developed a teacher leadership model based on Islamic etiquette to improve teachers' performance. The following stages were used.

- a. Observation of teacher performance
- b. Observation of teacher leadership
- c. Treatment of Islamic adab-based teacher leadership models; training and implementation
- d. Islamic adab-based teacher leadership survey
- e. Observation of teacher performance

This user response was obtained using a survey completed by 22 Insan Scholar Madani High School teachers. The survey used a Likert scale to determine teachers' views on the implementation of Islamic adab-based teacher leadership, with 20 questions that specifically measured the implementation of the four frameworks. Each dimension consisted of five questions.

Researchers used descriptive statistics with IBM SPSS Statistics 24 to group respondents' assessments, which showed the minimum, maximum, mean, and standard deviation scores. To interpret the data in relation to this framework, the researcher used Ferdinand's (2014) formulation as follows:

- a. The respondent's answer numbers start from 1 – 5, so that the categorization of answers uses the range $R = 5.00 - 1.00$ (highest average score minus lowest average score) = 4.
- b. If we use the five box criteria (five-box method) or $(k) = \text{five}$, we obtain the class interval = $(p) = r/k = 4/5 = 0.8$.
- c. This range was used as a basis for determining the average categorization of respondents' assessments of the variables used in this research, as shown in the table below.

Table 4. Guidelines for categorization of respondents' average assessment scores

Average Score	Criteria
1.00 – 1.80	Very low
1.81 – 2.60	Low
2.61 – 3.40	Enough
3.41 – 4.20	Tall
4.21 – 5.00	Very high

The results of the calculations for the four dimensions of Islamic Adab-based teacher leadership were as follows.

Table 5. Statistical description of the Islamic Adab-based teacher leadership framework.

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Ta'dib1	22	3.00	5.00	3.9545	.78542
Ta'dib2	22	3.00	5.00	4.2727	.76730
Ta'dib3	22	3.00	5.00	4.3182	.64633
Ta'dib4	22	3.00	5.00	3.9545	.84387
Ta'dib5	22	3.00	5.00	3.7273	.82703
Akhlak Terpuji1	22	3.00	5.00	4.0000	.61721
Akhlak Terpuji2	22	3.00	5.00	4.3182	.64633
Akhlak Terpuji3	22	3.00	5.00	4.0455	.72225

Akhlak Terpuji4	22	3.00	5.00	4.1364	.77432
Akhlak Terpuji5	22	3.00	5.00	4.0455	.72225
Amanah1	22	3.00	5.00	3.4091	.59033
Amanah2	22	3.00	5.00	3.9091	.52636
Amanah3	22	3.00	5.00	3.9091	.68376
Amanah4	22	3.00	5.00	3.9545	.72225
Amanah5	22	3.00	5.00	4.2273	.75162
Al-Quwwah1	22	3.00	5.00	4.2273	.61193
Al-Quwwah2	22	3.00	5.00	3.8636	.71016
Al-Quwwah3	22	3.00	5.00	3.9545	.72225
Al-Quwwah4	22	3.00	5.00	4.0455	.78542
Al-Quwwah5	22	3.00	5.00	4.0455	.78542
Valid N (listwise)	22				

The table above shows that the average gain in the ta'dib dimension is 4.05 (high) with a value range from 3.72 to 4.27. The dimension of commendable morals was 4.11 (High), with values ranging from 4.00 4.31. The trustworthiness dimension was 3.88 (high), with a value range of 3.40 4.22. Meanwhile, the al-Quwwah dimension is 4.03 (High), with a value range of 3.86 4.22. This can be observed in the following bar graph:

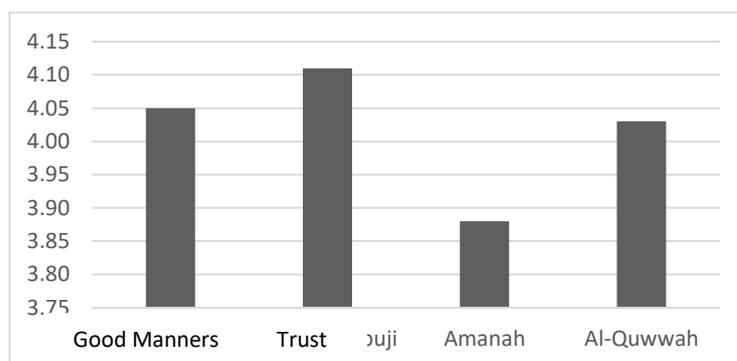


Figure 1. Graphic of the implementation of teacher leadership based on Islamic Adabs

The above scores indicate that the Islamic adab-based teacher leadership framework has a positive impact on the high category of teacher leadership. This means that the Islamic adab basis provides a different perspective on the duties and functions of teachers in their leadership abilities. These touches are as follows: 1) Efforts to influence, which are an important element in the ability to lead, are directed at influencing by applying Islamic ethical values inside and outside the classroom with the teacher's profile as a role model. 2) Building a culture of collaboration with commendable moral principles to resolve differences of opinion, create a harmonious work environment, and collaborate with fellow teachers to improve learning and school culture. 3) Teacher efficiency in being responsible for completing daily tasks and fulfilling their mandates as educators. 4) Initiatives to create positive changes and improve the quality of learning, as well as being authoritative in motivating students and fellow teachers.

After the treatment was carried out through training for the teachers, it was necessary to conduct post-test testing on the teachers' performance. Previously, after conducting pre-test measurements, the teacher's performance had a low score. The test in question was a t-test. The t-test is a statistical method that can be used to compare the average of two groups of data to measure the effectiveness of Islamic adab-based teacher leadership training by comparing pre- and post-test teacher performance; thus, significant differences in teacher performance after implementation can be identified. Islamic manners in their leadership style. Researchers use a paired t-test because they have two sets of data that are related or paired. The general formula for the Paired T-Test is as follows:

$$t = D / (SD / \sqrt{N}).$$

Information:

t: t-statistic value.

D: The average of the differences between pairs of data (in this context, pre- and post-tests).

SD: standard deviation of the difference between the pairs of data.

N is the number of data pairs.

a. Pretest dan Post-test

Based on the pretest results, the average teacher score was 2.8, which was low. Meanwhile, in the post-test, an average score of 3.5 was obtained.

In the graph, the average respondent is depicted as follows:

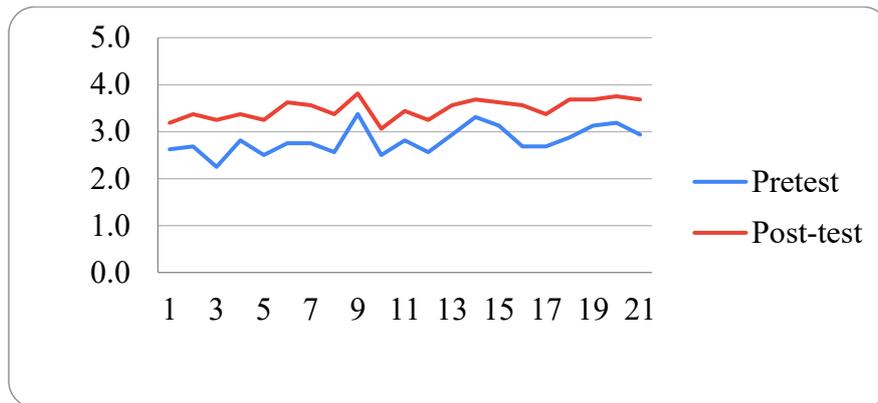


Figure 2. Graph of average pretest and post-test results of respondents

The average graph for the questions is as follows:

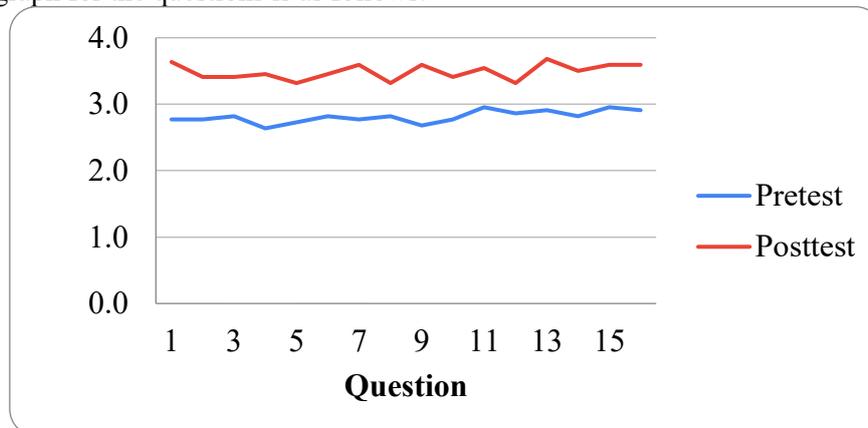


Figure 3. Graph of pretest and post-test results on average questions

Before performing a paired t-test, it was necessary to perform a normality test on the measurement data before and after treatment to ensure that the data were normally distributed. If the data met the assumption of normality, the paired t-test was continued.

The measurement results using SPSS are as follows:

Tests of Normality						
	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Pretest Performa Guru	.163	22	.133	.962	22	.529
Post-test Performa Guru	.223	22	.006	.931	22	.128

a. Lilliefors Significance Correction

Figure 4. Results of spss normality test measurements

The results of the analysis using SPSS showed that the pretest significance value was 0.529, while the post-test significance value was 0.128. Both data are greater than 0.05; therefore, it can be concluded that the data are normally distributed and meet the requirements for using parametric hypothesis testing. After ensuring that the data were normally distributed, we proceeded to the paired t-test (Paired Sample T-Test). The calculation results using IBM SPSS Statistics 24 are as follows.

Paired Samples Test

		Paired Differences			t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		
					Lower	Upper	
Pair 1	Pretest Performa Guru - Post-test Performa Guru	-6.90909	1.50899	.32172	-7.57814	-6.24004	-21.476 21 .000

Figure 5. Results of spss t-test measurements.

Sig value. (2-tailed) is $0.000 < 0.05$, so it can be concluded that there is a real difference between teacher performance in the pretest and posttest data.

To provide a more comprehensive understanding of the treatment's impact, researchers conducted an N-gain test. N-Gain is used to measure the difference between two measurement times and provides a relative measure of the change in scores between the pre- and post-tests.

N-gain is calculated as follows:

Table 6. N-Gain Calculation Table.

Responden	Pretest	Posttest	N-Gain	Prosentase N-Gain
1	2,6	3,2	0,4	41
2	2,7	3,4	0,5	52
3	2,3	3,3	0,6	57
4	2,8	3,4	0,5	47
5	2,5	3,3	0,5	50
6	2,8	3,6	0,7	70
7	2,8	3,6	0,7	65
8	2,6	3,4	0,6	57
9	3,4	3,8	0,7	70
10	2,5	3,1	0,4	38
11	2,8	3,4	0,5	53
12	2,6	3,3	0,5	48
13	2,9	3,6	0,6	59
14	3,3	3,7	0,5	55
15	3,1	3,6	0,6	57

16	2,7	3,6	0,7	67
17	2,7	3,4	0,5	52
18	2,9	3,7	0,7	72
19	3,1	3,7	0,6	64
20	3,2	3,8	0,7	69
21	2,9	3,7	0,7	71
22	2,8	3,6	0,6	63
Average	2,81	3,49	0,6	58

The N-Gain calculation above shows that the mean N-Gain is 0.60 based on the gain score category, which is in the medium category with a value range of $g < 0.7$ in the medium category. The percentage value was 58%, and the N-gain percentage was in the effective category, with a range of $< 76\%$.

For clarity in the graphic display, the N gains for each respondent were as follows:

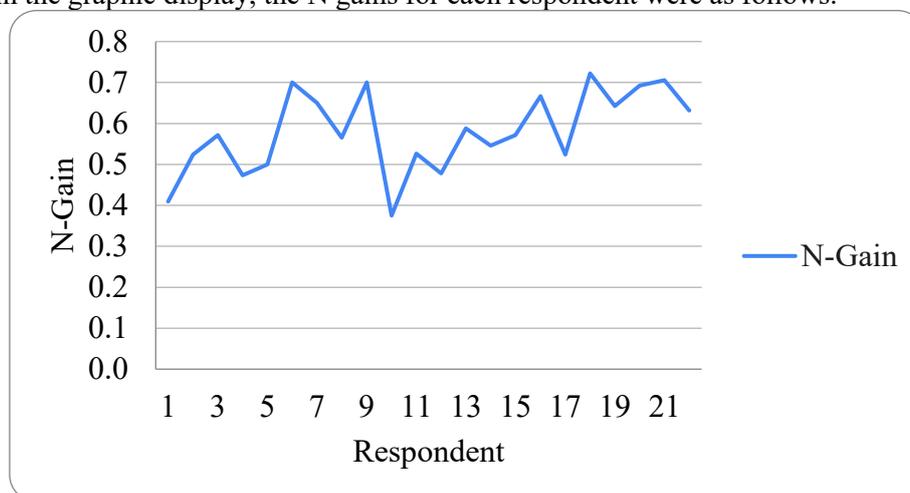


Figure 6. Graph of respondents' average N-gain.

The various calculations above lead to the conclusion that the use of a teacher leadership model based on Islamic adabs is very effective in improving the performance of the Madani Scholar Insan High School teachers.

5. Conclusion

5.1 Conclusion

This study aimed to develop a teacher leadership model based on Islamic etiquette and analyze its implementation in improving teacher performance at the Insan Scholar Madani High School. Through in-depth analysis and testing, the findings and conclusions have significant implications for developing Islamic education in boarding schools. Based on the results of the research, development, and discussion, the following conclusions can be drawn:

1. The quality of performance, which needs to be improved with the quality of teacher leadership, is the main requirement for developing a teacher leadership model based on Islamic etiquette. Moreover, in Islamic boarding schools like ICM, teachers are with the students 24 hours a day, as second parents for them, who are emulated because they have good behavior, as well as because there is no specific teacher leadership model that can be implemented in everyday life. In this case, etiquette is the basis of behavior.
2. The prototype of a teacher leadership model based on Islamic etiquette includes rationale, objectives, benefits, essence, advantages, limitations, syntax management, framework, principles, practice, and conclusions. The principles of teacher leadership are Ta'dib, good morals,

trustworthiness, and al-Quwwah (strength of authority). Apart from that, the instillation and habituation of Islamic etiquette in teacher leadership can be achieved if it goes through the stages of Ma'rifah, Tazkiyyatunnafs, Riyadhah, and Mujaahadah. Prof. Syed Naquib al-Attas divided it into two categories: recognition and acknowledgment.

3. The Islamic adab-based teacher leadership model has high validity in this regard. The validation of the model guidelines was 3.66, and the validation of the observation sheets was 3.67. The validity of this model was strengthened by the support of experts in education, Islamic adab, and Islamic leadership. The evaluation process by competent parties ensured that this model had a strong theoretical basis and was relevant to the educational context of Insan Scholar Madani High School.
4. The Islamic adab-based teacher leadership model is practical in the practical category (3.20). Implementation trials show that this model is not only conceptually appropriate but also practical in the daily reality of schools. With full support from teachers and school leaders, this model can be effectively integrated into educational activities at Insan Scholar Madani High School.
5. The Islamic adab-based teacher leadership model is effective in improving teacher performance at Insan Scholars Madani High School. It can be seen from the survey results given to teachers regarding the four dimensions in the Islamic adab-based teacher leadership framework that all of them are in the high category, sequentially from commendable morals with a score of 4.11, ta'dib with a score of 4.05, al-Quwwah with a value of 4.03, and trustworthiness with a value of 3.88. Similar to the statistical test results, the data are normally distributed, the difference between the pre-test and post-test is clearly visible, and the N-Gain is moderate, indicating that the model has an effective influence, giving positive results on the quality of their leadership, which is in a straight line with their performance.

5.2 Suggestions

Based on the results and findings obtained by researchers in the field during research and development activities, several suggestions are proposed as follows:

1. The Islamic adab-based teacher leadership model is a breakthrough in thinking about the problems of teacher leadership, which are quite common in other schools and institutions. Therefore, it is hoped that ICM teachers at other levels and units can use this model to improve their performance.
2. The results of this development produced a product that is declared to be valid, practical, and effective in improving teacher performance in accordance with the school's vision and mission. However, teachers can still make modifications by referring to Islamic adabs, considering the breadth of this branch of Islamic knowledge, which has received the attention of many scholars in the past.
3. Implementation of ongoing training and development programs to increase teachers' understanding and application of Islamic values. This support can help achieve continuity in implementing the teacher leadership model.
4. Regularly evaluate teacher leadership models to ensure sustainability and suitability for the development of school needs. The model should be regularly reviewed and updated as new feedback and challenges arise.
5. Facilitating collaboration and networking between Insan Scholar Madani High School and other educational institutions, Islamic organizations, and related institutions. This can enrich the exchange of ideas, resources, and support.
6. It is hoped that, in the future, there will be much broader research and development with more concrete and measurable goals and steps at all levels of schooling.

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