



Qur'anic Value-Based Leadership in the Digital Transformation of Islamic Schools

Muhammad Q Hadian*

Universitas Islam Internasional Darullughah Wadda'wah, Pasuruan, Indonesia

muhammadqhadian@gmail.com

*Correspondence

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Abstract

Purpose – This study aims to examine Qur'anic value-based leadership in the digital transformation of Islamic schools. It addresses the gap in educational leadership literature by exploring how Qur'anic values guide school leaders in responding to digital change while preserving the moral, spiritual, and educational mission of Islamic schooling.

Design/methods/approach – This study employed a qualitative approach with a case study design. Data were collected through in-depth interviews, observation, and documentation involving the school principal, vice principal for student affairs, curriculum coordinator, teachers, and administrative staff at an Islamic senior secondary school in Bogor, Indonesia. The data were analyzed using thematic analysis through data organization, coding, theme development, and interpretation. Source and technique triangulation were applied to strengthen credibility.

Findings – The findings show that Qur'anic values such as *amanah*, *sidq*, *'adl*, *shura*, and *uswah hasanah* serve as ethical foundations for Islamic school leadership. These values are reflected in responsible decision-making, transparent communication, participatory leadership, fair support for teachers, and the principal's role as a moral example. Digital transformation is supported through teacher empowerment, professional development, and the development of an ethical digital culture.

Research implications/limitations – This study implies that Islamic school leaders need adaptive, participatory, and ethically grounded digital leadership strategies. However, the study is limited to a single case and qualitative design, so the findings cannot be generalized broadly.

Originality/value – This study contributes to Islamic educational leadership by integrating Qur'anic values, digital transformation, teacher empowerment, and ethical school culture.

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INTRODUCTION

Digital transformation has become one of the most significant agendas in contemporary education. The rapid development of digital technologies has changed the way schools organize learning, manage information, communicate with stakeholders, develop teacher capacity, and build institutional culture. In this context, digital transformation is not merely the use of devices, applications, or online platforms in classrooms, but a broader process of institutional change that involves leadership, governance, pedagogy, professional development, assessment, and ethical decision-making. The OECD (2023) emphasizes that effective digital education requires a comprehensive ecosystem consisting of infrastructure, governance, data systems, teaching resources, institutional capacity, and trust among educational actors. Therefore, school leaders are required to guide digital change strategically while ensuring that technological innovation remains aligned with educational goals and human development.

The integration of technology into education offers various opportunities for improving access, flexibility, collaboration, and learning innovation. However, educational technology also raises complex challenges. GEM Report UNESCO (2023) warns that technology should be introduced into education based on evidence that it is appropriate, equitable, scalable, and sustainable, and that it should complement rather than replace direct interaction between teachers and students. Similarly, Selwyn (2021) argues that technology in education should not be viewed in an overly optimistic or deterministic manner, because its impact depends on social, cultural, institutional, and pedagogical contexts. These perspectives indicate that digital transformation in schools must be guided by critical reflection, ethical awareness, and strong leadership. Without such guidance, technology may widen inequality, weaken teacher-student relationships, create excessive dependence on digital systems, and reduce education to technical efficiency.

For Islamic schools, digital transformation presents a distinctive challenge. Islamic schools are expected to respond to technological change and prepare students with relevant competencies for the digital era. At the same time, they are responsible for preserving Islamic values, strengthening character formation, nurturing spirituality, and maintaining an educational environment rooted in religious and moral principles. Sahin (2018) argues that Islamic education should be understood as a field that integrates theological, ethical, pedagogical, and social dimensions of human formation. This means that Islamic schools cannot treat digital transformation as a purely technical process. Instead, technology must be integrated into a broader educational vision that balances knowledge, morality, spirituality, and social responsibility.

Leadership plays a central role in ensuring that digital transformation supports the mission of education. Studies on educational leadership show that school leaders influence institutional direction, teacher motivation, professional learning, organizational culture, and school improvement (Bush et al., 2019; Fullan, 2016). Leithwood et al. (2020) argue that successful school leadership contributes significantly to student learning by shaping school conditions, developing people, and setting directions for improvement. In the context of technological change, leadership becomes even more important because digital transformation requires not only infrastructure and technical skills but also shared vision, collaboration, teacher empowerment, and readiness to change. Dexter (2018) emphasizes

that technology leadership in schools involves building systems of practice that support the meaningful use of digital tools for teaching, learning, and organizational management.

The success of digital transformation is also closely related to teachers' beliefs, competencies, and professional readiness. Tondeur et al. (2017) show that teachers' pedagogical beliefs influence how they interpret and use technology in educational practice. This suggests that providing digital platforms or devices is insufficient if teachers do not receive adequate support, training, and leadership guidance. Digital transformation requires leaders who are able to build a supportive culture, reduce resistance to change, and connect technology use with pedagogical values. In Islamic schools, this task becomes more complex because school leaders must also ensure that digital practices do not weaken moral education, religious identity, and the spiritual relationship between teachers and students.

In Islamic educational thought, leadership is closely related to moral responsibility, service, justice, consultation, and exemplary conduct. Qur'anic values such as *amanah* (trustworthiness), *sidq* (truthfulness), *'adl* (justice), *shura* (consultation), and *uswah hasanah* (exemplary conduct) provide an ethical foundation for leadership in Islamic educational institutions. These values are rooted in Qur'anic principles, including the command to render trusts to whom they are due and judge with justice (Qur'an 4:58), the emphasis on consultation in collective affairs (Qur'an 42:38), the command to uphold justice and good conduct (Qur'an 16:90), and the prophetic example as a model of conduct (Qur'an 33:21). From an Islamic perspective, leadership is not merely a position of authority but a form of accountability before God and society. Beekun & Badawi (1999) explain that Islamic leadership is grounded in moral responsibility, trust, justice, and service, while Ali (2005) highlights that Islamic management emphasizes ethical conduct, consultation, accountability, and the welfare of the community.

Qur'anic value-based leadership is therefore relevant for Islamic schools facing digital transformation. The value of *amanah* guides school leaders to use technology responsibly and transparently. The value of *sidq* encourages honesty in communication, data use, and institutional decision-making. The value of *'adl* requires leaders to ensure fair access to digital resources and professional development opportunities. The principle of *shura* encourages participatory decision-making in adopting digital policies and innovations. Meanwhile, *uswah hasanah* requires leaders to become role models in using technology ethically, productively, and in accordance with Islamic values. These values can function as an ethical compass that prevents digital transformation from becoming detached from the moral and spiritual mission of Islamic education.

Although educational leadership, digital leadership, and Islamic education have been widely discussed in previous studies, the intersection between Qur'anic value-based leadership and digital transformation in Islamic schools remains underexplored. Existing studies on school leadership often focus on general models such as transformational leadership, instructional leadership, distributed leadership, and digital leadership (Bush et al., 2019; Hallinger & Chen, 2015; Leithwood et al., 2020). Meanwhile, studies on Islamic education frequently emphasize values, curriculum, religious formation, and institutional identity (Lau, 2016; Sahin, 2018). However, limited empirical attention has been given to how Qur'anic values are practiced by school leaders in guiding digital transformation, empowering teachers,

managing technological change, and preserving the moral-spiritual orientation of Islamic schools.

This gap is important because digital transformation in Islamic schools cannot be separated from value-based leadership. If technology is introduced without ethical and spiritual direction, Islamic schools may experience tension between modernization and identity preservation. Conversely, if religious values are applied only normatively without adaptive leadership, Islamic schools may struggle to respond to technological change. Therefore, a leadership model that integrates Qur'anic values with digital adaptation is needed to ensure that Islamic schools remain relevant, innovative, and faithful to their educational mission.

This study addresses that gap by examining Qur'anic value-based leadership in the digital transformation of Islamic schools. The study focuses on how Qur'anic values are interpreted and practiced in school leadership, how leadership supports digital adaptation, and what challenges arise in integrating technological innovation with Islamic educational values. Rather than treating digital transformation as a purely technological phenomenon, this study views it as a value-laden process that requires ethical leadership, teacher empowerment, institutional culture building, and moral responsibility.

The significance of this study lies in its attempt to connect three important areas of educational research: Islamic educational leadership, digital transformation, and value-based school governance. Theoretically, this study contributes to the development of Islamic educational leadership studies by explaining how Qur'anic values can inform leadership practices in the context of digital change. Practically, the study provides insights for school principals, teachers, policymakers, and Islamic education stakeholders in developing digital transformation strategies that are adaptive, participatory, ethical, and grounded in Islamic values.

Based on this background, this study aims to describe the implementation of Qur'anic value-based leadership in the digital transformation of Islamic schools, identify the challenges faced in the process, and formulate a leadership model that integrates Qur'anic values with digital adaptation. The study is guided by the following research questions: How are Qur'anic values reflected in Islamic school leadership practices? How does school leadership support digital transformation while maintaining Islamic educational values? What challenges are encountered in integrating digital innovation with value-based leadership in Islamic schools?

METHOD

This study employed a qualitative approach with a case study design to examine Qur'anic value-based leadership in the digital transformation of Islamic schools. This design was chosen because the study aimed to understand leadership practices, institutional meanings, and value-based responses to digital change in a natural school setting. The research was conducted at an Islamic senior secondary school in Bogor, Indonesia, from July 20 to July 31, 2025. The research site was selected purposively because it represents an Islamic educational institution that integrates national curriculum implementation, Islamic character formation, and the use of digital technology in learning and school administration. The participants consisted of the school principal, vice principal for student affairs, curriculum coordinator, teachers, and administrative staff who were directly involved in leadership

practices, curriculum management, student development, digital learning, and administrative services.

Data were collected through in-depth interviews, observation, and documentation. Interviews were conducted to explore participants' views on the implementation of Qur'anic leadership values, including *amanah*, *sidq*, *'adl*, *shura*, and *uswah hasanah*, as well as strategies and challenges in digital transformation. Observations were used to understand leadership interactions, school culture, learning practices, and the use of digital facilities in the school environment. Documentation was used to examine institutional profiles, curriculum-related documents, activity records, and other materials related to digital learning and school management. These three techniques were used to obtain a comprehensive understanding of how Qur'anic values were integrated into leadership practices and digital adaptation.

The data were analyzed using thematic analysis by organizing the data, identifying significant statements, coding relevant information, and grouping the codes into major themes. The themes were then interpreted in relation to the research objectives and relevant theoretical perspectives on educational leadership, Islamic leadership values, and digital transformation in education. To ensure trustworthiness, the study applied source triangulation by comparing information from the principal, teachers, and administrative staff, and technique triangulation by comparing interview, observation, and documentation data. Ethical considerations were maintained by informing participants about the purpose of the study, ensuring voluntary participation, preserving confidentiality, and presenting the data responsibly for academic purposes.

RESULTS AND DISCUSSION

Qur'anic Values as the Ethical Foundation of Islamic School Leadership

The findings indicate that Qur'anic values function as the ethical foundation of leadership in the Islamic school studied. The principal understood leadership not merely as an administrative position but as a form of *amanah* that must be exercised with responsibility, justice, honesty, and concern for the moral development of the school community. This understanding was reflected in the principal's effort to make decisions fairly, build trust among teachers and staff, and maintain consistency between institutional policies and Islamic values. The values most frequently reflected in school leadership practices were *amanah* (trustworthiness), *sidq* (truthfulness), *'adl* (justice), *shura* (consultation), and *uswah hasanah* (exemplary conduct). These values became the moral basis for managing teachers, guiding students, and responding to the challenges of digital change.

The value of *amanah* appeared in the principal's view that leadership is a responsibility entrusted by God and the school community. This value encouraged the principal to manage school programs, teacher development, and student affairs with a strong sense of accountability. In the context of school management, *amanah* was not limited to personal integrity but also involved institutional responsibility, including the obligation to ensure that teachers were supported, students were guided, and technology was used for educational purposes. This finding is consistent with Beekun and Badawi's (1999) view that Islamic leadership is grounded in trust, responsibility, and accountability. It also aligns with Ali's (2009) argument that Islamic management emphasizes ethical conduct, consultation, and the welfare of the community.

The value of *‘adl* was reflected in the principal’s attempt to treat teachers, staff, and students proportionally according to their needs and responsibilities. In the process of digital transformation, this value was particularly visible in the way school leadership responded to differences in teachers’ digital competence. Teachers who were less familiar with digital tools, especially senior teachers, were not treated as obstacles to change but as individuals who needed guidance and support. This approach shows that justice in leadership is not merely equality in treatment, but fairness in recognizing different levels of readiness and providing appropriate assistance. Such practice reflects the Qur’anic command to uphold justice and good conduct as a foundation of social and institutional life.

The value of *sidq* was expressed through honest communication between the principal, teachers, staff, and students. In the school context, honesty was not only understood as personal truthfulness but also as transparency in decision-making and institutional communication. The principal’s leadership emphasized that technological change should be communicated openly so that teachers understood the purpose of digital adaptation. This openness helped reduce anxiety and resistance among teachers because digital transformation was not presented as a top-down demand, but as a shared institutional responsibility. Previous research on Islamic-oriented educational leadership similarly shows that Islamic values and beliefs shape the traits, roles, decisions, and actions of school principals in Muslim educational contexts (Alazmi, 2025; Alazmi & Bush, 2024).

The practice of *shura* emerged as one of the most important leadership values in the school. Interviews with teachers and school leaders showed that student affairs, curriculum matters, and technology-related decisions were discussed through deliberation involving relevant stakeholders. This participatory practice allowed teachers, vice principals, and administrative staff to contribute to institutional decisions. In the context of Islamic leadership, *shura* strengthens collective responsibility and prevents authoritarian decision-making. In the context of educational change, it also supports shared ownership of school transformation. This is in line with Fullan’s (2016) view that sustainable educational change requires collaboration, capacity building, and shared purpose rather than merely formal authority.

Another important finding is the role of *uswah hasanah* in leadership practice. The principal was perceived not only as a manager but also as a moral example for teachers, staff, and students. Teachers viewed the principal’s behavior, communication style, discipline, and commitment to Islamic values as important sources of influence in the school culture. This finding indicates that leadership in Islamic schools works not only through formal policies, but also through personal example and moral credibility. Lau (2016) emphasizes that Islamic educational leadership cannot be separated from religious, ethical, and cultural meanings. Therefore, the leader’s exemplary conduct becomes an important mechanism through which Islamic values are transmitted into everyday school practices.

These findings suggest that Qur’anic value-based leadership provides a moral framework for Islamic schools facing digital transformation. Rather than rejecting technology or adopting it without ethical consideration, the school leadership attempted to place technology within a value-based educational mission. In this sense, Qur’anic values functioned as an ethical filter and guiding principle. They helped the school maintain a balance between institutional modernization and the preservation of Islamic identity. This supports Arar et al.

(2022) argument that Islamic-based educational leadership has developed as an important field of inquiry, but still requires further empirical attention to explain how Islamic values shape leadership practices across specific educational contexts.

Digital Transformation as Leadership-Driven Institutional Change

The findings show that digital transformation in the school was strongly influenced by leadership direction. The use of digital technology was not treated merely as a technical matter, but as part of institutional change involving curriculum management, teacher development, communication, and school administration. The principal encouraged the use of digital platforms in learning and administrative activities while ensuring that technological innovation remained consistent with the school's Islamic educational mission. This indicates that digital transformation in Islamic schools requires leadership that is adaptive, value-oriented, and capable of connecting technological change with institutional culture.

One of the main leadership strategies in supporting digital transformation was strengthening teachers' capacity through training and mentoring. The principal recognized that not all teachers had the same level of digital competence. Some teachers were able to adapt quickly to digital platforms, while others, especially senior teachers, required more intensive assistance. In response, the school provided training and encouraged peer support so that teachers could gradually improve their ability to use technology in learning. This finding reinforces the argument that successful digital transformation depends not only on infrastructure but also on leadership support, teacher readiness, and professional learning. sNavaridas-Nalda et al. (2020) show that school principals have a strategic influence on the digital transformation of schools because their leadership shapes institutional direction, teacher support, and the conditions needed for meaningful technology integration.

The school leadership also emphasized that technology should strengthen, not replace, the role of teachers. This view is important because digital transformation is often misunderstood as the substitution of human interaction with technological systems. In the Islamic school context, the teacher remains central as an educator, moral guide, and role model. Digital tools were therefore positioned as instruments to support learning, communication, and administration, while the human and spiritual dimensions of education remained essential. This perspective is consistent with UNESCO's (2023) warning that technology in education should be used on appropriate terms and should complement rather than replace teacher-student interaction.

Digital transformation also required the principal to build a culture of openness toward change. Interviews indicated that some teachers initially experienced difficulties in adapting to digital tools. These difficulties were related not only to technical skills but also to confidence, habit, and perception of technology. The principal responded by adopting a persuasive and supportive approach rather than a coercive one. Teachers were encouraged to learn gradually, ask for assistance, and participate in training. This approach reflects the integration of *shura* and *amanah* in digital leadership: change was managed through dialogue, support, and shared responsibility. Tondeur et al. (2017) explain that teachers' use of technology is closely related to their pedagogical beliefs, meaning that leaders must address both technical and cultural aspects of technology integration.

The findings further indicate that school leadership played an important role in aligning digital innovation with curriculum and character formation. The use of digital platforms was

directed not only toward administrative efficiency but also toward supporting learning activities and student development. The curriculum coordinator emphasized that technology was integrated carefully so that it remained consistent with Islamic values. This careful integration suggests that digital transformation in Islamic schools requires selective adoption, where technology is evaluated based on its educational benefit, ethical implications, and compatibility with the school's mission. Selwyn (2016) reminds that educational technology should be examined critically because its meaning and impact depend on institutional, social, and cultural contexts.

From a leadership perspective, digital transformation in the school can be understood as a process of building institutional capacity. The principal's role included setting direction, motivating teachers, providing support, managing resistance, and maintaining the ethical orientation of the school. This finding is consistent with Bush et al. (2019), who argue that educational leadership shapes institutional direction, culture, and improvement processes. It also supports Leithwood et al. (2020), who emphasize that successful school leadership contributes to school improvement by setting directions, developing people, and redesigning organizational conditions.

Overall, the findings show that digital transformation in Islamic schools is not simply a matter of technological adoption. It is a leadership-driven process that requires vision, teacher empowerment, institutional support, and ethical direction. In the school studied, digital transformation was guided by the principal's effort to integrate technological adaptation with Qur'anic values. This integration helped the school respond to digital change while maintaining its Islamic identity and educational mission. Therefore, Qur'anic value-based leadership can be understood as a framework that enables Islamic schools to modernize responsibly without losing their moral and spiritual foundations.

Teacher Empowerment and Digital Competence Development

The third major finding concerns teacher empowerment and the development of digital competence. The school leadership recognized that digital transformation could not be implemented effectively without strengthening teachers' capacity. Teachers were positioned not merely as users of technology, but as key actors who determine whether digital tools can support meaningful learning. The principal and curriculum coordinator emphasized the need for continuous training, mentoring, and collaborative support, especially for teachers who were not yet familiar with digital platforms. This shows that digital transformation in Islamic schools depends not only on technological infrastructure, but also on the professional growth of teachers.

The findings reveal differences in teachers' digital readiness. Some teachers adapted relatively quickly to the use of digital platforms, while others needed more time and assistance. Senior teachers, in particular, experienced challenges in mastering new digital tools. However, the school leadership did not frame this condition as a weakness or resistance that should be criticized. Instead, it was understood as a professional development need that required patient guidance. This leadership response reflects the value of *'adl*, because teachers were supported according to their level of readiness, and the value of *amanah*, because the school leadership considered teacher development as part of its institutional responsibility.

Teacher empowerment was carried out through training, peer assistance, and encouragement to use technology gradually in learning and administration. This finding is in line with ElSayary (2023), who shows that professional upskilling programs can contribute to the development of teachers' digital competence. Similarly, Fernández-Batanero et al. (2022) emphasize that digital competence is an important part of teacher professional development, involving not only technical skills but also pedagogical, communicative, and ethical dimensions. In this study, teacher training was not only intended to improve technical ability, but also to help teachers understand how technology could be used in ways that remained consistent with the educational and moral mission of the Islamic school.

The findings also suggest that teachers' digital competence is a multidimensional capacity. It involves the ability to use digital tools, design learning activities, communicate with students, manage digital resources, and maintain ethical responsibility in online learning environments. Skantz-Åberg et al. (2022) argue that teachers' professional digital competence is conceptualized in various ways in the literature, but generally includes pedagogical, technological, reflective, and professional dimensions. This perspective is relevant to the present study because the school did not treat digital competence as a purely technical skill. Rather, it was understood as part of teachers' professional responsibility to provide relevant, engaging, and value-based learning experiences.

The leadership approach used in developing teachers' digital competence also reflected a supportive and motivational orientation. Teachers were encouraged to participate in digital adaptation without feeling that technology was imposed on them abruptly. This is important because teachers' willingness to develop digital competence is influenced by motivation, confidence, and a sense of professional autonomy. Chiu et al. (2024) explain that teacher digital competence development is related to self-determination, including motivation, competence, and autonomy. In the school studied, leadership support helped create a learning environment in which teachers could develop digital skills through guidance, collaboration, and gradual adaptation.

Another important aspect of teacher empowerment was the preservation of the teacher's role as a moral guide. The school leadership emphasized that technology should support, not replace, teachers. In Islamic education, teachers are not only transmitters of knowledge but also role models who guide students' character, spirituality, and moral conduct. Therefore, digital competence in Islamic schools must be integrated with ethical awareness and pedagogical responsibility. This finding strengthens the argument that teacher empowerment in digital transformation should not be separated from the moral and spiritual mission of Islamic education.

Overall, the findings indicate that teacher empowerment is a central component of Qur'anic value-based leadership in digital transformation. The principal's role was not limited to instructing teachers to use technology, but included building readiness, providing support, encouraging collaboration, and ensuring that digital learning remained connected to Islamic values. This suggests that digital transformation in Islamic schools requires a leadership model that combines professional development, ethical guidance, and institutional care for teachers' needs.

Building an Ethical Digital Culture in Islamic Schools

The fourth major finding concerns the development of an ethical digital culture. The school leadership recognized that digital transformation brought not only opportunities for learning innovation but also moral and social challenges. Students' interaction with social media, online communication, and digital content created new responsibilities for teachers and school leaders. The school therefore sought to guide technology use through Islamic values, character formation, and moral supervision. This shows that digital transformation in Islamic schools is inseparable from the effort to shape students' digital behavior and ethical awareness.

One of the main challenges identified by teachers was the influence of social media on students' attitudes and behavior. Digital platforms provide access to information, communication, and creativity, but they also expose students to risks such as inappropriate content, misinformation, cyberbullying, and weak self-control in online interaction. In response, the school emphasized spiritual guidance, teacher role modeling, and value-based student development. This approach reflects the belief that digital ethics cannot be built only through rules and restrictions, but must also be developed through internal moral awareness.

The school's effort to build ethical digital culture was closely related to Qur'anic values. The value of *sidq* encouraged honesty in online communication and responsible use of information. The value of *'adl* required students and teachers to treat others fairly and respectfully in digital spaces. The value of *amanah* emphasized responsibility in using digital devices, learning platforms, and online information. Meanwhile, *uswah hasanah* positioned teachers and school leaders as examples of ethical digital behavior. These values provided a moral framework for guiding students in navigating digital environments.

This finding is relevant to studies on digital ethics and digital citizenship. Harrison & Polizzi (2022) argue that adolescents' moral decision-making online should be understood through moral theory because online behavior involves ethical judgment, responsibility, and social consequences. Sari et al. (2020) also show that students' digital ethics is an important issue in the era of disruption, especially when internet use creates potential risks in students' daily lives. In the Islamic school context, these issues require an approach that combines digital literacy, character education, and religious values.

The school leadership also viewed digital ethics as part of character education. Technology was not rejected, but its use needed to be directed toward educational benefit and moral development. This is consistent with Budiyo et al. (2024), who discuss the importance of integrating technology into character education in the digital era. In this study, character education was strengthened through spiritual routines, teacher guidance, and the integration of Islamic values into school culture. These practices helped ensure that digital transformation did not weaken the moral orientation of the school.

In addition, the development of ethical digital culture required cooperation among school leaders, teachers, students, and parents. Student behavior in digital spaces cannot be fully controlled by the school alone because much of students' digital activity occurs outside formal learning hours. Therefore, the school's leadership emphasized communication, guidance, and collaboration with parents when student-related issues emerged. This participatory approach reflects the principle of *shura*, where educational problems are discussed collectively in order to find wise and responsible solutions.

The integration of digital citizenship into education is also relevant to this finding. Li et al. (2023) argue that digital citizenship education can be integrated into moral and civic learning to help students develop responsible behavior in digital environments. In Islamic schools, digital citizenship can be enriched through Qur'anic values that emphasize responsibility, honesty, respect, and self-control. Thus, ethical digital culture is not only about students' ability to use technology safely, but also about their ability to act morally and responsibly as Muslim learners in digital society.

The findings suggest that Qur'anic value-based leadership plays an important role in shaping ethical digital culture. The principal and teachers attempted to ensure that digital transformation did not merely improve technical efficiency, but also strengthened moral awareness, student character, and responsible online behavior. This indicates that Islamic schools need a digital transformation model that integrates technology use, teacher guidance, parental involvement, and Qur'anic ethical values. In this way, digital transformation can support both educational innovation and the moral-spiritual formation of students.

CONCLUSION

This study shows that Qur'anic value-based leadership plays an important role in guiding the digital transformation of Islamic schools. Values such as *amanah*, *sidq*, *'adl*, *shura*, and *uswah hasanah* serve as ethical foundations for school leadership in managing institutional change, supporting teachers, and maintaining the moral direction of education. The findings indicate that these values are reflected in responsible decision-making, transparent communication, participatory leadership, fair treatment of teachers, and the principal's role as a moral example for the school community.

The study also reveals that digital transformation in Islamic schools is not merely a technical process of adopting digital platforms or learning technologies. It is a leadership-driven institutional change that requires teacher empowerment, professional development, ethical guidance, and the strengthening of school culture. The main challenges include differences in teachers' digital competence, the need for continuous mentoring, resistance to technological change, and the influence of digital media on students' behavior. In response, Qur'anic value-based leadership provides a framework for integrating digital innovation with Islamic character formation, ensuring that technology supports rather than replaces the human, moral, and spiritual dimensions of education.

This study has several limitations. First, it was conducted in a single Islamic school context, so the findings cannot be generalized to all Islamic educational institutions. Second, the study used a qualitative case study design, which provides in-depth understanding but does not measure the statistical relationship between Qur'anic value-based leadership, teachers' digital competence, and school digital transformation. Third, the data were mainly obtained from interviews, observations, and institutional documents within a limited period of fieldwork. Future research is recommended to involve multiple Islamic schools from different contexts, apply comparative or mixed-method designs, and examine more specifically how Qur'anic value-based leadership influences teachers' digital competence, students' digital ethics, school culture, and the sustainability of digital transformation in Islamic education.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

In the preparation of this manuscript, the author(s) utilized ChatGPT to assist with language editing, grammar refinement, and improvement of academic clarity. All outputs were subsequently reviewed, revised, and validated by the author(s), who assume full responsibility for the final content of the publication.

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