

Anti Ghulul Values in Educational Leadership: A Hadith Perspective and Its Application to Organisational Justice

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ABSTRACT

Leadership in Islamic educational institutions has an important role as a guide, director, and inspirer for the organization to achieve goals based on the values of the Qur'an and hadith. However, the practice of ghulul, or abuse of trust in the form of corruption, nepotism, and injustice, often poses a serious challenge in creating Islamic leadership with integrity. This study aims to explore the values of justice and anti-ghulul from the hadith perspective and formulate strategies for their implementation in Islamic education management. The results show that the principles of trustworthiness, justice, and accountability in the hadith can be a solid basis for preventing ghulul and increasing efficiency, trust, and harmony in Islamic education organizations. The strategies formulated include strengthening the internal monitoring system, transparency in resource management, and creating a fair organizational culture based on meritocracy. The study concludes that the application of anti-ghulul values can integrate morality and spirituality into organizational governance, creating leadership that is oriented towards justice and sustainability. The findings provide theoretical contributions to the Islamic education management literature and practical guidance for leaders of educational institutions to build a management system with integrity. However, this research is limited to literature analysis, so further empirical studies are needed to test the relevance of these values in a broader context.

Keywords: Anti Ghulul, Education, Justice, Leadership

Introduction

The existence of a leader in an institution or organisation has a very important role in guiding and directing the organisation to achieve its goals. The existence of a leader in an Islamic educational institution or organisation has a very important role in guiding and directing the organisation to achieve its goals, but more than that the existence of a leader in an Islamic educational institution has a role as a provider of motivation, advice and inspiration for all members of the organisation he leads, in order to carry out organizational tasks not only effectively and efficiently but also based on the values of the Qur'an and Hadith (Setiawan & Irwansyah, 2024). As the word of Allah SWT in the letter Al-Anbiya [21] : 73,

وَجَعَلْنَاهُمْ أِمَمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَبِيدٌ ۝

“We made them leaders who guided by Our command and We revealed to them (the commandment) to do good, to establish prayer, to pay the alms, and to Us alone they worshipped.” (Q.S. al-Anbiya [21] : 73).

This verse emphasises that a leader must guide members according to divine commands, do good deeds and inspire members to achieve better changes in the organisation. In addition, the presence of a leader who applies Islamic leadership values can have a significant influence on the creation of an equitable organisational environment, instilling and strengthening Islamic-based educational values, increasing responsiveness in adapting to the times and increasing accountability and integrity in the organisation, which is the main foundation for the success of the vision and mission of the organisation as well as public trust (Rabbad et al., 2024).

But unfortunately, at this time, leadership, which is synonymous with the possession of trust and authority, is often misused to carry out an action that violates the rules or to obtain things that are not the right of a leader. Abuse of trust and authority in an organisational context refers to actions where a leader does not carry out his or her duties with full

responsibility or the leader practices corruption, collusion and nepotism (KKN). In the Islamic perspective, this phenomenon is known as Ghulul, which is a form of misuse of all resources owned by an institution by a leader that should be used for the common good. This *ghulul* practice certainly has implications for the sustainability and performance of an organisation such as decreased efficiency and productivity of the institution, decreased employee morale, increased risk of internal conflict, difficulty in making decisions at the management level and damage to the image and integrity of the institution (Kashani, 2019).

The occurrence of this *Ghul* practice certainly does not just happen, there are various factors that cause it. One of the main factors that cause Ghulul in an institution is the lack of application of the principles of justice in Islamic leadership such as: Justice in decision-making, where decisions that should be made based on the results of deliberation are often dominated by personal interests or certain groups. Justice in the distribution of tasks and resources, in an institution often the recruitment of employees or staff is carried out based on the results of nepotism or favouritism which results in the distribution of tasks and allocation of resources not in accordance with the competencies and needs of the institution. Lack of justice in conflict resolution which is often subjective among staff or employees of the institution (Munir et al., 2024).

The impact of the lack of application of the principles of justice in Islamic leadership, of course, results in various negative impacts on trust, harmonisation and performance in an organisation. Therefore, it is necessary to apply the principles of justice that are solid and based on Islamic values that need to be understood and made a priority for leaders in order to create leadership with integrity and excellence, especially in Islamic educational institutions.

From the background description above, this research was conducted to provide an understanding of the principles of fair leadership from the perspective of hadith, to analyse the relevance of the concept of ghulul to Islamic leadership and to formulate strategies to implement fair leadership. The benefits of this research are to develop literature on Islamic leadership in the perspective of hadith and provide guidelines for leaders in Islamic educational institutions in building a fair and trustworthy educational management system.

Method

This research uses a qualitative approach with a literature review method. This approach was chosen because it is in accordance with the research

objectives that the author wants to conduct, namely, to explore the concept of justice in Islamic-based leadership based on the hadith perspective in depth, especially in analysing the application of justice values in education management, especially in preventing the phenomenon of ghulul.

The data sources in this research are primary data consisting of hadiths that are relevant to the concept of ghulul and justice in leadership, these hadiths will be studied to find values that can be applied in the present context. Meanwhile, secondary data used in this study include interpretations of the Qur'an and hadith, books and scientific articles that have relevance to the research topic. Data collection techniques in this study were carried out by collecting and analysing books of hadith, interpretation of the Qur'an, journals and scientific articles related to the concept of ghulul, the principle of justice in the context of education and Islamic educational governance.

The data analysis technique in this research uses thematic analysis which aims to identify and classify the hadiths related to the concepts of justice and ghulul, then the themes are associated with the principles of Islamic management in Islamic educational institutions. The data analysis technique is continued by using descriptive analysis which aims to explain how the values of justice can be applied in Islamic educational institutions, researchers also describe the impact of ghulul and the implementation strategy of justice in leadership. The next analysis technique is contextual analysis where researchers try to connect the values contained in the hadith with the challenges and realities of current educational management to produce relevant Islamic value implementation strategies.

Results and Discussion

Leadership in Hadith Perspective

Leadership in Islam is a mandate that must be accounted for. Even the context of leadership in Islam is not only shown for someone who leads an institution or congregation but is shown for every human being on earth. (Muliyanty et al., 2024). As the hadith narrated from Abdillah bin Umar R.A.

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ

مَسْنُودٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ مَسْنُودَةٌ عَنْ رَعِيَّتِهَا وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُوَ مَسْنُودٌ عَنْ رَعِيَّتِهِ قَالَ فَسَمِعْتُ هَؤُلَاءِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَحْسِبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ وَهُوَ مَسْنُودٌ عَنْ رَعِيَّتِهِ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُودٌ عَنْ رَعِيَّتِهِ

Abu Al Yaman reported to us that Shu'aib reported from Az Zuhriy that Salim ibn 'Abdullah reported from 'Abdullah ibn 'Umar (radhiallahu'anhuma) that he heard the Messenger of Allah (ﷺ) say. ﷺ has said, "Every one of you is a leader and every leader will be held accountable for those he leads. The Imam (head of State) is a leader who will be held accountable for his people. A husband in his family is a leader and will be held accountable for his family. A wife is in charge of her husband's household and will be held accountable for it. A servant is in charge of his master's property and will be held accountable for it." He said, "I heard all this from the Messenger of Allah (ﷺ). ﷺ and I suspect the Prophet ﷺ also said, "A man is ruler over his father's wealth and will be held accountable for it, and every one of you is a ruler and every ruler will be held accountable for those he leads." (Al-Bukhari, 2015 No. 2409; An-Naisaburi, 2016 No. 1769)

a. Prinsip Amanah

Amanah means honest or trustworthy, while trust in leadership can be interpreted by putting things in their place, one of which is giving positions to the right people or handing over tasks to experts, including providing opportunities for people who always try to improve their abilities for the tasks they are carrying out (Sulhan, 2020). This is in line with the hadith which explains the prohibition of handing over a matter not to the expert.

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ قَالَ حَدَّثَنَا فُلَيْحٌ ح وَحَدَّثَنِي إِبرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ حَدَّثَنِي أَبِي قَالَ حَدَّثَنِي هِلَالُ بْنُ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ جَاءَهُ أَغْرَابِيٌّ فَقَالَ مَتَى السَّاعَةُ فَمَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ فَقَالَ بَعْضُ الْقَوْمِ سَمِعَ مَا قَالَ فَكَرِهَ مَا قَالَ وَقَالَ بَعْضُهُمْ بَلْ لَمْ يَسْمَعْ حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ أَيْنَ

أَرَاهُ السَّائِلُ عَنِ السَّاعَةِ قَالَ هَا أَنَا يَا رَسُولَ اللَّهِ قَالَ فَإِذَا ضُيِّعَتِ الْأَمَانَةُ فَانْتَظِرُوا
السَّاعَةَ قَالَ كَيْفَ إِضَاعَتُهَا قَالَ إِذَا وَسِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرُوا السَّاعَةَ

Narrated to us Muhammad ibn Sinan, who said: Fulaih has narrated to us. (And it has been narrated from another route) has narrated to me Ibrahim bin al-Mundzir, he said: Narrated to us Muhammad bin Fulaih, he said: My father told me, he said: Hilal ibn 'Ali reported from Atha' ibn Yasar reported from Abu Hurayrah and said: When the Prophet ﷺ While speaking to a group of people in an assembly, a Bedouin Arab suddenly came and asked: "When will the Hour arrive?" But the Prophet ﷺ continued his conversation. Meanwhile, some people said: "He heard what he said, but he did not like what he said." Others said: "That he did not hear his words." Until finally when the Prophet ﷺ having finished his discourse, he said: "Where is the man who asked about the Last Day?" The one concerned said: "I, O Messenger of Allah!" So the Prophet ﷺ He said: "When the trust is gone, then wait for the Hour." The man asked: "How did the trust disappear?" Prophet ﷺ Answer: "If affairs are left to those who are not experts, then wait for the Hour". (Al-Bukhari, 2015 No. 59; An-Naisaburi, 2016 No. 56)

The mandate in leadership must not be abused, as for some things that must be considered in carrying out the mandate is as follows:

- 1) Tidak boleh bersumpah atas amanah, hal ini dijelaskan pada hadis yang diriwayatkan oleh Abu Daud.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا الْوَلِيدُ بْنُ نَعْلَبَةَ الطَّائِيُّ عَنْ ابْنِ بُرَيْدَةَ
عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ بِالْأَمَانَةِ فَلَيْسَ مِنَّا

Ahmad ibn Yunus narrated to us that Zuhair narrated to us that Al Walid ibn Tsa'labah Ath Thai narrated to us from Ibn Burayd from his father that the Messenger of Allah (ﷺ) said ﷺ said, "Whoever swears by a trust, is not from among us." (As-Sijistani, 2017 Nomor 3253; Hanbal, 1995 Nomor 22980)

- 2) Leaders must be serious in taking care of their people. This is explained in the hadith of Sahih Muslim.

و حَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَاسْحَقُ بْنُ إِبْرَاهِيمَ قَالَ إِسْحَقُ
أَخْبَرَنَا وَقَالَ الْآخَرَانِ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي
الْمَلِيحِ أَنَّ عُبَيْدَ اللَّهِ بْنَ زَيْادٍ عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ فَقَالَ لَهُ مَعْقِلُ إِنِّي

مُحَدِّثُكَ بِحَدِيثٍ لَوْلَا أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثْكَ بِهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ ثُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ

And narrated to us Abu Ghassan al-Misma'i and Muhammad b. al-Mutsanna and Ishaq b. Ibrahim, Ishaq said, narrated to us, while the other two said, narrated to us Mu'adz b. Hisham he said, narrated to me my father from Qatadah from Abu al-Malih, that Ubaidullah b. Ziyad visited Ma'qil b. Yasar when he was ill, Ma'qil then said to him: 'Verily I am narrating to you a hadith, if not for the fact that I am on the verge of death, I would not have narrated it to you. I heard the Messenger of Allah ﷺ He said: "There is no ruler who takes care of the affairs of the Muslims and does not work hard for them and advise them, except that he will not enter Paradise with them." (An-Naisaburi, 2016 Number 142)

3) Leaders must always be honest.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا

Uthman ibn Abu Shaibah narrated to us, Jarir narrated to us from Manshur narrated to us from Abu Wa'il narrated to us from 'Abdullah (may Allah be pleased with him) narrating from the Prophet (ﷺ). The Prophet (may Allah's peace and blessings be upon him) said: "Verily, honesty leads to good, and good leads to Paradise. Verily, if a person is always truthful, he will be recorded as a truthful person. Indeed, lying leads to evil, and evil leads to Hell. And indeed, if a person lies all the time, he will be recorded as a liar." (Al-Bukhari, 2015 No. 6094; An-Naisaburi, 2016 No. 2606, 2607)

b. Principle of Justice

Justice in leadership are two things that cannot be separated. Justice means straight, the same is not crooked and does not hurt. In passive terminology, fairness means giving something to the rightful person or putting something in its place (Sulhan, 2020). Fairness and fair behaviour

have a special place in Islamic teachings, this is confirmed by Allah in Surah An-Nahl [16]: 90.

"Verily, Allah enjoins you to be just and to do good, and to help your relatives, and He forbids (committing) evil deeds, wrongdoing and enmity. He gives you instruction so that you may learn." (Q.S. an-Nahl [16]: 90).

The command to be fair is also explained in the hadith narrated from Abdullah bin Umar.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ يَعْنَى ابْنِ دِينَارٍ عَنْ عَمْرِو بْنِ أَوْسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ ابْنُ نُمَيْرٍ وَأَبُو بَكْرِ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَدِيثِ زُهَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا يَدَيْهِ يَمِينُ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُّوا

Abu Bakr ibn Abi Shaibah and Zuhayr ibn Harb and Ibn Numayr said, Sufyan ibn 'Uyainah narrated to us from 'Amr - that is Ibn Dinar - from 'Amr ibn Aus from Abdullah ibn 'Amr, - and Ibn Numayr and Abu Bakr said something that reached the Prophet ﷺ, and in his hadith Zuhair - he said, "The Messenger of Allah ﷺ He said: "Those who act justly will be with Allah on a platform made of light, at the right hand of Rahman (Allah's right hand), those who act justly in law, justly in their families, and justly in their duties."

c. Concept of Ghulul

The word *ghulul* comes from the verb *ghalla-yaghullu* which has the basic meaning of using something that is in the middle. The word *Al-Ghalal* also means water that flows through the cracks of trees. Another meaning of *Al-Ghulul* is *tadri'u alkhiyanah wa al-gillu al-adawah* which means habitual treachery and hostility (Supian, 2016). In the book *Mu'jam Al-wasith* (2004) *ghulul* is interpreted as "betraying the spoils of war", while in the book *Syarh Sahih Muslim*, Al-Nawawi explains the original meaning of the word *Ghulul* is *betrayal*. This meaning is then specific to the context of betrayal of war booty either by hiding it or not handing it over to the authorities.

The meaning of Ghulul in the sense of betrayal in the distribution of war booty is mentioned in Q.S Al-Imran [3] : 161,

"And it is not possible for a Prophet to betray (in matters of war booty). Whoever betrays, on the Day of Judgement he will bring what he betrayed. Then everyone will be given a perfect reward for what he has done, and they will not be wronged".

Makna Ghulul pada ayat diatas diperkuat dengan hadis yang diriwayatkan Abu Daud.

حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ صَدَقَةً مِنْ غُلُولٍ وَلَا صَلَاةَ بِغَيْرِ طُهُورٍ

Narrated Muslim ibn Ibrahim, narrated Shu'bah from Qatadah from Abu Al Malih from his father, from the Prophet (ﷺ) The Prophet (may Allah's peace and blessings be upon him) said: "Allah, the Almighty, does not accept charity from stolen wealth, nor does He accept prayer without purification." (An-Nasai, 2018 No. 2524; As-Sijistani, 2017 No. 59; Hanbal, 1995 No. 20185, 20191)

The word ghulul in Indonesian is synonymous with the term corruption, which is a betrayal of wealth or abuse of authority. In Islamic teachings, the position is a mandate, therefore if someone abuses the authority of the position he holds then that person has committed a despicable act. The definition of ghulul is in line with what the Prophet Muhammad said in a hadith.

حَدَّثَنَا زَيْدُ بْنُ أَخْزَمٍ أَبُو طَالِبٍ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عَبْدِ الْوَارِثِ بْنِ سَعِيدٍ عَنْ حُسَيْنِ الْمُعَلِّمِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اسْتَعْمَلْنَاهُ عَلَى عَمَلٍ فَرَزَقْنَاهُ رِزْقًا فَمَا أَخَذَ بَعْدَ ذَلِكَ فَهُوَ غُلُولٌ

Narrated Zaid bin Akhzam Abu Talib, narrated Abu 'Ashim from Abdul Warith bin Sa'id from Husayn Al Mu'allim from Abdullah bin Buraidah, from his father, from the Prophet (ﷺ) The Prophet (may Allah's peace and blessings be upon him) said: "Whoever we give in charge of a job, then we give him a gift (salary), then what he takes after that (other than the salary) is a form of betrayal." (As-Sijistani, 2017 Number 2943)

Then the Prophet Muhammad (SAW) clarified the form of the meaning of ghulul in several forms through the following traditions:

- 1) Commission: the act of someone who takes something or earns something other than the nominal salary that has been set, this is explained in the Hadith narrated by Abu Daud:

حَدَّثَنَا زَيْدُ بْنُ أَخْرَمَ أَبُو طَالِبٍ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عَبْدِ الْوَارِثِ بْنِ سَعِيدٍ عَنْ حُسَيْنِ الْمُعَلِّمِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اسْتَعْمَلْنَاهُ عَلَى عَمَلٍ فَرَزَقْنَاهُ رِزْقًا فَمَا أَخَذَ بَعْدَ ذَلِكَ فَهُوَ غُلُولٌ

Narrated Zaid bin Akhzam Abu Talib, narrated Abu 'Ashim from Abdul Warith bin Sa'id from Husayn Al Mu'allim from Abdullah bin Buraidah, from his father, from the Prophet ﷺ The Prophet (may Allah's peace and blessings be upon him) said: "Whoever we give in charge of a job, then we give him a gift (salary), then what he takes after that (other than the salary) is a form of betrayal." (As-Sijistani, 2017 Number 2943)

- 2) Hadiah : The person who receives a gift because of the position attached or held by him, this is explained in the Hadith narrated by Imam Abu Daud from Abi Humaid As-Saidi.

حَدَّثَنَا ابْنُ السَّرْحِ وَابْنُ أَبِي خَلْفٍ لَفْظُهُ قَالَ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعْمَلَ رَجُلًا مِنَ الْأَزْدِ يُقَالُ لَهُ ابْنُ اللَّتْبِيَّةِ قَالَ ابْنُ السَّرْحِ ابْنُ الْأُتْبِيَّةِ عَلَى الصَّدَقَةِ فَجَاءَ فَقَالَ هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمُنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ مَا بَالُ الْعَامِلِ نَبَعْتُهُ فَيَجِيءُ فَيَقُولُ هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي أَلَا جَلَسَ فِي بَيْتِ أُمِّهِ أَوْ أَبِيهِ فَيَنْظُرُ أَيُّهُدَى لَهُ أَمْ لَا لَا يَأْتِي أَحَدٌ مِنْكُمْ بِشَيْءٍ مِنْ ذَلِكَ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ إِنْ كَانَ بَعِيرًا فَلَهُ رُغَاءٌ أَوْ بَقَرَةٌ فَلَهَا خَوَارٌ أَوْ شَاةٌ تَبْعُرُ ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا غُفْرَةً يُبْطِنُهَا ثُمَّ قَالَ اللَّهُمَّ هَلْ بَلَغْتُ اللَّهُمَّ هَلْ بَلَغْتُ

Ibn As Sarh and Ibn Abu Khalaf narrated to us, and they said, Sufyan narrated to us from Az Zuhri narrated to us from 'Urwah narrated to us from Abu Humaid As Sa'idi narrated that the Prophet (ﷺ) said. ﷺ appointed a man from Azd named Ibn Al Lutbiyyah as a servant. -Ibnu As Sarh said, Ibn Al Utbiyyah-. To take care of zakat, then he came and said, this one is for you and this one is gifted to me. Then the Prophet ﷺ He stood on the pulpit and praised Allah and said,

"What about the labourer whom we send and he comes and says, this is for you and this is for me. Would he not have sat in his father's or mother's house and waited to see whether he would be rewarded or not? And none of you takes anything from it except that on the Day of Resurrection he will come carrying it around his neck, if it is a camel, it will make a camel's voice, if it is a cow, it will make a cow's voice, and a bleating goat." Then the Messenger of Allah ﷺ He raised his hands until we saw the whiteness of his armpits. Then he said, "O Allah, have I not delivered? O Allah, have I not conveyed?" (Al-Bukhari, 2015 No. 2597; An-Naisaburi, 2016 No. 1832; As-Sijistani, 2017 No. 2946)

- 3) Embezzlement, this is explained in a hadith narrated by Imam Abu Daud from Zaid Ibn Khalid Al-Juhani..

حَدَّثَنَا مُسَدَّدٌ أَنَّ يَحْيَى بْنَ سَعِيدٍ وَبِشْرَ بْنَ الْمُفَضَّلِ حَدَّثَاهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ أَبِي عَمْرَةَ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوْفِّيَ يَوْمَ خَيْبَرَ فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ صَلُّوا عَلَى صَاحِبِكُمْ فَتَغَيَّرَتْ وُجُوهُ النَّاسِ لِذَلِكَ فَقَالَ إِنَّ صَاحِبَكُمْ غَلَّ فِي سَبِيلِ اللَّهِ فَفَتَّشْنَا مَتَاعَهُ فَوَجَدْنَا خَرَزًا مِنْ خَرَزِ يَهُودَ لَا يُسَاوِي دِرْهَمَيْنِ

Musaddad narrated to us that Yahya ibn Sa'id, and Bisyr ibn Al Mufadhdhal, narrated to them from Yahya ibn Sa'id from Muhammad ibn Yahya ibn Hibban from Abu Amrah from Zaid ibn Khalid Al Juhani that a companion of the Prophet ﷺ died during the battle of Khaibar. Then the Companions told the Messenger of Allah ﷺ. Then he said, "Salute your friend!" then the faces of the people changed because of that. Then he said, "Verily your companion has committed treason in the cause of Allah." Then we examined his goods, and we found Jewish pearls that were not worth two dirhams. (An-Nasai, 2018 No. 1959; As-Sijistani, 2017 No. 2710; Hanbal, 1995 No. 17031)

- 4) Unauthorised utilisation of public wealth, this prohibition can be seen from the Prophet's warning at the inauguration of Muadz Ibn Jabal as Governor of Yemen. This is explained in the hadith narrated by Imam At-Tirmidhi:

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ دَاوُدَ بْنِ يَزِيدَ الْأَوْدِيِّ عَنْ الْمُغِيرَةِ بْنِ شُبَيْلٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ فَلَمَّا سِرْتُ أُرْسِلَ فِي أَثَرِي فَرُدِدْتُ فَقَالَ أَتَدْرِي لِمَ بَعَثْتُ إِلَيْكَ لَا تُصِيبَنَّ شَيْئًا بَغَيْرِ إِذْنِي فَإِنَّهُ غُلُولٌ { وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ } إِلَيْهَا دَعَوْتُكَ فَأَمْضِ لِعَمَلِكَ

Abu Kuraib narrated to us, Abu Usamah narrated to us from David bin Yazid Al Audi narrated from Al Mughirah bin Shubail narrated from Qais bin Abu Hazim narrated from Mu'adz bin Jabal narrated that the Messenger of Allah (ﷺ) said: "When he sent me to Yemen, he sent someone behind me and I returned to him. He said: "Do you know why I sent someone to summon you? Do not take anything without my permission, for that is treachery in the matter of spoils of war, and whoever betrays the spoils of war will come on the Day of Resurrection carrying what he betrayed. For this reason I call you, go and do your duty." (Saurah, 2017 Number 1335)

- 5) Protecting corrupt acts is Corruption, this is explained in the hadith narrated by Imam Abu Daud and At-Tabrani from Samura Ibn Jundub..

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ قَالَ حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ سَعْدِ بْنِ سَمُرَةَ بْنِ جُنْدُبٍ حَدَّثَنِي خُبَيْبُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ سُلَيْمَانَ بْنِ سَمُرَةَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ أَمَا بَعْدُ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ كَتَمَ غَالًا فَإِنَّهُ مِثْلُهُ

Narrated Muhammad ibn Daud ibn Sufyan, he said, narrated Yahya ibn Hassan, he said, narrated Sulaiman ibn Musa, Abu Daud said, narrated Ja'far ibn Sa'd ibn Samurah ibn Jundub, narrated Khubaib ibn Sulaiman from his father Sulaiman ibn Samurah from Samurah ibn Jundub, he said, and so on, and the Messenger of Allah (ﷺ) said. "Once said, "Whoever hides a betrayer is like that." (As-Sijistani, 2017 No. 2716)

This Hadith confirms that anyone who protects a corruptor is a corruptor, so the act of protecting a corruptor is included in the act of corruption. This form of protection can be in the form of hiding or

manipulating the law so that corruptors can be free from legal traps (Dj, 2019).

Ghulul, or known as corruption in Indonesian, certainly has a destructive impact on the condition of the organisation or institution both in the moral aspect such as weakening moral and ethical values that should be the foundation of the organisation, especially in Islamic-based institutions. In the aspect of reputation, ghulul can cause an organisation to lose its reputation in the eyes of the community, in educational institutions this can be seen from the reduced number of students, the loss of sponsorship and support from the community. In the operational aspect, ghulul can lead to decreased performance and operational efficiency such as misuse of funds, assets, authority and disruption of collaboration between employees which can cause obstacles to the achievement of established institutional goals (Yuwanamu & Haq, 2024).

d. Relationship between Islamic Leadership and Accountability in Organisations

From the description of the points above, we can understand that there is a connection between Islamic leadership and accountability, both of which are important elements in Islamic education management. The existence of leadership based on the principles of trust and justice will give birth to a leader who can act as a role model, director and servant for those he leads. In addition, a fair leader will be able to distribute tasks, responsibilities and use resources proportionally. So that consciously and responsibly the leader will always try to ensure that the vision and mission of the organisation are carried out by promoting Islamic values such as trustworthiness, ihsan and deliberation (Astuti et al., 2024).

Trustworthy and fair leadership can also create a harmonious work environment, minimal conflict and foster a sense of accountability in all members of the organisation, where they will try to be accountable for all decisions, actions and use of resources based not on fear of the leader but on fear as a servant of Allah SWT. This fear as a servant can be the main capital to avoid committing despicable acts, one of which is corruption (Yanik, 2018).

To be able to provide strengthening of anti-corruption values in the implementation of Islamic education management, of course, various strategies are needed that need to be understood and implemented as an effort to avoid committing corruption. Some strategies that can be done are as follows:

1) Relevance of Anti Ghulul Concept to Islamic Education Management.

The concept of anti ghulul in Islam has a very strong relevance in the implementation of Islamic education management, because education management involves not only administrative aspects but also moral and spiritual aspects. In some educational institutions, ghulul practices are often found, such as embezzlement of operational funds or scholarships used by some individuals to fulfil personal interests. In addition to the embezzlement of funds, some institutional leaders also practice nepotism in the appointment of staff, namely by choosing certain individuals to fill strategic positions not based on their competence, but because of personal relationships, kinship or even bribery transactions, which results in a decrease in the quality of educational institution resources. The practice of ghulul can also be carried out in the practice of manipulating academic decisions, namely giving graduation or grades based on bribes or certain interests (Febriansyah & Bahri, 2024).

The implementation of ghulul practices like this can certainly have various negative impacts such as: decreasing public trust in educational institutions, damaging the institution's reputation as an Islamic value-based institution, hampering the sustainability of educational programs aimed at the public good and triggering internal conflicts between organisational members (Sismanto et al., 2022).

2) Anti Ghulul Values in hadith Perspective

Islam, through the Qur'an and hadith, provides clear guidelines to prevent ghulul in an organisation, especially Islamic-based educational institutions. The application of anti-ghul main values is very important for an organisation to maintain integrity, public trust and good institutional governance. The main values are (Waluya et al., 2020):

- a) **Amanah**, This principle ensures that every leader and member of the organisation carries out their duties responsibly and maintains the trust that has been given. Amanah is not only relevant in the use of resources owned by the institution but also in providing fair services to all parties (Bikmetov et al., 2023). This is in line with the hadith that tells the story of a trustworthy treasurer.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْخَازِنُ الْمُسْلِمُ الْأَمِينُ الَّذِي يُنْفِذُ وَرَبَّمَا قَالَ يُعْطِي مَا أُمِرَ بِهِ كَامِلًا مُوَفَّرًا طَيِّبًا بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ أَحَدُ الْمُتَصَدِّقِينَ

Narrated Muhammad ibn Al 'Alaa', narrated Abu Usamah from Buraid ibn 'Abdullah from Abu Burdah from Abu Musa from the Prophet (ﷺ) said, "A trustworthy Muslim treasurer is one who carries out his duties (well)." And as if he said, "He carries out what is ordered to him perfectly and honestly and has a good soul, he gives it (charity) to the rightful person as ordered is one of Al Mutashaddiqin". (Al-Bukhari, 2015 No. 1438; An-Naisaburi, 2016 No. 1023)

- b) **Transparansi**, It supports trust by opening up space for better oversight. With transparency, every action and decision of the organisation can be monitored by internal and external parties, thus preventing corrupt practices. Regarding the urgency of doing this transparency is expressed in Q.S al-Baqarah [2] : 282.

وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا

“And let not the witnesses be reluctant when called.” (Q.S. al-Baqarah [2] : 282)

In the next verse Q.S. Al-Baqarah [2] : 283 Allah says:

وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۖ

"And do not conceal your testimony, for whoever conceals it has a sinful heart." (Q.S. al-Baqarah [2]: 183)

- c) **Akuntabilitas**, ensuring that each individual is accountable for his or her duties and authority. With accountability. Educational institutions have a mechanism to evaluate performance and ensure that all actions are in accordance with Islamic values (Sulhan, 2020)..

As the hadith narrated by Imam Tirmidhi from Abi Dar.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ
حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّبِيلَةَ الْحَسَنَةَ تَمْحُهَا
وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

Narrated Muhammad ibn Basysyar, who said: Abdurrahman ibn Mahdi narrated to us, he said: Sufyan narrated to us from Habib ibn Abi Tsabit, from Maimun ibn Abi Shabib, from Abu Dhar, who said: The Messenger of Allah ﷺ Allah once said to me: "Fear Allah wherever you are, and accompany every evil with a good that will remove it, and deal with people with good manners." (Saurah, 2017 Number 1987).

These three principles, if applied consistently, can not only prevent ghulul but can also increase trust and efficiency in the organisation. In the context of Islamic education, the application of these values is part of the capital and mandate in educating future generations so that they are not only intellectually intelligent but also have high integrity and morality.

3) Strategi Strategies for Implementing Anti-Gaul Values based on Hadith Perspective in Islamic Education Management.

To prevent ghulul and create educational institutions based on Islamic values, of course, various strategic steps are needed that can be applied systematically, one of which is how educational institutions can internalise anti ghulul values into the Islamic education management system, the following strategies are quite relevant and can be applied such as :

- a) Strengthening the internal monitoring system, which consists of establishing an internal monitoring committee to monitor policy implementation, resource allocation and organisational performance. Conducting regular audits, both financial and operational, to detect and abuse of trust. Establish standard working procedures (SOPs) orientated towards transparency and fairness (Lushi et al., 2016).
- b) Improving the competence of leaders and staff, through training on Islamic values-based leadership, such as trustworthiness, justice and transparency. Encouraging the development of technical and

moral competence so that each individual can perform their duties with professionalism and integrity. Engage experts in the field of Islamic management to guide the application of hadith values in organisational operations (Holid et al., 2024).

- c) A Reporting and Evaluation Mechanism, providing a safe and anonymous channel for members of the organisation to report violations. Conducting periodic performance evaluations using Islamic values-based indicators such as fairness in the distribution of tasks or use of resources. Ensure that evaluation results are used to improve the quality of management and avoid repeating mistakes (Ria & Harvianto, 2023).
- d) A culture of fairness and organisation by integrating the value of fairness into every organisational policy, such as staff appointment, resource allocation and task distribution. Prioritising the principle of meritocracy in decision-making, where rewards are given based on competence and performance, not because of personal relationships. Resolve conflicts fairly and transparently through deliberation (Bhatti, 2024).
- e) In the Management of Funds and Decisions, such as conducting periodic publication of financial reports to stakeholders, the community, donors or the Foundation. Involving all relevant parties in strategic decision making through deliberation forums. Utilising Information technology to publish policies, decisions and organisational performance reports (Adil et al., 2022).

Conclusion

This study has discussed the importance of applying *anti-ghulul* values, such as trustworthiness, justice, and accountability, in the context of hadith-based Islamic educational leadership. The results of the study show that *ghulul* as an abuse of trust not only damages the integrity of leaders, but also weakens public trust in educational institutions. By integrating Islamic values derived from hadith, educational institutions can build governance oriented towards justice and sustainability, while avoiding practices that have the potential to harm the mission of Islamic education. This research also formulates strategies for implementing these values through strengthening supervision, transparency and a just organisational culture.

Theoretically, the findings enrich the literature on Islamic education management by providing a new perspective on the relevance of hadith values in creating an education system with integrity. Practically, the results of this study can be a guide for leaders of Islamic educational institutions to manage institutions with solid principles of trust and accountability. However, this research has limitations, especially in the aspect of empirical application because the approach used is qualitative and literature-based. Therefore, future research is expected to involve more in-depth field studies, by examining the application of *anti-ghulul* values in various contexts of educational organisations to generate more comprehensive and relevant insights.

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