



SITUATIONAL AND SPIRITUAL LEADERSHIP IN AN ISLAMIC PERSPECTIVE

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Abstract

Leadership in Islam is a mandate that demands responsibility, justice, and spiritual values. This research aims to explain the integration between situational and spiritual leadership in an Islamic perspective. The method used is a literature study by examining various scientific sources related to the concept of leadership. The results of the study show that situational leadership emphasizes the ability of leaders to adapt to the conditions of followers, while spiritual leadership is based on divine values, trust, and sincerity. Both, when integrated, give birth to a leadership model that is adaptive, moral, and oriented towards the benefit of the ummah as exemplified by the Prophet Saw.

Keywords : Leadership, Situational, Spiritual

1. INTRODUCTION

Leadership is a fundamental element in human life, both in the social, political, and religious realms. In the Islamic view, leadership is not just a formal position, but a mandate that must be carried out responsibly based on sharia values (Rusdiana & Jahari, 2020). A leader is required to have the ability to adapt to the situation at hand, while making the spiritual aspect the moral foundation in every policy taken (Solich, 2024).

The concept of situational leadership emphasizes that there is no one leadership style that applies to all circumstances. The success of a leader is determined by his ability to adapt his leadership style to the conditions of his followers, maturity level, and certain contexts (Nuradhawati, 2021). This principle is evident in the leadership of the Prophet PBUH who always pays attention to the background of the community and the situation before giving directions or decisions (Anas, 2024).

On the other hand, spiritual leadership emphasizes the importance of the spiritual dimension in the leader, which is reflected in faith, morals, and example. By synergizing situational and spiritual leadership, Islam offers a leadership model that is adaptive while being oriented towards the benefit of the ummah (Rohmansyah et al., 2024). Therefore, the discussion of situational and spiritual leadership from an Islamic perspective becomes relevant to produce leaders who are able to respond to the challenges of the times without neglecting religious values.

Therefore, the researcher views that "*Situational and Spiritual Leadership in an Islamic Perspective*" is very important in leading an organization to present a leadership model that is able to adapt to the dynamics of the times without neglecting moral and spiritual values. In the context of modern life full of challenges and changes, leaders are needed who are adaptive to the situation and at the same time based on the principles of faith, honesty, and noble morals. Islam views leadership as a mandate that must be carried out with full responsibility, justice, and compassion. Therefore, the combination of situational and spiritual leadership is seen as relevant to form a leader who is effective, has integrity, and is oriented towards the benefit of the people, as exemplified by the leadership of the Prophet PBUH.



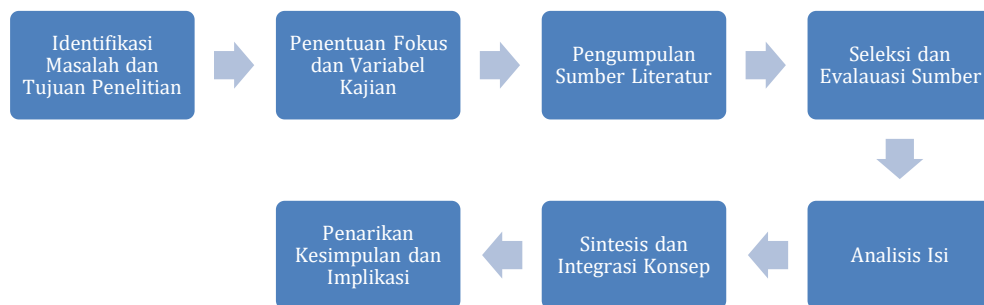
There are several previous studies related to the title, among others; Sutrisno (2024) through his research entitled *Islamic Spiritual E-Leadership Integration Model* explores the integration between Islamic spiritual leadership and the concept of e-leadership in the madrasah environment. This research produces a leadership model that combines spiritual values with digital leadership to improve the quality of education. The findings confirm that spiritual elements can be combined with modern leadership approaches, including situational styles, to address the challenges of Islamic education in the digital age. Then Sipahutar (2024) through the research *The Influence of Situational Leadership Style, Motivation, and Work Environment on Performance* analyzed the relationship between situational leadership style, motivation, and work environment on individual performance. His findings show that the ability of leaders to adjust leadership styles according to the conditions of subordinates has a significant impact on performance improvement. This research strengthens the theoretical basis for the effectiveness of situational leadership in a variety of dynamic organizational contexts.

2. RESEARCH METHOD

The writing of this article uses the literature study method, which is a research approach that relies on various literature sources as a basis for obtaining findings. References that are used as references can be in the form of books, scientific journals, articles, or other relevant scientific works. The literature used in this article is focused on the discussion of situational and spiritual leadership in an Islamic perspective.

The data collection process is carried out by examining and collecting various literature sources related to the research topic. Furthermore, the data is analyzed by reading, studying, compiling, and connecting between literature so as to produce a complete understanding and appropriate conclusions.

Chart 1. Data Collection to Data Analysis



3. RESULTS AND DISCUSSION

A. Situational Leadership

1. Situational Leadership Concept

Situational leadership is a leadership approach that emphasizes the importance of the leader's ability to adapt his leadership style to the conditions, situation, and maturity level of followers (Handayani, 2024). This concept was first introduced by Paul Hersey and Kenneth Blanchard in the late 1960s and has become one of the most influential leadership theories in the world of management and education (Rohyana et al., 2025).

According to Hersey and Blanchard (1988), situational leadership reflects the ability of the leader to adapt his leadership behavior based on the readiness and maturity of subordinates (Fanni, 2024). In other words, there is no one ideal leadership style for all situations. The



effectiveness of a leader depends heavily on his ability to read context and adapt the approach to individual and organizational needs.

2. This model puts forward four main leadership styles (Iswahyudi, PCC, et al., 2023) that is:
 - a. Telling (Directing), the Leader provides firm and detailed instructions, suitable for subordinates who do not have sufficient experience and competence.
 - b. Selling (Coaching), the leader still provides direction, but accompanied by motivation so that subordinates understand the purpose behind the orders given.
 - c. Participating (Supporting), Leaders encourage the involvement of subordinates in decision-making. This style is effective for subordinates who are already skilled but still need moral support.
 - d. Delegating, the Leader gives full responsibility to subordinates who are independent and have high competence.

The four styles adjust to the level of readiness of subordinates, which include aspects of ability (competence) and willingness (commitment). Effective leaders are able to assess these two aspects and choose the most appropriate approach to keep the team's performance optimal (Iswahyudi, PCC, et al., 2023).

In the context of education, situational leadership is very relevant to be applied because each individual, both teachers, students, and education staff, has different characteristics. A principal, for example, needs to be firm with new teachers but be more delegative to experienced teachers. Flexibility like this helps create a productive and harmonious work environment (Mulyasa, 2022).

Yukl (2020) stated that the main advantage of situational leadership lies in its ability to encourage leaders to be adaptive and responsive to changes in the situation. The leader not only directs, but also understands the psychological and social conditions of his followers. Thus, the relationship between leaders and subordinates can be established with mutual trust and respect (Sibuea, 2025).

In an Islamic perspective, the principle of situational leadership is in line with the values of *Wisdom* (wisdom), which is the ability to place something according to its portion. The Prophet PBUH is a clear example of a situational leader who is able to adjust his approach to his friends based on their individual character and abilities (Nurkhisom, 2021). This shows that effective leadership is not only a matter of authority, but also a deep understanding of context and individuals.

Thus, situational leadership requires leaders to have flexibility, empathy, and social intelligence in interacting with their followers. This approach is effective in building an organizational culture that is adaptive, dynamic, and oriented towards the optimal development of human potential (Iswahyudi, Munizu, et al., 2023).

3. Principles of Situational Leadership

Situational leadership is a leadership approach that emphasizes that the success of a leader is largely determined by his ability to adapt his leadership style to the conditions, situations, and readiness level of followers. Effective leaders are those who are able to read situations and adapt to the character of subordinates so that the decisions and actions taken remain relevant and productive.

This concept rejects the idea that there is one leadership style that is most appropriate for all circumstances. Instead, leadership effectiveness depends on the leader's flexibility in changing approaches according to changing situations and organizational needs. Hersey and Blanchard (1988) emphasized that a successful leader is a leader who is able to be dynamic and adjust to the level of maturity of subordinates.

Key Principles of Situational Leadership

- a. Flexibility in Leadership Style



Leaders must be able to adapt their leadership style to the level of ability and willingness of followers. There is no single effective style for all situations, so leaders need to be adaptive in order for the actions taken to motivate and improve team performance.

b. Oriented to Subordinate Maturity

Leadership effectiveness is influenced by the level of readiness of subordinates, which includes aspects of technical ability (*competence*) and motivation or commitment (*commitment*). Leaders need to evaluate these two factors before deciding on the right approach.

c. Balance between Duties and Relationships

Situational leaders not only focus on achieving the organization's goals, but also pay attention to interpersonal relationships with their subordinates. This balance is important to maintain work morale, mutual trust, and harmony in the team.

d. Open and Effective Communication

Communication is a central element in situational leadership. Leaders need to create an open two-way dialogue in order to understand the condition of the followers and provide clear, empathetic, and trust-building instructions.

e. Decision-Making Based on Situational Context

Leaders must consider actual conditions on the ground in every decision taken. An objective analysis of the situation will help the leader determine the most effective strategy in solving the problem.

f. Individual Empowerment and Capacity Building

Situational leadership is not only directing, but also empowering. Leaders provide opportunities for subordinates to learn, develop, and become more independent through gradual responsibility and ongoing coaching.

g. Adaptive to Environmental Changes and Dynamics

Leaders must be responsive to changes that occur in the work environment, both in terms of technology, culture, and organizational structure. Adaptability allows leaders to maintain effectiveness in the face of new challenges.

4. The concept of situational leadership according to an Islamic perspective

In the Islamic view, situational leadership is understood as the ability of a leader to adjust his leadership style according to the circumstances, needs, and readiness level of his followers. Leadership in Islam is not a form of absolute power, but a mandate that must be carried out with justice, wisdom, and moral and spiritual responsibility. Basic values such as *syūrā* (deliberation), *ʿadl* (justice), and *rahmah* (compassion) are the foundation for the application of this leadership.

A leader is required to be adaptive, for example acting decisively when facing critical situations, but still providing room for participation when conditions allow. The example of the Prophet PBUH is an important reference, where he shows flexibility in leading: firm in maintaining the faith of the people, but full of tenderness when guiding the community in social aspects. Thus, the concept of situational leadership according to Islam not only emphasizes the adjustment of the leadership style to the situation, but also integrates moral principles derived from revelation

B. Spiritual Leadership

1. The Concept of Spiritual Leadership

Spiritual leadership is an approach to leadership that is oriented towards moral values, meaning of life, and transcendental awareness. This leadership model not only emphasizes the achievement of material or professional goals, but also fosters inner well-being, ethics, and a harmonious relationship between man and God and his fellow man (Rafsanjani, 2017). Thus, spiritual leadership exists as an effort to integrate the dimension of spirituality into modern leadership practices to make it more meaningful and ethical.



According to Fry and Cohen (2020), spiritual leadership is a process that awakens the intrinsic motivation of individuals through meaningful visions and values, thereby fostering a sense of calling and belonging in the organization. Spiritual leaders not only serve as directors, but also as a source of moral inspiration that helps followers find meaning and purpose in life in their work.

Reave (2020) added that spiritual leadership reflects behaviors and moral values such as honesty, empathy, compassion, and humility. Spiritually oriented leaders display strong integrity, thus becoming moral role models for their followers. The success of a spiritual leader is not only measured by organizational performance, but also by his ability to foster psychological well-being and harmony in the work environment.

Furthermore, Wibowo (2023) states that spiritual leadership is a combination of emotional, moral, and religious intelligence. Leaders who have spiritual awareness try to integrate ethical values and faith in every decision-making, so that the resulting policies contain elements of justice, honesty, and social responsibility.

In the Islamic perspective, the concept of spiritual leadership has a solid foundation in the teachings of the Qur'an and hadith (Nur'aini & Hamzah, 2023). A leader is seen as *caliph* on earth (QS. Al-Baqarah: 30) who has the mandate to uphold goodness and justice. The principle of spirituality in Islam leads leaders to lead with sincere intentions, clean hearts, and noble morals. The Prophet PBUH became the main example of spiritual leadership, because he led with compassion, wisdom, and example that touched the hearts of his followers (Rohmansyah et al., 2024).

Thus, spiritual leadership can be understood as a leadership model that makes spiritual and moral values the basis for thinking, behaving, and acting. The main goal is to create an organization or educational environment that is productive, has the value of worship, and is able to foster meaning and balance in life for all its members (Gumilar, 2023).

2. Spiritual Leadership Model

Spiritual leadership is a leadership model that places spiritual values as the main foundation in the process of leading and managing an organization (Rohmansyah et al., 2024). This model departs from the view that leadership is not only focused on achieving material goals and work efficiency, but also on creating meaning in life, inner balance, and the development of moral and human values. Spiritual leaders play a role in connecting the organization's vision with transcendental values, so that every organizational activity has a deep spiritual and ethical meaning (Suhardi, 2025).

According to Fry and Cohen (2020), the spiritual leadership model is built on three main pillars, namely:

1. **Vision:** Spiritual leaders create meaningful and valuable visions, which not only give direction to the organization, but also provide existential meaning for each individual within it.
2. **Calling:** Leaders foster awareness in followers that their work is a form of devotion and worship, not just a professional obligation.
3. **Membership:** Leaders create a sense of community and connectedness among the organization's members through relationships based on empathy, respect, and compassion.

These three pillars are a framework for the creation of intrinsic motivation and high work commitment. Fry (2003) emphasizes that spiritual leaders move followers not by force, but through spiritual values that foster moral awareness and meaning in life.

Reave (2020) explains that the spiritual leadership model relies not only on technical ability, but also on high emotional and moral sensitivity. Spiritual leaders demonstrate exemplary actions, honesty, empathy, and the ability to listen with heart. Leadership based on spiritual values is able to create a harmonious, meaningful work environment and foster the psychological well-being of organizational members.



Meanwhile, Wibowo (2023) stated that the spiritual leadership model in the context of Islamic education includes three main dimensions:

1. The spiritual dimension of the individual, which emphasizes the leader's closeness to God and commitment to the values of faith.
2. The social moral dimension, which leads leaders to act fairly, empathic, and oriented towards the common good.
3. The professional dimension, which connects spirituality with managerial abilities as well as organizational responsibilities.

In the Islamic perspective, spiritual leadership is based on the values of *tauhid*, *Trust*, *justice* and *Courtesy*. Leaders are seen as *caliph* who bear the moral responsibility to uphold goodness and justice on earth. The Prophet PBUH is the main example of a spiritual leadership model, because he leads with sincerity, compassion, and wisdom without neglecting professionalism and effectiveness in managing the ummah (Irfiaeh et al., 2024).

Thus, the spiritual leadership model can be understood as a holistic approach that integrates spiritual, emotional, and moral intelligence in leadership practice. This approach is relevant to be applied in the world of education and modern organizations because it is able to form a work culture that is meaningful, ethical, and oriented towards common well-being (Mauludin, 2024).

3. Principles of spiritual leadership in Islamic teachings

Spiritual leadership in Islam is understood not only as a worldly affair, but also as a form of devotion that is worth worship. The position of a leader is seen as a mandate that must be carried out with sincerity and directed to bring benefits to the people. Therefore, leaders are required to have spiritual depth which is reflected in obedience to Allah SWT, moral integrity, and social concern for the community they lead (Solihin, 2024).

Important principles in Islamic spiritual leadership include Trust, namely the awareness that leadership is a trust that must be well maintained; 'adl (Justice), namely providing rights proportionally without favoritism; Syūrā (deliberation), that emphasizes the importance of involving others in decision-making; and Rahmah (Love), Namely fostering empathy and concern for others. In addition, a leader must be able to become Uswah Hasanah (Good Example), by demonstrating simplicity, determination, and consistency in moral and spiritual values (Kusuma, 2025).

In the modern era, the principles of spiritual leadership have become very relevant, especially in the face of ethical crises and global challenges. Leaders who use spiritual values as the foundation will be able to maintain honesty, uphold ethics, and direct society towards a more meaningful and blessed life (Amaludin & Hadi, n.d.).

5. Integration of situational and spiritual leadership

Leadership in Islam is not only focused on achieving worldly goals, but is also directed to achieve the blessings and benefits of the ummah as a whole. Therefore, the integration between situational leadership and spiritual leadership is key to bringing about a balance between contextual demands and religious moral values (Solich, 2024).

Situational leadership emphasizes the importance of the leader's ability to adapt the leadership style to the level of readiness, needs, and conditions of his followers. Meanwhile, spiritual leadership is based on the values of divinity, trust, sincerity, and justice that are oriented towards devotion to Allah SWT. When these two approaches are combined, a leader will be created who is not only adaptive in dealing with various situations, but also has strong moral and spiritual steadfastness (Suparwi et al., 2024).

Table: Integration of Situational and Spiritual Leadership in an Islamic Perspective



Aspects	Situational Leadership	Spiritual Leadership	Integration in Islamic Perspectives
Basic Concepts	Leaders adapt their leadership style to situation and needs of followers.	Leaders are based on spiritual values such as sincerity, trust, and justice.	Leaders are adaptive to conditions, but still based on Islamic values.
Main Objectives	Increase organizational effectiveness and productivity.	Realizing inner well-being and the blessings of life.	Uniting the effectiveness of work with the values of monotheism to obtain the pleasure of Allah SWT.
Approach	Rational and flexible, adapting the leadership style according to the conditions.	Based on spiritual values and moral example.	A balanced approach between contextual strategy and Islamic moral firmness.
Characteristics of Leaders	Adaptive, communicative, and sensitive to change.	Trustworthy, sincere, humble, and noble character.	A leader who is able to adjust strategy without losing spiritual direction.
Theoretical Foundations	Hersey and Blanchard's theory: effectiveness depends on the situation and the working relationship.	The Qur'an and Sunnah: imitate the attributes of the Prophet PBUH such as siddiq, amanah, tabligh, and fathanah.	Combining rational principles with divine values in Islamic leadership.
Values Emphasized	Flexibility, communication, and adaptability.	Sincerity, justice, moral responsibility.	Flexibility that remains based on justice and Islamic wisdom.
Implementation in Islam	The Prophet (peace and blessings of Allaah be upon him) adjusted the da'wah strategy according to the conditions of the community.	Always lead with heart and sincerity because of Allah Swt.	Imitate the Prophet (saw) as a situational and spiritual leader.
Expected Results	Effectiveness and follower satisfaction.	Blessings, trust, and inner peace.	Leadership that is effective, fair, and brings the benefit of the people.

4. CONCLUSION

In the Islamic view, leadership is a form of trust that contains great responsibility, both morally, socially, and spiritually. Through the combination of situational and spiritual leadership, a leadership model that is comprehensive, adaptive, and based on divine values is born. Situational leadership emphasizes the leader's ability to adapt his leadership style to the condition and readiness of followers, while spiritual leadership emphasizes the formation of a personality that is faithful, moral, and oriented towards devotion to Allah SWT.

The integration of these two concepts produces a leader who is not only managerically capable, but also has moral and spiritual fortitude. Leaders like this are able to manage change wisely, upholding the values of justice, sincerity, and trust in every decision taken. The example of the Prophet (peace be upon him) is the most ideal example of how effective leadership can be realized by combining situational flexibility and spiritual strength.

Therefore, situational and spiritual leadership in the Islamic perspective are two complementary dimensions. The integration of the two gives birth to leadership that is efficient, ethical, and oriented towards the benefit of the people and the pleasure of Allah SWT. This model is relevant to be applied in various fields of life, including education, social, and government, as an effort to create a competitive, civilized, and noble society



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