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Islamic Leadership in Managerial Practice: Shura, Amanah, and Adil in KRT Dr. Dasep's Thought

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Abstract

Background: Islamic leadership is grounded in core values such as *shura* (consultation), *amanah* (trustworthiness), and *adil* (justice), which are vital for ethical managerial practice. However, empirical studies on how these values are implemented by local leaders in Indonesia, especially in Pangandaran, remain scarce.

Methods: This qualitative case study investigates the leadership of KRT Dr. Dasep Supriatna Rekso Adinagoro, an influential educational and cultural leader in Pangandaran. Data were collected via semi-structured interviews, observations, and document analysis at STITNU Al-Farabi.

Results: Findings indicate that the values of *shura*, *amanah*, and *adil* shape leadership decision-making, human resource management, and organizational culture. Dr. Dasep's leadership actively applies consultation to promote participative governance, trustworthiness to uphold accountability, and justice to ensure fairness.

Discussion: The application of these Islamic principles enhances organizational integrity and fosters trust among stakeholders, creating a sustainable and positive work environment. His leadership also effectively blends traditional cultural values with contemporary management practices, providing a relevant model for Islamic organizational governance.

Conclusion: Incorporating Islamic leadership values into managerial practice improves organizational effectiveness and supports sustainable development. The case of KRT Dr. Dasep exemplifies this integration in the local Indonesian context.

Novelty: This study offers one of the first empirical analyses of Islamic leadership values in a regional Indonesian setting, contributing valuable insights to the literature on Islamic leadership and organizational governance.

Keywords: Islamic Leadership; Shura; Amanah; Justice; Managerial Practice

INTRODUCTION

Leadership and education are two pillars that shape the progress and identity of societies (Cahaya et al., 2024). In the Indonesian context, particularly within the culturally rich region of Pangandaran, West Java, one figure stands out as an exemplary leader who bridges



traditional values with contemporary educational practices: Dr. Dasep Supriatna U., M.Pd.I., M.Ag., Ph.D. Recently honored with the prestigious title of Kanjeng Raden Tumenggung (KRT) by the Keraton Surakarta Hadiningrat on June 21, 2025, Dr. Dasep's recognition reflects his extensive contributions to education, cultural preservation, and organizational leadership in Indonesia. The conferment of the KRT title — a significant cultural accolade bestowed during a solemn traditional ceremony at Bangsal Smarakata in Surakarta — is not only a personal honor for Dr. Dasep but also an acknowledgment of his role as a cultural custodian and educationist. Now formally recognized as KRT Dr. Dasep Supriatna Rekso Adinagoro, M.Pd.I., M.Ag., this title symbolizes his commitment to nurturing Indonesian heritage and his impactful leadership in academic and societal institutions (Rudini, 2025).

Dr. Dasep's multifaceted leadership roles provide a unique lens to study the integration of Islamic leadership values within modern management and educational frameworks. As Chairperson of STITNU Al-Farabi Pangandaran, he has been instrumental in advancing Islamic higher education in the region, fostering academic excellence alongside spiritual and moral development. Moreover, his roles as Chairperson of the Dewan Masjid Indonesia (DMI) in Pangandaran, Chairperson of the National Forum of Indonesian Lecturers (DPP Forum Silaturahmi Dosen Nusantara), and Chairperson of the Regional Board of NAAT (Perkumpulan Keturunan Walisongo) West Java, showcase his deep involvement in both religious and community leadership, further solidifying his status as a thought leader in Islamic education and culture (A. Hapidin, personal communication, 2025).

Dr. Dasep's contributions extend beyond administrative leadership. His scholarly work, especially in the domain of Javanese Sufi teachings, enriches local literature and strengthens the cultural identity of Indonesia. Through his writings, he offers insights that preserve indigenous wisdom while engaging contemporary audiences in meaningful dialogue on spirituality and ethics. This dimension of his work complements his commitment to practical leadership, reinforcing the interconnectedness of cultural heritage, spirituality, and effective management (D. S. Ubaidillah, personal communication, 2025). The importance of his role is echoed by representatives of the Keraton Surakarta Hadiningrat. Dra. GKR Koes Moertiyah Wandansari, M.Pd., Chairperson of the Keraton's Adat Council, emphasized that the awarding of the KRT title to Dr. Dasep represents an appreciation for his pivotal role in education and cultural preservation. The Keraton highlighted Dr. Dasep as a model for future generations, recognizing his leadership as a valuable legacy that upholds Indonesia's rich traditions while fostering progress.

In addition to these accolades and leadership positions, Dr. Dasep's academic journey underscores his dedication to holistic education. Holding advanced degrees such as a Doctorate in Business Administration from Atlanta College of Liberal Arts and Sciences and Masters in Islamic Education and Tasawuf from reputable Indonesian institutions, he embodies the synthesis of secular knowledge and Islamic scholarship. This blend equips him to approach leadership from an integrative perspective that values ethical governance, educational innovation, and cultural respect. A notable aspect of Dr. Dasep's leadership philosophy is his active engagement in the digital age. He encourages the academic and management teams at



STITNU Al-Farabi to harness digital platforms not merely for visibility but to promote positive, constructive content that enriches the public discourse. By emphasizing the production of meaningful information and educational materials targeted at broad audiences, he cultivates an institutional culture that adapts to modern communication needs while upholding core Islamic and human values. The visit to STITNU Al-Farabi on September 23, 2024, by training organizers in Da'i and Dakwah Management, during which a Memorandum of Understanding was signed, reflects the strategic collaborations fostered by Dr. Dasep to expand educational, training, and community service programs. Such partnerships amplify the reach and impact of Islamic educational institutions and underscore Dr. Dasep's commitment to institutional excellence and societal benefit. This empirical study examines the practical application of core Islamic leadership values — shura (consultation), amanah (trustworthiness), and adil (justice) — within the managerial practices inspired by Dr. Dasep Supriatna Rekso Adinagoro's thought and leadership in Pangandaran. The selection of these values is deliberate, reflecting their foundational importance in Islamic governance and management theories, which emphasize ethical, inclusive, and responsible leadership.

Shura, as a principle of mutual consultation, promotes participative decision-making processes that respect diverse opinions and collective wisdom. Amanah underscores the ethical obligation to uphold trustworthiness, responsibility, and moral integrity in leadership roles. Adil emphasizes fairness and justice as non-negotiable values guiding leadership and organizational management. Together, these values offer a framework for leadership that balances organizational efficiency with ethical accountability and community welfare. Studying Dr. Dasep's leadership offers valuable insights into how traditional Islamic values can be effectively integrated into contemporary management contexts in Indonesia, a nation where Islamic teachings significantly influence societal norms. Furthermore, this research contributes to the growing discourse on sustainable development by highlighting how culturally-rooted leadership can foster ethical governance, social justice, and community empowerment — key components of sustainable growth.

In sum, the leadership journey and scholarly contributions of KRT Dr. Dasep Supriatna Rekso Adinagoro exemplify how historical, cultural, and spiritual legacies intersect with modern educational leadership. His recognition by the Keraton Surakarta, multiple organizational roles, academic accomplishments, and advocacy for digital engagement represent a holistic model of leadership that remains deeply rooted in Islamic ethics and Indonesian cultural identity. This study thus aims to analyze and document this model, offering practical and theoretical implications for Islamic leadership in the Indonesian higher education landscape and beyond.

LITERATURE REVIEW

The concept of leadership within Islamic traditions has long been associated with moral integrity, collective consultation, and the pursuit of justice. In recent decades, the integration of Islamic principles into organizational leadership has gained traction as scholars and practitioners seek ethical and sustainable governance models. The growing interest in Islamic leadership frameworks stems from their potential to combine spiritual values with professional



excellence, thus fostering holistic development at the individual, institutional, and societal levels.

Zaid Oqla Alqhaiwi explored leadership in the Arab world by analyzing the coexistence of Islamic values and tribal norms, particularly within the Jordanian context (Alqhaiwi et al., 2023). His findings reveal that leadership excellence is heavily influenced by adherence to Islamic ethical principles such as shura (consultation), amanah (trustworthiness), and justice. These values foster inclusivity, build trust among stakeholders, and ensure accountability. Alqhaiwi emphasized that successful leadership in Muslim-majority contexts often depends on the extent to which leaders embody these principles in practice, particularly in institutional and managerial settings. In alignment with this view, Wilson Candra investigated the role of Islamic work ethics, leadership, and intellectual intelligence in enhancing employee performance (Candra et al., 2022). His study, conducted in Islamic-based organizations, emphasized that leaders who exemplify values such as honesty, responsibility, and fairness not only improve workplace morale but also encourage long-term organizational loyalty. Importantly, Candra highlighted that Islamic organizational culture plays a moderating role, strengthening the influence of leadership behaviors on employee outcomes. This indicates that leadership practices grounded in Islamic teachings are not only morally commendable but also pragmatically effective in modern institutions.

Another significant contribution to the discourse is presented by (Arar et al., 2023), who edited a volume exploring educational leadership from Islamic perspectives. This work addresses the challenges and expectations faced by leaders in Islamic educational settings, particularly within the context of globalization. Arar posits that Islamic leadership is rooted in transformative goals, where the leader is not merely an administrator but also a guide, mentor, and moral exemplar. This aligns with the leadership style of KRT Dr. Dasep Supriatna Rekso Adinagoro, whose educational and cultural initiatives in Pangandaran reflect a deep commitment to nurturing ethical leadership through Islamic education. The link between leadership communication and institutional culture is explored in depth by (Harahap & Abdullah, 2025). His case study of Islamic higher education institutions highlights how the principles of Islamic communication—such as sincerity (ikhlas), transparency, and respect—are embedded in organizational culture. Harahap argues that communication in Islamic leadership goes beyond transactional interactions and instead becomes a tool for shaping values, resolving conflicts, and building collective purpose. His findings underscore the importance of values-based leadership communication in fostering cohesive and ethically sound institutions.

In the realm of Islamic economics and finance, (Ibrahim et al., 2024) emphasizes the necessity for leadership that is both ethically informed and strategically competent. His study focuses on the specific skills required for effective management in Islamic finance institutions, including knowledge of shariah principles, stakeholder engagement, and ethical decision-making. Ibrahim's research reinforces the notion that Islamic leadership is multifaceted, requiring both moral conviction and professional acumen to navigate complex economic environments. These findings are relevant to understanding the leadership approach of figures like Dr. Dasep Supriatna, who operates across educational, cultural, and religious domains. A psychological



dimension to Islamic leadership is offered by (Javid et al., 2024), who examines the impact of aversive leadership on employee well-being. Her study integrates Islamic work ethics with conservation of resource theory to demonstrate how negative leadership styles deplete psychological resources and undermine employee health. Conversely, leadership that is grounded in Islamic ethics provides emotional and psychological resilience, fostering healthier work environments. This perspective adds a critical dimension to the discourse by linking leadership behaviors with the mental and emotional well-being of followers, reinforcing the holistic nature of Islamic leadership ideals.

From a governance perspective, (Issa et al., 2025) analyzes the relationship between Shariah governance quality and environmental responsibility in Islamic banks. His findings suggest that high-quality Islamic governance contributes to better environmental outcomes, particularly in mitigating financed emissions. Although his study is focused on financial institutions, the implications extend to broader leadership practices. Issa's research illustrates that values such as justice and trustworthiness—central to Islamic governance—can positively impact institutional responsibility and contribute to sustainable development. Taken together, these studies provide a comprehensive understanding of Islamic leadership across various domains, including education, economics, communication, and employee relations. The recurring themes of shura, amanah, and adil emerge as foundational values that shape leadership practices in ethically meaningful and operationally effective ways. These principles, when applied in a contemporary context, offer a viable alternative to conventional leadership models that often overlook moral and communal dimensions. The leadership of KRT Dr. Dasep Supriatna Rekso Adinagoro embodies these values in both thought and action. As the head of STITNU Al-Farabi Pangandaran, Dr. Dasep has demonstrated a commitment to cultivating leadership that is spiritually grounded, socially responsive, and educationally progressive. His integration of Islamic values into educational management, cultural preservation, and organizational governance reflects a lived example of the theoretical insights provided by the scholars above.

This literature review, therefore, affirms the relevance of Islamic leadership principles in today's diverse and evolving institutional landscapes. It supports the view that leadership informed by shura, amanah, and adil is not only ethically sound but also capable of achieving institutional excellence and societal transformation. Through the empirical lens of Dr. Dasep's leadership in Pangandaran, the broader applicability and sustainability of these values in real-world managerial contexts become evident.

METHODOLOGY

This study employs a qualitative research methodology with a case study approach to explore the implementation of Islamic leadership values—namely shura (consultation), amanah (trustworthiness), and adil (justice)—within the leadership practices of KRT Dr. Dasep Supriatna Rekso Adinagoro, a prominent educational and cultural figure from Pangandaran,



Indonesia. A qualitative approach is particularly suitable for capturing the depth and complexity of value-based leadership, especially in contexts where religious and cultural elements are deeply intertwined.

The case study design was chosen as it allows for an in-depth investigation of a contemporary phenomenon within its real-life context. As noted by Stake (1995) and Yin (2018), case studies are appropriate when the boundaries between the phenomenon and context are not clearly defined. This research aims to understand not only the leadership traits and strategies employed by Dr. Dasep but also how his Islamic worldview and cultural background shape his managerial and educational decision-making processes. Data collection involved multiple sources to ensure triangulation and strengthen the validity of the findings. Primary data were gathered through semi-structured interviews, document analysis, and observational insights. Semi-structured interviews were conducted with Dr. Dasep, as well as academic staff, administrative personnel, and students at STITNU Al-Farabi Pangandaran. The interviews focused on how the values of shura, amanah, and adl manifest in leadership decisions, communication styles, and organizational culture. The interview questions were open-ended to encourage participants to freely share their experiences and perceptions. Interviews with Dr. Dasep concentrated on his leadership philosophy, motivations, and how he integrates Islamic values into institutional governance. Interviews with other stakeholders were conducted to validate and contextualize these values from the perspectives of those interacting directly with his leadership. All interviews were audio-recorded with consent, transcribed verbatim, and subjected to thematic coding.

Document analysis was used to examine institutional records, strategic planning documents, speeches, publications, and public statements made by Dr. Dasep. These materials offered critical insights into the consistency and application of his leadership values across various platforms and over time. Particular attention was paid to references regarding shura-based decision-making, ethical leadership conduct (amanah), and fairness in policies and implementation (adl). Public media articles, ceremonial remarks, and organizational policies were also reviewed to deepen understanding of the leadership context. Observational data were collected through site visits and participation in academic and community events at STITNU Al-Farabi. These non-intrusive observations helped validate findings from interviews and document analysis, capturing how leadership principles are enacted in everyday practice. Observations included staff meetings, student seminars, religious events, and community service programs led by the institution. This immersion allowed researchers to witness firsthand how consultative and just leadership is modeled in real-life scenarios.

Data analysis followed thematic content analysis, as outlined by (Sacconi et al., 2025). This process involved identifying recurring patterns and themes related to Islamic leadership values, practices, and institutional impacts. Themes were organized under the three central Islamic values—shura, amanah, and adl—with subthemes emerging based on unique leadership behaviors observed. To maintain credibility and trustworthiness, the study employed methodological triangulation, peer debriefing, and member checking. After initial coding and theme development, key findings were shared with select participants, including Dr. Dasep, to



ensure interpretations accurately reflected their perspectives. Member checking also served to minimize researcher bias and improve analytical accuracy. Ethical considerations were prioritized by obtaining informed consent from all participants, ensuring voluntary participation, and guaranteeing anonymity and confidentiality where requested. This research was conducted following the ethical guidelines established by the affiliated research institution. In summary, this qualitative case study offers a rich and contextually grounded understanding of how Islamic leadership values are reflected in the educational and managerial practices of a respected Muslim leader. By focusing on the lived experience of KRT Dr. Dasep Supriatna Rekso Adinagoro, the study bridges theoretical Islamic leadership concepts with their practical application, contributing valuable insights for Muslim leaders and institutions pursuing ethically grounded governance.

RESULTS

Kanjeng Raden Tumenggung (KRT) to Dr. Dasep Supriatna Rekso Adinagoro by the Keraton Surakarta Hadiningrat in June 2025 marks a significant milestone, not only in his personal journey but also in the cultural and educational landscape of Pangandaran and beyond. This honor recognizes his profound contributions to education, cultural preservation, and the propagation of Islamic values, especially through his leadership at STITNU Al Farabi Pangandaran and his active role in various national organizations. The ceremony, held at the historic Bangsal Smarakata, was imbued with traditional significance and attended by prominent academics, cultural figures, and community members, underscoring the broad respect and recognition he commands.

Dr. Dasep's leadership role extends beyond his formal titles. As Chairman of STITNU Al Farabi Pangandaran, he has consistently championed the integration of Islamic ethical values within educational and organizational settings. His dedication to fostering academic excellence is complemented by his advocacy for cultural identity rooted in local traditions and Islamic teachings. His literary works, particularly those focused on Javanese Sufism and Mataram's spiritual heritage, further reinforce his commitment to preserving and revitalizing Indonesia's rich cultural tapestry. Based on an interview conducted on May 31, 2025, with Dr. Ahmad Hapidin, S.H., M.Pd.I, a close relative and Vice Chairman I for Student Affairs at STITNU Al Farabi, insights into Dr. Dasep's leadership and personal character emerged. Dr. Ahmad Hapidin emphasized that "Dr. Dasep's leadership is not only about administrative competence but deeply rooted in humility, spiritual wisdom, and a genuine concern for student welfare and community development. His ability to blend tradition with modern educational practices creates a nurturing environment for students to grow both intellectually and morally." This testimonial highlights the multifaceted nature of Dr. Dasep's influence—where leadership transcends bureaucracy and enters the realm of ethical stewardship and social responsibility.

The recognition by the Keraton Surakarta is particularly symbolic, as it links Dr. Dasep's contemporary educational leadership with the historical legacy of Javanese nobility and spiritual guardianship. The title of Kanjeng Raden Tumenggung is traditionally reserved for individuals who demonstrate exemplary dedication to community welfare, cultural



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stewardship, and moral integrity. As such, this accolade is an endorsement of Dr. Dasep's role as a custodian of both educational excellence and cultural heritage.

Moreover, Dr. Dasep's involvement in organizations such as Dewan Masjid Indonesia (DMI) Kabupaten Pangandaran, DPP Forum Silaturahmi Dosen Nusantara, and DPW NAAT Jawa Barat reflects his broad commitment to community empowerment through education and religious leadership. These roles enable him to influence policy, promote inter-institutional collaboration, and disseminate Islamic ethical principles within educational frameworks and society at large. The significance of this title also resonates with Dr. Dasep's personal philosophy and vision. In his statement to media, he described the honor as "an amanah (trust) that motivates me to continue contributing to education, cultural preservation, and national development." This sense of responsibility illustrates the Islamic leadership values of amanah and adil that he embodies—trustworthiness and justice—not only in administrative tasks but in guiding future generations.

The conferment event itself was a living testament to the synergy between tradition and modernity. The presence of scholars, cultural custodians, and community leaders symbolized the collective endorsement of Dr. Dasep's work, while the rich symbolism of the Keraton's rituals reinforced the importance of cultural identity in leadership roles today. This fusion underscores the growing recognition that effective leadership in Indonesian Islamic education must harmonize spiritual values with contemporary governance challenges. Additionally, Dr. Ahmad Hapidin's reflections complement the broader narrative by emphasizing how Dr. Dasep's leadership has tangibly impacted the student body and academic culture at STITNU Al Farabi. According to him, "Under Dr. Dasep's stewardship, there has been a notable increase in student engagement, particularly through programs that integrate Islamic ethics with managerial practices. His open-door policy and emphasis on shura (consultation) foster a participative atmosphere, making leadership accessible and effective." This underscores the empirical dimension of leadership that this study aims to highlight — leadership that balances Islamic ethical foundations with practical management skills (A. Hapidin, personal communication, 2025).

In summary, the results of this study show that Dr. Dasep Supriatna Rekso Adinagoro's leadership is deeply intertwined with his cultural identity and Islamic values, validated by both institutional recognition and community acknowledgment. The title of Kanjeng Raden Tumenggung serves as a symbolic and practical endorsement of his ongoing contributions to education and cultural preservation in Pangandaran and Indonesia at large. Through his multiple roles and writings, Dr. Dasep exemplifies the integration of tradition, spirituality, and modern leadership necessary for sustainable development and ethical governance in contemporary Islamic educational institutions.

DISCUSSION

The conferment of the title Kanjeng Raden Tumenggung (KRT) to Dr. Dasep Supriatna Rekso Adinagoro symbolizes more than an honorific accolade; it embodies a recognition of the



profound synthesis between Islamic leadership principles, cultural preservation, and educational innovation. This discussion explores how Dr. Dasep's leadership exemplifies the integration of traditional values and modern organizational practices, reflecting the dynamic nature of Islamic leadership in contemporary Indonesia (D. S. Ubaidillah, personal communication, 2025). Dr. Dasep, in an exclusive interview on May 29, 2025, articulated a thoughtful perspective on his leadership philosophy and the implications of receiving the KRT title. He expressed that "this title is not only a personal honor but a call to deepen my commitment to serve the community through education and culture. It strengthens my resolve to embody *shura* (consultation), *amanah* (trustworthiness), and *adil* (justice) in every aspect of my work." This statement resonates strongly with the principles of Islamic leadership highlighted in contemporary scholarly works, such as the emphasis on ethical governance and participatory decision-making (Alqhaiwi, 2023; Candra, 2022).

One of the key themes emerging from the results and supported by Dr. Dasep's reflections is the centrality of Islamic ethical values as the foundation of effective leadership. The role of *amanah* and *adil* is paramount, as these values guide leaders in managing institutions with integrity, fairness, and responsibility. Dr. Dasep's leadership at STITNU Al Farabi demonstrates this in practice, as he fosters an environment where consultation (*shura*) is encouraged, promoting inclusivity and collective responsibility among staff and students. Such a leadership style aligns with the findings of Harahap (2025), who underscores that Islamic communication principles embedded in organizational culture enhance transparency and trust. Furthermore, the discussion must acknowledge the cultural dimension that underpins Dr. Dasep's leadership. The awarding of the KRT title by Keraton Surakarta is deeply symbolic, linking the spiritual heritage of Javanese nobility with modern Islamic educational leadership. This connection highlights how cultural identity and spiritual values can reinforce leadership effectiveness. As Ibrahim (2024) posits, leadership in Islamic educational institutions requires a nuanced understanding of cultural context alongside religious ethics. Dr. Dasep's scholarly focus on Javanese Sufism and Mataram teachings enriches his leadership practice by providing a spiritual framework that resonates with local communities and fosters cultural pride.

The interview with Dr. Ahmad Hapidin further contextualizes Dr. Dasep's impact at the institutional level. His observation that Dr. Dasep's leadership enhances student engagement through ethical management and open communication reflects how Islamic leadership can translate into tangible outcomes within academic settings. This aligns with the research by Javid (2024), which discusses how Islamic work ethics positively influence organizational climate and employee well-being. By creating a participatory and supportive environment, Dr. Dasep mitigates the risks associated with aversive leadership styles that can harm psychological health and productivity.

The organizational roles held by Dr. Dasep beyond the university also demonstrate the breadth of his leadership influence. His chairmanship of Dewan Masjid Indonesia in Pangandaran and the Forum Silaturahmi Dosen Nusantara enables him to integrate educational goals with broader community development and religious leadership. These overlapping responsibilities illustrate the interconnectedness of Islamic leadership across various domains and highlight the



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role of leaders as agents of social cohesion and moral guidance. This observation echoes Issa's (2025) findings on the importance of governance quality and ethical leadership in financial and social institutions under Islamic frameworks. The conferment of the KRT title also highlights the importance of symbolic recognition in strengthening leadership legitimacy. Titles rooted in cultural and historical tradition confer social authority and public trust, essential for leaders operating at the intersection of religion, education, and culture. This is particularly relevant in Indonesia, where respect for traditional institutions remains significant in public life. Dr. Dasep's example illustrates how leaders who honor cultural heritage while embracing contemporary educational challenges can bridge generational and societal divides effectively (Salman & Asmanto, 2024).

Moreover, Dr. Dasep's leadership philosophy reflects a forward-looking vision that balances respect for tradition with the demands of globalization and modern education. His statement about using this honor as a motivation to "continue contributing to education and cultural preservation" demonstrates an awareness that leadership is a continuous journey requiring adaptability and commitment (Toktas & O'Neil, 2015). The literature supports this view, with Arar (2023) emphasizing the need for Islamic educational leaders to critically engage with global challenges while remaining grounded in ethical and spiritual principles. Incorporating the results from the literature, it is evident that Dr. Dasep's leadership exemplifies core aspects of Islamic leadership theory: ethical integrity, community consultation, and justice. His approach reflects the tribal values and Islamic principles highlighted in Alqhaiwi's (2023) study of leadership in the Arab world, where leadership legitimacy derives from adherence to moral and social norms embedded within cultural traditions. Similarly, the integration of intellectual intelligence and Islamic work ethics discussed by Candra (2022) resonates with Dr. Dasep's leadership style, which emphasizes intellectual rigor alongside spiritual and ethical development.

The discussion also considers the broader implications of Dr. Dasep's leadership for Islamic educational institutions in Indonesia. His leadership model offers a blueprint for integrating Islamic values with effective management practices, which is crucial in the current educational climate that demands both academic excellence and ethical grounding. As demonstrated by Harahap (2025) and Ibrahim (2024), the sustainability of Islamic educational institutions depends on leaders who can navigate cultural expectations, religious ethics, and organizational complexities with wisdom and adaptability (Apoko & Waluyo, 2025). Lastly, Dr. Dasep's recognition and leadership roles contribute to the broader discourse on the role of Islamic leadership in national development. His active involvement in educational and cultural institutions supports the Indonesian government's efforts to promote character education and cultural nationalism. This synergy between personal leadership and national goals highlights the potential for Islamic leaders to act as catalysts for social transformation and cultural revitalization.

In conclusion, the discussion reveals that Dr. Dasep Supriatna Rekso Adinagoro's leadership is a compelling example of how Islamic ethical principles, cultural heritage, and modern educational leadership can converge to produce impactful and sustainable leadership. His



receipt of the Kanjeng Raden Tumenggung title is not only an acknowledgment of past achievements but also an inspiration for future leadership grounded in trust, justice, and community service. The insights from interviews and literature collectively underscore that effective Islamic leadership requires a holistic approach that respects tradition while embracing innovation, ensuring relevance and resilience in a rapidly changing world.

CONCLUSION

This study aimed to explore the embodiment of Islamic leadership values—particularly shura (consultation), amanah (trustworthiness), and adil (justice)—in the managerial practice of KRT Dr. Dasep Supriatna Rekso Adinagoro, with a focus on his contributions to education and cultural preservation in Pangandaran. Based on the findings and analysis, several key conclusions can be drawn. First, the conferment of the Kanjeng Raden Tumenggung title to Dr. Dasep symbolizes recognition of his exemplary leadership grounded in Islamic ethical principles and Javanese cultural values. His leadership style strongly reflects the practice of shura, where decision-making is inclusive and consultative, fostering a participatory environment that promotes collective responsibility and trust.

Second, Dr. Dasep demonstrates the core value of amanah by consistently upholding integrity, accountability, and responsibility in managing the STITNU Al Farabi and other community organizations. This trustworthiness has strengthened institutional governance and enhanced the confidence of stakeholders, aligning with the ethical standards emphasized in Islamic leadership frameworks. Third, the principle of adil is evident in his efforts to ensure fairness and justice, both in educational administration and community engagement. His leadership approach actively addresses the needs of diverse groups and upholds equitable treatment, which is critical for sustainable development and social cohesion within the educational and cultural spheres.

Lastly, the study highlights the significance of integrating Islamic leadership principles with cultural heritage to create a holistic leadership model that responds to contemporary challenges. Dr. Dasep's work not only preserves and revitalizes local traditions but also innovates educational management practices to adapt to modern demands, thus serving as a valuable model for Islamic leaders in similar contexts. In summary, KRT Dr. Dasep Supriatna Rekso Adinagoro's leadership practice exemplifies how Islamic values and cultural identity can synergize to produce effective and ethical leadership in education and community development. His role offers important insights for future leaders aiming to harmonize religious principles with managerial excellence in Indonesia and beyond.

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