JME: Journal of Management in Education
Vol. 02, No. 03 (2026)
Available online at: https://ejournal.narasikhatulistiwa.org/index.php/jme/index

THE CONCEPT OF SHURA AND *PROPHETIC DECISION MAKING* IN THE LEADERSHIP OF ISLAMIC EDUCATIONAL INSTITUTIONS

Laura Paramita[1*], Muhammadiyah Amin[2], Mursalim[3]

[1,2,3] Pascasarjana Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia
*corresponding author E-mail: lauraparamita655@gmail.com

Received: 17 October 2026 ; Revised: 10 November 2026; Publish: 18 November 2026

ABSTRAK

Artikel ini bertujuan menganalisis konsep syura dalam Islam dan mengonstruksi model *prophetic decision making* sebagai kerangka kepemimpinan Islam, khususnya dalam manajemen pendidikan. Penelitian menggunakan pendekatan kualitatif berupa kajian kepustakaan (*library research*) dengan sumber primer QS. Ali 'Imran [3]: 159, QS. Asy-Syura [42]: 38, QS. Al-Fath [48]: 1, serta riwayat hadis dan Sirah Nabawiyah, dan sumber sekunder berupa buku serta artikel jurnal. Data dianalisis dengan analisis isi dan analisis komparatif. Hasil kajian menunjukkan bahwa syura berbeda dari musyawarah pada umumnya karena berdimensi transendental, dibatasi syariat, dan berorientasi maslahat. Pola keputusan Nabi Muhammad ﷺ pada Perang Badar, Uhud, Khandaq, Perjanjian Hudaibiyah, dan penataan Madinah bersifat adaptif: terbuka pada masukan teknis, tetapi tegas dalam visi strategis. Dari pola tersebut dikonstruksi tujuh unsur *prophetic decision making*: musyawarah, pertimbangan maslahat, keadilan, nilai moral dan etika, pertimbangan konteks, ketegasan (*'azm*), dan tawakal. Syura memiliki titik temu prosedural dengan teori kepemimpinan partisipatif, demokratis, terdistribusi, kontingensi, dan kolaboratif, tetapi berbeda secara aksiologis karena menempatkan keputusan dalam kerangka pertanggungjawaban kepada Allah. Implikasinya, syura perlu dilembagakan dalam manajemen pendidikan Islam sebagai deliberasi substantif, bukan sekadar rapat formal.

Kata kunci: Syura; *Prophetic Decision Making*; Kepemimpinan Islam; Pengambilan Keputusan; Manajemen Pendidikan Islam

ABSTRACT

This article analyzes the concept of shura *in Islam and constructs a model of prophetic decision making as a framework for Islamic leadership, particularly in educational management. The study employs a qualitative library research approach, drawing on QS. Ali 'Imran [3]: 159, QS. Asy-Syura [42]: 38, QS. Al-Fath [48]: 1, hadith reports, and the Prophetic biography as primary sources, and on books and journal articles as secondary sources. The data were examined through content and comparative analysis. The findings show that* shura *differs from deliberation in general because it has a transcendental dimension, is bounded by* shari'ah*, and is oriented toward public good (*maslahah*). The Prophet's decisions at Badr, Uhud, Khandaq, Hudaibiyah, and in governing Medina were context-adaptive: open to technical input yet firm on strategic vision. These patterns yield seven elements of prophetic decision making: deliberation, public good, justice, moral and ethical values, contextual consideration, resoluteness (*'azm*), and reliance on God (*tawakkul*).* Shura *converges procedurally with participative, democratic, distributed, contingency, and collaborative leadership theories, but differs axiologically by placing decisions within accountability to God. Consequently,*

Copyright (c) 2026

shura *should be institutionalized in Islamic educational management as substantive deliberation rather than mere formal meetings.*

Keyword: *Shura; Prophetic Decision Making; Islamic Leadership; Decision Making; Islamic Educational Management*

INTRODUCTION

Educational leadership is always faced with a problem that never goes out, namely how decisions that concern the interests of many parties can be taken correctly, fairly, and accountably (Lestari, 2024). This issue is increasingly relevant when Islamic educational institutions, including Islamic religious universities, are required to manage complex dynamics, ranging from curriculum formulation, budget allocation, appointment of officials, to handling internal conflicts, without losing the foundation of Islamic values that are their identity (Akhyar, 2026). It is in this context that the concept of shura is explicitly commanded in the Qur'an and practiced consistently by the Prophet Muhammad صلى الله عليه وسلم, gaining its academic relevance as an ethical framework as well as an operational model for decision-making (Sa'rani, 2026).

Shura is not just an optional moral admonition. This principle is expressly stated in two key verses, namely the command to the Prophet to deliberate with the companions in QS. Ali 'Imran [3]: 159 and the praise of Allah for the believers whose affairs are decided by deliberation in QS. Ash-Shura [42]: 38. Contemporary studies confirm that these two verses are the foundation for collective governance in Islam, whose relevance is often compared to the principles of democracy (Amanullah & Fanani, 2024; Efendi, 2024).

Nevertheless, the decision-making practices of the Prophet Muhammad صلى الله عليه وسلم cannot be reduced to a single pattern (Saupiyani et al. , 2026). At the Battle of Badr and the Battle of Khandaq, the Prophet actively solicited and accommodated the views of the Companions, including Salman al-Farisi's idea of digging trenches (Wiwaha et al., 2024). At the Battle of Uhud, the Prophet followed the opinions of the majority that differed from his personal tendencies, and that collective decision left a bitter learning experience. In contrast, in the Hudaibiyah Treaty, the Prophet took a decision that outwardly seemed to be detrimental to the Muslims and was opposed by some of the Companions, but later proved to be a strategic victory (Rido'i, 2025). This variation suggests that prophetic leadership does not deny the authority and assertiveness of the leader, but carefully blends it with openness to input.

This phenomenon resonates with contemporary leadership discourse. The literature in the last two decades shows a shift from an individual-authoritative leadership model to a more participatory, distributed, and collaborative model. A literature review on *participatory leadership* shows that the involvement of organizational members in decision-making is related to a variety of positive outcomes at the individual, team, and organizational levels (Wang et al., 2022). Meanwhile, scientific mapping of the development of *distributed leadership* theory in schools shows that the

Copyright (c) 2026

distribution of leadership authority has become one of the dominant frameworks in global education research and policy (Adams et al., 2026; Mifsud, 2023).

The meeting point between the principles of shura and the modern participatory leadership paradigm encourages the birth of a theoretical construction known as *prophetic leadership* , which is a leadership model that deliberately refers to the behavior, attitude, and decision-making patterns of the Prophet as a normative framework for contemporary managerial practices. Purnomo (2025) conceptualizes this model as *a human decision-making model* in Islamic educational institutions. A number of other studies have shown that prophetic values such as *shiddiq* (honesty), amanah (trustworthiness), *tabligh* (conveying transparently), and *fathanah* (intelligent and wise) contribute to the effectiveness of leadership and character formation in Islamic educational institutions (Amalia et al., 2025; Ayuningrum et al., 2025; Ghazali, 2023; Hefniy et al., 2023; Kamaluddin & Citaningati, 2023).

The problem is that the application of shura and the principles of prophetic decision-making in education governance still face structural challenges. Studies on the application of shura in the bureaucratic leadership of Islamic educational institutions have found that resistance to established bureaucratic structures and limited space for effective deliberation are the main obstacles, so shura often comes as a procedural formality rather than an actual decision-making mechanism (Fauziah & Thohir, 2025). On the other hand, previous studies tend to be separated into two streams: normative-interpretive currents that discuss shura as a political concept and Islamic law (Aprilya & Tohawi, 2024; Efendi, 2024; Massi, 2020; Muttaqin & Apriadi, 2020), and managerial currents that discuss prophetic leadership without explicitly linking it to the historical dynamics of the Prophet's decision-making (Ghazali, 2023; Purnomo, 2025). There are still few studies that systematically link the analysis of the events of Sirah Nabawiyah with the construction of decision-making models and compare them with modern leadership theories.

Based on these gaps, this article aims to (1) analyze the concept of shura in Islam in terms of its meaning, normative foundations, functions, and principles; (2) analyze the decision-making patterns of the Prophet Muhammad صلى الله عليه وسلم in various historical events; (3) *construct a prophetic decision-making* model; and (4) analyze the relationship between shura and modern decision-making theories and their implications for Islamic education management. Theoretically, this study is expected to enrich the treasure of Islamic education leadership theory with a model rooted in prophetic historical data. Practically, this study can be a reference for leaders of Islamic educational institutions in designing participatory and firm decision-making mechanisms.

RESEARCH METHODS

This research uses a qualitative approach with the type of library *research*. This approach was chosen because the object of study is in the form of historical concepts and

Copyright (c) 2026

practices whose data is available in the form of texts, not field data. The nature of the research is descriptive-analytical, namely describing the concept of shura and the decision-making pattern of the Prophet, then analyzing it to construct a conceptual model.

Data sources consist of two categories. Primary sources include Qur'anic verses that are directly related to shura and decision-making, namely QS. Ali 'Imran [3]: 159, QS. Ash-Shura [42]: 38, and QS. Al-Fath [48]: 1, along with the official translation of the Ministry of Religion of the Republic of Indonesia (2019), as well as the history of hadith and Sirah Nabawiyah regarding the events of the Battle of Badr, the War of Uhud, the War of Khandaq, the Treaty of Hudaibiyah, and the organization of Medina society. Secondary sources include books and articles in national and international scientific journals, especially the 2020–2026 edition, which discuss shura, prophetic leadership, the history of the Prophet's leadership, as well as leadership theory and decision-making in education.

Data was collected through documentation techniques, namely searching, reading, and recording relevant literature. Literature was selected based on three criteria: direct relevance to the focus of the study, clarity of publication identity (author, year, and publisher or journal), and traceability of sources. Data was analyzed by *content analysis techniques* through three stages, namely data reduction (sorting out relevant information to the four research objectives), data presentation (grouping findings into the theme of shura concepts, Prophetic decision patterns, prophetic decision elements, and relationship with modern theory), and drawing conclusions. In the discussion stage, comparative analysis was used to compare shura principles with the five modern leadership and decision-making theories. The validity of the data is maintained through source triangulation, which is comparing information from sources of interpretation, history, and education management studies.

RESULTS

The Concept of Shura in Islam

Definition of Shura in Language and Terms

Etymologically, the word shura (شُورَى) comes from the root word *sya-wa-ra* which means to remove honey from its hive, take something good, or show something (Muttaqin & Apriadi, 2020). This meaning metaphorically reflects the essence of shura as the process of gathering the best opinions from various points of view, just as bees gather the best pollen from flowers to produce honey (Maulidah, 2025). Terminologically, shura is defined as the process of exchanging opinions between several parties on a matter to reach the closest opinion to the truth before a final decision is taken (Muttaqin & Apriadi, 2020).

In contrast to deliberation in a general sense that is neutral, shura in Islam has an inherent theological dimension (Abu Bakar, 2025). Shura is not just a procedural mechanism for gathering opinions, but part of obedience to Allah's commands. The

Copyright (c) 2026

implication is that the shura process cannot be separated from Islamic values such as honesty, justice, and orientation to mutual benefit, so that the results have a different moral and spiritual weight than mere pragmatic agreements (Efendi, 2024).

The Qur'an's Foundation on Shura

There are two key verses that are the main references to the concept of shura First, QS. Ali 'Imran [3]: 159 who came down after the Battle of Uhud:

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ

"So, by the grace of Allah, you (the Prophet Muhammad) were gentle towards them. If you had been hard and hard-hearted, they would have stayed away from you. Therefore, forgive them, ask forgiveness for them, and consult with them in all matters. Then, when you have made up your mind, trust in Allah. Indeed, Allah loves those who trust."

This verse confirms three things. First, the Prophet's gentle attitude as the grace of Allah is a prerequisite for the creation of a healthy room for deliberation, because a rude leader will make people reluctant to express their opinions (Dalimunthe, 2025). Second, there is a series of commands in succession: forgive, ask for forgiveness, and then deliberate. This sequence implies that sincere deliberation requires the restoration of relations first, especially since this verse came down after some of the companions violated instructions in the Battle of Uhud. Third, after the decision was made (*'azm*), the leader was ordered to trust in Allah.
Second, QS. Ash-Shura [42]: 38:

وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ ۖ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ ۖ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

"It is also better and more eternal for) those who accept (obey) the call of God and perform prayers, while their affairs are (decided) by deliberation among them. They give a portion of the sustenance that We bestow upon them."

This verse places shura as one of the characteristics of believers, parallel to the observance of prayer and infaq. This placement shows that the Qur'an views the collective decision-making process as an integral part of the faith and identity of the Muslim community, not just an administrative mechanism (Amanullah & Fanani, 2024; Aprilya & Tohawi, 2024). Interestingly, this verse descended in the Makkah period, before the formation of the political community of Medina, so that the shura was first instilled as the social character of the ummah before becoming a mechanism of government.

Copyright (c) 2026

Hadith and Sirah on Deliberation

The narration of the hadith and the Sirah Nabawiyah consistently portray the Prophet Muhammad صلى الله عليه وسلم as a figure who actively sought the opinions of the Companions, even when he had different personal views. In *Sunan al-Tirmidhi* there is a narration attributed to Abu Hurairah that he never saw anyone who consulted more with his companions than the Prophet صلى الله عليه وسلم, although the quality of this narrated sanad is discussed by hadith scholars. Apart from the sanad debate, the substance of this narration is confirmed by the many historical events described in the next section, and serves as a reference for contemporary studies of the ethics of deliberation in Islam (Amanullah & Fanani, 2024; Putri et al., 2025).

Purpose and Function of Shura

Based on normative and empirical studies, shura has a number of strategic functions. First, the legitimacy function, which is to strengthen collective acceptance of decisions because it involves the affected parties (Fauziah & Thohir, 2025). Second, the function of improving the quality of decisions, because the involvement of various perspectives allows for more comprehensive risk identification and alternative solutions than unilateral decisions (Sadat et al., 2026). Third, the conflict resolution function, because open dialogue provides space for various interests to be accommodated before tensions develop into open conflicts (Elamin, 2024). Fourth, the function of developing organizational culture, which is fostering *a sense of ownership* and collective responsibility for the success or failure of a policy (Sadat et al., 2026).

Principles of Shura

In order for the shura to run authentically and not be reduced to a formality, a number of principles need to be met. First, justice (*'is*): each party has an equal opportunity to express its views without discrimination based on status, position, or background. Second, openness: information relevant to the matter being discussed is conveyed honestly and not hidden for one-sided interests. Third, trust: the results of the deliberations are maintained and carried out with full responsibility. Fourth, collective responsibility: after a decision is taken, all parties bear moral responsibility for its implementation even if their personal opinions differ. Fifth, recognition of the leader's authority in making the final decision (*'azm*), which affirms that the shura is consultative and does not completely replace the authority of leadership (Efendi, 2024; Hilalludin et al., 2025; Rochim & Muttaqien, 2025).

The Difference Between Shura and Deliberation in a General Sense

Although shura is often translated as "deliberation", they differ from the value framework on which they are based. Shura in a general sense is instrumental and *value-neutral*: it can be practiced in any organization, and its legitimacy rests on procedural

Copyright (c) 2026

agreement. Shura in Islam is transcendental: it is based on the belief that collective deliberation is part of obedience to Allah, limited by sharia provisions that cannot be violated even if mutually agreed, and oriented towards maslahat that is in line with *maqashid al-shari'ah* (Efendi, 2024). Consequently, the results of deliberations that are contrary to the principles of sharia do not have legitimacy to be carried out no matter how agreed upon by acclamation, a normative limitation that is not always found in the concept of secular deliberation (Putri et al., 2025).

Decision-Making Patterns of the Prophet Muhammad صلى الله عليه وسلم

The Sirah Nabawiyah provides rich historical data on the way the Prophet Muhammad صلى الله عليه وسلم made decisions in situations of different characteristics, ranging from military emergencies, to stressful diplomatic negotiations, to the structuring of long-term social life. This variation is important because it shows that the Prophet's leadership did not use one rigid pattern, but rather a pattern that was adaptive to the context without losing the consistency of values (Abdel-Aziz Zahir, 2025).

The Battle of Badr: Distinguishing Revelation and Ijtihad

At the Battle of Badr (2 AH/624 AD), the Prophet established the initial position of the Muslim army near one of the water sources (Saufan, 2015). Al-Hubab bin al-Mundzir then asked whether the position was an irreversible revelation decree or a mere opinion and strategy of war. After the Prophet explained that it was an opinion and a strategy, Al-Hubab proposed an alternative position that was more tactically advantageous, namely controlling the nearest water source to the enemy while closing the access to water for the Quraysh army. The Prophet accepted the proposal and ordered the troops to change positions (Ash-Shallabi, 2017). This event shows that the Prophet explicitly distinguished an absolute revelation-based decision from an ijtihad-based decision and a technical consideration that was open to deliberation and revision.

The Battle of Uhud: Following the Opinion of the Majority

The Battle of Uhud (3 AH/625 AD) presented a more complex deliberation dynamic. When the Quraysh army moved towards Medina, two options arose: to stay inside the city, which was the personal tendency of the Prophet and a number of senior companions, or to meet the enemy outside the city, which was supported by the majority, especially the young people who did not participate in the Battle of Badr. After deliberation, the Prophet followed the opinion of the majority. This decision then brought severe consequences in the form of tactical defeat, especially due to the violation of instructions by some archers (Abdel-Aziz Zahir, 2025). Two important lessons can be drawn. First, leaders who consistently carry out the shura continue to bear the risk of collective decisions, including the risk of failure. Second, QS. Ali 'Imran [3]: 159 who descended after this event actually ordered the Prophet to continue deliberating, not

Copyright (c) 2026

stopping it. This message affirms that the value of shura does not depend on results alone, but on the process and commitment to procedural justice (Amanullah & Fanani, 2024).

The Battle of Khandaq: Meritocracy of Ideas

The Battle of Khandaq or the Battle of Ahzab (5 AH/627 AD) is the most iconic example of the Prophet's openness to innovative ideas. As the Quraysh coalition forces and their allies moved in large numbers towards Medina, Salman al-Farisi, a companion of Persian background, proposed digging trenches on the attack-prone side of Medina. This tactic was not yet known in the Arab warfare tradition. The Prophet accepted the proposal and was directly involved in digging trenches with the companions. This strategy proved effective in holding off much larger coalition forces until they retreated without major battles. A study of this event confirms that the Prophet's openness to ideas across cultural backgrounds reflects the principle of meritocracy of ideas in the shura: the quality of ideas is judged by their substance, not the social identity of the proposer (Wiwaha et al., 2024). The Prophet's physical involvement in the excavation also shows that decisions taken together were carried out together.

The Hudaibiyah Agreement: A Strategic Vision in the Midst of Rejection

The Treaty of Hudaibiyah (6 AH/628 AD) presented a fundamentally different pattern. When the Prophet and about 1,400 companions left for Makkah to perform Umrah, they were confronted by the Quraysh in Hudaibiyah. After tough negotiations, a peace treaty was agreed upon whose clauses seemed to be detrimental to the Muslims, including the obligation to return to Medina without performing Umrah that year and the provision for the return of Meccans who crossed to the Muslim side without reciprocal provisions. A number of companions, including 'Umar bin al-Khattab, expressed open objections. The Prophet still signed the agreement based on long-term strategic considerations. History then shows that the period of peace that this agreement produced paved the way for the wider spread of da'wah, and the Qur'an calls it a real victory (*fathan mubina*) in QS. Al-Fath [48]: 1. Analysis with the *bounded rationality* model shows that these decisions were taken under conditions of limited information and time, but with a clear long-term goal orientation (Rido'i, 2025). This event shows that in certain situations leaders can, even must, make decisions based on a long-term vision even if they are unpopular. It should be noted that the context of Hudaibiyah is also related to prophetic standing, so its example by ordinary leaders requires caution so as not to become a justification for unilateral decisions.

Arrangement of Social Life and Government of Medina

Outside the military and diplomatic context, the Prophet also showed a pattern of participatory decision-making in the organization of Medina society, including through the Charter of Medina which regulated the relationship between the Muhajirin, the Ansar and the Jewish community of Medina as a mutual agreement on plural city governance

Copyright (c) 2026

(Elamin, 2024). Contemporary studies also show that the principle of meritocracy characterized the Prophet's governance, for example in the selection of envoys who brought prophetic letters to the rulers, which were adjusted to the competence and cultural context of the recipient (Firdaus & Ichwan, 2025). This pattern shows that shura and participatory decision-making are not limited to emergency situations, but become a philosophy of governance that includes social legislation, intergroup conflict resolution, and human resource management. A summary of the Prophet's decision-making patterns in these five events is presented in Table 1.

Table 1. Pattern of Decision Making of the Prophet Muhammad صلى الله عليه وسلم in Five Events

Events	Context	Decision pattern	Leadership lessons
Badar (2 H/624 M)	Military emergency; Determination of troop positions	The Prophet changed his initial decision after accepting Al-Hubab bin al-Mundzir's proposal	Distinguishing between revelation and ijtihad; technical matters are open to revision
Uhud (3 H/625 M)	Threat of attack on Medina	The Prophet followed the opinion of the majority even though it differed from his personal inclination	The leader bears the risk of collective decisions; the shura continues (QS. 3:159)
Khandaq (5 H/627 M)	A large coalition of enemies	The Prophet accepted Salman al-Farisi's innovative ideas and helped implement them	Meritocracy of ideas; joint decisions are implemented together
Hudaibiyah (6 AH/628 AD)	Diplomatic negotiations under pressure	The Prophet signed the agreement despite the opposition of some of the companions	Firmness based on a long-term vision accompanied by explanations to those who disagree
Medina	Plural community governance	Mutual agreement (Medina Charter) and competency-based assignments	Shura as a philosophy of governance, not just an emergency response

Characteristics of Prophetic Consultative Leadership

The above five events show that the shura is not an incidentally used technique, but part of the Prophet's leadership philosophy. At least five characteristics can be identified.

First, the Prophet was a consultative leader. In contrast to the authoritarian leadership models common in his time, the Prophet placed consultation as part of the leadership process, even in emergency situations (Anisa, 2024; Siregar & Musfah, 2022). Second, the involvement of companions was substantive, not symbolic. The views of Al-Hubab in Badr and Salman al-Farisi in Khandaq completely changed the initial decision, which shows that the shura in the Prophet's leadership was not just passive listening, but rather integrating opinions whose arguments were stronger into the final decision.

Third, the Prophet delegated authority to the companions in various fields, ranging from military expedition leadership, diplomatic duties, to administration. This delegation

Copyright (c) 2026

is based on the competence and suitability of individuals for their duties, not solely social status or personal closeness (Firdaus & Ichwan, 2025). Fourth, the Prophet respected differences of opinion, even when expressed openly and critically, as seen in the objection of 'Umar bin al-Khattab in the Hudaibiyah incident. The Prophet did not respond to criticism with repression, but with explanations. This attitude is in line with the idea of *psychological safety* in modern organizations, which is a condition when members feel safe expressing different views without fear of negative consequences.

Fifth, the Prophet was firm after the decision was made. Conclusion of QS. Ali 'Imran [3]: 159, "when you have made up your mind, put your trust in Allah", emphasizes that the shura has clear stages and boundaries. After the deliberation is completed and the decision is unanimous, the leader is required to move with conviction. This principle distinguishes productive shura from protracted *deliberative paralysis*, a risk that is often faced by organizations that over-implement participatory decision-making.

Construction of A Prophetic Decision-Making Model

The term *prophetic decision making* refers to a decision-making model that consciously and systematically refers to the example of the Prophet Muhammad صلى الله عليه وسلم as a normative framework. Purnomo (2025) develops this model in the context of Islamic educational institutions and asserts that decision-making that considers prophetic qualities can produce *empowering*, *wise*, and humanist *decisions*. Based on a synthesis of the normative foundations and historical patterns that have been described, this article identifies seven elements that make up the *prophetic decision-making framework*.

The first element is deliberation. Deliberation is the foundational element that distinguishes *prophetic decision-making* from the authoritarian model. Every important decision, as long as it is not related to matters that have been *determined qath'i* by revelation, is open to discussion with the relevant parties, as reflected in the distinction between revelation and ijtihad in the events of Badr.

The second element is the consideration of benefit. Every decision is oriented towards the common good, not short-term pragmatic interests or the interests of a particular group. This principle is reflected in Hudaibiyah, when the Prophet accepts a seemingly detrimental clause for the sake of long-term benefits in the form of the peaceful opening of the da'wah space.

The third element is justice. Justice is a non-negotiable principle, both in the deliberation process that gives equal opportunities to all parties and in the substance of decisions that should not disproportionately benefit some parties. The acceptance of Salman al-Farisi's ideas shows fairness in judging ideas regardless of the origins of the proposer.

The fourth element is moral and ethical values. Every decision is subject to the moral and ethical limits of sharia, so effectiveness or efficiency alone cannot justify decisions that violate fundamental ethical principles such as honesty and respect for the

Copyright (c) 2026

rights of others, including the opposite party. In the framework of prophetic values, this element intersects with the nature *of shiddiq* and amanah (Amalia et al., 2025).

The fifth element is consideration of conditions and context. The variation in decision patterns in Badr, Uhud, Khandaq, and Hudaibiyah confirms that *prophetic decision-making* is contextual and adaptive. Leaders are required to read the situation carefully before determining how wide the deliberation space is opened and how the final decision is formulated. This element is a manifestation of the nature of *fathanah* in leadership (Ayuningrum et al., 2025).

The sixth element is firmness in decision-making. After the deliberation is over, the leader is firm and does not linger in doubt, in accordance with the command *of 'azm* in the Qur'an. Ali 'Imran [3]: 159. This firmness does not contradict deliberation, but rather complements it by ensuring that the results of the deliberations are actually implemented.

The seventh element is tawakal after the decision has been made. This spiritual dimension distinguishes *prophetic decision-making* from the secular model. Tawakal provides a psychological framework for leaders to accept the results of decisions that have been taken maturely without getting caught up in excessive anxiety or counterproductive regret, while affirming that the ultimate success is in God's will. The Uhud event shows that tawakal is not a guarantee of success, but rather an inner attitude that allows the leader and his community to learn from the unexpected results.

These seven elements can be understood as a cycle that moves from the pre-decision stage (deliberation and reading of the context), the weighing stage (maslahat, justice, and morality and ethics), to the post-decision stage (firmness and tawakal). This cycle then repeats when the results of the decision become evaluation material for the next deliberation, as seen in the command to continue deliberating after Uhud.

DISCUSSION

Shura and Modern Decision Making Theory

The fundamental question that needs to be answered is not only what is shura, but how shura principles can explain and enrich the decision-making practices of today's education leaders. For this reason, this section compares shura principles with the five dominant frameworks of leadership and decision-making theory in the education management literature.

Syura dan Participative Decision Making

Participative decision making (PDM) is an approach that involves members of an organization in the decision-making process that has an impact on them. In the context of schools, Perry-Hazan and Somech (2021) developed an integrative model of student participation in decision-making and showed that participation is a multidimensional construct that includes the domain of decision, the degree of participation, the structure of involvement, and the purpose of participation. Bibliometric studies of *participatory*

Copyright (c) 2026

leadership theory in education also show an increasing research trend (Windiana et al., 2024). The parallels between PDM and shura are quite clear: both emphasize the involvement of affected parties before decisions are made. However, the normative foundations of the two are different. PDM is pragmatic-instrumental and its legitimacy rests on organizational effectiveness, while shura makes participation part of spiritual obedience and has sharia boundaries that cannot be exceeded even if agreed upon participatoryly. Perry-Hazan and Soech's multidimensional model is also beneficial for the study of shura, as it allows for more operational questions: in what decision-making domains the shura is applied, how much influence the deliberators have, and through what structures.

Syura dan Democratic Leadership

Democratic leadership emphasizes decision-making through the equal participation of all members, often through voting or open consensus. Parallels with the shura are seen in the emphasis on equal rights of opinion. Crucial differences arise at the final point of legitimacy. In a purely democratic model, the majority decision is final and binding. In the shur, the majority decision remains subject to the principles of sharia and broader considerations of maslahat. The events of Uhud and Hudaibiyah show two sides of this: in Uhud the Prophet follows the majority, while in Hudaibiyah the Prophet makes decisions that differ from the wishes of many companions. This comparison is in line with the study of the relevance of the shura to democratic principles in modern government which affirms the existence of a common point as well as a distinguishing point between the two frameworks (Amanullah & Fanani, 2024; April & Tohawi, 2024).

Syura dan Distributed Leadership

Distributed leadership views leadership not as a single individual attribute, but as a practice that is spread among various actors in the organization according to its expertise and context. A systematic review by Mifsud (2023) shows that this approach encourages collaborative decision-making by recognizing the diversity of formal and informal expertise in schools. The parallels with the shura can be seen in the pattern of delegating the authority of the Prophet to companions based on competence. Long-term mapping of the *distributed leadership literature* shows that the knowledge base in this field is largely built from the context of Western countries (Adams et al., 2026). This condition opens up space for the contribution of other perspectives, including the shura framework, which can provide an axiological foothold for the distribution of leadership so that the delegation of authority is not only based on efficiency, but also on the principle of trust.

Syura dan Contingency Leadership

Contingency leadership theory holds that there is no one effective leadership style for all situations; effectiveness depends on the compatibility between the leadership style

Copyright (c) 2026

and the characteristics of the situation. This principle has a strong parallel to the variation of the Prophet's decision patterns: it was very open to tactical input in Badr and Khandaq, followed the majority in Uhud, but firm and based on a long-term vision in Hudaibiyah. The element of contextual considerations in *prophetic decision-making* explicitly accommodates this logic of contingency. In contrast, *prophetic decision-making* adds a framework of spiritual values as a determinant of the limits of such flexibility: styles may change according to the situation, but the principles of justice, benefit, and obedience to the shari'a do not change.

Syura dan Collaborative Leadership

Collaborative leadership emphasizes leadership that is built through cross-unit and cross-role cooperation to achieve common goals, with continuous dialogue and trust building between parties. The parallels with shura are seen in the emphasis on dialogue and respect for differences of opinion, as reflected in the Prophet's attitude towards the objections of 'Umar bin al-Khattab in Hudaibiyah. Shura as a model of leadership education also emphasizes effective communication in collective decision-making (Hilalludin et al., 2025). The difference is that collaborative leadership is generally framed as a managerial strategy, while shura adds the dimension of blessing and accountability in the hereafter as an intrinsic motivation for the sustainability of collaboration. The comparison of the five theories is summarized in Table 2.

Table 2. Comparison of Shura with Modern Decision Making Theory

Theory	Meeting point with shura	Key differentiators
Participative decision making	Involvement of affected parties before the decision	instrumental-pragmatic PDM; shura has the value of worship and is limited by sharia
Democratic leadership	Equality of opinion	The majority is not automatically final; subject to sharia and maslahat
Distributed leadership	Delegation of authority based on competence	Shura added that the foundation of trust, not just efficiency
Contingency leadership	Style of decision adapting to the situation	Flexibility is limited by the principle of fixed value
Collaborative leadership	Dialogue and appreciation for differences of opinion	Shura adds transcendental motivation (accountability in the hereafter)

In summary, shura does not contradict these five theories, but has a substantial common ground at the technical-procedural level. A consistent differentiator lies in the axiological dimension: shura places decision-making within the framework of transcendent accountability to Allah, not merely horizontal accountability to fellow members of the organization. This dimension has the potential to enrich modern leadership theory with a stronger ethical foundation, especially for educational institutions based on religious values. However, this claim needs to be addressed critically. The transcendental dimension can strengthen ethical commitments, but it is

Copyright (c) 2026

also at risk of being abused if leaders claim religious legitimacy to reject input. Therefore, the elements of assertiveness and tawakal in *prophetic decision-making* must always be preceded and balanced by substantive deliberation.

Implications for Islamic Education Management

The integration of shura into Islamic education management is not just a normative discourse, but an operational necessity for institutions that want to align their governance with Islamic values. Sadat et al. (2026) show that the integration of shura in decision-making and policy formulation of Islamic education management can increase stakeholder participation, reduce internal conflicts, foster a sense of justice and collective responsibility, improve the quality of decisions, and build a collaborative organizational culture. Rochim and Muttaqien (2025) added that the values of justice, trust, and deliberation need to be systemically integrated into daily managerial practices, not just taught as Islamic study material separate from practice.

The findings of Fauziah and Thohir (2025) provide an important note: the implementation of shura can increase the legitimacy of decisions and the participation of members of the institution, but it is hampered by the resistance of bureaucratic structures and limited deliberation space. This finding is in line with the analysis in the results section that shura in the Prophet's leadership is substantive because the input of companions really changes decisions. Thus, the measure of shura success in educational institutions is not the frequency of meetings, but the extent to which input from the deliberative forum influences the final decision.

Based on the seven elements *of prophetic decision making*, at least four areas of implementation can be identified. First, academic governance through a senate forum or academic assembly involving the representation of lecturers and unit leaders; here, the elements of deliberation and justice demand that each element has the opportunity to express their views equally. Second, human resource management, especially the appointment of officials based on competence and track record, is in line with the Prophet's meritocratic practices (Firdaus & Ichwan, 2025). Third, the formulation of quality policies through the involvement of various units in the internal quality assurance cycle; the element of contextual considerations reminds that uniform policies need to pay attention to the conditions of each unit. Fourth, internal conflict resolution through open dialogue before conflicts develop into formal disputes (Elamin, 2024).

For educational leaders, this model offers practical guidance on when to open up the widest possible room for deliberation and when to be assertive. Technical-operational matters, such as scheduling, learning methods, and program strategies, should be opened as wide as possible to the input of those with expertise, as the Prophet accepted the proposals of Al-Hubab and Salman. On the other hand, decisions concerning the principle of institutional values and the long-term vision still require the firmness of the leader, provided that the decision is explained openly to dissenting parties, as the Prophet explained his considerations to 'Umar in Hudaibiyah. For the development of the Islamic leadership education curriculum, the variation of the Prophet's decision patterns in Badr,

Copyright (c) 2026

Uhud, Khandaq, and Hudaibiyah can be used as a comparative case study to train the contextual sensitivity of prospective leaders.

This study has limitations. As a literature review, the seven-element *prophetic decision-making* model constructed here is still conceptual and has not been empirically tested. Some of the Sirah histories used also have different redactions and quality of sanad. Therefore, further research is needed to develop an instrument for measuring the quality of shura in educational institutions and test this model through field research, for example by observing deliberative forums and interviews with institutional leaders.

CONCLUSION

This study shows that shura is a fundamental concept in Islam that goes beyond the general definition of deliberation. Based on QS. Ali 'Imran [3]: 159 and QS. Ash-Shura [42]: 38, shura has a transcendental dimension, is limited by shari'a, is oriented towards maslahat, and rests on the principles of justice, openness, trust, collective responsibility, and recognition of the authority of leaders in making final decisions.

The decision-making pattern of the Prophet Muhammad صلى الله عليه وسلم in the Battles of Badr, Uhud, Khandaq, the Treaty of Hudaibiyah, and the organization of the society of Medina was adaptive to the context. The Prophet distinguished the affairs of revelation from the affairs of ijtihad, opened up a wide space for technical input, assessed ideas based on their substance, bore the risk of collective decisions, and remained firm in the strategic vision when the situation demanded. From this pattern, *a prophetic decision-making model can be constructed* consisting of seven elements: deliberation, consideration of benefits, justice, moral and ethical values, consideration of context, firmness (*'azm*), and tawakal.

Shura has a common point with the theories *of participative decision making*, *democratic*, *distributed*, *contingency*, and *collaborative leadership* at the procedural level, but it differs axiologically because it places decisions within the framework of accountability to Allah. For the management of Islamic education, the implication is the need to institutionalize shura as a substantive deliberation, the measure of which is the real influence of input on decisions, not just the existence of a meeting forum. Further research is recommended to develop an instrument for measuring the quality of shura and test *the prophetic decision-making model* empirically in Islamic educational institutions.

BIBLIOGRAPHY

Abdel-Aziz Zahir, N. A.-H. M. (2025). The Islamic Quraysh leaders in the battles of Badr and Uhud. *Journal of Tikrit University for Humanities, 32*(6, Part 1), 297–309. https://doi.org/10.25130/jtuh.32.6.1.2025.17

Copyright (c) 2026

Abu Bakar, A. (2025). Musyawarah dalam Islam: Implementasi nilai-nilai ilahiyah di kehidupan modern. *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an dan Tafsir, 10*(1), 28–48.

Adams, D., Harris, A., Moosa, V., Jones, M., & Khaleel, S. (2026). Science mapping the knowledge base of distributed leadership in schools, 1988 to 2023. *Educational Management Administration & Leadership, 54*(4), 1079–1100. https://doi.org/10.1177/17411432251320782

Akhyar, Y. (2026). *Manajemen perguruan tinggi Indonesia*. PT Sonpedia Publishing Indonesia.

Amalia, N., Ramadhan, V. P., & Neni, N. (2025). Implementasi nilai shiddiq dan amanah dalam pendidikan agama Islam untuk membangun ukhuwah dan lingkungan pergaulan positif. *Hidayah: Cendekia Pendidikan Islam dan Hukum Syariah, 2*(4), 72–83.

Amanullah, M. H., & Fanani, M. A. (2024). Theistic democracy: Studies hadith analysis deliberations in contemporary Islamic political ethics. *Al-Bunyan: Interdisciplinary Journal of Qur'an and Hadith Studies, 2*(1), 54–68. https://doi.org/10.61166/bunyan.v2i1.17

Anisa, L. N. (2024). The leadership of Prophet Muhammad: An ethical model in facing modern leadership crises. *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam, 6*(1), 58–76. https://doi.org/10.32478/leadership.v6i1.2669

Aprilya, P. K., & Tohawi, A. (2024). Implementasi prinsip syura dalam sistem pemerintahan daerah. *Islamic Law: Jurnal Siyasah, 9*(1), 1–15. https://doi.org/10.53429/iljs.v9i1.593

Ash-Shallabi, A. M. (2017). *Ketika Rasulullah harus berperang*. Pustaka Al-Kautsar.

Ayuningrum, N. A., Suparman, M. F., & Suwarti, S. (2025). Implementasi nilai-nilai sidik, amanah, tablig, dan fatanah dalam pembentukan karakter guru Muslim: Studi kasus di SDN 1 Banyuripan. *Halaqatuna: Jurnal Pendidikan dan Studi Islam, 1*(2), 59–68.

Dalimunthe, B. A. (2025). *Nilai-nilai pendidikan akhlak yang terkandung dalam Surah Ali Imran ayat 159* [Skripsi, UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan].

Efendi, S. (2024). Prinsip syura dalam pembentukan kebijakan publik menurut hukum Islam. *Constituo: Journal of State and Political Law Research, 3*(1), 69–78. https://doi.org/10.47498/constituo.v3i1.3455

Elamin, M. O. I. (2024). Faith-based leadership in conflict resolution: The practices of the Prophet Muhammad (PBUH). *International Journal of Religion, 5*(1), 535–546. https://doi.org/10.61707/f0r61319

Copyright (c) 2026

Fauziah, H. A., & Thohir, M. (2025). Prinsip syura dalam pengambilan keputusan kepemimpinan birokrasi pada lembaga pendidikan Islam. *Jurnal Kepemimpinan dan Pengurusan Sekolah, 10*(4), 2710–2718. https://ejurnal.stkip-pessel.ac.id/index.php/kp/article/view/1301

Firdaus, D., & Ichwan, M. N. (2025). Meritocracy in the correspondence of Prophet Muhammad PBUH. *Tasamuh: Jurnal Studi Islam, 17*(2), 233–253. https://doi.org/10.47945/tasamuh.v17i2.2039

Ghazali, Z. I. (2023). Prophetic leadership in Islamic educational institutions in the 4.0 era. *Al-Abshar: Journal of Islamic Education Management, 2*(1), 26–48. https://doi.org/10.58223/al-abshar.v2i1.61

Hefniy, H., Mardiana, D., Enggal, D., & Baharun, H. (2023). Prophetic leadership in creating superior educational institutions: Phenomenological study of private Islamic universities. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam, 7*(4), 1319–1330. https://doi.org/10.33650/al-tanzim.v7i4.6251

Hilalludin, H., Wiresti, R. D., Mariyani, E. D., & Khaer, S. M. (2025). Syura sebagai model pendidikan kepemimpinan Islam: Membangun komunikasi efektif dalam pengambilan keputusan kolektif. *Ar-Ruhul Ilmi: Jurnal Pendidikan dan Pemikiran Islam, 1*(1), 16–29.

Kamaluddin, K., & Citaningati, P. R. (2023). Islamic leadership: Prophet Muhammad as a role model for being charismatic, transformational, and servant leader. *International Journal of Applied Business and International Management, 8*(2), 53–66. https://doi.org/10.32535/ijabim.v8i2.2460

Kementerian Agama Republik Indonesia. (2019). *Al-Qur'an dan terjemahannya*. Lajnah Pentashihan Mushaf Al-Qur'an.

Lestari, S. (2024). Strategi pengambilan keputusan dalam kepemimpinan pendidikan Islam. *Jurnal Wahana Pendidikan, 11*(2), 279–294.

Massi, R. A. R. (2020). Syura dan legitimasi umat dalam suksesi kepemimpinan Khulafaur Rasyidin. *Qaumiyyah: Jurnal Hukum Tata Negara, 1*(2), 95–113. https://doi.org/10.24239/qaumiyyah.v1i2.12

Maulidah, D. I. (2025). *Lebah dan relevansinya terhadap kepemimpinan swarm intelligence: Kajian komparatif Tafsir al-Jawāhir karya Syekh Thanthawi Jauhari dan Tafsir al-Munīr karya Wahbah az-Zuhaili* [Skripsi, Universitas Islam Negeri Maulana Malik Ibrahim].

Mifsud, D. (2023). A systematic review of school distributed leadership: Exploring research purposes, concepts and approaches in the field between 2010 and 2022. *Journal of Educational Administration and History, 56*(2), 154–179. https://doi.org/10.1080/00220620.2022.2158181

Copyright (c) 2026

Muttaqin, J., & Apriadi, A. (2020). Syura atau musyawarah dalam Al-Qur'an. *Al-Urwatul Wutsqo: Jurnal Ilmu Keislaman dan Pendidikan, 1*(2), 57–73. https://doi.org/10.62285/alurwatulwutsqo.v1i2.18

Perry-Hazan, L., & Somech, A. (2021). Conceptualising student participation in school decision making: An integrative model. *Educational Review, 75*(6), 1202–1223. https://doi.org/10.1080/00131911.2021.1976113

Purnomo, H. (2025). Prophetic leadership: A human decision-making model in Islamic educational institutions. *Journal of Islamic Communication and Counseling, 4*(2), 80–88. https://doi.org/10.18196/jicc.v4i2.100

Putri, N. A., et al. (2025). Musyawarah sebagai prinsip politik Islam dalam pengambilan keputusan. *Albayan: Journal of Islam and Muslim Societies, 1*(1), 11–22.

Rido'i, A. (2025). Analisis pengambilan keputusan Perjanjian Hudaibiyah dengan model bounded rationality. *Tanzhim: Jurnal Dakwah Terprogram, 3*(2), 167–186.

Rochim, A. N., & Muttaqien, M. I. (2025). Keadilan, amanah, dan musyawarah: Integrasi nilai kepemimpinan Islam dalam manajemen pendidikan modern. *Jurnal Visi Manajemen, 11*(2), 1–12. https://doi.org/10.56910/jvm.v11i2.513

Sadat, A., Anwar, K., & Halim, A. (2026). Integrasi konsep syura dalam pengambilan keputusan dan kebijakan manajemen pendidikan Islam. *Jurnal Humaniora, Ekonomi Syariah dan Muamalah, 4*(1), 31–36. https://doi.org/10.38035/jhesm.v4i1.572

Sa'rani, F. (2026). *Kepemimpinan pendidikan berbasis Qur'ani: Landasan konseptual, kerangka nilai, dan strategi praktis bagi para pemimpin pendidikan di Indonesia*. Penerbit KBM Indonesia.

Saufan, A. (2015). Strategi dan diplomasi perang Rasulullah. *Jurnal Lektur Keagamaan, 13*(1), 107–134.

Saupiyani, M., Melinda, N., & Riady, F. (2026). Manajemen konflik dan pengambilan keputusan dalam perspektif hadis Nabi Muhammad SAW. *At-Taklim: Jurnal Pendidikan Multidisiplin, 3*(5), 125–138.

Siregar, D. R. S., & Musfah, J. (2022). Model kepemimpinan pendidikan Rasulullah SAW. *Tarbiyatuna: Kajian Pendidikan Islam, 6*(2), 203–213. https://doi.org/10.69552/tarbiyatuna.v6i2.1141

Wang, Q., Hou, H., & Li, Z. (2022). Participative leadership: A literature review and prospects for future research. *Frontiers in Psychology, 13*, Article 924357. https://doi.org/10.3389/fpsyg.2022.924357

Windiana, W., Fadillah, E. N., & Nugraha, M. I. (2024). A bibliometric review of research on participative leadership theory in education: Science mapping the literature, 1926–2023. *Journal of Economic Development and Village Building, 2*(2), 68–90.

Copyright (c) 2026

Wiwaha, R. S., Syawali, C. H., Nasrulloh, E., Hirji, T., & Muthmainnah, M. (2024). The history of the battle of Khandaq: A study of the value of leadership and its contribution to the study of Islamic history. *JISIP (Jurnal Ilmu Sosial dan Pendidikan), 8*(1), 51. https://doi.org/10.58258/jisip.v8i1.5888

Copyright (c) 2026