EXPLORING ULU AL-ALBAB AND SERVANT LEADERSHIP PARADIGMS IN THE MANAGEMENT OF ISLAMIC EDUCATION

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Abstract: This study delves into the profound significance of recognizing the distinctive essence of humanity as a sentient entity, rather than mere inert matter. It specifically investigates how this individuality is seamlessly integrated into the framework of servant leadership within the context of Islamic education, particularly at UIN Maulana Malik Ibrahim Malang. The study centers on the concept of Insan Kamil Harapan, an Indonesian term signifying the embodiment of an exemplary human, characterized by moral excellence, spiritual profundity, and virtuous character. The research employs a blended quantitative-qualitative methodology with a Research and Development (R&D) approach, coupled with philosophical and triangulation strategies for thorough exploration. Data analysis involves data reduction and data display techniques to discern fundamental concepts linked to servant leadership in educational management. The findings underscore several key aspects. Firstly, servant leadership at the institution manifests through the cultivation and assimilation of the identity of ulu al-albab among both citizens and students. Ulu al-Albab individuals are distinguished by their sharp intellect, broad perspective, and the cultivation of four primary potentials encompassing spiritual profundity, moral excellence, comprehensive knowledge, and professional maturity. This ethos motivates the academic community to earnestly strive for the cause of Allah through devoted jihad. Secondly, the Islamic education manager at the institution in practice is resolutely committed to nurturing devout individuals, referred to as mutagens, who hold profound reverence for Allah. Thirdly, an inherent connection exists between servant leadership and the potential identity of Ulu al-Albab. Universities hold the responsibility to advance human welfare and security, both in the temporal realm and the hereafter. The uniqueness of this study lies in its dedicated focus on the institution, the singular Indonesian Islamic university grounded in the comprehensive Ulu al-Albab principle, and its explorative examination of servant leadership.

Keywords: servant leadership, Islamic education, spiritual development, moral excellence, educational management

1.   Introduction

The debate surrounding leadership remains an ongoing and relevant issue in the present day. The concept of leadership is in a state of constant evolution, with novel ideas, proposals, and even legal cases contributing to the dynamic discourse on leadership. This evolution extends to leadership in Islamic education, where the discourse and practice have also undergone transformation. In the 21st century, there is a renewed interest in various forms of moral leadership, encompassing ethics, authenticity, and servant leadership. However, the increasing popularity of morality-based leadership approaches has introduced theoretical confusion and empirical overlap, reflecting broader concerns within the realm of leadership (Lemoine et al., 2019). The discourse on leadership in Islamic education can be broadly categorized into two opposing poles. The first pole aims to identify ethical values within Islam by referencing the primary sources of Islamic law, namely the Qur'an and al-hadith, in addition to classical works authored by salafus shalih scholars. These ethical values are then juxtaposed with contemporary leadership concepts and theories originating from the Western world. On the contrary, the second pole dismisses Western concepts and theories, focusing instead on delving into Islamic ideas and values to construct novel theoretical frameworks distinct from Western thought and aligned with Islamic principles.

This study was conducted under the framework of the first pole, which involves the exploration of ethical values in Islam through primary sources of Islamic law and the classical writings of Islamic scholars. This approach was adopted to comprehend how the concept of servant leadership can be integrated into Islamic educational leadership and effectively practiced within Islamic educational institutions. Furthermore, this research is founded on the principle that humans are unique entities with intrinsic value, and should not be treated as lifeless and inert objects. It centers on the role of servant leadership in the realm of Islamic education, with the objective of appreciating and nurturing the distinct human attributes. Within higher education, particularly at the State Islamic University (UIN) Maulana Malik Ibrahim Malang, the focus lies in shaping Insan Kamil Harapan – an Indonesian term denoting the ideal human embodiment of moral integrity, character excellence, and spiritual depth. The university's vision for these individuals is encapsulated in the archetype of Ulu al-Albab, characterized by perceptive insight and a profound heart. Ulu al-Albab individuals are those who have attained advanced levels of spiritual and intellectual development, displaying a profound understanding of the divine and the universe. These individuals possess four key potentials: spiritual depth, moral magnanimity, expansive knowledge, and professional maturity. To effectively nurture and manifest these potentials, the university implements the Uli al-Albab tarbiyah, a comprehensive plan designed to cultivate individuals to their fullest capabilities. The primary focus of this study is to delve into the concept of servant leadership within the framework of leadership and managerial practices in Islamic education. Specifically, this study aims to achieve two primary objectives: (a) to comprehend the essence of servant leadership within the context of Islamic educational leadership, and (b) to analyze the application of the servant leadership concept in the managerial practices of Islamic education

at UIN Maulana Malik Ibrahim Malang.

This study is founded upon the recognition of the distinctiveness of humanity – individuals who are not inert objects but rather unique living entities. This distinctiveness constitutes a foundational element of servant leadership within the context of Islamic education. Universities are fundamentally dedicated to nurturing individuals, and UIN Maulana Malik Ibrahim Malang is no exception. The university's mission revolves around cultivating individuals who exemplify the traits of Ulu al-Albab, possessing profound spiritual depth, moral excellence, expansive knowledge, and professional maturity. These attributes are nurtured through the comprehensive educational approach of Tarbiyah Uli al-Albab. Education experts have voiced concerns about the current educational system, criticizing its lack of provision for comparing various schools of thought, its inclination towards memorization-based learning, and its preference for rote learning methods that hinder students' critical thinking abilities (Yasin & Khasbulloh, 2022). With the aspiration of realizing the concept of Ulu al-Albab, UIN Maulana Malik Ibrahim Malang endeavors to instill servant leadership within the managerial practices of Islamic education. This research is driven by two primary objectives: (a) to delve into the concept of servant leadership within Islamic educational leadership, and (b) to scrutinize the application of servant leadership within the managerial practices of Islamic education.

2.   Literature Review

- *Servant Leadership in Islamic Education Leadership*

The core essence of a servant leader lies in their selflessness and capacity to prioritize and fulfill the needs of the public and the community ahead of their personal and class interests. Servant leadership transcends mere formal authority and doesn't exclusively rely on charisma. As noted by Carolyn Crippen and Willows (2019), it's a leadership approach that underscores the act of serving others. This mutual act of service involves engaging others at a psychological level and obliging them with a kind reciprocation. Abbas et al. (2020) pointed out that servant leadership stands out for its emphasis on others rather than oneself. Within the realm of Islamic education in Indonesia, two prominent models are in development: the Islamic boarding school and the formal education model. However, these models often intertwine. Many Islamic boarding schools still adhere to a feudal leadership model, which tends to be authoritarian and paternalistic. In contrast, formal Islamic educational institutions typically embrace a democratic and symbolic leadership model.

Initially, many Islamic boarding schools embraced the principles of servant leadership. However, with the transition of leadership to the second generation, a feudal pattern tends to emerge, characterized by authoritarian and paternalistic tendencies. These schools are often managed in a relatively insular manner, and certain Islamic scholars (kyai) develop closer ties to political power, leading to a subservient form of leadership that prioritizes personal or class-specific agendas. While this alignment may find acceptance in the political discourse, it

contradicts the ethos of servant leadership and could result in a deficiency of genuine service to the community. This issue is not confined to Islamic education; it extends to leaders within formal Islamic educational institutions who prioritize project advancements over fulfilling their roles as leaders for their institutions. While infrastructure and facilities hold importance, serving the students and the broader community holds paramount significance within the framework of servant leadership. The primary obligation of a leader in Islamic education is to exercise patience and provide guidance to the organization. This involves active listening, demonstrating care, offering guidance, and safeguarding the well-being of students and community members. The leader must also serve as a role model (*wah*), inspiring and motivating students toward the collective objective. This principle is evident in Surah al-Nahl, verse 125 of the Qur'an, which emphasizes that an educational leader should extend invitations to students with wisdom, offer sound advice and counsel, and respond to objections with positivity. As such, a leader should exude warmth and lead by example, setting the standard for others to follow.

To effectively implement servant leadership in education, a leader must possess the competencies to establish a robust educational community through promoting effective two-way communication between themselves and their students. The leader should possess a comprehensive understanding of the functioning of the Islamic educational institution under their charge and exhibit strong personal religious competencies, such as honesty, trustworthiness, intelligence, forgiveness, meekness, and warmth toward those they lead. The second characteristic essential for an educational leader is to have a visionary mindset capable of steering the organization toward a well-structured and efficient education system. This necessitates the ability to articulate clear and succinct educational goals and objectives, enabling the community under their guidance to envision and collaboratively work towards realizing the articulated vision. Hence, a leader within the realm of Islamic education should proficiently communicate the intended outcomes and adeptly guide the educational environment towards their achievement. The third defining trait for a leader in Islamic education is effective communication and the prioritization of communication within the organization. An indispensable element of communication is active listening, wherein a competent leader engages in attentive listening to the desires and needs of those they lead. This practice enables them to gain a better understanding and effectively address the requirements of the community they are serving.

The fourth essential characteristic revolves around being typical or exemplary. An Islamic education leader should not solely rely on words or commands but should also lead through practical demonstration of good conduct. They must actively engage in resolving educational leadership challenges and exhibit commendable behavior in action. The fifth attribute pertains to understanding the distinctive traits of those under their leadership. Each individual possesses unique abilities, experiences, talents, inclinations, interests, and histories. Acknowledging and respecting this diversity is foundational to servant leadership in Islamic education. This notion underscores the necessity of tailoring leadership approaches to suit individual needs, with diversity being seen not as a weakness but as an opportunity to unite and attain the objectives

of Islamic education leadership. The sixth characteristic of servant leadership in Islamic education underscores fairness. However, this concept of fairness does not refer to distributive justice, but rather proportional justice. A capable leader must possess the ability to make judicious decisions concerning right and wrong in the context of Islamic education leadership (Tharaba, 2015). UIN Maulana Malik Ibrahim Malang defines the educational success of its students based on specific standards that encompass the development of an identity and personality characterized by (1) an extensive knowledge base, (2) acute insight, (3) intellectual agility, (4) a compassionate heart, and (5) robust spiritual motivation arising from devotion to Allah (Al-Albab, 2008). This vision of success also hinges on the contributions made by the university's faculty and staff.

- *The Management of Islamic Education*

The management of Islamic education is characterized by the incorporation of Islamic values in the utilization of all accessible resources, encompassing the Islamic ummah and educational institutions. As Tharaba (2014) highlights, this process is realized through the effective, efficient, and productive collaboration with others, both in this life and the hereafter. Ula (2011) delved into the interconnection between education management and Islamic principles, as derived from the Quran and Hadith. The study concluded that Islam necessitates a management system under the guidance of qualified leaders, as emphasized in the Quranic verse as-Sajadah 24. While Islam provides the fundamental principles, Muslims are encouraged to devise an operational system for education management by interpreting and applying the teachings of the Quran and Hadith. According to Ramayulis (2008), Islamic education management entails the judicious utilization of all accessible resources, including both tangible and intangible aspects, for the betterment of the Islamic ummah and educational institutions. This utilization is executed through effective, efficient, and productive collaboration with others, aiming to achieve contentment and well-being in both worldly matters and the hereafter.

Numerous experts have offered diverse perspectives on the management process, presenting a variety of conceptual frameworks. For instance, Henri Fayol, recognized as the pioneer of scientific management, prioritized key management components such as planning, organizing, commanding, coordinating, and controlling (Haris, et al., 1975). Similarly, Luther M. Gullick introduced the well-known acronym POSDCORB, signifying planning, organizing, staffing, directing, coordinating, reporting, and budgeting in his work "Papers on the Science of Administration" (Haris, et al., 1975). Other scholars, like Harold Knota and Ceppil O'donel, outlined the essential steps as planning, organizing, staffing, directing, and controlling. Likewise, George R. Terry introduced the acronym POAC to represent planning, organizing, actuating, and controlling. Furthermore, experts like John F. Mie, Newman, Sears, ASAA, and Gregg have contributed additional management frameworks, each highlighting distinctive components such as motivating, evaluating, allocating resources, decision-making,

communicating, and more. These experts collectively contribute to the broader understanding of management processes, encompassing various stages and aspects crucial for effective organizational functioning. Their diverse perspectives offer insights into the intricate nature of management, reflecting the multifaceted requirements and considerations inherent in this field (Table 1).

Campbell emphasized the priority of the management process as involving decision-making, programming, stimulating, coordinating, and appraising (Imron, et al., 2003). Synthesizing the expert opinions presented above, the foundational management process encompasses planning, organizing, actuating, and controlling, often abbreviated as POAC. It's noteworthy that the management process in Islamic education is intrinsically connected to general management functions, as highlighted by Henry Fayol, a French industrialist, who underscored the elements of designing, organizing, governing, coordinating, and controlling as integral to management functions. Fayol's concepts laid the groundwork for management science textbooks in the mid-1950s and remain pertinent in contemporary times (Saddad & Salim, 2009). Given that education demands effective management to flourish and achieve heightened quality, the implementation of Islamic-based education management emerges as imperative. By aligning with Islamic principles, education activities and processes can be meticulously planned, organized, and evaluated, as advocated by Soimatul Ula in her thesis (2011). Concurrently, Robbin and Coulter (2007) delineated the core functions of management as planning, organizing, leading, and controlling. This perspective finds resonance in the assertion by bin Ibrahim (1997), who elucidated that management functions, synonymous with leadership responsibilities, encompass planning, organizing, directing, and supervising. To streamline the discourse on the management function within the context of Islamic education, this study adopts the management functions proposed by Robbin and Coulter, which align with the views espoused by Mahdi bin Ibrahim.

Table 1 The Function of Management

Function	Explanation
Planning	Provisions on future steps of action.
Organizing	Establishment of effective authority relations.
Directing	Mobilize all members in an organization.
Supervision	Process of measuring performance progress towards achieving the goals of managers.

The planning process stands as a foundational and imperative initial stride in any endeavor, involving contemplation and structuring to attain the most favorable outcomes. In the sphere of Islamic education, planning bears profound significance and warrants the utmost attention from principals and managers. The import of planning in Islamic education resonates in its capacity to shape the success of educational initiatives, and any missteps at the planning

juncture can yield pivotal consequences. The Quran underscores the necessity of planning for future actions, as exemplified in Surah al-Hasyr, verse 18. According to Ula (2011), educational planning is pivotal in goal attainment and enhancement. This sentiment finds validation in the Quranic verse of Surat ar-Ra'd, verse 11, which accentuates the role of planning in fostering improved circumstances. Guided by the Quranic affirmation of Allah's desire for the best for humankind, as evident in Surah az-Zumar, verse 42, educational planning should be geared towards the realization of enhanced situations. Drawing on the teachings of the Hadith of the Muslim Bukhari, the essence of intentions in every action is highlighted, as each deed is rewarded in accordance with its intentions. Similarly, within education management, virtuous intentions yield positive outcomes, implying that educational planning must be meticulously undertaken to pave the way for a promising future.

The planning process within the realm of Islamic education extends beyond the pursuit of mere worldly objectives, encompassing the aspiration for well-being both in the present life and the hereafter. Therefore, the crux of planning should revolve around striking a harmonious equilibrium between these dual dimensions. Moreover, bin Ibrahim (1997) outlined five pivotal determinants that contribute to the triumph of planning, which comprise: Firstly, the meticulous articulation and lucidity in formulating objectives. Secondly, adherence to timeliness in attaining the set objectives. Thirdly, the establishment of a nexus between the operational phases of the plan and the individual overseeing its execution. Fourthly, the consideration of benevolent facets, evaluated in terms of communal acceptance, during the planning process while involving the team accountable for its execution, alongside a continual assessment of the goals to be realized. Lastly, the organizational proficiency of the individual responsible for carrying out the operations.

In the meantime, Ramayulis (2008) delineated the constituents of planning within the scope of Islamic education management as follows: Firstly, prioritization guarantees the efficient implementation of education across the educational process, society, and even among students. Secondly, goal setting acts as a guiding trajectory for appraising the execution and outcomes of educational endeavors. Thirdly, the formulation of procedures during the phase of action planning. Lastly, the delegation of responsibilities to individuals and task groups. From the preceding depiction, it can be inferred that in the realm of Islamic Education Management, planning serves as the principal cornerstone for charting forthcoming activities. Devoid of meticulous planning, other undertakings may falter or even flounder. Thus, it is imperative to devise a straightforward plan that paves the way for achieving satisfactory success.

In the context of Islam, the significance of cleanliness and orderliness is accentuated. However, it's important to recognize that a well-structured spirituality doesn't necessarily entail the outright dismissal of truths that aren't meticulously arranged. As highlighted by Terry (1996), organizing stands as a fundamental managerial duty, entailing the harmonization of all essential resources, including human resources, to attain successful outcomes in endeavors.

In the perspective of Islam, organizations extend beyond mere structures; they hold substantial weight in the meticulous and systematic execution of tasks, as articulated by Didin

(2003: 101). In this regard, organizational mechanisms center on the regulation of work processes. Inevitably, within an organization, there exist individuals occupying leadership roles and others in subordinate positions. Both the Quran and Hadith underscore the significance of organization and discipline in education. Surah An-Naml, verse 98, employs the well-ordered ant kingdom as an exemplar of regularity and discipline, underlining the need to organize educational resources for collective benefit. Additionally, Surah an-Nisa, verse 71, serves as a reminder to Muslims to remain vigilant and structured even within the realm of education. "Verily Allah likes those who fight in His way in an orderly rank as if they were like a solidly arranged building" (QS. as-Shaf: 4). Sayyidina Ali Ibn Abi Tholib encapsulates this sentiment by stating that "Unorganized truth can be defeated by organized spirituality" (Ula, 2011).

As per Ramayulis (2008), organizing within the realm of Islamic education constitutes a comprehensive endeavor encompassing the lucid definition of structures, activities, interactions, coordination, design of frameworks, authorities, and tasks within Islamic educational institutions, whether they pertain to individuals, groups, or the institution as a whole. To efficaciously manage Islamic education, the observance of the tenets of freedom, justice, and deliberation within the organizational structure proves paramount. The unwavering application of these principles in the administration of Islamic education institutions stands to yield considerable advantages for education managers. The principle of freedom engenders critical thinking and constructive discourse, empowering both students and educators to voice their ideas devoid of apprehension. Justice guarantees impartial and equitable treatment of all individuals, irrespective of their origins or social stature, while also ensuring equitable access to educational opportunities. Deliberation facilitates a consultative decision-making process, culminating in more proficient and all-encompassing management of Islamic education institutions. Drawing from the information presented earlier, it is apparent that organizing constitutes the subsequent stage in the sequence, succeeding the initial planning phase. Organizing becomes imperative when the workload surpasses the capacity of an individual to manage single-handedly. Under such circumstances, the assembly of a team of workers becomes essential to extend support, thereby constituting a proficient working group comprising individuals with varied perspectives, skills, and proficiencies. Furthermore, organizing guarantees that each team member can harness their distinct skills and expertise, thereby making meaningful contributions towards the attainment of collective goals.

Furthermore, the practice of briefing entails furnishing guidance to colleagues, enabling them to evolve into proficient employees capable of effectively attaining predetermined objectives. The briefing function encompasses four pivotal components: direction, the provider of direction, content, and method. The provider of direction assumes the role of issuing directives, restrictions, and counsel through the medium of briefings. The recipient of the briefing is the individual tasked with executing the provided instructions. The content of the briefing constitutes the information that the issuer conveys in the form of directives, limitations, and advice. Conversely, the briefing method pertains to the communication framework between the issuer and the individual undergoing the briefing. A review of the

Quran and Hadith regarding education briefing underscores that briefings dispensed by principals or rectors to all subordinates, encompassing educators and other educational staff, should strive to impart crucial insights. Education direction or mobilization denotes the process of realizing planned educational activities. It's pivotal to acknowledge that planned endeavors should manifest tangibly. As articulated in the Quran, "Verily, your Lord is all-executing of what He wills" (QS. Hud: 107). The execution of educational direction ought to entail the full engagement and recognition of all members or educational resources (Ula, 2011).

In the management of Islamic education, the efficacy of the imparted briefing to its recipients hinges on several core principles, including exemplary conduct, unwavering consistency, transparency, gentleness, and adherence to policy. The substance of the briefing, whether comprising directives, constraints, or guidance, should remain within the recipient's capabilities, as exceeding their capacities could impede proper execution. To guarantee the triumphant enactment of the briefing, the issuer must steadfastly abide by these principles and ensure that the content remains manageable. It can be deduced that the role of direction within Islamic education management encompasses the guidance of colleagues through religious tenets, serving as a means to inspire them in carrying out their duties devotedly and enthusiastically, all while upholding the highest level of sincerity. In conclusion, the fundamental management process is encapsulated in the sequence of planning, organizing, actuating, and controlling, commonly abbreviated as POAC. Some studies propose an alternative sequence, encompassing planning, organizing, leading, and controlling. When contextualized within Islamic Education Management, the foundational functions of planning, organizing, directing/leadership, and supervision are deemed indispensable.

3.   Method

The method employed in this study is a quantitative qualitative approach, often known as Research and Development (R&D), aimed at refining existing products. The study adopts a philosophical and triangulation approach to investigation. UIN Maulana Malik Ibrahim Malang's objective is to actualize Ulu al-Albab, which pertains to the attainment of servant leadership in the management of Islamic education within universities. The research design endeavors to ascertain whether an educational practice or concept can yield distinct outcomes for each individual involved (Zakariah et al., 2020). The research process comprises several steps, including needs analysis, literature review, and small-scale research. Throughout the trial phase, observations, interviews, and questionnaires are conducted. Subsequently, the collected data will undergo analysis. This study aims to explore the presence of servant leadership within the managerial practices of Islamic education by lecturers and staff, employing a philosophical and implementation analysis approach. The philosophical approach is adopted to delve into the foundational ideas and concepts that underpin servant leadership in the managerial landscape of Islamic education within universities. The data analysis employs a literature review approach (Margono, 2000), combined with content analysis (Muhadjir, 1992), to decipher the essence and substance embodied in the entire realm of servant leadership's thought process.

4.   Results

The objective of higher education is to cultivate individuals who encapsulate human qualities, and UIN Maulana Malik Ibrahim Malang adheres to this goal. In particular, the university endeavors to nurture the exemplary image and identity of the ideal human being, Kamil Harapan, characterized by the attributes of Ulu al-Albab. These attributes encompass deep spiritual insight, moral excellence, extensive knowledge, and professional maturity (Figure 1). To effectively foster these four dimensions of development, tertiary institutions implement a well-suited educational strategy known as Tarbiyah Uli al-Albab, as elucidated by Padil (2010).
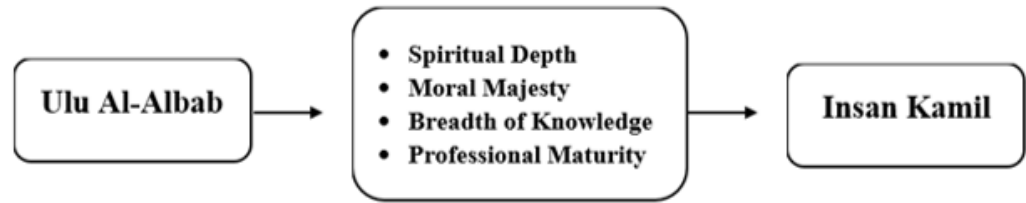

Figure 1. Orientation of Perfect Human Being (*Insan Kamil*)

The institution is committed to realizing the aspirations of Ulu al-Albab, encompassing the attainment of servant leadership in the administration of Islamic education (Figure 2). Islam, recognized as one of the predominant religions in Indonesia with a significant following, serves various purposes for its adherents. It guides their lives through the sacred teachings of the Al-Quran, shapes their moral compass, and endeavors to bring about tranquility (Kuntoro, 2019). Islam presents an exemplary paradigm demonstrated by Prophet Muhammad, which extends beyond governance to encompass virtuous thinking and conduct. Servant leadership, rooted in social consideration and the provision of sagacity, aids in finding optimal solutions within education. This educational context offers a platform to harmonize religious and cultural values with this leadership concept (Dasopang, et al. 2022). The university is dedicated to cultivating the identity of Ulu al-Albab, epitomizing qualities like discerning compassion and extensive insight. This pursuit encompasses nurturing spiritual profundity, ethical excellence, expansive knowledge, and professional maturity, while fostering a spirit of sincere devotion (jihad) within the academic community, all aimed at seeking the satisfaction of Allah.

Figure 2. Factors in Institutional Leadership

The management of Islamic education at the institution is underpinned by a distinct objective: nurturing devout individuals who revere Allah as the God. This ethos of safeguarding extends to both immediate and holistic welfare, thus fostering a quality-centric approach. The educational trajectory is defined by guiding principles that encompass the entire campus community. This includes fostering knowledge acquisition within the campus populace to invoke Allah's blessings while also recognizing the significance of labor as a potential source of risk. In its endeavor to establish an Islamic-rooted higher education institution, UIN Maulana Malik Ibrahim Malang has espoused the Islamic educational management principles encapsulated in Ulu al-Albab (Figure 3). These principles encompass: (1) fostering trust and dedication, (2) cultivating a culture of excellence, (3) overseeing and evaluating, (4) motivating and facilitating, (5) enhancing service quality, (6) fostering continual innovation, (7) valuing equality and unity, (8) prioritizing consultation and consensus, (9) fostering a fasting-oriented culture, (10) empowering individuals, (11) nurturing ideation, (12) resolutely conveying aspirations without truncation, (13) developing common understanding and resolve, and (14) ensuring consumer satisfaction. The pesantren's patron-client pattern denotes a relationship dynamic between kiai and santri, which holds the potential for both positive and adverse consequences.
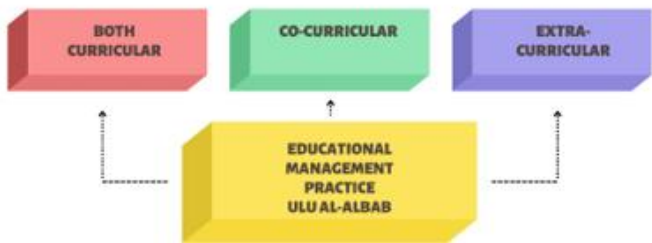
Figure 3. Education of Ulu al-Albab Management

The evolution of the institution towards its ulū al-albāb is intricately intertwined with the nine core programs of the university. All educational and student-centric endeavors within the institution, encompassing the curriculum, co-curricular pursuits, and extracurricular engagements, are meticulously directed at nurturing and harnessing students' potential and passions to manifest the envisioned graduate profile. This profile encompasses attributes such as (1) self-reliance, (2) preparedness for competition among graduates from various institutions, (3) a globally informed scholarly perspective, (4) the capacity to lead and mobilize communities, (5) a commitment to propagate Islam amidst society, (6) a profound sense of altruism and willingness to sacrifice for collective progress, and (7) the capability to serve as a positive role model for the immediate community (Imam, 2008, 2009, 2010; Mudji, 2014; Walid, 2011). These attributes not only delineate the ethos of UIN Maulana Malik Ibrahim Malang but also project the aspirations of the worldwide Muslim community in their pursuit of global Islamic scholarly objectives, ultimately culminating in genuine well-being, tranquility, contentment, and felicity. To actualize this vision, mentoring rooted in shared consciousness and social responsibilities is indispensable, fostering a collaborative and fraternal approach (ukhuwah) among lecturers, staff, and students, as well as fostering camaraderie among students. A nurturing and compassionate environment ought to be cultivated through the progression of *ta'aruf* (getting acquainted), *tafahum* (mutual understanding), *tadhamun* (reciprocal respect), *tarahum* (mutual affection), and *ta'awun* (mutual assistance). These values should be underpinned by faith, *tawakkal* (reliance on God), patience, sincerity, and steadfastness. It is apparent that a discernible correlation exists between servant leadership and the cultivation of religious individuals. This correlation is evident through their daily behaviors and attitudes, which reflect the burgeoning enhancement of spiritual depth, moral excellence, intellectual breadth, and professional maturity.

5.   Conclusion

In conclusion, according to the principles of servant leadership, catering to the needs of students takes precedence. Consequently, UIN Maulana Malik Ibrahim Malang aligns its curricular, co-curricular, and extra-curricular activities to harness students' potential and enthusiasm, aiming for the desired graduate profile and optimal academic and professional accomplishments. This graduate profile encompasses the following attributes: (1) Self-sufficiency, (2) Competitiveness on a broader scale, (3) A global academic perspective, (4) Leadership acumen and the ability to inspire others, (5) A sense of duty in advancing Islam within society, (6) Empathy and benevolence towards others, and (7) Being an exemplar for the community. This profile embodies not just the essence of the institution, but also reflects the aspirations of Muslims worldwide in their pursuit of global Islamic scholarly objectives, contributing to the well-being, tranquility, comfort, and delight of humanity. To realize this vision, an approach to mentoring that underscores collective awareness and societal

responsibility is imperative. This entails fostering a sense of camaraderie and fellowship (*ukhuwah*) among educators, staff, and fellow students. Compassion is nurtured through the process of *ta'aruf* (mutual acquaintance), *tafahum* (shared understanding), *tadhamun* (mutual respect), *tarahum* (reciprocal affection), and *ta'awun* (collaborative assistance), all fortified by faith, *tawakkal* (reliance on God), patience, sincerity, and steadfastness (*istiqomah*).

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