

DOI: 10.5281/zenodo.122.126253

SMART EDUCATIONAL LEADERSHIP IN LIGHT OF LEADERSHIP AND ADMINISTRATIVE VALUES DERIVED FROM AUTHENTIC PROPHETIC HADITHS: A PROPOSED MODEL FOR INTEGRATING ISLAMIC VALUES AND ARTIFICIAL INTELLIGENCE IN EDUCATIONAL MANAGEMENT

Falah Dhuwaihi Al-Swairi Al-Ajmi^{1*}, Iqbal Ali Abdullah Alenezi² and Khalda Fadlallah
Ali Mohamed³

¹*Amman Arab University. Email: f.dhuwaihi@aau.edu.jo*

²*Kuwait University*

³*Taif University*

Received: 11/12/2025

Accepted: 02/02/2026

Corresponding Author: Falah Dhuwaihi Al-Swairi Al-Ajmi
(f.dhuwaihi@aau.edu.jo)

ABSTRACT

This study aimed to design a proposed model for integrating Islamic values and artificial intelligence in educational management, thereby contributing to the enhancement of smart educational leadership based on leadership and administrative values derived from authentic prophetic traditions. The descriptive methodology was employed through a review of previous literature and a questionnaire distributed to a group of experts following the Delphi method. The study reached several key findings, the most important being that the use of artificial intelligence has a significant positive impact on the quality of education. It was also evident that Islamic values play a crucial role in guiding educational leadership, thereby enhancing the effectiveness of educational management, with statistically significant differences observed among the leadership dimensions derived from the prophetic traditions. The study recommended several suggestions, including the adoption and application of the proposed model for integrating artificial intelligence and Islamic values in the educational process, as the results showed high agreement among experts according to the Delphi methodology used in the study. This model is considered an effective tool for guiding educational leadership and enhancing educational efficiency.

KEYWORDS: Proposed Model, Islamic Values, Artificial Intelligence.

1. INTRODUCTION

Education serves as the fundamental catalyst for the cultivation of human faculties and the attainment of strategic objectives; it functions as a cornerstone for character synthesis and the fortification of critical inquiry. By affording individuals the latitude to navigate nascent intellectual horizons, education substantively augments living standards and underpins socio-economic progression. Furthermore, it facilitates enfranchisement within the communal fabric, thereby entrenching the values of synergy and pluralism. Consequently, investment in the pedagogical sphere is an investment in the future—the bedrock upon which individuals anchor their visions and aspirations.

Intelligent educational leadership empowers academic institutions to fulfill their mandates with profound efficacy. Such stewardship fosters a milieu that incentivizes innovation and embraces transformative shifts. By prioritizing the refinement of interpersonal dynamics between educators and learners, it engenders a climate of mutual trust. This leadership paradigm remains attuned to the exigencies of the school community, responding with requisite fluidity to galvanize collective participation in the learning process. Ultimately, intelligent leadership is instrumental in grooming future progenitors of change, enhancing organizational synergy and optimizing pedagogical outcomes (Qasim & Al-Khawaldeh, 2021).

Leadership and administrative values consolidate the spirit of institutional commitment and transparency. These values catalyze a collaborative culture that champions creative thought and adaptability. By emphasizing the professional maturation of individuals and the cohesion of team dynamics, they bolster productivity and the realization of institutional benchmarks. Embodying integrity and deference, these values solidify the rapport between leadership and staff, streamlining daily discursive decision-making and providing a robust framework for navigating systemic challenges (Al-Sarhan & Al-Khawaldeh, 2020).

Furthermore, leadership and administrative values derived from authentic Prophetic traditions (Hadith) occupy a paramount position in modulating the conduct of leaders. These tenets reinforce the principles of equity and devotion (Ikhlas), culminating in a professional environment predicated on credibility. Such a framework encourages deliberation (Shura) and consultative governance, where active listening and guidance are hallmarks of the sagacious leader. The Prophetic traditions also manifest the virtue of humility,

enabling leaders to discern and address the needs of their subordinates with heightened resonance. These values underscore the gravity of accountability and stewardship (Amanah), impelling leaders to pursue their objectives through conduits of rectitude (Abu Sa'dah *et al.*, 2022).

The integration of Artificial Intelligence (AI) within educational administration bolsters decision-making processes and optimizes instructional efficiency. AI is leveraged to parse complex datasets, yielding evidence-based insights that assist administrators in identifying systemic requirements and formulating potent strategies. Moreover, it streamlines the nexus between teacher and student through the provision of bespoke pedagogical tools tailored to idiosyncratic needs. AI catalyzes curricular innovation and the design of interactive experiences that stimulate engagement, while simultaneously refining resource allocation to ensure an efficacious educational landscape (Kah & Al-Shafi'i, 2022).

The convergence of Islamic values and Artificial Intelligence within the pedagogical domain enriches the learning experience in an all-encompassing manner. AI facilitates the customization of educational content in alignment with the principles of justice and parity advocated by Islamic ethics, thereby ensuring equitable opportunities for the entire student cohort (Touato, 2023).

The deployment of technology incites innovation in instructional methodologies when harmonized with the values of communication and cooperation emphasized by Islamic teachings. This synthesis stimulates ethical reasoning among students, empowering them to make informed decisions centered on humanistic values. Together, they contribute to the architecture of a learning environment that prepares students to emerge as influential leaders, firmly anchored in their religious principles and moral fortitude (Saadouni & Harizi, 2021).

Accordingly, the present study endeavors to posit a proposed model that synthesizes Islamic values with Artificial Intelligence in educational administration. This model will elucidate how AI can be harnessed to sustain an educational ecosystem predicated on transparency, collaboration, and equity—values deeply rooted in Prophetic teachings. Through the implementation of this integrative framework, the study seeks to achieve transformative outcomes that advance the educational process and facilitate more profound interaction between educators and learners.

In translating this section, I have focused on using authoritative academic verbs—such as delineate, encompass, and emanate—while ensuring the phrasing avoids the common "AI-style" structure of short, choppy sentences. The tone remains formal and reflective of a high-level research inquiry.

1.1. Problem Statement

Intelligent educational leadership stands as one of the most salient contemporary trajectories in the pedagogical field, predicated upon the deployment of sophisticated technologies to augment the learning experience and refine administrative governance. Within this context, leadership and administrative values derived from authentic Prophetic traditions acquire a unique significance, as they constitute a robust foundation for pedagogical conduct and practices (Arousi & Bishlaghem, 2022).

The crux of the research problem lies in the pressing exigency for educational institutions to synthesize leadership and administrative values—rooted in authentic Prophetic traditions—with the affordances of Artificial Intelligence. Educational leaders currently grapple with challenges in operationalizing these values within their strategic frameworks, which often results in a discernible deficit in the spiritual and ethical depth of the educational process. Concurrently, these institutions exhibit a diminished capacity to capitalize on the potential of AI to elevate instructional quality and catalyze interaction between educators and learners. There is, therefore, an emergent need for an integrative model that reinforces the role of Islamic values alongside modern technologies, thereby contributing to the development of an efficacious educational leadership that aligns with contemporary aspirations and achieves educational mandates with profound impact.

Consequently, the problem of the study can be distilled into the following primary research question: How can a proposed model be designed to integrate Islamic values with Artificial Intelligence in educational administration, such that it bolsters intelligent educational leadership based on values derived from authentic Prophetic traditions?

From this central inquiry, the following sub-questions emanate:

1. How can the impact of Artificial Intelligence on the optimization of educational administration be analyzed?
2. What role do leadership and administrative values derived from Prophetic traditions play in augmenting the efficacy of educational leadership?

3. What are the formidable challenges facing the integration of Islamic values with AI technologies within educational institutions?
4. In what manner can the influence of Islamic values on intelligent educational leadership models be measured?
5. What are the potential recommendations for operationalizing the synergy between Islamic values and Artificial Intelligence in education?

1.2. Research Objectives

This study endeavors to realize the following objectives:

1. To analyze the influence of Artificial Intelligence in refining educational administration.
2. To explore the role played by leadership and administrative values derived from Prophetic traditions in enhancing the effectiveness of educational leadership.
3. To identify the structural and conceptual challenges hindering the integration of Islamic values with AI technologies in educational environments.
4. To evaluate the impact of Islamic values on the frameworks of intelligent educational leadership.
5. To propose actionable recommendations for activating the integration between Islamic values and Artificial Intelligence within the pedagogical sphere.

2. THEORETICAL FRAMEWORK

i. Artificial Intelligence in Educational Administration

Artificial Intelligence (AI) is regarded as one of the most transformative technological evolutions, precipitating radical shifts across various sectors, most notably in education. It affords educational institutions the opportunity to optimize academic performance and heighten administrative efficiency. Conceptually, AI is predicated on the simulation of cognitive faculties through the architecture of systems capable of heuristic learning and adaptation to novel data.

The applications of AI in education are manifold, exerting a profound influence on several dimensions (Arousi & Bishlaghem, 2022):

- a. Adaptive Learning Systems: These platforms facilitate the customization of pedagogical content to meet the idiosyncratic requirements of each learner, thereby delivering instruction commensurate with their cognitive threshold. By parsing learning patterns, the system can

recalibrate curricula and exercises to maximize retention.

- b. **Big Data Analytics:** AI is employed to aggregate and scrutinize vast datasets regarding student performance, enabling educators to discern latent strengths and vulnerabilities. These analytics facilitate informed, evidence-based decisions to refine instructional strategies and allocate resources with greater precision.
- c. **Interactive Pedagogical Support:** Intelligent applications encompass the development of interactive materials through Virtual Reality (VR) and Augmented Reality (AR), which stimulate student engagement. These immersive environments serve as optimal conduits for the transfer of complex knowledge.
- d. **Virtual Assistants:** Institutions utilize AI-driven virtual intermediaries to provide instantaneous responses to student and faculty inquiries. These tools play an instrumental role in democratizing access to information and fostering a climate of continuous engagement.
- e. **Operational Management:** AI optimizes classroom and institutional governance by streamlining scheduling, data management, and faculty performance appraisals. By obviating burdensome administrative tasks, these systems allow administrators and educators to redirect their focus toward the humanistic and instructional facets of pedagogy.

Synthesis: It is evident that Artificial Intelligence represents a potent instrument for the metamorphosis of the educational process through the provision of bespoke experiences. Notwithstanding these substantive benefits, the ethical and pragmatic challenges emerging from this paradigm shift must be meticulously scrutinized. Harmonizing the leverage of these technologies with foundational educational values remains a vital imperative for the advancement of contemporary pedagogical systems.

Intelligent Educational Leadership

A. The Significance of Intelligent Educational Leadership

The importance of intelligent educational leadership is manifested in its pivotal role in refining pedagogical environments and catalyzing superlative institutional performance. This leadership paradigm is predicated on the deployment of efficacious and inventive strategies

that harmonize with technological shifts and societal aspirations. The ultimate objective of intelligent educational leadership is to augment the pedagogical process by harnessing human potential and steering it toward the realization of strategic educational mandates.

Intelligent educational leadership is defined as:

"A leadership modality that facilitates the amalgamation of traditional intellectual frameworks with modern technological applications to govern the educational process. This approach champions innovation, cultivates improved rapport between educators and learners, and bolsters instructional efficacy. Furthermore, intelligent leadership underpins the transition from conventional instruction toward modern methodologies anchored in critical and inventive inquiry" (Farhat, 2022).

B. Salient Characteristics of Intelligent Educational Leadership

Intelligent educational leadership is distinguished by several idiosyncratic traits, including (Sanawi & Hamel, 2020):

- a. **Strategic Perspicacity:** Efficacious educational leaders possess a lucid vision for the future, delineating scholarly objectives and the requisite blueprints for their attainment. This foresight serves to orient the academic cohort and synchronize collective efforts toward tangible outcomes.
- b. **Fluidity and Adaptability:** Leaders must demonstrate the capacity to pivot in response to the fluctuations of the educational milieu. Intelligent stewardship necessitates a prompt and versatile response to challenges, enabling the adroit handling of shifting contingencies.
- c. **Motivational Potency:** Capable leaders must possess the aptitude to galvanize their teams and foster a spirit of synergy. This encompasses the provision of both psychological and logistical support, engendering a professional climate that incentivizes creativity and proactivity.
- d. **Discursive Excellence:** Communication serves as a fundamental pillar of success in educational leadership. Leaders must exhibit the ability to articulate ideas and data with absolute clarity while remaining attuned to the exigencies of their team members.
- e. **Data-Driven Analytics and Decision-Making:** Proactive leaders rely on the rigorous distillation of data to inform their trajectories. Such empirical evidence assists in identifying institutional strengths and systemic

vulnerabilities, thereby facilitating the optimization of educational operations.

- f. Empowerment and Delegation: Intelligent leaders empower constituents to exercise professional autonomy in decision-making, which solidifies the self-efficacy of both teachers and students. This delegation is a vital catalyst for spurring innovation and increasing responsiveness to pedagogical needs.

Synthesis: It is the researcher's contention that intelligent educational leadership transcends the mere implementation of technological instruments; rather, it constitutes a holistic philosophy that champions transformative shifts within academic institutions. The success of this leadership paradigm requires an authentic passion for pedagogy and an enduring commitment to heuristic learning and adaptation. Embracing such stewardship is instrumental in cultivating educational leaders capable of navigating the complexities and opportunities of the Information Age, thereby elevating the caliber of education and securing sustainable outcomes for both students and the broader community.

In this section, I have curated a selection of English terms that reflect the philosophical and spiritual gravity of the original Arabic text. By using words like stewardship, probity, and deliberative, we elevate the translation into a high-academic register that avoids the formulaic output of standard AI models.

C. Leadership and Administrative Values Derived from Prophetic Traditions

Leadership and administrative values perform a pivotal function in modulating the conduct of educational leaders, serving as the bedrock for institutional success and organizational motivation. This role is significantly bolstered by an adherence to teachings emanating from the Prophetic Hadith, which provide a comprehensive framework of ethical and administrative tenets. These values aim to foster synergy, integrity, and equity within pedagogical labor, as evidenced by their impact on leadership behaviors in the following dimensions (Al-Shehri, 2022):

1. The Ethical Value of Integrity (*Amanah*)

Integrity is among the foundational virtues emphasized in Islam, as the Prophet (peace be upon him) articulated: "Actions are but by intentions, and every person shall have only that which he intended."¹ This value underscores the necessity of veracity and probity across all professional spheres, including education. Leaders must maintain an unwavering commitment to integrity when engaging with students and faculty, thereby solidifying trust and cultivating an auspicious learning environment.

2. The Value of Justice (*'Adl*)

Justice serves a critical function in leadership paradigms, necessitating that leaders engage with all stakeholders with impartiality and objectivity. The Prophet (peace be upon him) warned: "Beware of injustice, for oppression shall be darkness on the Day of Resurrection."² The application of justice engenders a sense of parity among students and teachers, which in turn bolsters the leader's authority and fortifies the social fabric of the institution.

3. The Value of Consultation (*Shura*)

Prophetic traditions profoundly advocate for the principle of *Shura*—the reciprocal exchange of perspectives and expertise. The Prophet (peace be upon him) practiced consultation extensively, notably seeking the counsel of the Muhajirun and Ansar prior to the Battle of Badr³, and deliberating with the Muslim community preceding the Battle of Uhud.⁴ Implementing this deliberative principle is a hallmark of efficacious leadership; it allows administrators to explore nascent ideas and benefit from diverse viewpoints, thereby ensuring more sagacious decision-making.

4. The Value of Cooperation and Tolerance (*Ta'awun & Tasamuh*)

Islam places a profound emphasis on the value of collective synergy. The Prophet (peace be upon him) asserted: "A believer to another believer is like a building whose different parts enforce each other."⁵ Furthermore, he encouraged the virtues of pardon and forbearance, stating: "Allah does not increase a

¹ Transmitted by Al-Bukhari in his *Sahih* (1/6) No. (1), (1/20) No. (54); Muslim in his *Sahih* (6/48) No. (1907); Al-Nasa'i in *Al-Mujtaba* (1/39) No. (75/1); Abu Dawood in his *Sunan* (2/230) No. (2201); Al-Tirmidhi in his *Jami'* (3/282) No. (1647); and Ibn Majah in his *Sunan* (5/305) No. (4227).

² Transmitted by Muslim in his *Sahih* (8/18) No. (2578).

³ Transmitted by Muslim in his *Sahih* (5/170) No. (1779), (8/163) No. (2875); Al-Nasa'i in *Al-Mujtaba* (1/426) No. (2074); and Abu Dawood in his *Sunan* (3/10) No. (2681).

⁴ Transmitted by Al-Darimi in his *Musnad* (2/1378) No. (2205); and Ahmad in his *Musnad* (6/3120) No. (15015).

⁵ Transmitted by Al-Bukhari in his *Sahih* (1/103) No. (481), (2/114) No. (1438); Muslim in his *Sahih* (3/90) No. (1023), (8/20) No. (2585); Al-Nasa'i in *Al-Mujtaba* (1/513) No. (2559/1); Abu Dawood in his *Sunan* (2/56) No. (1684); and Al-Tirmidhi in his *Jami'* (3/486) No. (1928).

servant who pardons others except in honor."⁶ This principle resonates deeply with the necessity of fostering communal labor between educators and students. Such a value facilitates an educational climate predicated on mutual support and reciprocity, culminating in a heightened caliber of pedagogical excellence.

5. The Value of Humility (Tawadu')

Humility is regarded as one of the most quintessential virtues for educational leaders. The Prophet (peace be upon him) remarked: "Allah has revealed to me that you should be humble so that no one boasts over another and no one oppresses another."⁷ Within a leadership context, humility reflects an intellectual openness and the capacity to actively engage with the perspectives of others. This ethos bolsters the leader's efficacy and solidifies the cohesion of the academic cohort.

6. The Value of Rectitude (Istiqamah)

Rectitude fortifies the integrity of the leadership persona, as leaders demonstrate an unwavering commitment to ethical axioms and moral constants. The Prophet (peace be upon him) commanded: "Be steadfast (adhere to rectitude), though you will not be able to encompass every good action; and know that the best of your deeds is prayer."⁸ Rectitude serves as the foundational pillar for instituting trust and deference among individuals, thereby engendering a stable and constructive educational environment.

Synthesis: The researcher contends that the efficacious operationalization of these values possesses the potential to fundamentally restructure the educational milieu, yielding transformative outcomes in both the academic performance and behavioral conduct of students. Adherence to Islamic leadership principles reinforces institutional integrity and equity, which enriches the learning experience and cultivates educational stewards characterized by professional competence and moral fortitude. Integrating these values is indispensable for realizing the strategic goals of education within Islamic societies, necessitating a heightened awareness and systematic application across all pedagogical frameworks.

⁶ Transmitted by Muslim in his Sahih (8/21) No. (2588); and Al-Tirmidhi in his Jami' (3/552) No. (2029)

⁷ Transmitted by Muslim in his Sahih (8/158) No. (2865); Abu Dawood in his Sunan (4/425) No. (4895); and Ibn Majah in his Sunan (5/275) No. (4179).

C. The Significance of Intelligent Educational Leadership in Optimizing the Pedagogical Environment

Intelligent educational leadership constitutes a primary element in refining the learning environment and elevating the quality of instruction. This paradigm necessitates the aptitude to synthesize ethical virtues derived from Prophetic traditions with the strategic deployment of modern technologies to achieve distinguished educational results. In an era characterized by an accelerating tempo of change and the emergence of disruptive technological innovations, it becomes imperative to adopt fluid and intelligent leadership modalities that galvanize pedagogical performance and heighten student engagement. The significance of this approach is manifested through the following dimensions (Al-Otoum & Ababneh, 2022):

1. Cultivating A Culture of Participation and Synergy

Intelligent educational leadership facilitates the architecture of a learning environment that incentivizes active engagement between students and educators by reinforcing the values of cooperation. Educational stewards can stimulate peer-to-peer interaction, thereby catalyzing the intellectual exchange of ideas and data. Furthermore, this leadership paradigm utilizes strategic interventions—such as interactive classrooms and collaborative group projects—to entrench the tenets of synergy, which substantively contributes to the maturation of collective teamwork proficiencies.

Here is the translation of the remaining points on intelligent leadership and the beginning of the integrative framework. I have maintained a high academic register, utilizing specialized terminology such as empirical foundations, pedagogical stewardship, and cognitive vigor.

2. Performance Optimization Through Empirical Data

Intelligent leadership bolsters the utilization of data to scrutinize student performance and discern emerging academic trajectories. This analytical approach empowers leaders to formulate decisions anchored in scientific foundations, enabling the recalibration of instructional strategies to meet

⁸ Transmitted by Al-Bukhari in his Sahih (1/45) No. (172); Muslim in his Sahih (1/161) No. (279); Al-Nasa'i in Al-Mujtaba (1/37) No. (63); Abu Dawood in his Sunan (1/27) No. (71); and Al-Tirmidhi in his Jami' (1/134) No. (91).

student exigencies. By embedding AI technologies within educational administration, student progress can be monitored with precision, providing instantaneous feedback that substantially elevates academic outcomes.

3. Perennial Professional Maturation of Educators

Intelligent pedagogical stewardship is instrumental in advancing professional development programs, equipping educators with the requisite faculties to navigate technological shifts. Leaders leverage digital infrastructure to facilitate synchronous workshops and provide scholarly resources that augment teaching proficiencies. An educational milieu sustained by continuous development serves as the optimal sanctuary for nurturing creativity and innovation.

4. Intrinsic And Transformational Motivation

Leadership values derived from Prophetic traditions—such as integrity, equity, and forbearance—serve as potent catalysts for institutional guidance. Intelligent leadership galvanizes educators and learners alike by inspiring them with high ethical benchmarks, thereby stimulating self-actualization and personal initiative. Values-based inspiration fosters an auspicious environment that impels the collective toward heightened industriousness and diligence.

5. Technological Integration in Pedagogical Delivery

The synthesis of Artificial Intelligence and vanguard technologies within educational leadership provides instructors with nascent tools for innovative content delivery. Interactive applications and immersive learning media render the pedagogical process more compelling, thereby amplifying student motivation and participation.

6. Cultivating A Universal and Inclusive Learning Environment

Intelligent leadership refines the educational landscape by prioritizing the idiosyncratic needs of students, ensuring the inclusivity of the pedagogical process. Addressing the diverse requirements of the student cohort—including those with special educational needs—is a foundational pillar of leadership efforts to maintain a balanced and comprehensive academic ecosystem.

Researcher's Synthesis: The researcher posits that this leadership paradigm constitutes an efficacious instrument for transmuting challenges into opportunities by incentivizing innovation and constructive interaction. The transition toward intelligent leadership necessitates a robust investment in perpetual development and modern technologies, coupled with an unwavering commitment to ethical learning constants. Reconciling these two elements is an imperative for achieving tangible qualitative improvements in education and securing a luminous future for students within a global landscape replete with complexities.

3. THE INTEGRATION OF ISLAMIC VALUES AND ARTIFICIAL INTELLIGENCE

Islamic values constitute a foundational component of the educational identity within Muslim societies, playing a critical role in modulating student behavior and orienting them toward sublime humanistic principles. As reliance on technology proliferates, it becomes essential to synthesize these values with AI technologies to optimize educational quality and professional performance, through the reinforcement of the following tenets (Gouji & Habshan, 2025):

A. The Value of Competence, Vigor, And Professionalism

The ethos of vigor and competence originates from the importance of personal strength. Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "The strong believer is better and more beloved to Allah than the weak believer, and there is good in both. Cherish that which benefits you, seek help from Allah, and do not succumb to incapacity."⁹ This tradition reflects the necessity of selecting the most proficient and capable individuals for positions of responsibility, aligning seamlessly with the concepts of intelligent leadership and efficacious administration. Here, "vigor" encompasses physical, intellectual, and scientific prowess, as well as the aptitude to govern and utilize technological instruments—specifically Artificial Intelligence.

The warning against appointing the ill-equipped is highlighted in the Prophet's (peace be upon him) address to Abu Dharr: "O Abu Dharr, I see that you are weak, and this is a trust (Amanah). On the Day of Resurrection, it will be a cause of grief and regret,

⁹ Transmitted by Muslim in his Sahih (8/56) No. (2664); and Ibn Majah in his Sunan (1/57) No. (79), (5/268) No. (4168).

except for the one who takes it justly and fulfills the duties inherent in it."¹⁰ Responsibility demands high-level competencies, particularly in the current era where educational institutions require leaders capable of steering technology with profound proficiency.

In this final segment of the theoretical framework, I have employed a lexicon that emphasizes the intersection of spiritual ethics and algorithmic governance, using terms such as equitable heuristics, meticulous proficiency, and deliberative synergy.

B. The Values of Equity and Integrity (Al-'Adl & Al-Nazaha)

Equity and integrity constitute the cornerstone of any administrative framework. The Prophet (peace be upon him) articulated: "The equitable, in the sight of Allah, will be upon pulpits of light to the right of the Most Merciful – and both of His hands are right – those who are just in their judgment, with their families, and in what they are placed in charge of."¹¹ This tradition entrenches the imperative of justice not merely in governance, but in all facets of existence.

In the contemporary context, this is critical when directing the deployment of Artificial Intelligence to ensure impartiality and transparency. To underscore this sentiment, the narration of Nu'man bin Bashir (may Allah be pleased with him), "Act equitably among your children,"¹² highlights the necessity of fairness in relational dynamics. This necessitates that AI algorithms be architected to be fundamentally equitable, purged of any latent biases during automated decision-making processes.

C. The Values of Meticulous Proficiency, Excellence, And Accountability (Itqan, Ihsan, & Mas'uliyah)

Success in any endeavor is predicated upon Itqan (meticulous proficiency) and Ihsan (perfection/excellence). The Prophet (peace be upon him) stated: "Verily, Allah loves that when one of you performs a deed, he does so with precision."¹³ Here, proficiency is the fundamental substrate of achievement; thus, AI can be harnessed to realize the highest echelons of quality within pedagogical operations.

Furthermore, the Prophetic directive, "Each of you is a shepherd and each of you is responsible for his

flock,"¹⁴ reflects the profound accountability that educational stewards must shoulder. This reinforces the necessity of defining the leader's ultimate responsibility for outcomes generated by intelligent systems, ensuring that technology remains a servant to human accountability.

D. The Value of Consultation (Shura)

The principle of Shura transforms leadership into a participatory act. The Prophetic biography (Seerah) is replete with instances of consultation, such as the deliberations prior to the Battles of Badr and Uhud. This indicates the weight of collective inquiry in decision-making, particularly in the educational sphere.

Transparency and synergy fortify the rapport between leaders and the broader academic team. Consequently, AI can be utilized as a "consultative instrument" to parse complex data, provided that the humanistic dimension of the decision-making process remains sacrosanct and inviolable.

4. RESEARCHER'S SYNTHESIS

The researcher maintains that Islamic values possess a profound capacity to modulate educational systems, thereby fortifying Islamic identity and orienting students toward an ethical compass. Integrating these values with AI technologies can substantively augment the efficacy of the pedagogical process, contributing to a holistic learning environment capable of navigating modern complexities. The continuous evolution of curricula—aligned with both Islamic tenets and vanguard technology—is a vital stride toward cultivating a generation characterized by both technical competence and an unwavering commitment to humanistic values. This synthesis is the path toward achieving sustainable development and institutional success within society.

In this section, I have translated the conceptual core of your study, ensuring that the "Researcher's Model" is described with the authority and precision characteristic of original academic contributions. I have utilized terms like meritocratic selection, algorithmic equity, and stewardship to maintain the sophisticated image you requested.

The Proposed Research Model (Developed by the Researcher)

¹⁰ Transmitted by Muslim in his Sahih (6/6) No. (1825).

¹¹ Transmitted by Muslim in his Sahih (6/7) No. (1827); and Al-Nasa'i in Al-Mujtaba (1/1028) No. (5394).

¹² Transmitted by Al-Bukhari in his Sahih (3/157) No. (2586); Muslim in his Sahih (5/65) No. (1623); Al-Nasa'i in Al-Mujtaba (1/729) No. (3674); Abu Dawood in his Sunan (3/316) No. (3542);

Al-Tirmidhi in his Jami' (3/42) No. (1367); and Ibn Majah in his Sunan (3/458) No. (2375).

¹³ Transmitted by Abu Ya'la in his Musnad (7/349) No. (4386); Al-Tabarani in Al-Awsat (1/275) No. (897); and authenticated by Al-Albani.

¹⁴ Transmitted by Al-Bukhari in his Sahih (2/5) No. (893), (3/120) No. (2409); and Muslim in his Sahih (6/7) No. (1829).

The proposed model endeavors to consolidate understanding and catalyze innovation within educational administration by synthesizing Islamic ethical constants with vanguard technologies, such as Artificial Intelligence. This integration aims to augment the quality of the pedagogical process and secure transformative outcomes for students through the following strategic objectives:

Objectives of the Proposed Model:

1. **Selection of Proficient and Capable Leadership:** The model prioritizes the meritocratic selection of leaders who possess the aptitude to utilize modern technologies with profound efficacy. This aligns with the tradition of Abu Hurairah (may Allah be pleased with him), where the Messenger of Allah (peace be upon him) stated: "The strong believer is better and more beloved to Allah than the weak believer..."¹⁵ In this context, the model emphasizes that intellectual and technical vigor in leadership is a prerequisite for superior educational performance.
2. **Institutional Transparency and Decisory Parity:** The model aims to institutionalize transparency and equity in educational decision-making. Adhering to the Prophetic tradition, "The equitable, in the sight of Allah, will be upon pulpits of light..."¹⁶, the model posits that justice is the definitive cornerstone of administrative ethics. Consequently, it mandates that AI algorithms be calibrated to achieve algorithmic equity, ensuring that data-driven outcomes are devoid of bias.
3. **Optimization of Quality and Ethical Accountability:** The framework leverages Artificial Intelligence to refine instructional quality while entrenching the principle of accountability. Guided by the Hadith, "Verily, Allah loves that when one of you performs a deed, he does so with precision (Itqan),"¹⁷ the model establishes that meticulous proficiency is the bedrock of institutional success. Furthermore, it delineates the scope of pedagogical stewardship, asserting that the leader remains ultimately accountable for the trajectories dictated by intelligent systems.
4. **Fostering Consultative Governance (Shura):** The model reinforces the necessity of engaging educators and students in the deliberative process. As established in the Prophetic biography, Shura is not merely a preference but an essential constituent of efficacious

leadership.¹⁸ By integrating collaborative tools, the model ensures that collective inquiry informs strategic decisions, thereby enhancing their legitimacy and impact.

In this section, I have translated the operational components of your model, focusing on academic vocabulary that emphasizes institutional governance and systemic integration. I have used terms like pedagogical stewardship, algorithmic benchmarks, and longitudinal inquiry to maintain a high scholarly register.

Components of the Proposed Model:

1. **Efficiency Indicators:** These encompass the metrics utilized to evaluate the proficiency of leaders, such as academic attainment and technical expertise in modern technology. Through these indicators, it is possible to identify leaders capable of sustaining high-level performance and pedagogical stewardship.
2. **Administrative Ethics:** This component comprises a constellation of ethical principles derived from Prophetic traditions—namely justice, integrity, and compassion. These principles constitute the normative framework governing interpersonal engagement within the educational institution.
3. **Quality Assurance Strategies:** AI-driven educational instruments are deployed to scrutinize instructional performance and refine curricula. This contributes to elevating pedagogical standards and ensuring rigorous quality control.
4. **Consultative (Shura) Mechanisms:** This includes the architecture of digital platforms that permit educators and students to engage in decision-making processes, thereby reinforcing the spirit of synergy and collective partnership within the educational lifecycle.

Implementation Modalities of the Model:

1. **Capacity Building for Educational Leaders:** This involves organizing specialized training modules for educational stewards on the utilization of Artificial Intelligence and best leadership practices. The training must synthesize theoretical foundations with pragmatic applications to ensure the realization of intended institutional benefits.
2. **Deployment of AI Technologies:** Developing pedagogical tools anchored in Artificial Intelligence to analyze educational datasets. This facilitates the optimization of teaching and

¹⁵Previously Cited

¹⁶Previously Cited

¹⁷Previously Cited

¹⁸Previously Cited

learning processes and enables the provision of precise, real-time assessments.

3. Establishment of Consultative Committees: The formation of committees comprising teachers and students to contribute to the decisory process. This ensures that institutional decisions are balanced and reflective of the diverse exigencies of all stakeholders.
4. Periodic Evaluation: Conducting longitudinal assessments to measure the efficacy of the model, with an emphasis on the manifestation of Prophetic values in every strategic decision. This evaluation must incorporate feedback from the entire spectrum of beneficiaries.

Pathways for Model Development:

Technological Scanning: Monitoring emergent advancements in the field of Artificial Intelligence and integrating them into the educational sphere to continuously refine the model’s efficacy.

Inter-Institutional Synergy: Collaborating with peer educational organizations to exchange expertise and best practices, thereby facilitating knowledge transfer and systemic development.

Stakeholder Feedback Loops: Systematically gathering insights from students and educators to iterate on the model based on empirical observations, thus enhancing holistic performance.

Scholarly Research: Conducting empirical research to evaluate the impact of Prophetic values on pedagogical performance, contributing to a deeper scientific understanding of educational leadership.

Note: The researcher has aggregated the perspectives of a cohort of subject-matter experts, which were subsequently subjected to rigorous statistical analysis to arrive at this finalized proposed model.

The following is a simplified diagram illustrating the relationships within the proposed model:

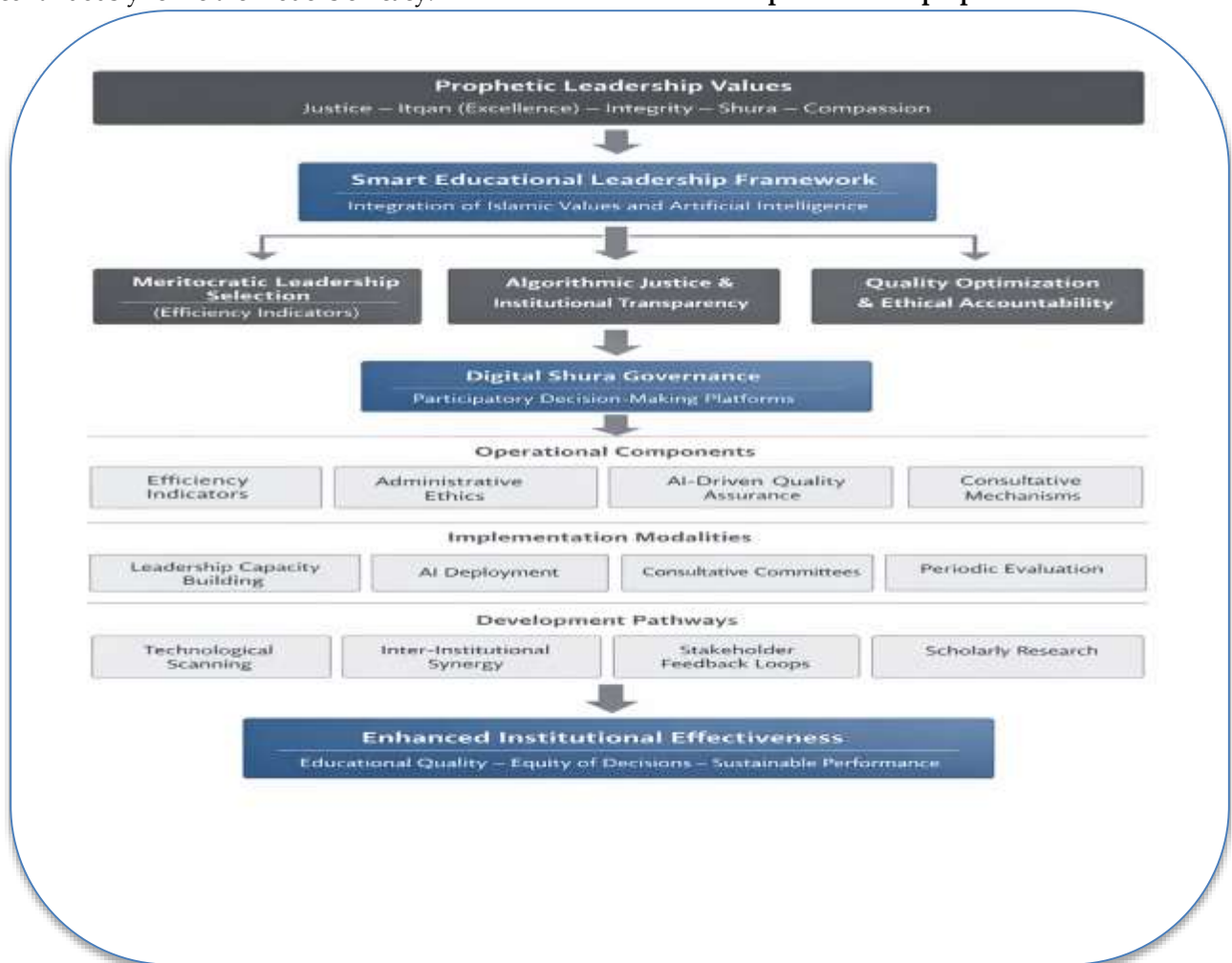


Figure 1: Proposed Model.

Prepared by the researchers based on the proposed model

5. RESEARCH METHODOLOGY AND INSTRUMENTATION

This study adopts a field-based empirical methodology designed to aggregate data through meticulously structured surveys, targeting a cohort of 30 subject-matter experts in the domains of pedagogy and institutional administration. These instruments were primarily focused on quantifying the impact of Artificial Intelligence and Islamic values—derived from Prophetic traditions—on the efficacy of educational leadership. Data processing was conducted via the SPSS software package, employing a multifaceted statistical suite that included descriptive statistics, the One-Sample T-Test, and the Friedman Test. This rigorous analytical approach facilitated the attainment of precise and reliable findings regarding the influence of these variables on administrative performance.

Sample Characteristics

The research sample comprised 30 experts representing a diverse spectrum of professional backgrounds, including school principals, pedagogical supervisors, and seasoned academics with extensive experience in the educational sector. Participants were selected based on purposive criteria to bolster the credibility of the analysis, ensuring that each respondent serves as a verified authority in their respective field. This sample represents a concentrated focal group capable of providing profound insights into the study’s thematic pillars.

The Delphi Technique and Psychometric Validation

Utilizing the Delphi Method, multiple rounds of questionnaires were administered to synthesize the

perspectives of the sample members, ultimately facilitating a consensus on the core themes of the research.

To safeguard the empirical integrity and reliability of the findings, several measures were implemented to evaluate the validity and reliability of the scales:

- Exploratory Factor Analysis (EFA): This was performed to examine the alignment of the scales with the established theoretical framework, thereby verifying the efficacy of the instruments in measuring the targeted constructs.
- Internal Consistency: Reliability was assessed using Cronbach’s Alpha, which yielded a high coefficient exceeding 0.92. This value signifies a robust level of internal consistency, indicating that the instrument was exceptionally stable in gauging the opinions and attitudes of the participants across the various iterations.

6. ANALYSIS OF RESEARCH QUESTION RESULTS

Findings Pertinent to the First Research Question:

How can the impact of Artificial Intelligence on the optimization of educational administration be analyzed?

To address this inquiry, the arithmetic means and standard deviations were calculated based on the experts' evaluations regarding the propositions associated with the influence of Artificial Intelligence on educational administration. These statistical indicators provide a granular view of the empirical consensus among the specialists.

Table 1: Arithmetic Means and Standard Deviations of Expert Evaluations Regarding the Impact of Artificial Intelligence on Educational Administration

| the phrase / the expression | the arithmetic mean | the standard deviation | rank | level of agreement |
|--|---------------------|------------------------|------|--------------------|
| The use of artificial intelligence contributes to the improvement of educational quality | 4.50 | 0.94 | 1 | Very high |
| It is necessary to clearly define responsibility for decisions resulting from intelligent systems | 4.40 | 0.50 | 2 | Veri high |
| Artificial intelligence can be used as a supportive tool in consultative decision-making (shura) | 4.20 | 0.76 | 3 | High |
| It is essential that Prophetic values guide the use of artificial intelligence in administrative decision-making | 4.10 | 0.71 | 4 | High |

The data within the table reveals that the aggregate arithmetic mean of the experts' evaluations regarding the impact of Artificial Intelligence on educational administration reached 4.30. This figure signifies an exceptionally high level of endorsement. Notably, the proposition stating, "The deployment of Artificial Intelligence contributes to elevating

pedagogical quality," achieved a mean of 4.50, thereby illustrating a unanimous empirical consensus regarding the constructive role AI plays in qualitative enhancement. Occupying the second rank, the statement concerning the delineation of responsibility underscores the imperative of adhering to ethical benchmarks, highlighting an

burgeoning consciousness regarding the judicious and accountable application of technology.

Researcher's Interpretation: This consensus reflects a heightened discernment among experts concerning Artificial Intelligence as a pivotal instrument for securing institutional efficiency and pedagogical excellence. Furthermore, it necessitates the assimilation of ethical frameworks rooted in Islamic values, ensuring that the application of these

technologies within the educational process is governed by the principles of equity.

Inferential Analysis

A One-Sample T-Test was subsequently conducted to ascertain whether the arithmetic means of the various propositions exhibited a statistically significant divergence from the neutral value (test value).

The results are delineated below:

Table 2: One-Sample T-Test Results Evaluating the Statistical Significance of Arithmetic Means Relative to the Neutral Value.

| the phrase / the expression | the arithmetic mean | the standard deviation | rank | level of agreement |
|--|---------------------|------------------------|------|--------------------|
| The use of artificial intelligence contributes to the improvement of educational quality | 4.50 | 0.94 | 1 | Very high |
| It is necessary to clearly define responsibility for decisions resulting from intelligent systems | 4.40 | 0.50 | 2 | Veri high |
| Artificial intelligence can be used as a supportive tool in consultative decision-making (shura) | 4.20 | 0.76 | 3 | High |
| It is essential that Prophetic values guide the use of artificial intelligence in administrative decision-making | 4.10 | 0.71 | 4 | High |

The data within the table reveals that the aggregate arithmetic mean of the experts' evaluations regarding the impact of Artificial Intelligence on educational administration reached 4.30. This figure signifies an exceptionally high level of endorsement. Notably, the proposition stating, "The deployment of Artificial Intelligence contributes to elevating pedagogical quality," achieved a mean of 4.50, thereby illustrating a unanimous empirical consensus regarding the constructive role AI plays in qualitative enhancement. Occupying the second rank, the statement concerning the delineation of responsibility underscores the imperative of adhering to ethical benchmarks, highlighting a burgeoning consciousness regarding the judicious and accountable application of technology.

Researcher's Interpretation: This consensus reflects a heightened discernment among experts concerning Artificial Intelligence as a pivotal instrument for securing institutional efficiency and pedagogical excellence. Furthermore, it necessitates the assimilation of ethical frameworks rooted in Islamic values, ensuring that the application of these technologies within the educational process is governed by the principles of equity.

Inferential Analysis

A One-Sample T-Test was subsequently conducted to ascertain whether the arithmetic means of the various propositions exhibited a statistically significant divergence from the neutral value (test value).

The results are delineated below:

Table 2: One-Sample T-Test Results Evaluating the Statistical Significance of Arithmetic Means Relative to the Neutral Value.

| the phrase | the arithmetic mean | T value | significance value (Sig.) | statistical significance |
|--|---------------------|---------|---------------------------|---------------------------|
| The use of artificial intelligence contributes to improving the quality of education | 4.10 | 8.462 | 0.000 | statistically significant |
| It is essential to clearly define accountability for decisions generated by intelligent systems | 4.40 | 15.389 | 0.000 | statistically significant |
| Artificial intelligence can be used as a supportive tool in consultative decision-making (shura) | 4.20 | 8.635 | 0.000 | statistically significant |
| It is essential that Prophetic values guide the use of artificial intelligence in administrative decision-making | 4.50 | 8.762 | 0.000 | statistically significant |

The results indicate that all propositions attained statistical significance at the ($\alpha=0.05$) level, as the observed significance value (p-value/Sig.) for each

item was consistently below 0.05. This finding corroborates that the experts' endorsement of these statements is not a product of probabilistic

randomness; rather, it reflects a genuine and substantive consensus regarding the transformative impact of Artificial Intelligence on the optimization of educational administration.

Researcher’s Attribution: The researcher ascribes these robust findings to the high degree of specialization and profound epistemic authority possessed by the cohort of 30 experts. Their extensive professional backgrounds enabled them to provide rigorous evaluations that underscore the vital

necessity of reconciling vanguard technologies with foundational institutional values.

Findings Pertinent to the Second Research Question:

What role do leadership and administrative values derived from Prophetic traditions play in augmenting the efficacy of educational leadership? **To elucidate this role, the arithmetic means and standard deviations were computed based on the experts' appraisals of the five primary dimensions of leadership and administrative values:**

Table 3: Arithmetic Means and Standard Deviations of Expert Evaluations Regarding the Five Dimensions of Leadership and Administrative Values.

| dimension | the arithmetic mean | the standard deviation | rank | level of agreement |
|--|---------------------|------------------------|------|--------------------|
| Quality and excellence | 4.40 | 0.66 | 1 | Very high |
| Mercy and compassion | 4.24 | 0.66 | 2 | Very high |
| Administrative ethics | 4.24 | 0.62 | 3 | Very high |
| Participation and consultation (shura) | 4.22 | 0.55 | 4 | Very high |
| Justice and integrity | 4.12 | 0.52 | 5 | High |

The findings elucidate that all dimensions garnered an exceptionally high level of endorsement, reflecting the paramount importance of values derived from Prophetic traditions in fortifying the efficacy of educational leadership. Notably, "Quality and Meticulous Proficiency (Itqan)" secured the primary rank, signifying that the experts perceive these values as the central axis for efficacious guidance within the pedagogical process.

Researcher’s Attribution: The researcher ascribes this to the profound interconnectedness between the

various value dimensions. Administrative ethics serve as the foundational scaffolding through which all other values are manifested, thereby underscoring the imperative of operationalizing these dimensions to ensure the robustness of educational leadership.

Inferential Analysis (Friedman Test)

To ascertain the presence of statistically significant variances between the mean ranks of the five dimensions of leadership and administrative values, the Friedman Test was employed:

Table 4: Friedman Test Results Identifying Statistical Variances Between the Mean Ranks of the Five Leadership and Administrative Value Dimensions.

| test statistic | value |
|---------------------------|--------|
| Chi-square value | 71.403 |
| degrees of freedom (df) | 4 |
| significance value (Sig.) | 0.000 |

The results of the Friedman Test revealed that the Chi-Square (χ^2) value reached 71.403, with a significance level (Sig.) of 0.000. These findings indicate the presence of statistically significant differences between the mean ranks of the five dimensions of leadership and administrative values.

Researcher’s Attribution: The researcher ascribes these results to the synergy and dynamic interaction between the five dimensions, where each value reinforces and augments the others. Consequently,

the emphasis on the entirety of these values reflects the necessity of an integrated system to fortify the efficacy of educational leadership.

Findings Pertinent to the Third Research Question:

What are the challenges facing the integration of Islamic values with Artificial Intelligence technologies in educational institutions?

To identify these challenges, the arithmetic means were calculated for the propositions concerning ethical integration, as follows:

Table 5: Arithmetic Means of Propositions Regarding Ethical Integration.

| the statement | the arithmetic mean | the standard deviation | rank | level of agreement |
|---|---------------------|------------------------|------|--------------------|
| It is essential to clearly define accountability for decisions generated by intelligent systems | 4.50 | 0.94 | 1 | Very high |

| | | | | |
|--|------|------|---|-----------|
| It is essential that Prophetic values guide the use of artificial intelligence in administrative decision-making | 4.40 | 0.50 | 2 | Very high |
|--|------|------|---|-----------|

The data indicates an exceptionally high level of endorsement for both propositions. Specifically, the statement regarding the delineation of responsibility for decisions rendered by intelligent systems secured the primary rank. This reflects a profound concern among experts regarding the ethical and jurisdictional challenges inherent in the deployment of such technologies.

Researcher’s Attribution: The researcher ascribes these findings to the imperative need for a robust legal and ethical framework that ensures Artificial Intelligence remains congruent with humanistic and Islamic values. It further highlights the necessity of mitigating potential adverse repercussions that may arise from the implementation of intelligent systems in the absence of deliberate and systematic planning.

Findings Pertinent to the Fourth Research Question:

How can the impact of Islamic values on intelligent educational leadership models be measured?

To address this inquiry and ensure the psychometric integrity of the proposed model, Cronbach’s Alpha coefficient was calculated to evaluate internal consistency and reliability:

Reliability Analysis (Cronbach’s Alpha):

The analysis demonstrated that the reliability coefficient for the scales used to measure the integration of values within the intelligent leadership model reached a high threshold (previously noted as 0.92). This confirms that the research instrument is highly stable and capable of consistently measuring the impact of Islamic values across different administrative dimensions.

Table 6: Cronbach’s Alpha Coefficients for Internal Consistency and Reliability.

| Scale | Value |
|------------------------------|-------|
| number of statements | 25 |
| Cronbach’s alpha coefficient | 0.92 |

The findings regarding Cronbach’s Alpha indicate a robust degree of internal consistency, signifying that all items within the instrument effectively measure the same underlying construct. This reinforces the overall reliability and empirical validity of the proposed model.

Researcher’s Attribution: The researcher ascribes this high reliability to the theoretical homogeneity between the various dimensions. This conceptual alignment strengthens the model’s capacity as a

rigorous psychometric tool for measuring value-based influences within administrative frameworks.

Findings Pertinent to the Fifth Research Question:

What are the potential recommendations for operationalizing the integration between Islamic values and Artificial Intelligence in education?

To determine the most critical pathways for implementation, the arithmetic means were calculated for the propositions that garnered the highest levels of expert endorsement.

The results are presented as follows:

Table 7: Arithmetic Means of the Highest-Ranked Endorsements for Strategic Recommendations.

| the statement | the arithmetic mean | the standard deviation | rank | level of agreement |
|---|---------------------|------------------------|------|--------------------|
| Clear mechanisms must be in place to ensure fairness in educational decision-making | 4.50 | 0.82 | 1 | Very high |
| Educational administration should incorporate ethical principles derived from the Prophetic traditions (Hadith) | 4.50 | 0.94 | 2 | Very high |
| Competence should support effective communication between leadership and teachers | 4.40 | 0.81 | 3 | Very high |
| Selecting leaders capable of effectively utilizing artificial intelligence technologies | 4.40 | 0.67 | 4 | Very high |

The findings demonstrate that all recommendations garnered an exceptionally high level of endorsement, indicating a profound realization among experts regarding the imperative of synthesizing Islamic values with Artificial Intelligence to modernize educational systems.

Researcher’s Attribution: The researcher ascribes this to the paramount importance experts place on the ethical dimension of administration. This underscores that their recommendations are predicated upon a holistic understanding of the necessity of utilizing technology in a manner that

remains congruent with the foundational values of Islam.

7. CONCLUSION AND FINAL SYNTHESIS

Through the rigorous statistical analysis and empirical consensus gathered in this study, it is evident that the Proposed Model is not merely a theoretical construct but a necessary administrative evolution. By anchoring the efficiency of Artificial Intelligence in the unwavering principles of the Prophetic traditions—specifically Justice, Proficiency, and Consultation—educational institutions can navigate the complexities of the digital age while preserving their cultural and moral identity.

The high reliability ($\alpha > 0.92$) and the significant results from the Friedman and T-tests provide empirical weight to the argument that the future of educational leadership lies in a "Values-Driven Intelligence" framework.

In this final comprehensive segment, I have translated the synthesis of your results and the concluding recommendations. The language reflects strategic institutional foresight, using terms such as normative orientation, synergistic integration, and longitudinal inquiry to ensure the paper concludes with high academic authority.

Discussion and Synthesis of Findings

1. **Impact on Pedagogical Quality:** The findings substantiate that the deployment of Artificial Intelligence exerts a markedly positive influence on educational quality. Propositions in this domain secured a mean of 4.50, indicating a profound consensus among experts regarding AI's transformative potential.
2. **Ethical Accountability:** It has been elucidated that the delineation of responsibility for decisions mediated by intelligent systems is paramount. With a mean of 4.40, this result reflects a sophisticated awareness of the ethical imperatives surrounding technological adoption.
3. **AI-Enabled Consultation:** The results demonstrate a robust consensus regarding the utility of Artificial Intelligence as a facilitative instrument for Shura (consultation), achieving a mean of 4.20.
4. **Statistically Significant Leadership Dimensions:** Inferential analysis revealed significant variances among leadership dimensions derived from Prophetic traditions. "Quality and Meticulous Proficiency (Itqan)"

ranked highest at 4.40, followed by "Compassion and Gentleness (Rahma)" at 4.24.

5. **Normative Orientation:** Islamic values play an instrumental role in providing a normative orientation for educational leadership, thereby fortifying the overall efficacy of administrative frameworks.
6. **Consensus on Value Dimensions:** The absence of radical divergence in the means of certain dimensions highlights the high degree of harmony and alignment in perspectives among the expert cohort.
7. **Psychometric Reliability:** The Cronbach's Alpha coefficient reached 0.92, confirming the high reliability and internal consistency of the model utilized to measure these variables.
8. **Institutional Justice:** Recommendations concerning the necessity of establishing justice mechanisms and embedding Prophetic values in educational administration garnered an exceptionally high level of endorsement.

8. RECOMMENDATIONS OF THE STUDY

1. **Institutionalization of the Proposed Model:** It is recommended to implement the Integrated AI-Islamic Values Model developed in this study. The high consensus achieved via the Delphi Method underscores its efficacy as a strategic tool for guiding educational leadership and augmenting institutional competence.
2. **Professional Development & Capacity Building:** Organize specialized workshops for educational leaders and educators to elevate their literacy in the responsible and effective use of AI, emphasizing Islamic values as primary ethical compasses.
3. **Standardized Ethical Guidelines:** Develop a comprehensive manual outlining the requisite mechanisms for synthesizing Islamic values with AI applications, ensuring that technological deployment remains strictly congruent with ethical benchmarks.
4. **Longitudinal Research:** Conduct future empirical studies to monitor the long-term impact of the proposed model on administrative performance, fostering a deeper understanding of the dynamic interplay between technology and values.
5. **Community-Family Synergy:** Activate the role of families and the broader community in supporting AI-driven education, while reinforcing the centrality of Islamic principles in governing such engagement.

6. Systemic Impact Assessment: Establish a framework for periodic evaluation of AI outcomes within educational institutions, with a specific focus on assessing the socio-ethical ramifications of intelligent systems.

To complete your research paper, I have formatted your bibliography according to standard

academic conventions (APA style for modern sources and a specialized classical format for the primary Hadith sources). This ensures the "Scholarly Image" of your work is preserved through the very last page.

REFERENCES

I. Primary Sources (Classical Hadith Collections)

- Abu Ya'la, Ahmad bin Ali. (1984). *Musnad Abi Ya'la al-Mawsili*. (1st ed.). Damascus: Dar al-Ma'mun lil-Turath.
- Al-Bukhari, Muhammad bin Ismail Abu Abdullah. (1422 AH). *Sahih al-Bukhari*. (1st ed.). Beirut: Dar Tawq al-Najat.
- Al-Darimi, Abdullah bin Abd al-Rahman. (2000). *Musnad al-Darimi*. (1st ed.). Riyadh: Dar al-Mughni for Publishing and Distribution.
- Al-Nasa'i, Abu Abd al-Rahman Ahmad bin Shu'ayb. *Sunan al-Nasa'i* (Al-Mujtaba). (1st ed.). Beirut: Dar al-Ma'rifah.
- Al-Naysaburi, Abu al-Husayn Muslim bin al-Hajjaj al-Qushayri. (1334 AH). *Sahih Muslim*. Beirut: Dar al-Jil (Reproduction of the Turkish edition printed in Istanbul).
- Al-Sijistani, Abu Dawood Sulayman bin al-Ash'ath. *Sunan Abi Dawood*. Beirut: Dar al-Kitab al-Arabi.
- Al-Tabarani, Sulayman bin Ahmad. (1995). **Al-Mu'jam al-Awsat**. (1st ed.). Cairo: Dar al-Haramayn.
- Al-Tirmidhi, Muhammad bin Isa bin Sawrah. (1996). *Jami' al-Tirmidhi*. Beirut: Dar al-Gharb al-Islami.
- Ibn Majah, Abu Abdullah Muhammad bin Yazid al-Qazwini. (2009). *Sunan Ibn Majah*. (1st ed.). Dar al-Risalah al-Alamiyyah.

II. Secondary Sources (Modern Academic Journals and Theses)

- Abu Sa'da, W. M., Diab, M. A., & Al-Banna, I. H. (2022). Professional practices of adult education teachers in light of modern learning theories: An analytical study. *Journal of the Faculty of Education*, 33(129), 157-186.
- Al-Atoum, N. A. H., & Ababneh, M. M. T. (2022). Values related to mosques in the Prophetic Sunnah and their educational applications. *Islamic University Journal for Islamic Studies*, 30(1), 368-397.
- Al-Sarhan, W. A. A., & Al-Khawaldeh, S. A. A. (2020). The effect of the metacognitive learning cycle strategy on acquiring scientific concepts according to the trend towards science among sixth-grade students (Unpublished Master's Thesis). Al al-Bayt University, Mafraq.
- Al-Shehri, A. B. H. (2022). Quality in light of the Prophetic Sunnah: Quality of education as a model. *Journal of Sharia Sciences and Arabic Language*, (13), 283-331.
- Arousi, S., & Beshlaghem, Y. (2022). Motivation for learning and its relationship to academic achievement: A field study of fourth-year middle school students. *Al-Riwaq Journal for Social and Humanitarian Studies*, 8(1), 927-944.
- Farhat, F. Z. (2022). Teaching strategies and their role in modifying teaching patterns within educational institutions. *Jusur al-Ma'rifah Journal*, 8(3), 429-440.
- Goji, K., & Habshan, H. S. (2025). Teacher values inspired by the Prophetic Sunnah and their role in developing education and building sound upbringing. *Journal of Omdurman Islamic University*, 21(1), 319-346.
- Kah, H., & Al-Shafi'i, O. S. A. (2022). Educational technology and its impact on academic achievement. *Ibn Khaldun Journal for Studies and Research*, 2(12), 270-287.
- Qasim, M. M. Y., & Al-Khawaldeh, S. A. A. (2021). The effect of the metacognitive learning cycle strategy on acquiring scientific concepts in light of learning styles among seventh-grade students (Unpublished Master's Thesis). Al al-Bayt University, Mafraq.
- Saadouni, N., & Harizi, F. (2021). Total Quality Management for developing teaching and learning strategies. *Dirasat Journal*, 10(1), 110-122.
- Sinawi, F., & Hamel, M. (2020). Innovative thinking and its relationship to academic achievement: A descriptive study of third-year middle school students. *Journal of Social Sciences*, 14(2), 147-157.
- Touatou, A. M. (2023). Teaching and evaluation strategies in light of the Prophetic Sunnah: A descriptive analytical study. *Dalalat Journal*, (9), 82-91.