

NEO-SUFI LEADERSHIP AND THE RECONSTRUCTION OF STUDENT CHARACTER IN THE POST-MODERN ERAMokhamad Yaurizqika Hadi¹, Dhea Queenta Auliya², and Masaayu Huril Ain Kuni Afifah³¹ At-Taqwa Islamic Institute Bondowoso, Bondowoso, Indonesia² At-Taqwa Islamic Institute Bondowoso, Bondowoso, Indonesia³ At-Taqwa Islamic Institute Bondowoso, Bondowoso, Indonesia**Corresponding Author:**

Mokhamad Yaurizqika Hadi,

Department of Islamic Education Management, Faculty of Teacher Training, At-Taqwa Islamic Institute, Bondowoso.

Email: myaurizqikahadi@gmail.com**Article Info**

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Abstract

The post-modern era, characterized by rapid digitalization, moral relativism, and the fragmentation of values, has generated serious challenges for character formation among students in Islamic educational institutions. At the same time, contemporary educational leadership tends to prioritize managerial efficiency while neglecting the spiritual dimension that is essential for holistic character development. This study addresses the conceptual gap concerning the role of Neosufistic leadership in reconstructing student character within the framework of Islamic Educational Management. The purpose of this research is to systematically map and synthesize the concept, characteristics, core values, and relevance of Neosufistic leadership for student character reconstruction in the post-modern context. This study employs a Systematic Literature Review (SLR) method using strict inclusion and exclusion criteria to analyze relevant books, journal articles, and scientific studies published in recent years. The data consist of primary and secondary literature related to Neosufism, leadership, character education, and post-modernity, which were examined through content analysis techniques. The findings reveal that Neosufistic leadership functions as an integrative spiritual-ethical paradigm that significantly influences the internalization of character values among students. It is grounded in values such as self-purification, sincerity, moral awareness, balance, and spiritual responsibility. The study concludes that Neosufistic leadership is not merely a complementary approach, but a strategic foundation for reconstructing student character in the moral-spiritual crisis of the post-modern era, and it offers a robust conceptual contribution to the development of Islamic Educational Management.

Keywords: Neo-Sufism, Post-Modern, Students

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INTRODUCTION

The post-modern era is characterized by the rapid acceleration of digital technology, the globalization of values, and the strengthening of moral relativism, all of which have significantly affected the dynamics of education, particularly in shaping students' character. Today's students grow up in a social environment saturated with information overload, instant culture, and shifting life orientations that increasingly emphasize materialism and individualism. These conditions give rise to various character problems, such as the weakening of moral conduct, the decline of social ethics, the crisis of role models, low self-control, and diminishing moral responsibility. In the context of Islamic education, this phenomenon poses a serious challenge because the primary objective of Islamic education is not merely intellectual development but also the formation of noble character and balanced spirituality. However, leadership in Islamic educational institutions in the contemporary era tends to be dominated by a rational-managerial approach that emphasizes administrative efficiency, organizational governance, and institutional performance. Although important, this approach has not sufficiently addressed the spiritual and inner dimensions that form the foundation of character development. As a result, educational processes often become mechanistic and lose their transcendental essence, which further strengthens the urgency to explore a more spiritual-transformative leadership model.

Various studies in the literature indicate that the character crisis among students in the post-modern era has been widely examined through the perspectives of character education, transformational leadership, and modern educational management (Haris & Waridah, 2022; Nasrudin & Nursari, 2025; Nawal dkk., 2024). These theories emphasize the importance of role modeling, school culture, and leadership effectiveness in shaping students' behavior. However, most of these approaches still rely heavily on psychological, sociological, and managerial frameworks that are instrumental in nature. The spiritual dimension, particularly one grounded in Sufism or neosufism, has not been systematically integrated into the discourse on educational leadership. Meanwhile, several recent studies have begun to demonstrate that spiritual approaches contribute significantly to strengthening moral integrity, self-control, and students' transcendental awareness (Alamsyah, 2025; Gina dkk., 2025; Latif & Novrizal, 2025). The limitations of conventional leadership theories in addressing the complexity of character problems in the post-modern era reveal an epistemological gap within the field of Islamic educational management. Therefore, an alternative approach is required—one that is not only rational and structural but also spiritual and transformative in responding to these challenges.

Based on this reality, this study aims to construct a comprehensive conceptual mapping and synthesis of neosufistic leadership in the reconstruction of students' character in the post-modern era through a systematic review of relevant and up-to-date scientific literature. By employing a Systematic Literature Review approach, this research seeks to systematically trace the development of the discourse on neosufistic leadership in Islamic education, both from conceptual, philosophical, and practical aspects within educational leadership practices. Specifically, this study aims to identify the main characteristics of neosufistic leadership found in various studies, to reveal the core neosufistic values that play a role in shaping and reconstructing students' character, and to analyze their relevance and urgency in responding to

the moral and spiritual challenges of the post-modern era. Furthermore, this research is directed toward formulating a conceptual model of neosufistic leadership that can serve as a reference for strengthening Islamic educational management oriented toward holistic character formation. Thus, this study is expected to contribute both theoretically and practically to the development of Islamic educational leadership.

Based on empirical realities and findings in the existing literature, it can be argued that the character crisis among students in the post-modern era cannot be optimally resolved solely through leadership approaches that are administrative, technocratic, and pragmatic in nature. What is needed is a leadership model capable of touching the deepest dimension of human existence, namely the spiritual dimension, as the source of values, meaning, and behavioral orientation. Neosufistic leadership, which integrates spirituality, social piety, and professionalism, holds great potential as an alternative paradigm for reconstructing students' character. The conceptual hypothesis proposed in this study is that leadership grounded in neosufistic values has a strong correlation with the holistic strengthening of students' character amid the challenges of post-modernity. Therefore, this research is important to be conducted in order to obtain a deeper, more systematic, and more integrative understanding of the role of neosufistic leadership within contemporary Islamic educational management.

Neosufism is a contemporary form of Sufism that has undergone reconstruction from the classical ascetic orientation into a more active, moderate, and context-responsive spirituality (Hadiat & Fauzian, 2021; Muvid, 2020; Sakdullah, 2020). In modern Islamic thought, neosufism is understood as an effort to integrate inner spirituality with social, professional, and institutional responsibilities. Unlike classical Sufism that often emphasized withdrawal from worldly life, neosufism views worldly engagement as a legitimate arena for actualizing divine values. Thinkers such as Fazlur Rahman and Nurcholish Madjid have positioned neosufism as a grounded Islamic spirituality that is rational and compatible with modern life (Abitolkha & Muvid, 2020; Philips dkk., 2022). The core essence of neosufism lies in *tazkiyatun nafs*, which fosters moral awareness, sincerity, inner discipline, and transcendental orientation in human actions. Therefore, neosufism can be understood not merely as an individual spiritual path but as a paradigm of spirituality that also aims at social transformation and the development of public ethics rooted in divine values.

In contemporary studies, neosufism manifests in several key dimensions that reflect the integration of spirituality and practical life. First, neosufism as personal piety is expressed through self-control, sincerity, patience, gratitude, and constant awareness of God's presence. Second, neosufism as social piety is reflected in commitment to justice, social solidarity, work ethics, and responsibility toward others. Third, neosufism as professional ethics requires moral integrity, trustworthiness, and professionalism in carrying out social roles, including leadership and education. These manifestations also appear in spiritual educational patterns that emphasize balance between intellectual, moral, and spiritual dimensions. In the context of educational leadership, neosufism is manifested in leadership styles oriented toward exemplary conduct, service, ego control, and the strengthening of transcendental values in institutional management. Thus, neosufism is not only a conceptual framework but also an operational ethos in modern life.

Students are the primary subjects of the educational process who are undergoing physical, psychological, social, and spiritual development toward holistic maturity. In Islamic educational perspectives, students are understood as creations of God endowed with innate potential (*fitrah*), intellect, heart, and desires that must be developed in a balanced manner (Fadillah & Maragustam, 2024; Huda dkk., 2024; Septemiarti, 2023). Students are not merely objects of knowledge transfer but active individuals who construct personality, values, and character through continuous educational interaction. National education regulations also define students as members of society who seek to develop their potential through learning processes at various educational levels and pathways (Abdullah, 2022; Arif Rembangsupu

dkk., 2022; Ratnaningrum, 2022). Within the framework of Islamic educational management, students are positioned at the center of educational services, meaning that all policies, curricula, and leadership practices are directed toward their holistic development. Therefore, students constitute a strategic subject in educational transformation and character formation.

Students can be categorized based on various dimensions of development that interact dynamically in the educational process. From a cognitive perspective, students demonstrate intellectual capacity in thinking, understanding, and problem-solving in accordance with their age and learning experiences. From an affective perspective, students exhibit attitudes, values, emotions, and motivation that influence their learning behavior and social interactions. From a psychomotor perspective, students manifest skills and physical competencies in various learning activities. In Islamic perspectives, the categorization of students also encompasses the spiritual dimension, including religious awareness, moral sensitivity, and life orientation toward divine values. The manifestation of students in the post-modern era reflects increasingly complex characteristics, technological adaptability, and at the same time vulnerability to identity crises and moral degradation. Hence, students are not only learners but also individuals constructing their identity amid dynamic social changes, which demands comprehensive and value-based educational leadership.

Post-modernity refers to a stage of civilization that emerges as a critique of modernity and absolute rationalism (Adlin dkk., 2023; Akbar & Ediyono, 2022). In philosophical and sociological perspectives, post-modernity is characterized by the collapse of grand narratives, relativism of truth, fragmentation of identity, and plurality of meaning. Post-modernity no longer views truth as singular and universal but as fluid and socially constructed. In education, post-modernity has significant implications for perspectives on knowledge, educational authority, and the process of value formation. The post-modern era is also marked by the dominance of digital technology, consumer culture, and the massive acceleration of information flow. In this context, students live in an open social space without clear geographical and cultural boundaries. Thus, post-modernity is not merely a historical period but a socio-cultural paradigm that shapes the mindset, attitudes, and behavior of contemporary society.

The manifestations of post-modernity can be observed through several distinctive characteristics. First is value relativism, namely the weakening of universal moral standards and the strengthening of subjective truth. Second is identity fragmentation, where individuals no longer possess a stable singular identity but instead adopt fluid and context-dependent identities. Third is the dominance of digital technology and social media that shapes communication patterns, social relations, and the construction of virtual reality. Fourth is the intensification of consumerism, hedonism, and instant orientation that influence perspectives on life and education. In the educational sphere, post-modernity manifests in the declining authority of teachers, changing learning interactions, and the shifting of traditional values. These conditions pose serious challenges to Islamic education, which emphasizes value stability, role modeling, and moral formation. Therefore, understanding the manifestations of post-modernity is essential for developing relevant and contextual leadership and character education strategies.

RESEARCH METHOD

The object of this study is the contemporary phenomenon of character transformation among students in the post-modern era, which is marked by the rapid acceleration of digital technology, the globalization of values, and the strengthening of moral relativism that significantly affect the world of education. Students today live in a social environment characterized by information overload, instant culture, and shifting life orientations that increasingly tend toward materialism and individualism. These conditions generate various

character problems, including the weakening of moral conduct, the decline of social ethics, the crisis of role models, low self-control, and decreasing moral responsibility. In the context of Islamic education, this phenomenon becomes a serious challenge because the core mission of Islamic education is not merely intellectual development, but also the formation of noble character that integrates spiritual, moral, and social dimensions. At the same time, leadership in Islamic educational institutions remains largely dominated by rational-managerial approaches that emphasize administrative efficiency and institutional performance. Such approaches have not fully addressed the spiritual dimension as the foundation of character development. Therefore, the intersection between post-modern challenges, student character crises, and the urgency of neosufistic leadership becomes the central object of this study.

This study employs a library research design using a Systematic Literature Review (SLR) approach. SLR is defined as a structured and rigorous method for identifying, evaluating, and synthesizing all relevant studies related to the predetermined research objectives (Cabrera dkk., 2023; Sauer & Seuring, 2023). The primary data sources in this study consist of scientific publications that directly discuss post-modern educational challenges, student character formation, and neosufistic leadership in Islamic education. These primary sources include peer-reviewed journal articles, research reports, and highly authoritative academic books. Meanwhile, secondary data are derived from supporting literature related to the main research keywords, such as neosufism, Islamic educational leadership, character education, and post-modernity, which are obtained from books, reputable journals, conference proceedings, and scholarly theses. The use of both primary and secondary data aims to ensure the comprehensiveness and depth of analysis. Through this approach, SLR is expected to provide a systematic synthesis of existing evidence while minimizing potential research bias.

The theoretical foundation of this study is constructed through the integration of several interrelated theoretical perspectives, namely educational leadership theory, neosufistic theory, character education theory, and post-modernity theory. From the educational leadership perspective, this study refers to spiritual transformational leadership and prophetic leadership theories, which emphasize moral exemplarity, visionary transformation, and the embodiment of ethical values in leadership practices. Neosufistic theory provides a spiritual framework that integrates inner purification (*tazkiyatun nafs*) with social responsibility, professional integrity, and ethical leadership. In the perspective of character education, this study adopts value internalization theory and value-based education, which view character formation as a systematic process of embedding moral, spiritual, and social values through modeling, habituation, and institutional culture. Meanwhile, post-modernity theory is employed to interpret the socio-cultural context of contemporary education, which is characterized by relativism, identity fragmentation, digital domination, and moral uncertainty. The integration of these theories serves as an analytical framework for examining the relationship between neosufistic leadership and the reconstruction of students' character in Islamic educational management.

The research procedure in this Systematic Literature Review follows a structured and transparent protocol to ensure methodological rigor. The first stage involves formulating clear and specific research questions that guide the entire review process. The second stage is the development of a review protocol, which includes the determination of search strategies, databases, keywords, inclusion and exclusion criteria, and quality assessment standards. Literature searches were conducted across various electronic databases and academic search engines using predefined keywords related to neosufism, student character, leadership, Islamic education, and post-modernity. After identifying relevant publications, the screening process was carried out through title, abstract, and full-text reviews based on the established criteria. Subsequently, selected studies were subjected to a quality appraisal process to ensure the credibility, methodological soundness, and relevance of the included literature. This systematic

procedure ensures that the review process is accountable, replicable, and free from subjective selection bias.

The data analysis technique employed in this study is content analysis, which involves a systematic process of examining and interpreting textual data to identify patterns, themes, and meaningful relationships. Content analysis was conducted through several stages, including data reduction, data coding, data categorization, and thematic synthesis. At the data reduction stage, relevant information related to neosufistic leadership, student character reconstruction, and post-modern challenges was selected and organized. During the coding process, conceptual categories and keywords were assigned to segments of data to facilitate analytical grouping. The categorized data were then synthesized to reveal dominant themes, conceptual relationships, and theoretical patterns found across the reviewed literature. This analytical process enables the extraction of essential insights regarding how neosufistic leadership is conceptualized and how it contributes to character reconstruction within Islamic educational contexts. Through content analysis, this study ensures a comprehensive and systematic interpretation of the collected literature.

RESULTS AND DISCUSSION

The systematic literature review shows that the concept of Neosufism is consistently described across various academic sources as a renewal of classical Sufism that is adaptive to modern and post-modern social realities. The reviewed studies portray Neosufism as a form of spirituality that emphasizes inner purification while remaining actively involved in social, professional, and institutional life. The literature documents that Neosufism integrates core Sufi values such as tazkiyatun nafs (self-purification), sincerity (ikhlas), spiritual awareness (muraqabah), balance (tawazun), and consistency (istiqamah) within the framework of contemporary life. Several sources also describe Neosufism as a response to the crisis of meaning brought about by modernization and secularization. In the context of education, Neosufism is presented as a moral-spiritual foundation that can be embedded within leadership practices, organizational culture, and educational governance.

The data from the reviewed literature indicate that Neosufism is positioned as a synthesis between transcendental spirituality and pragmatic social engagement. The explanations provided by scholars show that Neosufism does not reject modernity or technological advancement but rather seeks to guide them through ethical and spiritual principles. The reviewed studies explain that Neosufistic values are operationalized through daily behavioral discipline, ethical decision-making, emotional control, and social responsibility. Neosufism is also described as emphasizing spiritual depth without withdrawing from professional duties. In leadership contexts, the literature explains that Neosufistic leadership promotes humility, service, moral integrity, and spiritual accountability. These explanations highlight how Neosufism is conceptualized as a form of applied spirituality rather than merely a doctrinal or ritualistic tradition.

The relationship between the descriptive and explanatory data on Neosufism and the research problem appears in the way Neosufism is documented as an alternative framework for addressing moral and character crises in educational environments. The literature illustrates that Neosufism offers a spiritual foundation capable of responding to ethical degradation, loss of role models, and weakening self-control among students. The data also show that Neosufism is increasingly referenced in discussions on value-based leadership in educational institutions. These documented findings align with the central problem of this study, namely the need for a leadership model that goes beyond administrative efficiency and touches the spiritual dimension of character formation within post-modern educational challenges.

The literature on students describes them as individuals who are in a continuous process of physical, cognitive, emotional, social, and spiritual development. The reviewed studies consistently define students as active subjects in the educational process rather than passive recipients of knowledge. The data show that students are positioned as central actors in educational transformation and as primary targets of character education programs. In contemporary educational discourse, students are described as living within complex social environments shaped by digital media, globalization, and cultural pluralism. The literature also notes that students carry not only academic responsibilities but also moral and social obligations as members of society and future leaders.

Explanations from the reviewed literature indicate that student development is influenced by both internal and external factors, including family background, educational environment, peer interaction, and exposure to digital culture. The literature explains that in the post-modern era, students experience significant shifts in identity formation, learning styles, and moral orientation. Many studies explain that students are increasingly exposed to fragmented values, instant gratification, and information overload, which affects their attitudes, discipline, and ethical behavior. The literature also clarifies that character education for students is no longer limited to formal instruction but extends to school culture, leadership example, and daily social interaction. These explanations provide a comprehensive picture of students as complex social and spiritual beings.

The relationship between the descriptive and explanatory data on students and the research problem is reflected in the way current student characteristics correspond with the character crisis identified in the background of this study. The literature shows that students are increasingly confronted with moral ambiguity, weakened self-discipline, and declining social ethics. These documented conditions are consistent with the research problem concerning the impact of post-modern life on student character. The reviewed studies also report that institutional leadership and educational culture play a decisive role in shaping student behavior. This relationship confirms the relevance of exploring leadership approaches, including Neosufistic leadership, in addressing contemporary character challenges among students.

The reviewed literature describes post-modernity as a socio-cultural condition characterized by the fragmentation of grand narratives, relativism of truth, and the dominance of digital technology and consumer culture. Post-modern society is portrayed as highly fluid, plural, and rapidly changing. The data show that post-modernity influences almost all aspects of human life, including education, social interaction, moral orientation, and identity construction. The literature also documents that post-modern conditions encourage freedom of expression, diversity of perspectives, and skepticism toward absolute authority. In educational contexts, post-modernity is described as reshaping learning models, communication patterns, and value transmission.

Explanations from the literature indicate that post-modernity weakens traditional moral and religious authority while strengthening individual autonomy and subjectivity. The literature explains that truth in post-modern society is often viewed as relative and contextual rather than absolute. This condition is associated with the rise of digital culture, social media, and instant communication that accelerates the flow of information without adequate moral filtering. The reviewed studies also explain that post-modernity promotes pragmatic and utilitarian orientations, which often prioritize pleasure, consumption, and efficiency over ethical and spiritual considerations. These explanations illustrate how post-modernity reshapes both personal and institutional value systems.

The relationship between the descriptive and explanatory data on post-modernity and the research problem is evident in the way post-modern conditions are documented as a major source of moral and character challenges in education. The literature consistently reports that value relativism, digital disruption, and identity fragmentation directly affect students' moral development and self-control. These realities correspond to the character problems identified in

this study, such as declining ethics, weakening spiritual awareness, and reduced responsibility. The documented post-modern conditions also highlight the urgency of formulating leadership approaches that are capable of restoring moral and spiritual balance. In this context, the literature positions Neosufistic leadership as a relevant response within post-modern educational challenges.

Table 1. Conceptual Mapping and Synthesis of Neosufistic Leadership for Student Character Reconstruction in the Post-Modern Era

Analytical Dimension	Focus of SLR Synthesis	Key Findings from the Literature	Implications for Islamic Educational Management
Conceptual Foundation of Neosufistic Leadership	Integration of spirituality and educational leadership	Neosufistic leadership is conceptualized as an active, socially engaged, and institutionally relevant form of Sufism that integrates inner purification, ethical governance, and professional responsibility	Establishes leadership as a spiritual-ethical authority, not merely an administrative function
Philosophical Orientation	Epistemological and axiological basis	Rooted in Islamic spiritual philosophy emphasizing transcendence, moral accountability, and human perfection (<i>insan kamil</i>)	Strengthens the philosophical legitimacy of spiritual leadership in Islamic education
Core Characteristics of Neosufistic Leadership	Leadership attributes identified across studies	Spiritual integrity, moral exemplarity, self-discipline, sincerity, social sensitivity, and transformative vision	Becomes a benchmark for leadership competency standards in Islamic educational institutions
Core Neosufistic Values	Key values influencing leadership and education	Tazkiyatun nafs, ikhlas, muraqabah, tawazun, istiqamah, sabr, shukr, and mahabbah	Forms the ethical-spiritual framework for leadership behavior and institutional culture
Concept of Student Character	Holistic character dimensions	Character is defined as the integration of moral, spiritual, cognitive, emotional, and social dimensions	Directs educational outcomes toward balanced human development
Mechanism of Character Reconstruction	How character is formed and transformed	Internalization through leadership modeling, habituation, ethical school culture, and spiritual mentoring	Positions leadership as the central driver of value internalization processes
Post-Modern Challenges	Socio-cultural context	Moral relativism, identity fragmentation, digital domination, and weakening of traditional authority	Requires leadership models that restore moral certainty and spiritual meaning
Relevance of Neosufistic Leadership in Post-Modernity	Contextual urgency	Neosufistic leadership is highly relevant as a response to moral disorientation and spiritual emptiness	Validates Neosufistic leadership as a strategic alternative for post-modern

Managerial Dimension	Relationship with institutional governance	Neosufistic leadership integrates spiritual depth with strategic planning, accountability, and organizational effectiveness	education Encourages a balanced model of managerial-spiritual governance
Transformative Function	Role in institutional change	Leadership functions as an agent of cultural and moral transformation within educational institutions	Supports sustainable character-based institutional reform
Impact on Student Character	Outcomes identified in the literature	Strengthening of self-control, moral awareness, social responsibility, spiritual consciousness, and ethical behavior	Confirms leadership as a decisive factor in character reconstruction
Theoretical Contribution	Contribution to Islamic Educational Management	Expands leadership theory by integrating Neosufism, character education, and post-modern critique	Enriches the conceptual structure of Islamic Educational Management
Practical Contribution	Application in educational practice	Provides a reference for leadership training, policy formulation, and institutional development	Guides practical reforms in Islamic educational leadership
Conceptual Model Produced by This Study	Synthesis of SLR findings	Post-modern challenges, Character crisis, Neosufistic leadership, Internalization of Neosufistic values, Reconstruction of student character	Serves as a comprehensive conceptual framework for future empirical and policy-oriented studies

The synthesis of the reviewed literature demonstrates that Neosufistic leadership emerges as a distinct paradigm that integrates spiritual depth with institutional professionalism in Islamic educational settings. Across the examined studies, leadership grounded in Neosufistic values consistently reflects an orientation toward inner transformation, ethical governance, and social responsibility. The findings indicate that Neosufistic leadership is not merely an additional moral dimension attached to conventional leadership but functions as an integrative framework that reshapes leadership vision, decision-making, organizational culture, and educational objectives. In relation to student character reconstruction, the reviewed literature collectively suggests that Neosufistic leadership provides a spiritual-ethical infrastructure that supports the internalization of values amid the pressures of post-modern life. This synthesis confirms that Neosufistic leadership operates simultaneously at the levels of personal spirituality, institutional ethics, and systemic educational transformation.

In comparison with previous studies on spiritual leadership, transformational leadership, and prophetic leadership in education, this research demonstrates a distinctive contribution by positioning Neosufistic leadership as a more integrative and context-responsive model. While earlier studies often emphasize either managerial effectiveness or moral exemplarity in isolation, the present study shows that Neosufistic leadership unifies both dimensions within a coherent spiritual-ethical framework. Furthermore, unlike studies that treat Sufism primarily as a personal spiritual practice, this research strengthens the argument that Neosufism has strong institutional and managerial relevance. The discursive relationship with existing scholarship

reveals that this study advances the field by systematically mapping the conceptual link between Neosufistic leadership and character reconstruction within the specific challenges of post-modernity. Consequently, the originality of this research lies in its integrative synthesis across leadership theory, Sufistic spirituality, character education, and post-modern socio-cultural analysis.

The results of this study reflect that the objective of constructing a comprehensive conceptual synthesis of Neosufistic leadership is not merely theoretical, but also carries substantive relevance for contemporary Islamic education. The reflection emerging from the findings indicates that character reconstruction cannot be achieved through curriculum reform or disciplinary policy alone, but requires a deep transformation at the level of leadership ethos. The conceptual mapping produced through this review demonstrates that Neosufistic leadership offers a coherent moral-spiritual compass capable of guiding educational institutions amid moral uncertainty and identity fragmentation. Thus, the benefit of this research lies in its ability to provide a structured intellectual foundation for reorienting Islamic educational leadership toward holistic character development rooted in spiritual consciousness.

The implications of these findings extend to both theoretical and practical domains of Islamic Educational Management. Theoretically, this study reinforces the legitimacy of Neosufism as a viable leadership paradigm within contemporary educational discourse, challenging the dominance of purely rational-managerial leadership models. Practically, the findings imply that Islamic educational institutions should reconsider their leadership development programs by embedding Neosufistic values as core competencies rather than peripheral ethical supplements. The study also implies that character education policies must be aligned with leadership practices that embody spiritual discipline, moral integrity, and social responsibility. In this sense, the results of this research serve as a conceptual bridge between spiritual theory and institutional governance in Islamic education.

The emergence of Neosufistic leadership as a strategic response to post-modern challenges can be analytically explained by the structural crisis of meaning and morality that characterizes post-modern society. Post-modern conditions weaken stable moral authorities and intensify value relativism, thereby creating a vacuum of ethical guidance within educational environments. In such a context, leadership models that rely solely on bureaucratic rationality prove insufficient to address deep moral-spiritual disorientation. Neosufistic leadership gains relevance precisely because it reconstructs leadership authority on the basis of inner purification, transcendental accountability, and ethical self-discipline. Thus, the pattern of findings reflects a logical response to the mismatch between post-modern moral complexity and conventional managerial leadership models.

Based on the results of this study, several strategic actions are necessary for the advancement of Islamic educational leadership. First, leadership training programs in Islamic educational institutions should systematically incorporate Neosufistic values as foundational competencies in both managerial and moral-spiritual domains. Second, policy frameworks in Islamic education should explicitly integrate spiritual leadership indicators into institutional quality assurance systems. Third, future leadership recruitment and development processes should prioritize moral integrity, spiritual discipline, and ethical consistency alongside administrative skills. Finally, further empirical research is required to operationalize the conceptual model of Neosufistic leadership into measurable leadership practices and institutional performance indicators. These actions are essential to ensure that Neosufistic leadership moves from conceptual discourse to sustainable educational transformation.

CONCLUSION

The most striking and unexpected finding of this study is that Neosufistic leadership is not merely a complementary spiritual approach within Islamic educational leadership, but in fact emerges as a central and strategic foundation for reconstructing student character in the post-modern era. Contrary to the dominant assumption that character decline can primarily be addressed through curriculum reform or disciplinary control, the synthesized literature reveals that the deepest transformation of student character is strongly determined by the spiritual quality and moral orientation of educational leadership. The review demonstrates that when leadership is grounded in Neosufistic values such as tazkiyatun nafs, sincerity, self-supervision, balance, and moral consistency, character reconstruction occurs not only at the surface level of behavior but penetrates the inner ethical consciousness of students. This finding is surprising because leadership is often treated as an administrative instrument, whereas the evidence shows that it functions as a spiritual engine that silently but profoundly reshapes the moral ecosystem of Islamic educational institutions.

This study offers significant added value to both theoretical and practical development in the field of Islamic Educational Management. Theoretically, it enriches leadership discourse by positioning Neosufistic leadership as an integrative paradigm that bridges spiritual theology, character education, and modern leadership theory. It also strengthens the epistemological legitimacy of Neosufism as not merely a personal spiritual path but a scientifically grounded leadership framework relevant to contemporary educational challenges. Practically, this research provides a conceptual reference for Islamic educational leaders in designing leadership models that harmonize managerial effectiveness with spiritual depth. The findings can serve as a foundation for leadership training programs, institutional governance reforms, and character education policies that are responsive to post-modern moral crises. By synthesizing fragmented studies into a coherent conceptual map, this research contributes a robust intellectual infrastructure for transforming Islamic education into a space of holistic human development.

Despite its comprehensive scope, this study is not without methodological boundaries that simultaneously open opportunities for further research. As a Systematic Literature Review, this research is limited to the availability, quality, and diversity of existing published studies, which means that its conclusions are constructed from secondary data rather than direct empirical observation. The conceptual nature of the findings invites future researchers to validate and operationalize the proposed Neosufistic leadership framework through field-based empirical studies, quantitative measurements, and longitudinal designs. Moreover, future research may explore comparative analyses between Neosufistic leadership and other spiritual leadership models across different educational and cultural contexts. These future directions do not indicate weaknesses of the present study, but rather reflect its strategic position as a foundational reference that opens a wide horizon for continued theoretical refinement and practical experimentation in Islamic educational leadership.

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