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Developing a Qur'anic-Based Framework for Educational Governance: Leadership and Administrative Principles from the Story of Solomon and the Queen of Sheba

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A R T I C L E I N F O

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ABSTRACT

This study examines how administrative, leadership, and participatory principles can be derived from the Qur'anic narrative of Prophet Solomon and the Queen of Sheba and translated into contemporary educational governance. The study addresses three questions: (1) what administrative values and principles can be derived from the narrative; (2) what leadership and political dimensions are manifested in the interaction between Solomon and the Queen of Sheba; and (3) how these dimensions can be transformed into practical applications for contemporary educational institutions. A qualitative textual research design was employed using thematic Qur'anic interpretation (tafsir mawdu'i) combined with deductive thematic analysis. The analytical procedure involved delimiting the relevant Qur'anic passages, examining their textual context, comparing major exegetical interpretations, coding recurring administrative concepts, clustering the codes into higher-order dimensions, and translating these dimensions into educational applications. The analysis identified four interconnected dimensions: precise administrative oversight and performance evaluation, professional trustworthiness and integrity, leadership and societal responsibility, and consultation (shura) and participative decision-making. These dimensions were subsequently translated into a four-pillar educational framework comprising family management, school management, student councils, and parent–teacher councils. Contemporary educational literature on teacher voice, organizational silence, stakeholder participation, and school governance was used as external contextual support for the practical plausibility of the proposed framework. Rather than claiming empirical validation, the study proposes a conceptual framework linking Qur'anic leadership principles to modern educational management challenges—specifically accountability, institutional voice, participation, and stakeholder engagement.

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1. INTRODUCTION

The Quranic narrative is one of the most prominent educational methods through which values, principles, and ethics are manifested. It is not merely a historical account intended for entertainment, but rather a comprehensive approach that educates both the individual and society, encompassing numerous ethical principles and legal rulings across various fields. The story of Solomon *(peace be upon him)* with Bilqis, the Queen of Sheba, represents a unique Quranic model, as it brings together two great leaders managing the affairs of two different states. This makes it rich in multiple dimensions: doctrinal, faith-based, ethical, and, most importantly, administrative, political, leadership, and crisis management dimensions, which form the core focus of this study.

Contemporary educational institutions operate within increasingly complex organizational environments in which leaders are required to balance accountability with professional autonomy, participation, and institutional trust. One of the persistent challenges in this context is organizational silence, which occurs when teachers or other employees choose not to express concerns, share relevant information, or offer suggestions for improvement because speaking openly may be viewed as risky or unwelcome. Evidence from educational settings confirms that organizational silence is not merely a theoretical concern. For instance, Dal and Baskan (2021) reported moderate levels of organizational silence among teachers in secondary educational institutions, with administrative and emotional dimensions emerging as particularly significant. More recent evidence has also linked teachers' organizational silence to important organizational outcomes, including job performance and organizational commitment ((Yao et al., 2024). Such findings indicate that effective educational leadership cannot depend solely on hierarchical supervision. It must also establish conditions in which information can move upward, concerns can be communicated openly, and teachers feel sufficiently secure to express their professional views.

A related managerial challenge lies in reconciling administrative accountability with genuine participation. School leaders are responsible for monitoring performance, maintaining professional standards, and addressing shortcomings, but an overly centralized approach may discourage teachers from sharing information or becoming actively involved in institutional improvement. Recent research suggests that leadership practices that promote a positive voice climate and psychological safety can encourage teachers to express their views and participate more actively in organizational processes (Wang et al., 2025). Likewise, Demirbilek (2025) found positive relationships between shared leadership, organizational identification, and organizational attractiveness. The issue, therefore, is not whether educational institutions require oversight, but how oversight can be exercised alongside integrity, responsibility, consultation, and meaningful participation in decision-making.

Within this context, the Qur'anic narrative of Prophet Solomon and the Queen of Sheba offers a particularly relevant case for analytical examination. The narrative includes several episodes that can be examined from an administrative perspective, including monitoring of attendance, verification of information, accountability, purposeful communication, concern for collective welfare, and consultation before making consequential decisions. The present study does not approach these episodes merely as theological or historical accounts. Rather, it considers them as a textual source from which broader administrative principles may be identified and then cautiously related to contemporary concepts of educational governance. This approach does not suggest that the political structure of the ancient narrative can be directly transferred to a modern school setting. Instead, it asks whether the underlying principles reflected in the narrative can provide useful insights into contemporary issues such as educational leadership, accountability, institutional voice, and stakeholder participation.

This perspective is consistent with the broader direction of contemporary educational governance, which increasingly recognizes that effective institutions depend on the coordinated involvement of multiple stakeholders rather than on hierarchical authority alone. OECD evidence shows that modern education systems increasingly provide opportunities for principals, teachers, parents, and students to participate in different aspects of decision-making while retaining formal mechanisms of accountability (OECD, 2023, 2024). At the same time, recent studies of educational leadership have

highlighted the importance of teacher voice, psychological safety, and shared responsibility in supporting institutional improvement (Wang et al., 2025). Student participation has similarly been associated with potential benefits for democratic competencies, student–adult relationships, self-esteem, and school climate, although the effectiveness of participation depends largely on whether students are given genuine influence rather than merely symbolic opportunities to participate (Mager & Nowak, 2012; Perry-hazan & Somech, 2021).

Taken together, these developments suggest that contemporary educational management is increasingly concerned with finding an appropriate balance between authority and participation. Accountability remains essential for maintaining institutional standards, yet meaningful participation and open communication are equally important for identifying problems, building trust, and supporting continuous improvement. It is within this tension between control and participation that the Qur'anic narrative of Solomon and the Queen of Sheba becomes particularly relevant to the present study. Examining the narrative through this contemporary managerial lens may therefore contribute to a broader understanding of how principles of accountability, consultation, information verification, and responsible leadership can be interpreted in relation to modern educational governance.

Research Problem and Originality

The research problem lies in the gap between Western administrative theories applied in our educational institutions and the Islamic framework, rich with models of wise leadership. Related studies have examined Qur'anic management functions, including leadership and supervision (Fitri, 2017), proposed an Islamic performance-management model grounded in Islamic leadership and performance appraisal (Adnan et al., 2021), and explored Qur'anic leadership values in relation to Islamic education management (Adzima & Nasihah, 2025). These studies provide a relevant foundation, but a gap remains in deriving and integrating specific administrative and political applications—such as administrative inspection, employee oversight, delegation of tasks, and consultation in political decision-making—from the story of Solomon and the Queen of Sheba for contemporary educational settings grounded in divine revelation. Hence, the originality of this research lies in deriving a comprehensive administrative and political theory from the story of Solomon (peace be upon him) and the Queen of Sheba, and translating it from the realm of theoretical interpretation to contemporary educational application within socialization institutions (family and school). This provides an Islamic framework for addressing administrative crises and the loss of a sense of responsibility in the modern era.

Based on the above, the research problem is embodied in the following main question: "How can the administrative and political dimensions of the story of Solomon and the Queen of Sheba be utilized to build a contemporary educational model that addresses the shortcomings in school and educational administration?" This main question branches into the following sub-questions:

A. What are the most prominent administrative values and principles (such as oversight, inspection, and integrity) derived from the story of Solomon (peace be upon him) and the hoopoe in the Holy Quran?
B. What are the most important political and leadership dimensions (such as consultation and crisis management) that were manifested in the Queen of Sheba's stance and her interaction with Solomon's (peace be upon him) message?
C. How can these administrative and political dimensions be modeled and transformed into contemporary educational applications that contribute to the advancement of socialization institutions (family and school)?

Research Objectives

A. To derive precise administrative and oversight values from the story of Solomon (peace be upon him) and the hoopoe, and to highlight the Quran's precedence in establishing the foundations of successful management.
B. To analyze the political and diplomatic dimensions in the Queen of Sheba's interaction with crises, and to shed light on the principle of participatory leadership (consultation).

C. To introduce a practical paradigm (a suggested model) to utilize these administrative and political concepts in shaping modern educational contexts, specifically within school administration and family upbringing approaches.

Literature Review

The topic of leadership and management in Islam has garnered significant attention from researchers, who have analyzed Quranic narratives from various scholarly perspectives. Abdallah et al., (2019), in his work, A Review of Islamic Perspectives on Leadership, concentrated on the discussion of the overall ethical principles that a Muslim leader must have, based on Islamic texts. Although this research is important in terms of offering ethical foundations, it mainly dealt with the overall theoretical background of leadership but not the actual administrative implications based on real life situations as found in the life of the prophets as narrated in the stories.

On the other hand, Fitri's (2017) thematic study, "Management Concept in Quranic Perspective," analyzed Qur'anic management through eight functions, including planning, organization, staffing, coordination, leadership, motivation, communication, and supervision. Its discussion includes the organization of Solomon's forces and other Qur'anic management examples, but it treats these examples within a broad account of management functions rather than developing the story of Solomon and the Queen of Sheba as a focused framework for contemporary educational governance. This provides a relevant point of comparison for the present study.

In the context of focusing on the characters of the Quranic story, Majeed (2023) presented an in-depth analysis titled "The Mystical Reading of the Quranic Queen of Sheba," which analyzed the character of Bilqis and her authority from doctrinal and historical perspectives. This study is notable for its heavy emphasis on the spiritual and historical aspects, completely neglecting the political dimensions and the art of leadership and consultation in decision-making that abound in the story. On the Arab level, Al-Sallabi (2023), in his book "Prophets-Kings: David and Solomon," reviewed the leadership qualities of Prophet Solomon (peace be upon him), such as organization, strict discipline, and resource management. Despite its scientific and encyclopedic value, the study was predominantly historical and advocacy-oriented, failing to provide a systematic educational framework that connects these practices to contemporary reality.

From the foregoing, it is clear that our current study distinguishes itself from all previous studies by its meticulous integration of contemporary Western conceptual correspondence (such as Total Quality Management and participatory leadership) with practical educational application in socialization institutions (family and school). This represents a genuine scholarly contribution to bridging this research gap.

2. RESEARCH METHOD

This study adopts a qualitative textual research design based on thematic Qur'anic interpretation (tafsir mawdu'i) and deductive thematic analysis. The methodological purpose is not to test statistical relationships or to generalize empirical effects, but to systematically identify administrative and leadership principles embedded in the Qur'anic narrative of Prophet Solomon and the Queen of Sheba and to examine their possible contemporary educational applications. Thematic interpretation is appropriate for this purpose because it enables the researcher to collect Qur'anic passages related to a defined theme, examine their contextual and interpretive meanings, compare relevant exegetical perspectives, and formulate an integrated understanding of the subject rather than treating individual verses in isolation (Ahmed, 2010; Deek, 2017).

The analytical procedure consisted of seven sequential stages. First, the researchers delimited the textual corpus to the Qur'anic passages directly related to the administrative, leadership, communicative, and decision-making events in the narrative of Solomon and the Queen of Sheba, particularly Qur'an 27:16–44. Second, the selected passages were read in their immediate textual context to identify the actors, actions, decisions, information flows, and consequences represented in the narrative. Third, the linguistic and conceptual meanings of key expressions were examined in conjunction with major tafsir sources in order to reduce the risk of interpreting isolated expressions independently of their Qur'anic context. Fourth, relevant exegetical interpretations were compared to identify convergent meanings and distinguish established textual meanings

from contemporary analytical interpretations. Fifth, the textual evidence was coded deductively according to recurring administrative concepts, including oversight, verification, integrity, responsibility, consultation, and decision-making. Sixth, related codes were clustered into higher-order analytical dimensions. This procedure resulted in four interpretive dimensions: precise administrative oversight and performance evaluation; occupational trustworthiness and political integrity; leadership responsibility and societal responsibility; and consultation (shura) and participative decision-making. Seventh, the four dimensions were translated into contemporary educational applications through a principle-to-application matrix linking each Qur'anic dimension to a specific institutional mechanism in family, school, student, and parent–teacher contexts.

To strengthen analytical rigor, the researchers maintained a clear distinction between three levels of interpretation: (1) the Qur'anic textual evidence itself; (2) meanings supported by the consulted tafsir literature; and (3) contemporary educational applications proposed by the researchers. The third level is therefore presented as an interpretive and conceptual contribution rather than as a direct claim that the Qur'anic narrative empirically proves the effectiveness of a modern educational intervention. This distinction is essential for methodological transparency and prevents the proposed framework from being presented as empirical evidence when the present study is fundamentally textual and conceptual.

Analytical Categories and Units of Analysis

The analysis is organized around four analytical dimensions derived from the Qur'anic narrative: (1) administrative oversight and performance evaluation, (2) professional trustworthiness and integrity, (3) leadership and societal responsibility, and (4) shura and participative decision-making. The primary unit of analysis is the Qur'anic episode or statement containing an identifiable administrative or leadership action, while the secondary unit of analysis is the corresponding interpretive principle identified through comparison with the selected tafsir literature. The proposed educational applications constitute the practical translation layer of the analysis and include family management, school management, student councils, and parent–teacher councils. Accordingly, the study evaluates conceptual coherence and applicability.

3. RESULTS AND DISCUSSIONS

The findings are presented in accordance with the three research questions stated in the study. The first research question concerns the administrative values and principles that can be derived from the Qur'anic narrative; the second addresses its political and leadership dimensions; and the third examines how these dimensions can be translated into contemporary educational applications. This structure is intended to maintain a direct correspondence between the research questions, the textual findings, the analytical dimensions, and the proposed educational framework.

RQ1. What are the most prominent administrative values and principles derived from the story?

The thematic analysis identified two closely related administrative dimensions within the narrative: (1) precise administrative oversight and performance evaluation, and (2) occupational trustworthiness and political integrity. The first dimension concerns the systematic monitoring and verification of organizational activity, while the second concerns the ethical quality and reliability of those who exercise institutional responsibilities. Together, these dimensions indicate that effective Islamic leadership combines procedural accountability with moral integrity.

RQ2. What are the political and leadership dimensions manifested in the interaction between Solomon and the Queen of Sheba?

The second research question generated two complementary leadership dimensions: (3) leadership and societal responsibility and (4) consultation (shura) and participative decision-making. The narrative depicts responsibility as concern for the consequences of political decisions for the wider community, while shura appears as a mechanism for incorporating relevant perspectives before a consequential decision is made. These dimensions broaden the meaning of leadership beyond supervision by incorporating public responsibility, consultation, and strategic decision-making.

RQ3. How can these dimensions be transformed into contemporary educational applications?

The third research question concerns the translation of the four textual dimensions into a practical educational framework. The analysis resulted in four complementary institutional pillars: family management, school management, student councils, and parent–teacher councils. These pillars are not presented as empirically tested interventions; rather, they constitute a theoretically grounded framework whose mechanisms are consistent with established research on educational voice, stakeholder participation, accountability, and shared leadership.

Dimension One: Precise Administrative Oversight and Performance Evaluation

Organizing and managing work to achieve desired objectives requires astute and vigilant leadership; one that meticulously monitors, conducts periodic inspections of the institution's condition, and holds the negligent accountable to correct deviations. Prophet Solomon's (peace be upon him) leadership was characterized by strict oversight and administrative firmness; managing his vast kingdom did not distract him from monitoring the lowliest of his soldiers. This is clearly evident in his "administrative inspection" of an army comprising diverse creatures. The Almighty says: *{And he took attendance of the birds and said, "Why do I not see the hoopoe - or is he among the absent? I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization."}* (An-Naml: 20-21).

Here, we witness the pinnacle of administration; the punishment was not arbitrary but contingent upon the absence of a legitimate administrative excuse (clear authorization). This demonstrates "the perfection of his firmness and organization of the troops, to the extent that he did not neglect to inspect the birds to see if they were all present or if any were missing, even checking on a small bird" (Al-Saadi, 2011, p. 584). Terminologically, oversight is defined as: "A process of continuous monitoring aimed at ensuring that administrative tasks proceed towards planned objectives satisfactorily, as well as detecting errors and deviations, and subsequently correcting them after identifying the responsible party and holding them legally and fairly accountable" (Abu Sin, 2006, p. 139).

Educational Impacts of Administrative Oversight:

A. Enhancing Quality and Productivity: Monitoring tasks cultivates a sense of the value of work within the individual and prevents occupational negligence.
B. Instilling Honesty and Transparency: External oversight establishes self-monitoring, making the individual mindful of God's observation before that of humans, in accordance with Ibn Abbas's hadith: "O boy, I shall teach you some words: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him before you..." (Al-Tirmidhi, 1996, Vol. 1, Hadith 554, p. 334).
C. Establishing Administrative Justice: An official should not merely issue orders but must follow up on their execution. It is narrated that Umar bin Al-Khattab (may Allah be pleased with him) asked those around him: "Do you think that if I appoint the best and most knowledgeable among you and command him to be just, I would have fulfilled my duty?" They replied, "Yes." He said, "No, not until I inspect his work to see whether he acted upon what I commanded him or not" (Ibn Asakir, 1997 AH, Vol. 44, p. 280).

In this case, the impressive similarity between the Quranic model of leadership and the modern management concepts can be clearly observed, namely, the so-called Continuous Performance Appraisal and Total Quality Management (TQM). In the contemporary administrative thinking, employees should be guided theoretically; they need to be in the field and carefully monitored (Dashboarding) in order to guarantee that there are no violations of the strategic objectives of the institution. Inquiry by Solomon (PBUH) of his troops and his direct responsibility on why the hoopoe was not there is the utmost of Accountability. In this respect, the modern administrative science, including (Adnan et al., 2021) underlines that the combination of the oversight standards based on the Islamic values (e.g., trustworthiness and sincerity) and the performance evaluation systems will be an effective administrative model that will decrease the rates of occupational negligence and increase the productivity and the quality of the working life. An effective leader maintains a comprehensive overview of both the macro and micro

aspects of their institution and makes timely and decisive corrective measures- just as Solomon (PBUH) did.

This interpretation also reflects contemporary approaches to educational accountability, where monitoring is increasingly viewed as a means of supporting improvement rather than serving a purely punitive function. In modern school governance, performance data, professional feedback, and institutional responsibility are brought together to identify weaknesses and determine where corrective action may be needed. OECD research has emphasized that accountability systems are more effective when information on performance is incorporated into processes of school improvement, rather than being used primarily for external ranking or punitive comparison (Burns & Koster, 2016). From this perspective, the Solomon narrative may be understood as illustrating a broader managerial principle: effective oversight should be ongoing, informed by reliable evidence, and accompanied by responsibility for addressing identified problems. In the educational context, however, such oversight should not be equated with constant surveillance of teachers. Rather, it should take the form of clear and transparent expectations, fair assessment practices, constructive feedback, and genuine opportunities for professional development and improvement.

Dimension Two: Occupational Trustworthiness and Political Integrity

Linguistically, trustworthiness (*Al-Amanah*) is the opposite of betrayal (Ibn Manzur, 1997, Vol. 13, p. 21). Terminologically, it is: "A firm trait in the soul by which a person refrains from what they have no right to, even if the circumstances for aggression are favorable, without being subject to public condemnation" (Al-Midani, 1420 AH, Vol. 1, p. 649). In the context of the story, trustworthiness emerged in the strength and integrity of Solomon's soldiers (transporting the throne) and the reliability in accurately conveying diplomatic messages.

Trustworthiness is the safety valve for political and administrative institutions. Allah has commanded its fulfillment: *{Indeed, Allah commands you to render trusts to whom they are due}* (An-Nisa: 58), and the Prophet ﷺ made it a fundamental measure of faith: "There is no faith for the one who cannot be trusted" (Al-Shaibani, 1999 AH, Vol. 9, Hadith 12383, p. 376). Furthermore, its loss is considered a sign of the collapse of the nation's political system and the imbalance of administrative scales: "If trust is lost, then wait for the Hour." They asked, "How is it lost, O Messenger of Allah?" He replied, "When authority is given to those who do not deserve it" (Al-Bukhari, 2002 AH, Vol. 8, Hadith 6496, p. 104).

Educational Impacts of Trustworthiness in Administration

A. Gaining Trust and Respect: A trustworthy employee or leader enjoys social acceptance and professional success, as trustworthiness builds institutional reputation.
B. Safeguarding Societal and Diplomatic Relations: Through maintaining confidentiality (the secrecy of councils and administrative meetings). "How many ties have been severed and interests lost because some people underestimated the confidentiality of the council..." (Al-Ghazali, 1998, p. 510).
C. Integrity and Combating Financial Corruption: Trustworthiness instills contentment in the employee and prevents them from exploiting their position for public funds, in accordance with the Prophet's ﷺ saying: "Whomever we appoint to a task and provide with a provision, whatever he takes beyond that is misappropriation [Ghulul]" (Abu Dawud, 1998, Vol. 3, Hadith 2943, p. 13).

Dimension Three: The Sense of Leadership and Societal Responsibility

Linguistically, responsibility implies being held accountable for matters or actions undertaken by a person (Ibn Humaid et al., 1996 AH, Vol. 8, p. 341). Terminologically, it means: "A person bearing their obligations, decisions, and choices... positively and negatively, primarily before Allah, before their conscience... and before society" (Yassin, 1977, p. 331).

This dimension was embodied in the story through the Queen of Sheba bearing the responsibility of her critical political decision; she did not rush to declare war but felt a deep responsibility toward the lives of her people and the resources of her state. This feeling stems from the core of the Prophetic directive: "All of you are guardians and are responsible for your wards" (Al-Bukhari, 1412 AH, Hadith 2554, Vol. 3, p. 150). Islamic education

converges on the fact that "the highest and greatest goal is preparing a righteous and responsible human being" (Qutb, 1990, Vol. 1, p. 13).

In this situation, the highest degrees of diplomatic intelligence and crisis management are revealed; Bilqis used the gift as a tool for political reconnaissance to test the opponent's pulse and uncover his true intentions: *{And indeed, I will send to them a gift and see with what [reply] the messengers return.}* Conversely, Solomon (PBUH) managed the crisis with a policy of 'projecting power with restraint', rejecting material compromise and relying on the majesty and deterrence of the situation: *{Return to them, for we will surely come to them with soldiers that they will be powerless to encounter.}* This interaction represents a leadership lesson on how to handle external threats without recklessness, prioritizing the supreme interest of the state over emotional reactions.

Educational Impacts of the Sense of Responsibility:

A. Defining Strategic Goals: Responsibility compels the individual and the institution to view the present as a pathway to building the future, thereby imposing a rigorous administrative organization.
B. Instilling Positivity and Proactivity: One who feels responsible does not stand idly by when facing errors but takes the initiative to advise, acting upon the Hadith: "Religion is sincerity... to Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk" (Al-Nasa'i, 1986, Vol. 7, Hadith 4199, p. 157).
C. Building an Independent, Conscious Personality: Knowing that every administrative action is accounted for reinforces steadfastness on true principles during times of political crisis.

Dimension Four: Consultation (Shura) and Institutional Political Decision-Making

Linguistically, consultation (*Shura*) is: "Eliciting an opinion from another... clarifying the aspect of interest and guiding him to what is right" (Ibn Manzur, 1997, Vol. 4, p. 437). Terminologically: "Eliciting an opinion from others regarding problematic matters that arise" (Al-Asfahani, 2008, p. 294).

Political consultation was manifested in its consultative decision-making in the stance of the Queen of Sheba when she received Solomon's letter. Despite her power, she did not monopolize the decision; rather, she gathered her advisors and said: *{O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me.}* This episode illustrates the managerial value of consultation in reducing unilateral decision-making and incorporating relevant perspectives before a consequential decision. It is one of the pillars of Islamic governance that Allah commanded His Prophet ﷺ to practice: *{And consult them in the matter}* to appease their hearts (Al-Qurtubi, 1995, Vol. 4, p. 250). Indeed, "Whoever does not consult the people of knowledge and religion, his dismissal is obligatory, and there is no disagreement on this" (Ibn Atiyyah, 2001, Vol. 1, p. 534).

Educational Impacts of Administrative Consultation:

A. Promoting Joint Teamwork: Consultation eliminates individualism and utilizes the energies of all institution members.
B. Maturing Administrative Decisions and Building Expertise: The convergence of opinions reduces the margin of error, because "consultation enlightens thoughts through their application to what they were designed for, thus serving to increase intellects" (Al-Saadi, 2011, p. 115).
C. Achieving Psychological Security and Institutional Tranquility: A manager or leader adhering to consultation provides a safe work environment where everyone feels they are part of the decision and partners in success (like a solid structure) (Al-Bukhari, 1422 AH, Vol. 3, Hadith 481, p. 129).

This magnificent Quranic stance proactively establishes what is known in contemporary leadership thought as "Participative Leadership". A successful leader, despite possessing decision-making authority, realizes that involving their team and advisors in strategic decision-making mitigates risks and elevates the team's commitment to implementing the decision. Modern literature clearly indicates that the concept of "Shura" transcends being merely a moral principle to become an institutional tool parallel to the latest participative leadership models that eradicate the phenomenon of power monopolization (Abdallah et al., 2019). Furthermore, recent applied studies, such as

(Amraoui et al., 2024), have proven that adopting participative leadership plays a crucial role in eliminating "Organizational Silence" within institutions and motivates employees to offer creative solutions without fear. This perfectly aligns with Bilqis's wisdom when she said: {I would not decide a matter until you witness for me}, thereby creating a safe organizational environment that allowed her commanders to transparently express their capabilities (Abidin et al., 2025).

The contemporary relevance of shura becomes particularly clear when considered alongside research on employee and teacher voice. Participative and supportive leadership can strengthen the climate in which employees feel able to express concerns, suggestions, and alternative perspectives without anticipating negative interpersonal consequences. In educational organizations, teacher voice is especially important because teachers possess direct knowledge of classroom processes and institutional problems. Recent empirical evidence indicates that leadership can influence teachers' voice behaviour through the development of a supportive voice climate and psychological safety (Wang et al., 2025). Consequently, shura should not be reduced to the symbolic act of asking for opinions; its administrative value lies in creating a credible process through which relevant information reaches decision-makers and contributes to institutional decisions. This interpretation provides a contemporary management bridge between the Qur'anic principle of consultation and the modern concepts of participative governance, employee voice, and psychological safety.

To summarize the aforementioned administrative and political dimensions, the following table illustrates an essentialist comparative approach between the Quranic situations in the story and their corresponding terms in modern management science:

Table 1. Essentialist Comparison Between Administrative Situations in the Quranic Story and Contemporary Management Terms

No.	The Quranic Situation in the Story of Solomon and Bilqis	Contemporary Management Term and Corresponding Theories
1	And he took attendance of the birds and said, "Why do I not see the hoopoe..."	Administrative Inspection and Continuous Performance Appraisal
2	But the hoopoe stayed not long and said, "I have encompassed [in knowledge] that which you have not encompassed..."	Breaking Organizational Silence and providing a safe communication environment for disclosing information (Upward Communication)
3	[Solomon] said, "We will see whether you were truthful or were of the liars."	Administrative Verification and Data-Driven Decision Making
4	She said, "O eminent ones, advise me in my affair..."	Participative Leadership and moving away from autocracy in organizational decision-making

External Empirical Support for the Proposed Framework

Although the present study does not involve the collection of primary field data, the practical plausibility of the proposed four-pillar framework can still be considered in relation to findings from established research on educational leadership and school governance. The purpose of this comparison is not to present the framework as empirically tested, but to determine whether its underlying principles are consistent with evidence from contemporary educational settings.

First, research on teacher voice and organizational silence points to the importance of psychological safety and supportive leadership in creating conditions where employees are more willing to communicate concerns, share relevant information, and propose improvements (Wang et al., 2025; Yao et al., 2024). This evidence is broadly consistent with the framework's emphasis on combining institutional oversight with trust, responsibility, and safe opportunities for communication. From a management perspective, effective oversight is therefore not simply a matter of monitoring behaviour; it also depends on whether employees feel that raising concerns will be taken seriously rather than interpreted as a threat to authority.

Second, research on student participation provides further support for the proposed framework. Evidence indicates that meaningful student involvement in school

decision-making can contribute to the development of democratic skills, self-esteem, student–adult relationships, and a positive school ethos, although the evidence for direct effects on academic achievement is comparatively limited (Mager & Nowak, 2012). More recent studies have also stressed that participation has greater value when students have a genuine opportunity to influence decisions, rather than being invited to provide opinions without any meaningful effect on the final outcome (Perry-hazan & Somech, 2021; Yu & Shay, 2022). This supports the inclusion of a student-council pillar while also drawing attention to an important condition: participation should be substantive rather than merely symbolic.

Third, contemporary approaches to educational governance increasingly recognize parents and students as legitimate participants in institutional decision-making. OECD evidence shows that, across many education systems, parents and students are represented through governing, advisory, or consultative structures. However, the effectiveness of such arrangements depends less on their formal existence than on the degree of actual influence and decision-making authority assigned to them (OECD, 2024). This provides contextual support for the proposed parent–teacher council pillar and reinforces the importance of giving stakeholder participation a meaningful institutional role.

Taken together, these findings should not be interpreted as empirical validation of the four-pillar framework, since the present study does not test the model through primary intervention or field-based data. Rather, the comparison indicates that the mechanisms identified through the Qur'anic analysis are broadly compatible with established research and contemporary practices in educational governance. The framework therefore offers a theoretically grounded basis for further empirical investigation, particularly in relation to how oversight, consultation, teacher voice, and stakeholder participation might be integrated within modern educational institutions.

Contemporary Educational Applications of the Research (Practical Implications)

The greatness of Quranic stories lies in their applicability across all times and places. To move beyond a theoretical presentation that lists applications separately, and in light of the administrative and political dimensions derived from the story of Prophet Solomon (PBUH) and the Queen of Sheba, this research presents an Integrated Framework for building a balanced leadership personality. This model is based on unifying the efforts of socialization institutions (the family and the school) within a single administrative structure, to transform these administrative dimensions into a practical reality through four main pillars:

First Pillar: The Nucleus of Oversight and Responsibility (Family Management)

The family represents the fundamental building block of human administration. Applying administrative oversight from the story, this pillar relies on developing self-monitoring in children rather than intimidation; right and wrong must be linked to the fear and love of Allah, recognizing that mistakes are inevitable and correcting them is achieved through continuous advice and good exhortation, based on the Prophet's ﷺ saying: "Every son of Adam commits sin, and the best of those who sin are those who repent" (Al-Tirmidhi, 1996, Vol. 4, Hadith 2499, p. 659). Instead of tracking children's mistakes like an investigator, we should act as guides. In the same vein, the role of practical education on trustworthiness emerges through role modeling and instilling the trustworthiness of "the word and the secret"; because "the child is born with a readiness to grow... therefore, he responds to role models like his parents in their orientation, whether right or wrong" (Abu Rizq, 2006, p. 261). To avoid creating a dependent personality due to total leniency, or a personality lacking confidence due to militant strictness, the model adopts the principle of "gradual administrative delegation" of household tasks to train children to bear the consequences of their actions with a high sense of responsibility.

Second Pillar: Role Modeling and Institutional Integrity (School Management)

The individual transitions to the school environment where the role of the teacher is activated as an upright leader and administrator representing the primary role model. The teacher's transparent interactions and application of the foundations of balanced monitoring and academic integrity directly reflect on the students' behavior. "If we want children to absorb values and principles... we must treat them with unconditional love" (Bakkar, 2008, p. 24). This pillar also focuses on elevating the value of work and

productivity to consolidate the sense of responsibility, by highlighting the greatness of work in Islam through curricula, citing the Prophet's ﷺ saying: "By Him in whose hand is my soul, for one of you to take his rope and gather firewood on his back is better for him than to come to a man and ask him..." (Al-Bukhari, 1422 AH, Hadith 147, p. 123).

Third Pillar: The Laboratory of Consultation and Decision-Making (Student Councils)

In application of the Queen of Sheba's democratic stance with her council, the model relies on activating "Student Councils" and group activities as a practical laboratory for consultation and democracy. This school activity contributes to practically educating students on exchanging opinions and bearing responsibility together; as the activity "contributes to the establishment of friendship... bearing responsibility, cooperation, and respecting regulations" (Shehata, 2001, p. 38), which breaks the barrier of individualism and reinforces teamwork in decision-making.

The educational value of student councils is supported by empirical literature, although their effects should not be overstated. A systematic review of 32 empirical studies found moderate evidence that student participation in school decision-making can improve democratic skills, life skills, self-esteem, student–adult relationships, and school ethos, while evidence for direct effects on academic achievement was comparatively limited (Mager & Nowak, 2012). More recent conceptual research has further emphasized that student participation is multidimensional and depends on the degree of actual influence granted to students within specific decision-making contexts (Perry-Hazan & Somech, 2021). Therefore, the proposed student-council pillar is intended primarily to develop consultation, responsibility, communication, and democratic participation rather than to make unsupported claims about direct academic improvement.

Fourth Pillar: The Loop of Strategic Integration (Parent-Teacher Councils)

To ensure no conflict or gap occurs between family management and school management, the model posits the necessity of integrating parents by activating (Parent-Teacher Councils) to act as a " a structured consultative governance mechanism" for the educational process. This council guarantees the integration of the administrative vision between the home and the school (Anbari, 1982, p. 130), and achieves the sustainability of the acquired oversight values and occupational trustworthiness, thereby graduating an integrated leadership generation into society.

The parent teacher council should be understood as a structured consultative governance mechanism rather than as an additional authority that competes with school leadership. Contemporary education governance increasingly recognizes parents and students as stakeholders whose perspectives can contribute to institutional decision-making. OECD evidence shows that formal representation of parents and students through governing or advisory bodies is widespread across many education systems, while the effectiveness of participation depends on whether these bodies possess meaningful opportunities to influence decisions rather than merely providing symbolic consultation (OECD, 2024). Accordingly, the proposed parent–teacher pillar should include clearly defined responsibilities, transparent agendas, documented recommendations, and feedback mechanisms explaining how stakeholder contributions affected institutional decisions.

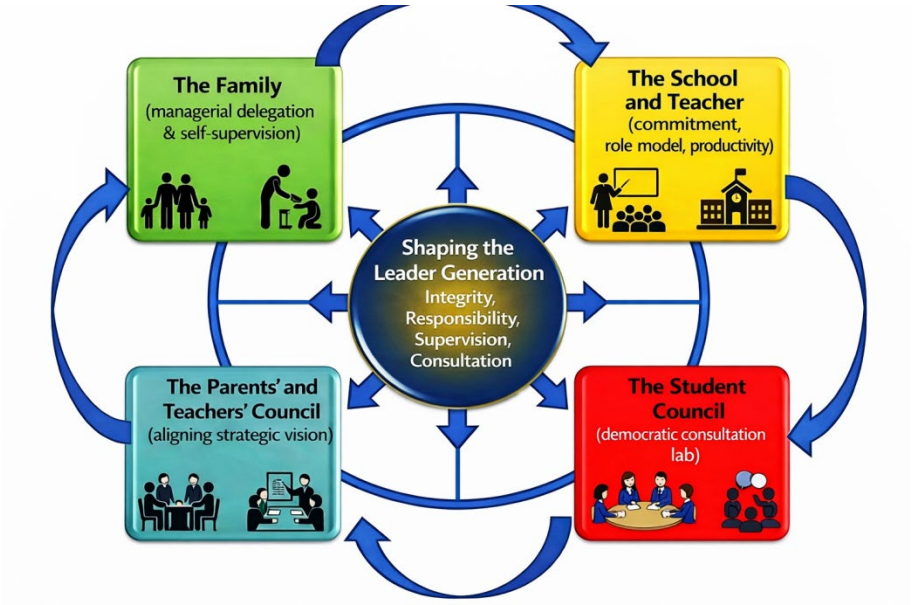


Figure 1. Structural Diagram for Designing the Making of the Next Generation.

Managerial Risks and Implementation Challenges

The proposed framework should not be interpreted as a model that can be implemented automatically without institutional adaptation. One major challenge is resistance from school administrators or staff who are accustomed to centralized decision-making. Participative structures may be perceived as reducing managerial authority if roles, decision boundaries, and accountability mechanisms are not clearly defined. Contemporary research on shared leadership suggests that participation is most productive when schools provide clear structures, meaningful responsibilities, and an organizational climate that supports collaboration rather than merely distributing tasks formally (Demirbilek, 2025). Therefore, the proposed shura-based approach should be implemented as structured participation rather than as unrestricted decentralization.

A second challenge concerns organizational silence and the possibility that formal consultation mechanisms may exist without generating genuine voice. Research on student participation has identified tokenism as a recurring problem when students are invited to express opinions but have little meaningful influence over decisions (Yu & Shay, 2022). Similar risks may arise in teacher and parent participation if school leaders listen to stakeholders but retain all substantive decision-making authority. The proposed model therefore requires explicit procedures for receiving suggestions, documenting decisions, explaining the acceptance or rejection of proposals, and communicating follow-up actions. Such mechanisms transform consultation from a symbolic practice into an accountable governance process.

A third challenge concerns parental readiness and unequal stakeholder capacity. Not all parents possess the same time, knowledge, confidence, or familiarity with school governance procedures. OECD research emphasizes that effective stakeholder participation requires clear roles, appropriate support, and institutional capacity-building rather than merely creating formal participation channels (Burns & Koster, 2016; OECD, 2024). Parent–teacher councils should therefore provide clear agendas, accessible information, defined responsibilities, and opportunities for less vocal families to contribute.

A fourth challenge relates to the cultural transition from authoritarian or highly centralized educational practices toward participative governance. Participation should not be understood as eliminating leadership authority; rather, it involves combining accountable leadership with structured consultation. The Qur'anic model analyzed in this study is therefore better understood as a balance between authority and consultation: Solomon demonstrates careful supervision and verification, whereas the Queen of Sheba demonstrates consultation before a consequential decision. Contemporary Islamic educational governance can draw on this complementary logic by preserving institutional responsibility while widening legitimate channels for professional, student, and parental participation.

Finally, the four pillars should be implemented progressively rather than simultaneously. Schools may begin with internal communication and transparent performance-monitoring mechanisms, followed by teacher consultation, student participation, and structured parent–teacher governance. Each stage should be evaluated against context-specific indicators such as participation rates, quality of feedback, follow-up on recommendations, perceived psychological safety, and clarity of accountability. This staged approach reduces implementation resistance and allows institutions to adapt the framework to their regulatory, cultural, and organizational conditions.

Implications for Islamic Educational Governance

The proposed framework also speaks to current discussions of Islamic educational governance, particularly the growing interest in linking ethical principles with transparent and effective management practices (Cahyati et al., 2024). Recent scholarship in Islamic education management has increasingly treated trust (amanah), accountability, consultation (shura), and stakeholder participation as interconnected components of institutional governance rather than as separate moral considerations. A recent study, for instance, identified leadership commitment, stakeholder involvement, and the practical incorporation of Islamic values into management processes as important factors in institutional effectiveness (SOIM, 2026). Similarly, research on Qur'anic approaches to leadership has suggested that principles such as trust, justice, and deliberation can inform practical aspects of decision-making, human-resource management, and the development of participatory organizational environments within Islamic educational institutions (Adzima & Nasihah, 2025).

From this governance perspective, the four pillars proposed in the present study are intended to complement existing institutional rules and regulations rather than replace them. Oversight reflects the requirements of accountability and quality assurance; integrity establishes the ethical foundation for the use of institutional authority; social responsibility directs attention to the welfare and interests of students and their families; and shura provides a structured basis for consultation and stakeholder engagement. Their application, however, should always operate within the legal and institutional framework of the relevant educational system, including national legislation, ministry regulations, accreditation standards, child-protection requirements, and institutional policies.

This distinction is particularly important in contemporary education, where decision-making is increasingly shared among principals, teachers, parents, students, and other stakeholders while formal accountability remains in place. OECD evidence suggests that effective educational governance depends on bringing together stakeholder participation, accountability, evidence-informed decision-making, and clearly defined responsibilities (OECD, 2023; OECD, 2024). Within Islamic educational institutions, the proposed framework can therefore be understood as a values-based governance perspective that complements formal regulatory structures. Its purpose is not to introduce an alternative system of regulation, but to provide an ethical and participatory basis for considering how authority should be exercised, how different stakeholders should be heard, and how institutional responsibility can be maintained alongside consultation.

Strengths of the Study

The study has three main strengths. First, it moves beyond a purely normative reading of the Qur'anic narrative by applying a transparent thematic analytical procedure to identify administrative and leadership principles. Second, it establishes an explicit bridge between Qur'anic concepts and contemporary educational management challenges, particularly accountability, organizational voice, stakeholder participation, and institutional governance. Third, it distinguishes textual evidence from contemporary application and complements its conceptual framework with evidence from modern educational leadership and governance research. This combination strengthens the study's interdisciplinary contribution while avoiding the assumption that a conceptual framework constitutes empirical proof of implementation effectiveness.

Limitations of the Study

Several limitations should be acknowledged. First, the study is based on textual and conceptual analysis and therefore does not provide primary empirical evidence from schools, teachers, students, or parents. Second, the translation of Qur'anic principles into

contemporary educational mechanisms necessarily involves interpretive judgment; therefore, the proposed four-pillar framework should be considered a theoretically grounded model rather than a universally applicable institutional prescription. Third, educational governance structures differ across countries and institutions, meaning that the proposed mechanisms must be adapted to applicable national regulations, institutional policies, cultural conditions, and stakeholder capacities. Finally, the practical effectiveness of the framework remains to be tested through field-based research, including qualitative case studies, surveys, or quasi-experimental designs. These limitations define the appropriate scope of the study and provide directions for future empirical investigation.

4. CONCLUSION

This study examined the administrative and leadership dimensions of the Qur'anic narrative of Prophet Solomon and the Queen of Sheba through thematic textual analysis and considered their possible relevance to contemporary educational governance. The analysis was structured around the three research questions and identified four interconnected dimensions: administrative oversight and performance evaluation, professional trustworthiness and integrity, leadership and social responsibility, and consultation (shura) with participative decision-making.

In relation to the first research question, the narrative provides several episodes that can be interpreted from an administrative perspective, particularly in relation to attendance monitoring, verification of information, accountability, and the responsible exercise of authority. These elements indicate that effective leadership involves not only authority but also attention to information, evidence, and responsibility for institutional actions.

The second research question highlighted the importance of responsibility for collective welfare, strategic response to emerging situations, consultation, and deliberation before consequential decisions. The interaction between Solomon and the Queen of Sheba therefore provides a useful textual basis for examining the relationship between leadership authority and consultation, particularly where decisions may affect the wider community.

In response to the third research question, these principles were translated into a proposed four-pillar educational governance framework covering family management, school management, student councils, and parent–teacher councils. The framework seeks to connect ethical leadership with practical mechanisms for accountability, communication, participation, and shared responsibility.

The contemporary relevance of the framework is further supported by its conceptual alignment with established research concerning teacher voice, organizational silence, shared leadership, stakeholder participation, and school governance. However, this compatibility should not be confused with empirical validation. The present study did not test the framework through field intervention or primary quantitative or qualitative data. Its contribution is instead conceptual and interpretive, providing a structured framework that can be examined through future empirical research.

Accordingly, the principal contribution of the study is not the claim that the Qur'anic narrative constitutes a ready-made modern management system. Rather, the study demonstrates that its underlying principles can be systematically interpreted and cautiously related to contemporary educational governance while maintaining a clear distinction between Qur'anic textual evidence, scholarly interpretation, and practical managerial application.

Recommendations and Proposals

First: Practical Recommendations

A. Updating Educational Curricula: It is essential to include in-depth analyses of Quranic stories from a contemporary administrative and leadership perspective in school curricula (especially Islamic education and management curricula), moving beyond mere historical or didactic narration, to bridge the gap between Western theories and Islamic principles.

B. Developing School Administration: Holding training sessions and workshops among educational leaders (school principals and teachers) to train them to exercise the

participative leadership style and activate the principle of consultation (Shura), which will help to eliminate the phenomenon of organizational silence in the educational institution.

C. Future empirical studies should evaluate the proposed four-pillar framework through a multi-stage design. Initial qualitative case studies could examine how school leaders, teachers, students, and parents perceive the feasibility of each pillar, followed by quantitative studies measuring constructs such as organizational silence, teacher voice, perceived accountability, psychological safety, student participation, and parent–school collaboration. Subsequent quasi-experimental research could compare schools implementing selected components of the framework with comparable schools following conventional management practices. Such studies would provide the empirical evidence required to determine whether the conceptual principles identified in this study produce measurable improvements in educational governance and stakeholder participation.

D. Enhancing Strategic Integration through Parent-Teacher Councils: Schools should utilize Parent-Teacher Councils as a supreme consultative body. This ensures the integration of administrative and educational visions between the family and the school, thereby sustaining supervisory values and cultivating future leaders. visions between the family and the school are integrated and as such, the supervisory values are ensured and leaders of tomorrow are produced.

Second: Proposals for Future Research

A. Conducting field studies (quasi-experimental) to measure the effectiveness of the proposed practical framework in this research (the four axes outlined in the structural diagram) on a sample of schools, and evaluating its impact on improving students' levels of responsibility and self-regulation.

B. Guiding researchers towards deriving crisis management and human resource conceptual correspondence from other Quranic stories (such as the story of Prophet Joseph, peace be upon him, in managing economic resources, or the story of Dhul-Qarnayn in strategic planning).

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