

From Qur'anic worldview to teacher creativity: A conceptual framework of internalised leadership, psychological empowerment, and psychological safety

Salim Saif Ali Al Mamari

Educator, Sultanate of Oman

E-mail: flexibletranslation@gmail.com

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ABSTRACT

Teacher creativity is increasingly recognized as important for educational innovation, problem solving, and improved learning outcomes. While existing research has examined teacher creativity through organizational, leadership, and psychological perspectives, comparatively limited attention has been given to how a Qur'anic worldview may shape the internal orientation of educational leaders and influence the conditions that support teacher creativity. This article develops a conceptual framework that explains how Qur'anic leadership principles may operate through leaders' internal orientations and leadership practices to create organizational and psychological conditions conducive to teacher creativity. The framework is developed through a conceptual synthesis of Qur'anic evidence, Islamic leadership scholarship, and established theories of psychological empowerment, self-determination, intrinsic motivation, and creativity. The resulting model proposes a pathway from Qur'anic worldview and leadership principles to internal leadership orientation, leadership practices, teachers' psychological empowerment and motivation, and ultimately teacher creativity and educational outcomes. The framework contributes theoretically by positioning Qur'anic leadership not simply as the application of selected Qur'anic values to administrative behavior, but as a process in which Qur'anic principles concerning authority, responsibility, justice, consultation, trust, and human development inform the leader's internal orientation and subsequent organizational practices. The framework further proposes that such practices may create conditions associated with autonomy, meaningful participation, competence, trust, and motivation, which contemporary psychological research identifies as relevant to creative behavior. The article therefore provides a theoretically grounded bridge between Qur'anic worldview, leadership psychology, organizational conditions, and teacher creativity. Its practical implication is that educational leadership informed by a Qur'anic worldview may offer an alternative normative foundation for cultivating environments supportive of teacher creativity. However, the upstream relationships between Qur'anic worldview and leaders' internal orientations are conceptual propositions rather than empirically validated relationships, and the proposed framework therefore requires empirical testing.

Keywords: Qur'anic worldview; Qur'anic leadership; Islamic leadership; educational leadership; psychological empowerment; psychological safety; teacher creativity

INTRODUCTION

Teacher creativity has become an increasingly important concern in contemporary education because schools are required not only to transmit established knowledge but also to respond to

changing social, technological, cultural, and educational demands. Teachers are central to this process because their ability to generate and implement new ideas, develop alternative approaches to teaching, solve emerging problems, adapt learning experiences, and introduce meaningful innovations can contribute to educational improvement. Teacher creativity should therefore not be understood solely as an individual characteristic; it is also shaped by motivational, social, organizational, and contextual conditions within which teachers perform their work (Amabile, 1996; Hennessey & Amabile, 2010).

Educational leadership is one of the organizational conditions through which such an environment may be developed. Leaders influence how teachers experience autonomy, participation, recognition, trust, responsibility, and professional relationships. These experiences can affect teachers' willingness to experiment, express new ideas, persist with difficult problems, and transform ideas into practice. Research on creativity and motivation has emphasized the importance of autonomy-supportive environments, intrinsic motivation, and social-organizational conditions for creative performance (Amabile, 1996; Deci & Ryan, 2000; Hennessey & Amabile, 2010). Psychological empowerment provides a related framework for understanding how organizational conditions influence employees' perceptions of meaning, competence, self-determination, and impact (Spreitzer, 1995). Psychological safety has likewise been associated with interpersonal risk-taking, learning, and the expression of ideas within organizations (Edmondson, 1999).

Yet an important question remains insufficiently explored: **what kind of worldview should shape the leader who creates these conditions?** Much of the leadership literature begins with observable leadership behaviors and examines their consequences for followers. A Qur'anic perspective permits the question to be approached from a deeper level by examining how a leader's understanding of authority, responsibility, justice, consultation, trust, and human purpose may shape leadership before it becomes visible as organizational behavior. The present article therefore begins not with leadership behavior alone, but with the internal orientation from which such behavior may emerge.

Within this framework, Qur'anic leadership is conceptualized not simply as leadership that quotes or applies selected Qur'anic verses, but as leadership in which principles grounded in the Qur'anic worldview shape the leader's understanding and exercise of leadership. Authority may be understood as a trust rather than merely a position of power; responsibility as an ethical obligation rather than merely an administrative duty; justice as a moral requirement rather than simply procedural fairness; consultation as meaningful participatory responsibility; and human development as part of the broader purpose of educational leadership. In this sense, the Qur'anic worldview is theoretically expected to operate internally before being expressed through leadership practices.

The central conceptual pathway proposed in this article is therefore:

Qur'anic Worldview → Internalised Leadership Orientation → Leadership Practices → Psychological Empowerment and Psychological Safety → Teacher Creativity → Educational Outcomes

This pathway represents a conceptual framework rather than an empirically established causal chain. The Qur'an provides the normative and worldview foundation for the leadership principles examined, while established psychological and organizational scholarship provides explanatory mechanisms concerning empowerment, motivation, psychological safety, and creativity (Amabile, 1996; Deci & Ryan, 2000; Edmondson, 1999; Spreitzer, 1995). The proposed connections between these domains constitute the theoretical extension developed in this article.

The Qur'an presents principles concerning human responsibility, justice, consultation, trust, knowledge, reflection, moral agency, and purposeful action that provide a substantive foundation for reconsidering educational leadership. Concepts such as *amānah* (trust), *ʿadl* (justice), and *shūrā* (consultation) are examined here as principles relevant to how leaders understand and exercise organizational authority. The Qur'anic emphasis on knowledge,

reflection, observation, and purposeful human action also provides a worldview context within which intellectual initiative and creative engagement may be considered. The purpose of the article is not to claim that these principles automatically produce creativity, but to examine conceptually how they may inform leadership orientations and practices that create conditions conducive to creative behavior.

This approach addresses a limitation that can arise when Islamic leadership is treated primarily as a collection of desirable behaviors. If leadership is defined only through visible practices such as consultation, fairness, delegation, or support the deeper question of why the leader behaves in these ways and what worldview sustains those behaviors may remain unexplored. The present article therefore places internalised leadership orientation at the centre of its proposed framework. A leader's worldview is theoretically expected to influence how leadership situations are interpreted, how authority is understood, how decisions are evaluated, and how teachers are treated. These internal orientations may subsequently become expressed through organizational practices that shape teachers' psychological experiences.

The article consequently asks:

How may a Qur'anic worldview shape leaders' internal orientations and leadership practices in ways that create organizational and psychological conditions conducive to teacher creativity?

To address this question, the article develops a conceptual argument from the foundation upward. First, it establishes the Qur'anic worldview as the normative foundation for the proposed conception of leadership. Second, it distinguishes Qur'anic evidence from concepts established within contemporary psychological and organizational scholarship. Third, it proposes internalised leadership orientation as a theoretically important mechanism through which worldview may become leadership practice. Fourth, it examines how leadership practices may influence teachers' psychological empowerment, psychological safety, and related motivational experiences. Finally, it considers how these conditions may support teacher creativity and, ultimately, educational outcomes.

The significance of the framework lies not simply in adding the word "Qur'anic" to an existing leadership model. Rather, it reconsiders the psychological origin and organizational expression of leadership from a Qur'anic worldview. The proposed framework connects worldview, internal leadership orientation, leadership practice, psychological empowerment, psychological safety, teacher creativity, and educational development within a single conceptual pathway. It thereby offers a framework through which Islamic educational leadership can be examined not only in terms of what leaders do, but also in terms of how a worldview may shape the internal orientation from which leadership practices emerge.

The article maintains a deliberate distinction among three levels of knowledge. The Qur'an constitutes the primary normative source for the worldview principles examined; Islamic intellectual scholarship provides secondary conceptual interpretation; and contemporary psychological and organizational scholarship provides established explanations of relevant psychological and behavioral processes. The proposed pathway connecting Qur'anic worldview with leaders' internal orientations and, subsequently, with psychological and organizational outcomes is the conceptual contribution of the present article. This distinction allows the framework to engage contemporary psychological theory without attributing modern disciplinary constructs directly to the Qur'an.

Accordingly, the contribution of a Qur'anic approach to educational leadership may lie not primarily in prescribing additional administrative techniques, but in addressing the inner orientation from which leadership practices emerge. When a leader's understanding of authority, responsibility, justice, consultation, and trust is shaped by a Qur'anic worldview, this orientation may be expressed through practices that strengthen teachers' sense of agency, meaningful participation, competence, trust, and psychological empowerment. Such conditions may provide

a more supportive environment for teachers to generate, explore, and implement creative ideas (Amabile, 1996; Deci & Ryan, 2000; Spreitzer, 1995).

The framework thus positions Qur'anic leadership as a potential bridge between revelation and contemporary educational psychology: from worldview to internalised leadership orientation, from internal orientation to leadership practice, from leadership practice to psychological and organizational conditions, and from those conditions to creative educational action. The framework is presented as a theoretically grounded proposition rather than a predetermined causal conclusion. In particular, the upstream relationship between Qur'anic worldview and leaders' internal orientations remains conceptual and requires empirical validation. By contrast, the downstream relationships linking psychological empowerment, psychological safety, motivation, and creativity can be examined in relation to established empirical and theoretical scholarship. Future research should therefore test the proposed framework empirically across educational contexts and determine whether, and under what conditions, Qur'anic leadership principles are associated with the psychological and organizational conditions that support teacher creativity.

BACKGROUND AND LITERATURE REVIEW

Qur'anic Worldview

A worldview provides a framework through which human beings understand reality, knowledge, purpose, responsibility, and appropriate action. In the present article, the Qur'anic worldview refers to the comprehensive orientation toward reality, humanity, knowledge, responsibility, and purposeful action that emerges from the Qur'an. It is understood not merely as a collection of religious beliefs or ethical instructions, but as a foundational perspective through which human beings understand themselves, their relationship with Allah, their responsibilities toward creation, and the meaning and consequences of their actions.

Islamic intellectual scholarship provides important conceptual resources for articulating this understanding. Al-Attas presents Islam as a comprehensive vision involving concepts such as *dīn* (religion), *insān* (the human being), *ilm* and *ma'rifah* (knowledge), *hikmah* (wisdom), *adl* (justice), and right action through *'amal* and *adab* (Al-Attas, 1978/1993). Al-Faruqi similarly places *tawhīd*, the affirmation of the oneness of Allah, at the centre of Islamic thought and examines its implications for human existence, knowledge, ethics, and social life (Al-Faruqi, 1982).

In the present article, however, these formulations are used as **secondary conceptual scholarship**, not as primary sources of the Qur'anic worldview. The Qur'an itself constitutes the primary normative and textual foundation for the principles examined. The contribution of Al-Attas, al-Faruqi, and related scholars is therefore interpretive and conceptual: their scholarship helps articulate how a worldview may be understood systematically within Islamic thought. Substantive claims concerning Qur'anic principles are grounded in the Qur'anic text itself.

At its deepest level, the Qur'anic worldview begins with recognition of Allah as the Creator and ultimate reference point for reality, knowledge, guidance, and judgment. *Tawhīd* therefore provides more than a theological proposition; it establishes an orientation through which human existence and action are understood. Al-Faruqi's formulation of *tawhīd* as an integrating principle of Islamic thought is useful for conceptual clarification, but the theological foundation itself is grounded in the Qur'anic conception of Allah's oneness and sovereignty (Al-Faruqi, 1982).

The Qur'anic conception of the human being is likewise associated with responsibility and agency. In Qur'an 2:30, Allah announces His intention to place a *khalifah* on the earth, presenting humanity within a context of earthly responsibility and divine knowledge. The verse should not be reduced to a modern organizational definition of leadership. Rather, it forms part of the broader Qur'anic background for understanding human responsibility, agency, and action.

The Qur'an also presents *amānah* (trust) as a profound human responsibility:

“Indeed, We offered the trust to the heavens and the earth and the mountains...” (Qur’an 33:72).

The significance of this verse for the present framework is not that it directly defines contemporary educational leadership. Rather, it establishes a Qur’anic conception in which human beings are associated with a serious entrusted responsibility carrying moral consequences. This provides a foundation from which leadership may subsequently be conceptualized as entrusted responsibility rather than merely positional authority.

The Qur’anic worldview also places human action within a framework of accountability and reflection. Qur’an 59:18 calls believers to consider what each person has prepared for what lies ahead, connecting present action with future accountability. This principle is relevant to leadership because it situates decisions within a broader moral framework rather than treating organizational action as ethically neutral. A Qur’anic orientation toward leadership may therefore involve continual reflection on the purposes, consequences, and ethical dimensions of decisions.

Knowledge represents another important dimension of the Qur’anic worldview. The Qur’an repeatedly directs human beings toward knowing, reflecting, observing, and seeking understanding. Qur’an 16:43, for example, instructs those who do not know to ask those who possess knowledge. The following verse connects revealed guidance with reflection upon what has been revealed. These passages place knowledge and reflection within a broader structure of human responsibility rather than treating knowledge merely as an instrumental organizational resource.

The Qur’anic worldview relevant to this study can therefore be organized around several interconnected orientations:

Qur’anic principle	Worldview orientation
<i>Tawḥīd</i>	Recognition of Allah as the ultimate reference point for reality and value
Human responsibility	Purposeful agency and accountability
<i>Amānah</i>	Responsibility understood as an entrusted obligation
‘ <i>Adl</i>	Justice understood as a moral requirement
<i>Shūrā</i>	Consultation and participatory responsibility
Knowledge and reflection	Learning, understanding, and thoughtful action
Accountability	Recognition that human actions carry moral consequences

These principles should not be interpreted as though the Qur’an were presenting a contemporary organizational psychology model. Rather, they constitute elements of a worldview foundation from which a conception of leadership can be developed. Contemporary constructs such as psychological empowerment, intrinsic motivation, psychological safety, and teacher creativity belong to the conceptual vocabulary of modern psychological and organizational scholarship. The present article examines how Qur’anic principles may provide a foundational orientation for leadership practices that, through mechanisms identified in that scholarship, may create conditions conducive to such outcomes.

The Qur’anic worldview therefore operates conceptually prior to leadership behavior. It shapes the field within which questions of authority, responsibility, justice, knowledge, human

agency, and purposeful action can be interpreted. In this sense, worldview may influence not only what a leader does but also how the leader understands what leadership itself means.

This distinction becomes particularly important when leadership practices are examined from a Qur'anic perspective. Consultation, delegation, fairness, support, and participation can be treated simply as techniques that leaders learn and apply. Within a Qur'anic worldview, however, such practices may acquire a deeper normative meaning. Consultation may be understood as recognition of the contributions and responsibility of others; *amānah* may frame authority as entrusted responsibility; and *ʿadl* may establish justice as an ethical requirement governing the exercise of authority.

The conceptual movement can therefore be represented as:

Qur'anic worldview → meaning of human responsibility → meaning of leadership → internal orientation of the leader → leadership practice

This is the point at which the present article extends beyond descriptions of Islamic leadership as a set of desirable behaviors. The Qur'anic worldview is not introduced merely to provide religious justification for practices already defined within contemporary leadership theory. Instead, it is proposed as a foundational interpretive framework that may influence how leaders understand authority, responsibility, relationships, knowledge, decision-making, and human development.

The implication for educational leadership is particularly significant. Schools are not merely administrative organizations; they are environments in which human beings teach, learn, develop knowledge, make judgments, solve problems, and shape future generations. A worldview that places knowledge, responsibility, accountability, reflection, justice, and purposeful action within the structure of human life may therefore provide a distinctive foundation for understanding educational leadership.

Within this framework, the leader is not simply an administrator positioned above teachers. The leader is a human agent exercising entrusted responsibility within an educational environment. Teachers, likewise, are not merely organizational resources whose performance must be controlled. They are knowledgeable professionals capable of judgment, learning, reflection, initiative, and creative contribution.

This understanding creates the conceptual conditions for the next stage of the framework. If the Qur'anic worldview shapes how the leader understands authority and responsibility, the subsequent question is how that worldview becomes psychologically meaningful within the leader. Knowledge of Qur'anic principles alone does not necessarily produce corresponding behavior. A principle may need to become internalized, reflected upon, and incorporated into the leader's way of interpreting organizational reality before it is consistently expressed through practice.

The present article therefore distinguishes between **Qur'anic knowledge and Qur'anic internal orientation**. A leader may know that trust, justice, consultation, and responsibility are Qur'anic principles without consistently allowing those principles to govern leadership decisions. The concept of internal transformation addresses this space between knowing a principle and embodying it.

Accordingly, the foundational layer of the proposed model can be represented as:

Qur'anic worldview → internal transformation of the leader → leadership orientation → leadership practices

The subsequent psychological mechanisms—psychological empowerment, motivation, psychological safety, and ultimately teacher creativity—are examined through established psychological and organizational scholarship rather than presented as direct Qur'anic constructs.

The resulting epistemological structure is therefore deliberately differentiated:

Qur'an → primary normative and worldview foundation

Islamic scholarship → secondary conceptual and interpretive clarification

Contemporary psychology and organizational theory → established explanatory mechanisms

Present article → conceptual integration of these domains

This distinction enables the article to engage contemporary psychological theory without attributing modern disciplinary constructs directly to Qur'anic revelation. It also allows the Qur'anic worldview to retain its primary status while Islamic scholarship performs its appropriate conceptual and interpretive function.

The next section therefore examines the specific Qur'anic foundations of leadership—particularly *amānah*, 'adl, *shūrā*, responsibility, accountability, knowledge, and reflection—and considers how these principles provide the normative foundation for the proposed conception of Qur'anic leadership.

Qur'anic Foundations of Leadership

Leadership, when examined from a Qur'anic worldview, cannot be reduced to positional authority, administrative competence, or the ability to influence followers. The Qur'anic text presents principles concerning trust, justice, consultation, responsibility, accountability, knowledge, and reflection that provide a normative foundation for understanding how authority should be exercised. These principles do not constitute a contemporary leadership theory in the technical sense. Rather, they provide the moral and conceptual foundations from which a Qur'anic conception of leadership can be developed.

***Amānah*: Leadership as Trust**

One of the clearest Qur'anic foundations for understanding authority as a trust is found in Qur'an 4:58:

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice" (Qur'an 4:58).

The verse brings *amānah* and justice together. Trust is not presented merely as a private moral virtue but is connected with the exercise of judgment between people. The implication for leadership is therefore significant: authority carries a responsibility to discharge what has been entrusted and to exercise judgment justly.

This understanding is consistent with Islamic leadership scholarship that treats leadership as a trust involving responsibility toward those whom the leader serves rather than as unrestricted personal power (Beekun & Badawi, 1999). Such scholarship provides useful conceptual clarification, while the normative relationship between trust, judgment, and justice is grounded directly in the Qur'anic text.

Qur'an 4:58 does not present a modern theory of organizational leadership, nor does it directly formulate constructs such as employee empowerment or participative leadership. What it establishes is a normative relationship between trust, entrusted responsibility, and just judgment. The present article subsequently extends this principle conceptually into educational leadership.

Within a school, leadership authority can therefore be understood as something entrusted to the leader rather than something possessed absolutely by the leader. The principal, headteacher, or educational administrator exercises authority under an ethical obligation concerning how that authority is used. The leader is consequently accountable not only for organizational results but also for the manner in which people are treated and responsibilities are discharged.

The conceptual implication is:

***Amānah* → entrusted authority → responsible exercise of leadership**

This provides the first foundation of Qur'anic leadership.

'Adl: Leadership as Justice

Justice constitutes a second fundamental Qur'anic foundation. Qur'an 4:58 explicitly commands judgment with justice, while Qur'an 5:8 commands believers to stand firmly for justice and not allow hostility toward others to lead them away from fairness. Qur'an 16:90 likewise presents justice as a divine command:

"Indeed, Allah commands justice and excellence..." (Qur'an 16:90).

Taken together, these passages establish justice as a normative requirement governing human conduct rather than merely an optional leadership characteristic.

For leadership, this means that decisions concerning people should not be determined simply by personal preference, favoritism, status, or emotional reaction. The exercise of authority is subject to an ethical standard that transcends the leader's immediate interests.

This principle is particularly relevant in educational organizations, where leaders make decisions concerning teacher workload, evaluation, professional opportunities, recognition, responsibilities, participation, and access to resources. The Qur'anic principle of justice does not prescribe a contemporary human-resource procedure for each situation. Rather, it establishes an ethical criterion within which such decisions may be made.

Islamic leadership scholarship similarly places integrity and justice among the central dimensions of leadership understood from an Islamic perspective (Beekun & Badawi, 1999). The conceptual extension developed here is therefore not that modern organizational justice theory is derived from the Qur'an, but that Qur'anic *'adl* may provide a normative foundation for examining how justice-oriented leadership is understood and enacted.

The conceptual relationship can be represented as:

Qur'anic *'adl* → ethical criterion for authority → justice-oriented leadership practice

***Shūrā*: Leadership as Consultation**

A third major Qur'anic foundation is *shūrā*, or consultation. Qur'an 42:38 describes believers as those "whose affair is [determined by] consultation among themselves."

The significance of this verse lies partly in its description of consultation as a characteristic of collective affairs. Consultation is therefore presented not merely as an occasional technique but as a mode through which communal matters are conducted.

The Qur'an also addresses the Prophet ﷺ in relation to consultation:

"And consult them in the matter" (Qur'an 3:159).

This is particularly important for the present leadership framework because it demonstrates that consultation can coexist with legitimate leadership authority. The Qur'anic model does not necessarily imply the disappearance of leadership authority when consultation occurs. Rather, authority and consultation can operate together.

This distinction is relevant to educational administration. A leader may retain responsibility for decisions while recognizing that teachers possess knowledge, experience, and perspectives relevant to those decisions. Consultation can therefore be conceptualized as a means through which leadership recognizes the contributions of others.

Islamic leadership scholarship has likewise identified consultation as a principle associated with leadership from an Islamic perspective (Beekun & Badawi, 1999). The contemporary organizational concept of participative leadership, however, should not be attributed directly to the Qur'an. The connection between *shūrā* and teacher participation is a conceptual application developed by the present article.

The conceptual sequence is:

Shūrā → meaningful consultation → recognition of others' contributions → participatory leadership practice

This becomes particularly important when examining whether such leadership practices can contribute to teachers' psychological empowerment.

Responsibility and Accountability

The Qur'anic conception of leadership also involves responsibility and accountability. Authority is not presented as freedom from moral evaluation; rather, human beings remain accountable for what they do and for how they exercise their capacities.

Qur'an 17:36 states:

"Do not follow what you have no knowledge of. Indeed, the hearing, the sight and the heart—all of those will be questioned" (Qur'an 17:36).

This verse connects knowledge, action, and accountability. Human faculties are not morally neutral; they carry responsibility. Similarly, Qur'an 4:59 places authority within a broader structure of obedience and accountability, directing believers to refer disputes back to Allah and the Messenger when disagreement occurs.

These passages provide an important corrective to conceptions of leadership in which authority is understood primarily through control. Within the Qur'anic worldview, the exercise of authority remains morally bounded.

For educational leadership, this principle suggests that professional discretion should not be understood as unlimited personal freedom. Leadership decisions remain subject to ethical evaluation, and leaders are responsible for the use of information, judgment, power, and authority.

The conceptual relationship is therefore:

Authority → responsibility → accountability

This relationship provides an important foundation for the internal transformation proposed later in the article. A leader who understands authority as accountable responsibility may interpret organizational decisions differently from a leader who understands authority primarily as personal control.

Knowledge as a Foundation for Responsible Leadership

Knowledge represents another important Qur'anic foundation. The Qur'an does not encourage action detached from knowledge. Qur'an 17:36 explicitly warns against following that of which one has no knowledge, while Qur'an 16:43 instructs those who do not know to ask those who possess knowledge.

This principle has direct relevance to educational leadership because leadership involves judgment under conditions of complexity and uncertainty. A Qur'anic orientation toward leadership therefore cannot be separated from a responsible relationship with knowledge.

The implication is not simply that leaders should possess more information. Rather, leadership should involve recognizing the limits of one's own knowledge and seeking appropriate knowledge when necessary. The Qur'anic instruction to ask those who possess knowledge provides a basis for intellectual humility and responsible decision-making.

This principle is particularly significant for the later discussion of teacher creativity. Teachers possess professional knowledge derived from classroom experience, disciplinary expertise, pedagogical understanding, and interaction with learners. A leader who recognizes the importance of knowledge may therefore be more open, conceptually, to receiving information and perspectives from teachers.

The distinction remains clear:

Qur'anic foundation: knowledge is valued, ignorance should not be followed, and those who do not know are directed to ask those who possess knowledge (Qur'an 16:43; 17:36).

Conceptual extension: educational leaders may therefore be understood as responsible knowledge-seekers who recognize and draw upon knowledge possessed by teachers.

This provides an important bridge toward consultation, participation, and professional agency.

Reflection, Reasoning, and Intellectual Engagement

The Qur'anic foundation of leadership extends beyond the possession of knowledge to the responsible use of intellectual faculties. Qur'an 38:29 describes revelation as a blessed Book so that people may reflect upon its verses, while Qur'an 47:24 asks whether people will not reflect upon the Qur'an.

These passages establish an epistemological orientation in which revelation invites thoughtful engagement. This is relevant to educational leadership because leaders must interpret situations rather than merely reproduce routines. Organizational problems frequently involve uncertainty, competing interests, changing circumstances, and the need to consider alternative courses of action.

The Qur'anic emphasis on reflection therefore provides a foundation for understanding leadership as an activity involving thoughtful interpretation and responsible judgment.

The Qur'an's encouragement of reflection should not, however, be equated directly with the modern psychological construct of creativity. The present framework instead proposes that a worldview that values knowledge, reflection, and responsible judgment may provide an intellectual foundation supportive of leadership that is open to learning and alternative possibilities.

The conceptual sequence is:

Knowledge → reflection → informed judgment → responsible action

This sequence forms part of the intellectual foundation of Qur'anic leadership.

Integration of the Qur'anic Leadership Principles

The preceding principles can be integrated into a coherent Qur'anic foundation for leadership:

Qur'anic principle	Primary basis	Qur'anic Leadership meaning proposed in this article
<i>Amānah</i> (trust)	Qur'an 4:58; 33:72	Authority as entrusted responsibility
<i>ʿAdl</i> (justice)	Qur'an 4:58; 5:8; 16:90	Ethical and fair exercise of authority
<i>Shūrā</i> (consultation)	Qur'an 3:159; 42:38	Meaningful participation in collective affairs
Responsibility/accountability	Qur'an 4:59; 17:36	Authority bounded by moral responsibility
Knowledge	Qur'an 16:43; 17:36; 39:9	Responsible decision-making grounded in knowledge
Reflection	Qur'an 38:29; 47:24	Thoughtful interpretation and intellectual engagement

The integration of these principles produces a conception of leadership that differs from a purely behavioral model. The framework does not begin simply with:

leader → behavior → follower response

Instead, it begins with:

Qur'anic worldview → leadership principles → internal orientation → leadership practice

This distinction is central to the theoretical architecture of the present article. The Qur'anic principles of trust, justice, consultation, responsibility, knowledge, and reflection establish the normative foundation, while contemporary psychological and organizational theories enter at subsequent stages to explain possible psychological and behavioral mechanisms.

The significance of this distinction is that the Qur'an is not being treated as though it were a modern organizational psychology text, while contemporary psychological constructs are not being retroactively attributed to revelation. Rather, the article develops a conceptual bridge between bodies of knowledge that perform different functions within the framework.

The resulting foundation can be summarized as follows:

Amānah → authority as entrusted responsibility

ʿAdl → justice in the exercise of authority

Shūrā → meaningful consultation and participation

Accountability → responsible exercise of power

Knowledge → evidence-informed judgment

Reflection → thoughtful interpretation and learning

Together, these principles provide the normative foundation from which the article's distinctive concept of Qur'anic leadership is developed.

From Qur'anic Principles to Qur'anic Leadership

The significance of these principles becomes clearer when they are considered collectively rather than individually. *Amānah* limits authority through trust; *ʿadl* morally regulates its exercise; *shūrā* opens decision-making to consultation; accountability places leadership within a framework of responsibility; knowledge disciplines judgment; and reflection encourages thoughtful engagement with complex situations.

The resulting conception is therefore not a collection of unrelated virtues. It is an integrated orientation toward the meaning and exercise of authority.

This provides the central conceptual move of the article: Qur'anic leadership should not be defined simply by whether a leader performs particular behaviors that resemble Islamic values. Rather, the deeper question is whether Qur'anic principles have become sufficiently internalized to shape how the leader understands authority, responsibility, other people, knowledge, decision-making, and the purpose of leadership.

This question leads directly to the next stage of the framework: **the internal orientation of leadership.**

From Qur'anic Foundations to the Internal Orientation of Leadership

The Qur'anic principles examined above provide a normative foundation for understanding leadership as entrusted responsibility, justice, consultation, accountability, knowledge, and reflective action. Identifying these principles, however, does not yet explain how they become psychologically meaningful within the leader or how they subsequently become expressed through organizational practice.

The present article therefore proposes that the relationship between Qur'anic principles and leadership behavior should not be conceptualized as a direct movement from revealed principle to observable behavior. A more theoretically defensible pathway is:

Qur'anic worldview → internal meaning and orientation → leadership practices → teachers' psychological experiences → teacher creativity

This distinction is important because a leader may possess knowledge of a principle without consistently allowing that principle to shape conduct. Knowledge and behavior are related but are not necessarily identical. Internal orientation is therefore introduced as an intermediate conceptual level through which worldview may become organizationally consequential.

Islamic leadership scholarship provides an important foundation for understanding leadership as morally bounded responsibility. Beekun and Badawi (1999), for example, conceptualize Islamic leadership around ethical dimensions including trust, integrity, justice, responsibility, and service. Their work demonstrates that leadership from an Islamic perspective cannot be adequately understood through power or managerial effectiveness alone. The present article extends this discussion by asking a more specifically psychological question: **how might principles underlying Qur'anic leadership become internalized within the leader and subsequently influence the organizational conditions experienced by teachers?**

This question requires distinguishing among values, internal orientations, and behaviors. A value may represent a principle regarded as important; an internal orientation refers to the way such a principle becomes incorporated into a person's interpretation of situations and regulation of action; and behavior represents the observable expression of that orientation in particular circumstances. Thus, a leader may affirm justice as a value while still making decisions that are experienced as unfair. Similarly, a leader may recognize consultation as desirable while using consultation only symbolically. The existence of a stated principle therefore does not establish its internalization or behavioral expression.

The concept of internal orientation introduced in this article concerns the point at which Qur'anic principles begin to influence how the leader interprets leadership situations. If *amānah* becomes an internal orientation, authority may be interpreted as something entrusted rather than personally possessed. If *'adl* becomes an internal orientation, decisions concerning teachers may be evaluated through a stronger ethical concern for fairness. If *shūrā* becomes internalized, the participation of others may be understood not merely as a managerial technique but as a legitimate dimension of responsible decision-making. Similarly, an internal commitment to knowledge and reflection may influence the leader's willingness to seek information, acknowledge limitations, and reconsider established practices.

This conceptualization is compatible with broader psychological perspectives emphasizing that human behavior is influenced not only by external circumstances but also by internalized meanings, motivations, beliefs, and forms of self-regulation. Within self-determination theory, for example, internalization concerns the process through which externally originated values or regulations can become more personally endorsed and integrated into the self (Deci & Ryan, 2000). The present article does not claim that Qur'anic internalization is identical to internalization as conceptualized within self-determination theory. Rather, self-determination theory provides a contemporary psychological framework that helps explain why the distinction between merely knowing a principle and incorporating it into one's motivational and regulatory system is theoretically important.

The concept of Qur'anic leadership proposed here therefore does not depend on how frequently leaders cite Qur'anic verses, identify themselves as religious, or verbally endorse Islamic values. Such indicators may provide evidence of religious knowledge or expressed commitment, but they do not necessarily demonstrate that Qur'anic principles have become determinants of leadership judgment. The stronger conceptual criterion is whether those principles influence the leader's interpretation of authority, responsibility, justice, consultation, knowledge, and human relationships.

The proposed process may therefore be represented as:

Qur'anic principle → reflection and meaning formation → internalization → self-regulatory orientation → leadership judgment → leadership practice

This formulation also clarifies the role of Islamic intellectual scholarship. Al-Attas's treatment of knowledge, justice, *adab*, and right action provides a conceptual basis for understanding knowledge as connected with proper human orientation and conduct (Al-Attas, 1978/1993). Similarly, Al-Faruqi's treatment of *tawhīd* presents Islamic thought as an integrated vision in which theological commitment has implications for knowledge, ethics, and social life (Al-Faruqi, 1982). These formulations support the broader conceptual premise that worldview can influence the meanings human beings assign to knowledge, responsibility, and action. They do not, however, empirically establish the psychological mechanism proposed in the present article.

The resulting framework therefore retains three analytically distinct levels:

Revelation → normative principles

Islamic intellectual scholarship → conceptual interpretation

Contemporary psychology and organizational theory → explanatory mechanisms

The proposed integration of these levels is neither an attempt to derive contemporary psychology from the Qur'an nor an attempt to reduce Qur'anic principles to existing psychological constructs. Instead, the article examines whether these bodies of knowledge can be placed into a theoretically coherent sequence while preserving their different epistemological statuses.

From Internal Orientation to Leadership Practice

Once Qur'anic principles are conceptualized as potentially internalized orientations, the next theoretical question concerns their expression through leadership behavior. Contemporary leadership research provides considerable evidence that leaders influence organizational conditions through practices such as participation, delegation, support, empowerment, and encouragement. Empowering leadership is particularly relevant because it emphasizes practices through which leaders enhance employees' autonomy, involvement, responsibility, and confidence.

Zhang and Bartol (2010) provide particularly important evidence for the downstream portion of the present framework. Their model links empowering leadership with psychological empowerment, intrinsic motivation, creative process engagement, and employee creativity. Their findings demonstrated that empowering leadership was positively related to psychological empowerment, which subsequently influenced intrinsic motivation and creative process engagement, with these mechanisms contributing to creativity.

This research provides an established empirical pathway that partially overlaps with the downstream portion of the present model:

Empowering leadership → psychological empowerment → intrinsic motivation/creative process engagement → creativity

The present article does not reproduce this model. Instead, it proposes a possible upstream foundation for leadership practices through a Qur'anic worldview:

Qur'anic worldview → internal orientation → leadership practices → psychological empowerment/motivation → creativity

The distinction is therefore important. Zhang and Bartol (2010) provide empirical evidence concerning relationships among leadership, empowerment, motivation, and creativity. The present article asks what kind of worldview and internal leadership orientation might theoretically contribute to leadership practices capable of producing such psychological conditions.

Other organizational creativity scholarship supports the broader proposition that creativity is not simply an isolated individual attribute. Woodman, Sawyer, and Griffin (1993) conceptualized organizational creativity through an interactional framework in which individual, group, and organizational factors contribute to creative outcomes. Similarly, Amabile's componential perspective emphasizes interaction between individual creative processes and the social environment in which creative activity occurs (Amabile, 1996). These perspectives provide a theoretical basis for locating teacher creativity within an organizational context rather than treating it exclusively as a stable personal characteristic.

The implication for the present article is significant. If creativity is partly shaped by contextual conditions, leadership becomes relevant not simply because leaders directly instruct teachers to be creative, but because leaders participate in creating conditions under which teachers' creative capacities can be expressed.

From Leadership Practice to Psychological Empowerment

Psychological empowerment provides one of the principal mechanisms through which the present article connects leadership practices with teacher creativity. Spreitzer (1995) conceptualized psychological empowerment through four dimensions: meaning, competence, self-determination, and impact. These dimensions concern how individuals experience their work rather than merely the objective structures surrounding them.

This distinction is useful for the present framework. A leader may formally delegate responsibility without teachers necessarily experiencing themselves as empowered. Likewise, an organization may formally permit participation while teachers may still perceive that their opinions have little influence. Psychological empowerment therefore concerns the internal experience through which organizational practices acquire motivational significance.

The proposed conceptual relationships can be represented as:

Amānah → responsible autonomy → self-determination

Shūrā → meaningful participation → impact

Knowledge and recognition → competence

Purposeful responsibility → meaning

These relationships are conceptual applications, not Qur'anic claims. The Qur'an does not formulate Spreitzer's four-dimensional psychological empowerment construct. Rather, Qur'anic principles may provide a normative basis for leadership practices that contemporary psychological theory suggests could support experiences of empowerment.

The distinction is particularly important in interpreting *amānah*. The concept should not be translated directly into "self-determination," because the two belong to different conceptual systems. Instead, *amānah* may inform a leadership orientation toward responsible delegation, while psychological empowerment theory can subsequently explain how such delegation might be experienced by teachers.

From Leadership Practice to Motivation

Motivation provides a second major psychological mechanism. Self-determination theory proposes that human motivation is influenced by satisfaction of basic psychological needs for autonomy, competence, and relatedness (Deci & Ryan, 2000). Environments that support these needs can facilitate more autonomous forms of motivation and stronger engagement with activities.

This perspective provides an explanatory mechanism for the present framework. Leadership practices grounded in responsible autonomy may support teachers' experience of autonomy. Recognition of professional expertise may support competence. Meaningful consultation and supportive relationships may contribute to relatedness. Consequently, leadership may influence motivation indirectly through the psychological conditions it creates.

The conceptual pathway is therefore:

Qur'anic principles → leadership orientation → leadership practices → psychological needs → motivation

The article does not equate Qur'anic principles with self-determination theory. Rather, established psychological theory is used to explain possible mechanisms through which leadership orientation may become consequential for teachers' motivational experiences.

Research connecting empowering leadership with psychological empowerment and intrinsic motivation further supports this downstream pathway. Zhang and Bartol (2010), for example, found that psychological empowerment served as an important mechanism linking empowering leadership with motivational and creative processes.

Psychological Safety and the Expression of Creative Ideas

A further mechanism relevant to teacher creativity is psychological safety. Edmondson (1999) conceptualized psychological safety as a shared belief that a team is safe for interpersonal risk-taking. This concept is particularly relevant to creativity because generating and expressing unfamiliar ideas can expose individuals to criticism, rejection, embarrassment, or perceptions of incompetence.

Within educational organizations, teachers may possess creative ideas but hesitate to express or implement them if they anticipate punitive responses to mistakes or disagreement. Consequently, a leadership environment that combines accountability with trust may be relevant to the expression of creative behavior.

The present framework does not claim that *amānah*, *'adl*, or *shūrā* are equivalent to psychological safety. Rather, it proposes that leadership practices informed by these principles may contribute to organizational conditions in which teachers feel more able to express ideas and participate in experimentation. The conceptual relationship is:

Qur'anic orientation → trust, justice, consultation, responsible leadership → supportive interpersonal climate → psychological safety → willingness to express creative ideas

This is a proposed bridge requiring empirical investigation. It is nevertheless compatible with organizational research demonstrating that psychological safety is associated with learning behavior and interpersonal risk-taking in work teams (Edmondson, 1999).

From Psychological Conditions to Teacher Creativity

The final downstream connection concerns creativity itself. Creativity scholarship generally distinguishes creativity from simple novelty: creative outcomes involve ideas or solutions that are both novel and appropriate or useful within a relevant context (Amabile, 1996; Hennessey & Amabile, 2010). This distinction is particularly important in education. A teacher's practice should not be considered educationally creative merely because it is unusual; creative teaching should also respond meaningfully to learners, educational objectives, and contextual requirements.

Amabile's (1996) social-psychological perspective is particularly relevant because it emphasizes the role of the work environment in supporting or constraining creativity. Hennessey and Amabile (2010) similarly review creativity as a phenomenon influenced by motivational and contextual conditions. These perspectives strengthen the rationale for examining leadership as an upstream organizational influence on teacher creativity.

The present framework consequently proposes that teachers' creative behavior may be more likely when they experience meaningful autonomy, competence, psychological empowerment, motivation, supportive relationships, trust, and sufficient psychological safety.

The conceptual sequence is therefore:

Leadership practices → psychological empowerment + motivation + supportive climate → creative engagement → teacher creativity

This downstream sequence is grounded in contemporary psychological and organizational theory, whereas the addition of Qur'anic leadership as its upstream worldview foundation constitutes the distinctive conceptual extension of the present article.

The Theoretical Bridge Proposed by the Present Article

The preceding discussion allows the theoretical bridge to be stated more precisely. The article does not propose a direct relationship between Qur'anic revelation and teacher creativity. Instead, it proposes a multi-level explanatory pathway in which different bodies of scholarship perform different functions.

At the **worldview level**, Qur'anic principles provide the normative foundation for understanding authority, responsibility, justice, consultation, knowledge, and accountability.

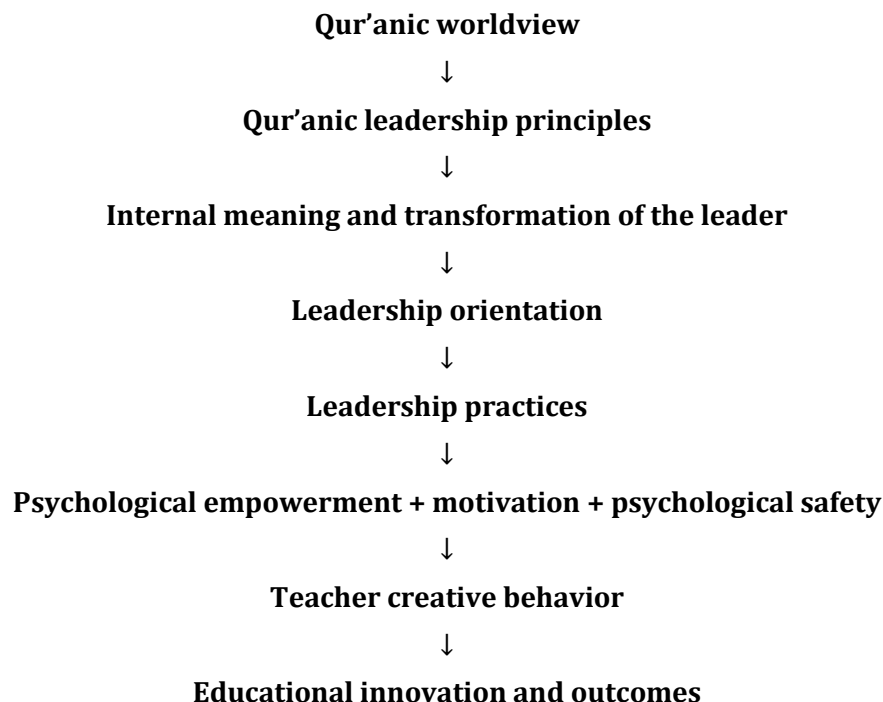
At the **leader-psychology level**, the article proposes internal transformation and internalized orientation as mechanisms through which those principles may become meaningful determinants of leadership judgment.

At the **organizational level**, contemporary leadership theory helps explain how internal orientations may become expressed through practices involving participation, autonomy, delegation, support, fairness, and trust.

At the **teacher-psychology level**, psychological empowerment, motivation, and psychological safety provide established constructs through which teachers' experiences of the organizational environment can be examined.

At the **behavioral level**, creativity theory provides a basis for understanding how these psychological conditions may facilitate the generation and implementation of useful new ideas.

The resulting theoretical architecture is:



This architecture is deliberately more cautious than a simple causal model. The downstream relationships among leadership, empowerment, motivation, psychological safety, and creativity have substantial grounding in contemporary scholarship. By contrast, the upstream relationship between Qur'anic worldview, internal transformation, and leadership practice is the distinctive conceptual proposition developed in this article and remains to be empirically validated.

The contribution of the article therefore lies not in claiming that contemporary organizational psychology has already demonstrated a Qur'anic leadership-creativity relationship. Rather, it brings together bodies of knowledge with different epistemological functions. Qur'anic revelation provides the normative worldview; Islamic scholarship provides conceptual and interpretive clarification; contemporary psychology provides explanatory mechanisms; and the proposed integration constitutes the conceptual contribution requiring empirical testing.

From Existing Leadership Models to the Present Conceptual Extension

The proposed framework differs from conventional approaches to leadership in an important respect. Many leadership models begin with observable leader behavior and investigate its effects on followers or organizational outcomes. Transformational, participative, empowering, and supportive approaches, despite their theoretical differences, generally provide analytical descriptions of what leaders do and how followers respond.

The present framework asks an antecedent question:

What happens inside the leader before leadership behavior occurs?

This question moves the analysis from behavior toward meaning. A leader who delegates may do so because delegation is an efficient management technique, because organizational policy requires it, because the leader wishes to reduce workload, or because the leader understands authority as a trust that requires the development of others' responsible agency. The observable behavior may appear similar, but its underlying meaning differs.

This is where the concept of Qur'anic internal orientation becomes theoretically important. The proposed contribution is not that delegation, consultation, justice, trust, or autonomy are uniquely Islamic behaviors. Rather, the argument is that a Qur'anic worldview can provide a distinctive meaning structure through which these practices are understood and enacted.

Consequently, the distinctive contribution of Qur'anic leadership is proposed to lie less in the behavioral novelty of its practices than in the worldview and internal orientation from which those practices emerge.

Summary of the Theoretical Bridge

The theoretical bridge developed in this section can therefore be summarized in five propositions.

First, Qur'anic principles provide a normative foundation for leadership, particularly through **amānah, 'adl, shūrā, accountability, knowledge, and reflection**.

Second, these principles do not automatically become leadership behaviour. The present article therefore proposes **internal transformation and internalized orientation** as theoretically important intermediate processes.

Third, leadership practices provide the organizational expression of internal orientation. Contemporary leadership scholarship provides established concepts for examining practices such as **empowerment, participation, autonomy, support, and delegation**.

Fourth, psychological theories explain how organizational practices may influence teachers' internal experiences. **Psychological empowerment, self-determined motivation, and psychological safety** provide complementary mechanisms through which teachers may experience greater agency, competence, meaning, participation, and willingness to take appropriate creative risks (Deci & Ryan, 2000; Edmondson, 1999; Spreitzer, 1995).

Fifth, creativity theory explains how these psychological conditions may contribute to creative behaviour. Creativity is understood as the generation and application of **novel and useful ideas within a contextual environment**, rather than as novelty alone (Amabile, 1996; Hennessey & Amabile, 2010).

The resulting conceptual proposition is therefore:

A Qur'anic worldview may become educationally consequential when its principles are internally meaningful to the leader, shape leadership orientation and practice, create supportive psychological conditions for teachers, and thereby provide an environment in which creative professional behaviour can emerge.

The article thus moves **from revelation to worldview, from worldview to internal orientation, from internal orientation to leadership practice, from leadership practice to psychological conditions, and from psychological conditions to teacher creativity.**

This provides the theoretical foundation for the subsequent sections, which examine more specifically the psychological processes of **internal transformation**, the relationship between leadership practices and **psychological empowerment and motivation**, and the potential pathway from these conditions to **teacher creativity**.

CONCLUSION

This conceptual article has examined how an Islamic worldview can enter educational administration and become expressed through human behaviour. The central argument is that the relationship between worldview and behaviour is neither immediate nor mechanical. A worldview first provides a framework of meaning through which leaders understand reality, human responsibility, authority, justice, work, and relationships. These meanings may then become internalized and incorporated into leadership identity, motivation, and self-regulation. Internalized orientations are subsequently expressed through administrative practices that shape teachers' organizational and psychological experiences. Those experiences, in turn, may influence professional motivation, engagement, and creativity.

The framework therefore moves beyond a simple principle-to-behaviour model. It proposes a multistage pathway:

Islamic worldview → internal transformation → leadership practice → psychological experience → professional behaviour.

This pathway provides a theoretical bridge between Islamic thought and educational psychology. Islamic scholarship supplies the normative account of human purpose, responsibility, justice, trust, consultation, and excellence, while psychological theory provides explanatory mechanisms concerning internalization, motivation, empowerment, psychological safety, and creativity. Organizational research then provides the context in which these mechanisms become observable.

The framework also contributes to the interpretation of empirical relationships identified in the original study of teachers in Oman (Alzaabi, 2018). Those findings indicate that dimensions of job design, job satisfaction, and organizational commitment are meaningfully connected within an educational organization. The present conceptual extension does not reinterpret those relationships as proof of a Qur'anic mechanism. Instead, it proposes that an Islamic worldview may provide a deeper explanatory foundation for understanding how educational leaders interpret and shape the organizational conditions within which such relationships emerge.

A particularly important contribution of the framework is its distinction between conscious Islamic cognition and internalized disposition. Conscious cognition concerns what leaders explicitly know, recognize, and deliberately apply. Internalized disposition refers to the possibility that values become sufficiently integrated into the person's motivational and interpretive system that they influence behaviour without requiring deliberate verbal reference to a religious principle at every moment. The latter dimension remains theoretical in the present article and must not be presented as an empirically established finding.

Ultimately, the article argues that Islamic educational administration should be understood not simply as the application of Islamic rules to administrative procedures, but as a process in which a worldview enters human consciousness and character, influences the interpretation of

organizational reality, shapes relationships and decisions, and becomes visible through everyday professional behaviour. Such an approach places the human being not merely the organizational structure at the centre of educational administration.

IMPLICATIONS, LIMITATIONS, AND FUTURE RESEARCH

Theoretical Implications

The principal theoretical implication is the need to treat worldview as an upstream psychological and organizational construct rather than as a collection of isolated leadership behaviours. Existing leadership research frequently examines observable practices such as empowerment, participation, support, and encouragement. The present framework asks a prior question: what underlying conception of reality and human responsibility gives those practices their meaning?

The framework also demonstrates the value of connecting Islamic scholarship with established psychological theory without collapsing one into the other. Islamic concepts should not be treated merely as culturally decorated versions of Western psychological constructs. At the same time, Islamic leadership research can benefit from psychological theories capable of explaining mechanisms such as motivation, internalization, identity, and psychological safety. The resulting dialogue can produce a more theoretically sophisticated account of Islamic administration.

A second implication concerns the distinction between values and mechanisms. Islamic values provide normative direction, whereas psychological mechanisms explain how values may become behaviourally effective. Maintaining this distinction strengthens conceptual clarity and prevents theological claims from being presented as empirical psychological findings.

Practical Implications

For educational administrators, the framework suggests that leadership development should extend beyond the transmission of religious knowledge. Professional development may need to address reflection, ethical reasoning, self-awareness, responsibility, consultation, interpersonal justice, and the internalization of professional values.

Leadership development programmes could therefore incorporate reflective activities that encourage administrators to examine how their assumptions about authority, success, failure, justice, responsibility, and human dignity influence their everyday decisions. Such development should not be reduced to memorizing Qur'anic leadership principles. The objective should be to connect principles with professional situations and reflective self-regulation.

At the organizational level, educational institutions can strengthen the conditions under which teachers exercise responsible autonomy, participate in decision-making, receive fair recognition, and feel psychologically safe when proposing new ideas. These practices are relevant not only to Islamic educational institutions but potentially to any educational organization seeking a morally grounded approach to leadership.

LIMITATIONS

Several limitations must be acknowledged. First, the article is conceptual rather than an empirical test of the proposed framework. The internal transformation of leaders and the proposed nonconscious or dispositional dimension have not been directly measured.

Second, the original empirical relationships used as contextual grounding were not designed specifically to test the full Islamic worldview-to-creativity pathway. Consequently, causal claims concerning Qur'anic internalization, leadership behaviour, psychological experience, and teacher creativity cannot be inferred from the original study.

Third, Islamic concepts such as tawhid, amanah, shura, adl, rahmah, and ihsan possess rich theological and intellectual meanings that cannot be fully represented through brief organizational definitions. Future research should therefore employ careful conceptual operationalization and avoid reducing these concepts to generic managerial traits.

Fourth, the proposed framework may be influenced by institutional, cultural, and individual differences. The way Islamic principles are interpreted and enacted may differ across educational systems, national contexts, leadership traditions, and levels of religious and professional socialization.

FUTURE RESEARCH

Future research should empirically examine the proposed pathway using multistage or longitudinal research designs. Rather than measuring Islamic leadership and teacher creativity as two directly related variables, researchers could examine the sequence proposed in this article.

A possible empirical model would measure:

1. Islamic worldview internalization among educational leaders;
2. leader identity and moral self-regulation;
3. leadership practices;
4. teachers' perceptions of autonomy, justice, belonging, competence, and psychological safety;
5. professional motivation and engagement; and
6. teacher creativity.

Multilevel research would be particularly appropriate because the proposed framework crosses individual and organizational levels. Leaders operate at one level, teachers at another, while organizational climate represents a shared contextual domain.

Future qualitative research could also investigate how educational leaders describe the process through which Islamic principles influence difficult administrative decisions. Interviews, reflective narratives, and critical-incident analyses could reveal whether leaders consciously deliberate using Islamic principles or whether certain values have become integrated into their habitual patterns of judgment.

Experimental or longitudinal research could further investigate whether Islamic leadership development programmes strengthen psychological safety, autonomous motivation, professional engagement, and teacher creativity. Such studies would provide stronger evidence concerning the causal mechanisms proposed here.

Finally, future research should examine the proposed model across different cultural and educational contexts. Comparative research involving Muslim-majority and Muslim-minority educational settings could determine which elements of the framework are context-specific and which may have broader relevance. Such research would help establish whether the model represents a contextually grounded Islamic framework or a more general theory of worldview-based leadership.

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CONFLICT OF INTEREST

The author declares that there is no conflict of interest regarding the publication of this article. No financial, professional, or personal relationships have influenced the conceptual development, interpretation, or presentation of the arguments contained in this work.

AUTHOR CONTRIBUTION

The author: Conceptualization, development of the theoretical framework, literature analysis, interpretation of relevant scholarship, methodology, writing original draft preparation, and writing review and editing. The author has read and approved the final version of the manuscript and accepts responsibility for its content.

ETHICS STATEMENT

This article is conceptual in nature and does not involve the collection of new data from human participants. Accordingly, no new participant recruitment, intervention, survey, interview, or experimental procedure was undertaken for this article. The empirical findings discussed in the article are drawn from previously reported research and are used solely to provide contextual and conceptual grounding for the framework developed herein.

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