.

The Application of Umar Bin Khattab's Servant Leadership Ethics in Educational Institution Management

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ARTICLE INFO	ABSTRACT
	This study explores leadership from an Islamic perspective, emphasizing the core values of ethics, integrity, justice, and responsibility as the foundation for achieving performance and success in educational institutions. The focus of this research is on the application of servant leadership ethics as exemplified by Umar bin Khattab in the management of academic institutions in Indonesia. The method used is library research, analyzing relevant primary and secondary literature through content analysis and descriptive techniques. The findings reveal that the principles of servant leadership—such as simplicity, justice, and public service—when consistently applied in educational settings, can foster an inclusive learning environment that prioritizes the well-being of all stakeholders. Implementation strategies including active listening, empathy, healing, awareness, persuasion, conceptualization, and foresight have proven effective in shaping ethical and service-oriented leadership. By adopting the leadership ethics of Umar bin Khattab, educational institutions are not only able to produce academically excellent individuals but also graduates with strong integrity, a high sense of social responsibility, and deep compassion for others. This model of leadership is especially relevant in addressing the current and future moral and ethical challenges in the field of education.

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1. INTRODUCTION

Leadership is the act of leading, inspiring, and motivating others to achieve common goals (Nursalim, Pratiwi, Farasi, & Anshori, 2023). In educational institutions, leadership plays a crucial role in creating a conducive learning environment, developing students' potential, and improving the overall quality of education (Sinaga, Turnip, Pardede, & Hutagalung, 2022). An effective leader is a guide and a role model who can create synergy among educators and learners.

The concept of servant leadership has become increasingly relevant in education. This leadership emphasizes the importance of serving and empowering others by placing the interests of followers above personal interests (Fitriyana, Astuti, Rahman, Werdiningsih, & Idrus, 2023; Song, Tian, & Kwan, 2022). These values align with the leadership principles of Umar ibn al-Khattab, a caliph known for his integrity, justice, and commitment to serving the people. In education, applying servant leadership can create an inclusive learning environment that motivates educators and students to reach their full potential (Muspiroh, 2016). This will produce individuals who excel academically and possess integrity.

Contemporary leaders face challenges, including low public trust, political uncertainty, and rapid technological changes (Arafat, Ely, Hendry, & Sri, 2024). To overcome these challenges, leaders must possess strong leadership skills, such as integrity, ethics, and honesty. By adopting the ethical principles of Umar ibn al-Khattab, leaders are expected to bring positive change and create an environment that supports organizational growth and community progress.

Leadership is leading, inspiring, and motivating others to achieve common goals (Nursalim et al., 2023). In educational institutions, leadership plays a key role in creating a conducive learning environment, developing student potential, and improving the overall quality of education (Sinaga et al., 2022). The concept of servant leadership, which emphasizes service and empowerment by prioritizing followers' interests, is increasingly relevant in modern education (Bakker, Hetland, Kjellevold Olsen, & Espevik, 2023; Davies, 2009). These values align with the leadership principles of Umar ibn al-Khattab, known for his integrity, justice, and commitment to serving the community. Although previous literature has discussed the concept of Umar ibn al-Khattab's leadership in Islamic education, research linking these principles to modern challenges such as digitalization, multiculturalism, and low public trust is still limited(Alexander, 2020; Suardin & Yusnan, 2021).

In addition, few empirical studies have measured the impact of implementing servant leadership based on ethical values in educational institutions. Previous studies have shown the relevance of implementing servant leadership and Umar ibn al-Khattab's leadership values in education. For example, implementing servant leadership at SMP Masa Depan Cerah Surabaya shows the importance of respecting others and building community (Nursalim et al., 2023). Servant leadership's influence on school programs' effectiveness is also seen significantly in private elementary schools in Bandung City (Ozturk, Karatepe, & Okumus, 2021; Pawar, Sudan, Satini, & Sunarsi, 2020; Suardin & Yusnan, 2021). In addition, a study of character education in the story of Umar ibn al-Khattab reveals the relevance of values such as justice, wisdom, and responsibility in building student integrity (Badrun, Sugiarto, Rachmadhani, & Sh, 2022; Daft, 1999). Other studies highlight the role of Umar ibn al-Khattab's leadership in Islamic education, which shows positive implications for the development of educational quality (Amin, 2024). By integrating the principles of servant leadership and ethical leadership values, this study aims to address the challenges of modern education and provide practical guidance for educational institutions.

This study focuses on the application of Umar ibn al-Khattab's servant leadership in the context of educational institutions. The discussion will cover the principles of servant leadership, the challenges and opportunities in its implementation, and strategies for integrating the ethical values of Umar ibn al-Khattab. This research delves deeper into how leadership values that have proven effective in the

past can be applied in the modern context. This study is expected to guide educational institutions in strengthening ethical leadership practices that are service-oriented toward the community.

2. METHODS

This study uses a library research approach to examine the application of Umar ibn al-Khattab's servant leadership ethics in the management of educational institutions. Data is collected from primary sources, such as related research and secondary sources, in books, articles, and relevant journals. The literature search process involves identifying relevant keywords through academic databases such as Google Scholar and journals indexed in Sinta/Scopus. The search results are filtered based on publication year within the last 5 years and topic relevance, with literature that meets the criteria being saved for further analysis. The literature selection criteria include topic relevance, source validity, and the credibility of the literature, such as empirical-based research or documents with explicit references. In contrast, less relevant or non-credible sources are excluded.

Data analysis involves reading and profoundly understanding the literature, categorizing data based on central themes, and conducting content analysis to identify patterns and themes within the literature. The data obtained is described descriptively and simplified to draw systematic conclusions contributing to the development of literature in Islamic education. This method ensures that the data used is valid, relevant, and comprehensively supports the research objectives.

3. FINDINGS AND DISCUSSION

3.1 The Concept of Servant Leadership Ethics by Umar ibn al-Khattab in Education

Servant leadership is a concept introduced by Robert K. Greenleaf in 1970 in his book, "The Servant as Leader." The book explains a leadership concept that emphasizes serving others as the core of effective leadership. This leadership model prioritizes service to others above all else. Servant leadership emphasizes serving others as a leader's primary priority, where leaders support and empower their subordinates to reach their full potential, creating a positive and productive work environment (Armstrong, 2022). Thus, servant leadership emphasizes enhancing service to others, a holistic approach to work, a sense of community, and shared power in decision-making.

Umar ibn al-Khattab's leadership shows significant similarities to the servant leadership characteristics outlined by Greenleaf. Umar positioned himself as a leader tasked with serving his people for the advancement of the state, as evidenced by his austere lifestyle despite having access to all luxuries. Umar rejected the obsession with wealth and did not use his power for personal gain. Umar ibn al-Khattab's leadership focused on the welfare of the people and personal integrity, making it relevant to the principles of servant leadership in Greenleaf's essay "*Essentials of Servant Leadership*"(Spears & Lawrence, 2001).

A servant leader is not only about serving their group because a good leader is not simply a servant but also a leader . An effective leader must possess specific qualities that distinguish them. The values of servant leadership can directly address particular challenges in Indonesian education, particularly regarding disparities in access to and quality of education (Demeke & and Markos, 2024). According to data from Susenas 2022, processed by Bapenas, more than 4 million children lack access to education, with around 3.9 million children in 2021. Seventy-six percent of families acknowledge their children dropping out due to financial issues. Furthermore, the Survey Penduduk Antarsensus found that 57% of disabled adolescents are not in school, and according to UNICEF, approximately 4.1 million children are not receiving education.

Servant leadership is a concept where leaders focus on the growth and well-being of their organizational members by demonstrating empathy, listening, caring, and morally developing their subordinates (Eva, Robin, Sendjaya, van Dierendonck, & Liden, 2019). Leaders strive to build good interpersonal relationships with colleagues, enhancing individual and team performance. In education, servant leadership among school principals can improve teacher performance by prioritizing their needs. Servant leadership is a reciprocal relationship where leaders prioritize the interests and needs of their followers while fostering an environment that supports collective growth and success.

3.2 Implementation of Umar ibn al-Khattab's Servant Leadership in Indonesian Educational Institutions

Applying servant leadership ethics inspired by Umar ibn al-Khattab, one of the most prominent caliphs in Islamic history, holds great potential to inspire leaders in Indonesia and beyond. Umar ibn al-Khattab is renowned for his simplicity, justice, and service-oriented leadership. Here are some ways these values can be integrated into the educational context:

Simplicity: Schools can adopt programs that promote simplicity, such as reducing resource waste, prioritizing needs over wants, and teaching the importance of gratitude for what is available. For example, Sekolah Alam implements these principles by minimizing unnecessary stationery use and optimizing existing facilities. According to a Ministry of Education and Culture report, applying the principle of simplicity in school management can help reduce inefficient resource usage.

Justice: Including lessons on legal systems, human rights, and principles of justice in the curriculum allows students to understand the importance of treating everyone fairly and equally. Discussions, case studies, and mock trials can help students comprehend how justice plays a role in maintaining balance and peace.

Community Service: Educational institutions can encourage students to participate in community service activities that address the surrounding community's needs. Projects like social service programs, community engagement, or other volunteer activities enable students to prioritize the needs of others over their own and experience the positive impact they can bring to society. Implementing servant leadership inspired by Umar ibn al-Khattab can create more responsible, just, and service-oriented leaders. This can positively impact the progress and welfare of educational institutions in Indonesia.

Indonesia's collaborative culture and emphasis on togetherness align well with the servant leadership approach, which prioritizes serving others. Philosophically, applying servant leadership has proven effective in fostering an organizational culture oriented toward care and concern. The connection between servant leadership and organizational citizenship behavior (OCB) is significant (Aulia, Karyatun, Hidayat, & Soelton, 2023). Similarly, the influence of servant leadership on employee work commitment has been documented. Prominent figures and authors in the field of leadership, such as James Autry, Warren Bennis, Peter Block, and John Carver, have predicted that the concept of servant leadership will become the dominant leadership paradigm in the 21st century. However, the challenge of implementing servant leadership lies in the abundance of information in the era of Industry 4.0, which requires accurate information filtering (Bakker et al., 2023).

Servant leadership is a leadership style successfully utilized by leaders to enhance employee commitment. This is evidenced by (Imaduddin, Putra, Tukiyo, Wahab, & Nurulloh, 2022) study involving 63 employees of the Regional Development Planning Agency in South Bengkulu Regency. The findings indicated that servant leadership positively influences organizational commitment. Another survey by (Asrin, Ramdhani, Muhaimi, & Maulyda, 2022) found a significant positive

relationship between servant leadership and organizational commitment. These studies conclude that servant leadership has a proven impact on organizational commitment.

Given the connection between servant leadership and increased organizational commitment, the author highlights its impact on employee performance. Literature indicates that high employee performance improves the quality of public services. Logically, an employee with high-quality performance will work effectively, resulting in equally high-quality service. This is supported by Roniwati's study involving 32 employees and 92 service users (Bakker et al., 2023), which found that employee performance influences the quality of public services. In other words, improved employee performance leads to enhanced service quality.

In educational institutions, the principles of fairness and equality can be realized through policies that ensure all students have equal access to quality education, regardless of economic or social background. The value of justice encourages equitable access through policies prioritizing infrastructure development in disadvantaged areas, such as the Base Transceiver Station (BTS) program by the Ministry of Communication and Informatics and scholarships provided to 9.7 million underprivileged students by 2024 (Kemendikbudristek). Wisdom guides long-term, future-oriented decision-making, exemplified by the *Merdeka Belajar* (Freedom to Learn) program, which offers curriculum flexibility tailored to local needs (Suhermanto, Mansyuri, Ma`arif, & Sebgag, 2024).

3.3 Strategies for Implementing Umar ibn al-Khattab's Servant Leadership in Managing Educational Institutions

A leader must possess a robust strategy to implement the principles of Servant Leadership inspired by Umar ibn al-Khattab effectively within Indonesian educational institutions. These strategies are crucial as they provide a foundation for ethical and service-oriented leadership. Below are 10 strategies from Robert K. Greenleaf that align with Umar ibn al-Khattab's leadership values:

Listening (Willingness to listen to others' input)

Umar ibn al-Khattab was well-known for his dedication to consultation (musyawarah) (Marwah, 2018). Unlike many contemporary leaders who hesitate to engage with the public on policy decisions, Umar consistently prioritized the people's aspirations over personal decisions (An Najjar, 1990). A key lesson from Umar's leadership, particularly in education, is the emphasis on consultation and inclusion (Zuhaily, 2014). This principle can guide educational leaders to foster an environment where stakeholders, including teachers, students, and parents, feel heard and valued, ensuring that decisions are inclusive and equitable.

قَالَ رَجُلٌ لِعُمَرَ اِتَّقِ الله ياَ عُمَرُ فَقَالَ آخَرُ أَلِمِثْلِ أَمِيْرِ الْمُؤْمِنِيْنَ يُقَالُ مِثْلُ هَذَا اْلكَلاَمِ

فَأَجَابَ عُمَرُ لاَ خَيْرَ فِيْكُمْ إِنْ لَمْ تَقُوْلُوْهَا وَلاَ خَيْرَ فِيَّ إِنْ لَمْ أَسْمَعْهَ

Translation: "*A man said to Umar RA: 'Fear Allah, O Umar.' Another young man responded: 'Is it appropriate to say such words to the Commander of the Faithful (leader)?' Umar wisely replied: 'There is no goodness in you if you do not say such words (of piety), and there is no goodness in me if I do not listen to them (from you).'*"

This story illustrates that leaders must be open and listen to criticism from the people. When faced with criticism, leaders must remain patient and broad-minded. However, criticism from the people should also be delivered politely, based on facts, not merely accusations without solid evidence (Yendra, 2022). This approach helps create a transparent and supportive environment, ensuring all members feel valued and heard. In educational institutions, a leader should proactively listen to the needs and concerns of students, teachers, and parents through discussion forums, surveys, and regular feedback sessions.

Empathy (Understanding what others feel and think)

In the 18th year after the Hijrah, a severe drought and famine known as Ar-Ramadah occurred. The rain did not fall across the Arabian Peninsula, and agricultural and livestock efforts were utterly destroyed. Bedouins in the interior, lacking food supplies, came to Medina seeking help from the Caliph. Umar then vowed not to eat meat or clarified butter until the situation improved. When the crisis ended, Umar refused the delicious food offered to him because he wanted to ensure that the crisis had indeed ended for all layers of society (Arifin, 1991). This demonstrates responsibility and empathy toward suffering people.

This story reflects how Umar exhibited leadership, intelligence, and empathy during a disaster. Umar's actions and leadership should be an example for leaders, particularly in Indonesia, who may face similar challenges. In educational institutions, leaders must understand the situations and feelings of school members. They should show genuine concern for the well-being of all members, creating a supportive and empathetic environment.

Healing (Correcting or improving one's mistakes)

Umar's conversion to Islam marked one of his life's most significant healing processes. Umar felt deep remorse after committing mistakes, and he always carried a sense of regret for his harsh actions toward people. One day, Umar scolded someone who brought up an issue while he was busy with state affairs. Umar ordered his servant to call the person back and asked them to retaliate against him for the scolding (Ash-Shalabi, 2008). This was Umar's effort to correct the mistakes he had made.

This strategy can be applied by rebuilding damaged relationships and creating a safe and supportive school environment. Educational leaders should focus on reconciliation and improving interpersonal dynamics within the school. This involves an inclusive, empathetic approach, prioritizing open communication and emotional support.

Awareness (Possessing self-awareness)

The concept of awareness in Maslow's theory emphasizes that one must understand who they are, their potential, and their life goals (Wahba & Bridwell, 1976). Umar bin Khattab stressed the importance of self-awareness by advocating constant self-reflection (muhasabah). If Umar knew someone more competent than himself to hold his position, he preferred to lose it rather than keep it (Kandahlawy, 2003). When Abu Bakr wanted to appoint Umar as his successor, Umar firmly refused. However, after Abu Bakr insisted, Umar reluctantly accepted (Ash-Shalabi, 2008). Leaders should be sensitive to issues affecting the school community, whether academic, social, or emotional. This awareness enables leaders to recognize students, teachers, and staff's needs and challenges and respond promptly and effectively. By understanding the broader context beyond the school, such as changes in education policies or the socio-economic conditions of the community, leaders can make better and more strategic decisions. This helps create an adaptive, responsive, and supportive educational environment that fosters growth and well-being for all members.

Persuasion (Using personal approaches)

Umar demonstrated a personal approach by being firm toward those who violated the rights of the weak and victims of violence while showing gentleness to individuals who behaved well and correctly (Fauzi & Permadi, 2023). Umar consistently worked to provide protection and justice to his people, maintaining courage and firmness in upholding justice.

In managing educational institutions, leaders should use persuasive communication to guide and motivate staff and students without relying on authority or coercion. This approach involves conveying the school's vision and goals and encouraging all members of the school community to work together toward achieving those goals.

Conceptualization (Possessing strong concepts)

Umar bin Khattab demonstrated conceptual intelligence in effectively managing the state. His role in the field of law had a significant influence on him during his time, and it continues to this day. Umar also established an education system and introduced important innovations that supported educational advancement. He built a solid administrative system, particularly in economics and judiciary (Ash-Shalabi, 2008). This shows that a strong concept backed every step Umar took. In educational institutions, leaders must formulate a clear long-term vision and strategy for the school's development (Kasmar et al., 2019). Leaders must be able to see the big picture and set a strategic direction to guide the institution toward a better future.

Foresight (Ability to look ahead)

Umar bin Khattab was renowned for his visionary ability. Umar proposed ideas that aligned with Qur'anic verses, such as his refusal to pray for the funeral of hypocrites. While some proposals were initially rejected by the Prophet, such as his suggestion to execute the prisoners of the Battle of Badr, subsequent verses supported his views (Ash-Shalabi, 2008). In managing educational institutions, leaders must be able to plan for the future by considering trends and challenges ahead. This includes a deep understanding of technological developments, educational policy changes, socio-economic dynamics, and the ever-evolving labor market needs. Leaders should proactively identify opportunities and threats that educational institutions may face in the future.

h. Stewardship (Having a natural inclination to serve others)

Umar was known for his humility and complete dedication to the welfare of the people. One night, Umar invited his assistant Aslam to patrol the city. Umar saw a hut with a lit stove on a deserted road and heard children crying inside. Inside, he found a mother trying to boil water and stones because she had run out of food. Umar immediately took aid from the treasury (Baitul Mal) to provide food and even cooked and served the food to the children, ensuring they were no longer hungry. Leaders must act as stewards responsible for the resources and well-being of the school community. This means ensuring that all physical and non-physical assets are managed wisely and sustainably (Bavik, 2020). Special attention should also be given to the well-being of students, teachers, and staff, including physical and mental health, a positive working environment, and opportunities for professional development.

Commitment to The Growth of People

Abdullah bin Mas'ud explained that Umar's acceptance of Islam was a conquest, his migration was a victory, and his governance was a blessing. Before Umar embraced Islam, Muslims were afraid to pray near the Kaaba. However, Umar's courage and commitment enabled them to perform their prayers there. In his advice to Abu Musa al-Asy'ari, Umar emphasized the importance of upholding Allah's laws and focusing on the hereafter, as worldly matters will perish. At the same time, those of the hereafter will last forever (Kandahlawy, 2003). In educational institutions, leaders must support every school member's personal and professional development, including students and staff. This involves providing access to relevant and beneficial learning and development opportunities for their growth. Additionally, leaders should offer support and incentives to staff to continuously enhance their skills and knowledge through training, certifications, or learning experiences.

Building Community

Umar managed the distribution of companions in Madinah by restricting them from traveling to other regions. Umar prohibited Quraysh's companions from leaving Madinah out of concern for potential divisions. He ensured that their needs were well met in Madinah, strengthening the city's status as a political and economic center while guaranteeing that the decisions made had a wide-reaching impact. Umar demonstrated his commitment to fostering his community above all else(Muchibin & Ma`arif, 2022). In educational institutions, leaders should strive to foster a sense of togetherness and collaboration among all school members. Leaders must promote collaboration through joint projects, extracurricular activities, and group discussions.

Servant leadership in educational institution management holds significant potential to address academic challenges in Indonesia while promoting the creation of quality education. Implementing this leadership model has been proven successful in various educational institutions. Servant leadership is a relevant alternative in higher education, particularly during organizational change (Pawar et al., 2020). The prioritized dimensions for implementation include organizational stewardship, wisdom, service, humility, vision, persuasive mapping, altruistic calling, and emotional healing. The servant leadership model also has immense potential to enhance educational quality. By prioritizing the needs of students, teachers, and the community, leaders who apply servant leadership can foster an organizational culture that is inclusive, collaborative, and focused on continuous quality improvement.

Table 1. Finding Application of Umar Bin Khattab's Servant Leadership Ethics in Educational Institution Management

Aspect	Explanation
Servant Leadership Concept	Emphasizes serving others as the main priority.
	Leaders support the growth and well-being of organizational members, creating a positive work environment.
Leadership of Umar ibn al-Khattab	**Lived, rejected luxury, and prioritized the well-being of the people.**
	Practiced justice, empathy, and integrity.
	Adhered to the principle of public service as the core of leadership.
Relevance to Indonesian Education	Addressing disparities in access to and quality of education (e.g., 4 million children out of school, UNICEF data 2022).
	Prioritizes values of justice, empathy, and community to create inclusive and equitable education.
Implementation Strategy	Listening: Prioritizing consultations and input from the community.
	Empathy: Understanding and feeling the needs of school community members.
	Simplicity: Managing resources efficiently and frugally.
	Justice: Applying fair policies for all students.
	Foresight: Planning long-term strategies based on future challenges and opportunities.
	Commitment to Growth: Supporting the development of teachers' and students' personal and professional growth.

Impact on Organization	Increased organizational commitment leads to better employee performance and higher quality public service.
	Promotes an inclusive, collaborative, and quality-oriented organizational culture.

Analysis The Concept of Servant Leadership, as Exemplified by Umar ibn al-Khattab

The concept of servant leadership, first introduced by Robert K. Greenleaf in 1970, focuses on serving others as the core of effective leadership. This principle underscores that a leader is not merely someone who directs and controls but also serves as a servant to those they lead. Umar ibn al-Khattab's leadership, characterized by simplicity, justice, and integrity, provides a real-world example of how this concept can be practically applied. Umar viewed himself as a servant to the people, ensuring their welfare. This approach aligns with Greenleaf's theory and the findings of (Spears & Lawrence, 2001), which highlight that servant leaders focus on empowering organizational members and fostering a positive and productive work environment.

Implementing servant leadership strategies emphasizing listening, empathy, and justice resonates with Retmono's (2013) research, which found that servant leadership enhances organizational commitment. Moreover, these findings reinforce evidence from Mazarei et al. (2013) that servant leadership positively correlates with employee commitment, leading to improved performance and public service quality (Roniwati, 2016). For example, in the education sector, justice-oriented policies such as the "*Merdeka Belajar*" (Freedom to Learn) program reflect dimensions of fairness and commitment to individual growth. This demonstrates that servant leadership benefits individuals and creates an inclusive and collaborative organizational culture.

Servant leadership is highly relevant in Indonesian education, particularly in addressing significant challenges such as disparities in educational access. Data from Bappenas and UNICEF reveals that over 4 million Indonesian children lack access to education, primarily due to economic barriers. This finding aligns with prior reports, such as the Intercensal Population Survey (SUPAS), which revealed that 57% of adolescents with disabilities are not enrolled in school. Therefore, a servant leadership approach emphasizing justice, empathy, and empowerment can effectively solve these issues. Education policies based on justice-oriented values, like the "Merdeka Belajar" program, illustrate how servant leadership principles can be translated into tangible actions that enhance educational access and quality.

Furthermore, the implementation strategies of servant leadership focusing on dimensions such as listening, empathy, and justice have strong empirical backing. (Fitriyana et al., 2023)study found that servant leadership enhances organizational commitment, while (Chen & Wong, 2022)Mazarei et al. (2013) demonstrated a significant positive relationship between servant leadership and employee commitment. This commitment, in turn, contributes to improved performance, directly impacting public service quality (Fatchurochman, 2021). In the educational context, enhanced educator performance can directly contribute to the quality of learning and student outcomes. Thus, applying servant leadership in educational institutions can foster a work culture that supports collaboration, innovation, and a sustained focus on results.

Additionally, this research highlights how key dimensions of servant leadership, such as simplicity, awareness, and a willingness to serve, can be adapted within the education system. The principle of simplicity, as demonstrated by Umar ibn al-Khattab, can inspire schools to manage

resources efficiently. For instance, approaches like those employed by "Sekolah Alam" (Nature Schools), which minimize stationery use and optimize existing facilities, show how these values can be translated into daily practices. Such efficiency reduces waste and supports sustainability in managing educational resources.

Moreover, the dimensions of self-awareness and vigilance embodied by Umar ibn al-Khattab are equally relevant in modern educational leadership. Leaders aware of the needs and challenges within their environments are better positioned to respond to rapid changes in the Industrial 4.0 era. This is crucial as educational leaders face challenges such as digitalization, policy shifts, and socio-economic dynamics. Long-term strategies based on a clear vision, such as infrastructure development programs in underserved areas, reflect the foresight that is a key element of servant leadership.

Table 2. Servant Leadership in Education

Dimension/Aspect	Explanation	Example/Relevance in Education
Servant Leadership Concept	Emphasizes service as the core of leadership. Focuses on justice, empathy, empowerment, and collaboration.	Application of values such as empathy and justice in educational policies, for example, the Merdeka Belajar program.
Inspiration from Umar ibn al-Khattab	Simplicity, integrity, and focus on people's welfare are practical servant leadership models.	Efficient management of educational resources like in Sekolah Alam, instilling ethical and moral values in leadership.
Challenges in Indonesian Education	Low access to education, especially for vulnerable groups (disabilities and low income).	An inclusive approach based on servant leadership to ensure equal access and quality of education.
Dimensions of Servant Leadership	Listening, empathy, simplicity, self-awareness, and willingness to serve.	School or institutional leaders who are proactive and responsive to the needs of students and teachers in facing the digital age.
Positive Impact	Increased organizational commitment, educator performance, and quality of public services.	It helps create a collaborative and innovative work culture in educational institutions.
Relevance to Theories and Previous Research	Consistent with Greenleaf's theory and research, such as Spears & Lawrence (2001), Retmono (2013), and Mazarei et al. (2013).	Supports the principle-based approach of justice and service in educational management.
Modern Context	Adapting servant leadership values to face challenges like	Educational leaders with foresight to design strategic

	digitalization and socio- economic dynamics.		policies in the era of Industry 4.0.

Overall, this study supports the views of Autry, Bennis, and several other leadership experts who argue that servant leadership is set to become a dominant paradigm in organizational and institutional management. This approach addresses immediate operational needs and promotes long-term growth and sustainability by prioritizing the well-being and development of all stakeholders.

4. CONCLUSION

Applying servant leadership ethics inspired by Umar bin Khattab in managing educational institutions in Indonesia holds great potential to create a fair, inclusive, and service-oriented educational environment. When applied in an academic context, leadership principles such as simplicity, justice, and dedication to the community's welfare can build strong relationships between leaders and the school community while encouraging student character growth and morals. With strategies that include listening, empathy, and persuasion, educational leaders can more effectively inspire and motivate staff and students to achieve academic excellence while fostering a strong sense of social responsibility. Although challenges exist in implementing this concept, such as the abundance of information in the era of Industry 4.0, servant leadership can positively impact educational institutions with a solid strategy and strong commitment.

Indonesia faces significant challenges in the form of a digital divide, including limited access to technology, uneven internet infrastructure, and low digital literacy, particularly in remote and underdeveloped areas. This divide impacts the quality of education. In this context, implementing servant leadership in the style of Umar bin Khattab can serve as a strategic solution. Leaders with this approach focus on empowering communities, addressing their needs, and building individual capacities. Collaboration between the government, educational institutions, and local communities can accelerate the development of digital infrastructure. With justice, compassion, and wisdom as core principles, servant leadership can become a model of leadership that addresses the digital divide and promotes equitable education across Indonesia.

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