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PROPHETIC LEADERSHIP AS A LEADERSHIP MODEL IN ISLAMIC EDUCATIONAL INSTITUTIONS

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Keywords:	ABSTRACTS
Prophetic Leadership, Islamic Education Management, Prophetic Values.	<p>Background: This research departs from the need for a leadership model that is able to answer moral, spiritual, and managerial challenges in Islamic educational institutions. In this context, prophetic leadership is seen as an ideal paradigm because it is rooted in the prophetic values <i>ṣidq</i> (honesty), <i>amānah</i> (responsibility), <i>tabligh</i> (communicative), and <i>faṭānah</i> (intelligence) that lead leaders to act as moral guides as well as organizational drivers. Purpose: The purpose of this research is to analyze the role and implementation of prophetic leadership as a leadership model in Islamic educational institutions, as well as how its values can be applied in modern education management. Method: The research method used is library research with a descriptive qualitative approach, referring to the theories put forward by Kuntowijoyo, Al-Attas, Qomar, Bass, and Greenleaf. Result: The results of the study show that prophetic leadership is able to integrate spiritual values with work professionalism through the application of the principles of transcendence, humanization, and liberation in institutional vision, human resource management, organizational culture, and the development of Islamic education curriculum. Conclusion: In conclusion, the prophetic leadership model is not only relevant to strengthen the character of Islamic educational institutions, but also effective in creating a management system that is just, value-oriented, and adaptive to the changing times, thereby contributing to the formation of a generation with noble character and global competitiveness.</p>

A. INTRODUCTION

Islamic education has a fundamental role in shaping human character, morality, and spirituality. The purpose of Islamic education is not only limited to transferring knowledge, but also to form people who have faith, knowledge, and noble character (Gani et al., 2024). In Al-Attas's view, Islamic education is a process of purification of the soul and the development of human potential in order to know and serve Allah SWT. Therefore, Islamic education must instill divine values in the entire process of learning and management (al-Attas, 1980).

The success of Islamic educational institutions is not only determined by the curriculum and learning methods, but also by the quality of leadership in them (Arifin, 2025). Leaders have a strategic role in directing vision, building work culture, and motivating all elements of the institution to achieve the expected goals (Ramayulis, 2011). In the context of Islamic education management, leaders do not only play the role of administrators, but also as role models (*uswah hasanah*) who radiate spiritual and moral values for all institutional citizens.

But the reality on the ground shows that many Islamic educational institutions are currently facing an exemplary crisis. Many leaders perform managerial functions formalistically, without being balanced with a strong spiritual awareness. As a result, there are symptoms of declining work ethic, weak teacher motivation, and lack of moral integrity in carrying out educational tasks (Sarnoto, 2025). In such conditions, a leadership model is needed that is not only administratively effective, but also has strong spiritual, moral, and humanitarian dimensions. One of the models that is in accordance with the character of Islamic education is prophetic leadership.

Prophetic leadership is a leadership concept that comes from prophetic values. The word "prophet" comes from the word prophet which means prophet or apostle (Ningsih et al., 2024). In Islam, the Prophet Muhammad PBUH is a perfect example in leading mankind. His leadership reflects a balance between moral, spiritual, and intellectual strength. The four main prophetic qualities of *ṣidq* (honesty), *amanah* (trustworthy), *tabligh* (conveying the truth), and *fathanah* (intelligent) are the main foundations in carrying out the mandate of leadership (Tyas, 2019). By emulating these traits, an educational leader will be able to create an environment that is fair, honest, and values-oriented.

The concept of prophetic leadership is scientifically reinforced by Kuntowijoyo, who emphasized three core missions: humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (faith in Allah) as the basis for liberating humans from ignorance and oppression, empowering their potential, and strengthening their relationship with God (Kuntowijoyo, 1991). In Islamic education, this concept directs leaders to develop institutions not only as learning centers but also as centers of character and spirituality. Unlike secular leadership models that focus on rational-technical aspects, prophetic leadership emphasizes moral and spiritual values as the foundation of every action, considering leadership as an *amanah* accountable both to humans and to Allah SWT (Widayat, 2014). This makes prophetic leadership deeply transcendental: leaders seek devotion, blessings, and *ukhrawi* values rather than power, prestige, or worldly gain.

Several modern leadership theories intersect with prophetic principles, though not completely identical. Transformational leadership (Bass & Avolio, 1994) emphasizes inspiration and motivation; servant leadership (Greenleaf, 1977) highlights leadership

through service; and spiritual leadership (Fry, 2003) stresses meaning, hope, and faith in organizational life. Although aligned with Islamic values, prophetic leadership is unique because it is rooted in revelation and prophetic ethics. In practice, its application in Islamic educational institutions can be reflected in four management functions: planning a faith- and character-oriented vision, organizing cooperation based on *ukhuwah*, implementing exemplary behavior aligned with Islamic teachings, and controlling with justice and humane discipline (Ramayulis, 2011). Prophetic leadership also prioritizes justice and deliberation, rejecting authoritarianism and promoting participatory decision-making as exemplified by the Prophet. This deliberative ethos is essential for creating a harmonious and democratic atmosphere in Islamic educational settings, fostering collective awareness and shared responsibility toward divine educational goals (Abdullah, 2007)

Prophetic leadership positions leaders as spiritual inspirers and motivators who instill the meaning of worship in every educational activity, encouraging teachers, staff, and students to work not merely for material rewards but as devotion to Allah SWT. In this way, all educational activities carry spiritual value and contribute to the improvement of moral quality. The application of prophetic values enables educational institutions to produce not only intelligent individuals but also dignified and moral human beings. The current moral crisis and spiritual degradation in the world of education illustrate the urgency of adopting the prophetic leadership model, especially as many institutions become trapped in pragmatic, competitive, and commercial orientations. In such a context, prophetic leadership serves as a transformative solution that redirects education to its true purpose: forming individuals who know their Lord and do good for others (Sani, 2011). Through this role, prophetic leaders not only pursue administrative achievements but also focus on the holistic development of human beings, becoming role models and drivers of moral transformation within educational environments. This model is increasingly relevant in the era of globalization and modernization, where spiritual values are often marginalized, as it reorients Islamic education toward its noble ideals of cultivating generations who are faithful, knowledgeable, and noble in character.

Based on this theoretical foundation, transformational leadership also holds a strategic position in strengthening innovation in Educational Management. Inspirational leaders are able to build enthusiasm and confidence among teachers to innovate, provide moral support, and create an environment conducive to creativity. Transformational leadership helps teachers view their duties not only as administrative obligations, but also as a form of worship and contribution to the advancement of the *ummah*. Therefore, research on Prophetic Leadership as a Leadership Model in Islamic Educational Institutions and the role of transformational leadership in enhancing learning innovation is very important to conduct. These studies are expected to enrich Islamic education management theory and serve as practical guidelines for madrasah principals, teachers, and administrators of Islamic educational institutions in realising quality, character-based, and globally competitive education.

B. METHOD

This study uses a qualitative approach with library research because its focus is the conceptual and theoretical development of prophetic leadership in Islamic educational institutions. Library research, as defined by (Zed, 2014), involves collecting

library data, critical reading, recording, and processing research materials to gain deep understanding. The study analyzes experts' ideas primarily (Kuntowijoyo, 1991) prophetic paradigm, (Qomar, 2007) integration of management and spirituality, and (al-Attas, 1980) concept of education as purification and instilling adab supported by secondary sources such as (Ramayulis, 2011), (Abdullah, 2007), and modern leadership theories like transformational (Bass & Avolio, 1994), servant (Greenleaf, 1977), and spiritual leadership (Fry, 2003). Data were collected through literature searches in libraries, repositories, and databases including Google Scholar, ResearchGate, and ScienceDirect, then critically read, thematically classified, and selected based on relevance and scientific credibility. Data analysis followed qualitative descriptive methods through reduction, descriptive-argumentative presentation, and conceptual conclusion drawing, carried out interactively until saturation following (Miles & Huberman, 1994), including interpretation of Qur'anic and prophetic principles such as *ṣidq*, *amanah*, *tabligh*, *faṭānah*, and *amar ma'ruf nahi munkar*. A conceptual-normative approach was used by connecting Islamic normative values with modern management theory to form a conceptual synthesis, with research validity ensured through source and theory triangulation. This study is expected to contribute theoretically to Islamic education management and practically guide leaders of Islamic educational institutions, such as madrasah principals, rectors, and foundation leaders, in implementing prophetic leadership that prioritises moral integrity, spiritual sincerity, and social service, thereby strengthening the development of Islamic educational institutions that are academically excellent, morally grounded, and globally competitive.

C. RESULT AND DISCUSSION

Basic Concepts of Prophetic Leadership

Leadership in an Islamic perspective has a very deep meaning and goes beyond just the relationship between leaders and followers (Duryat, 2021). In the Islamic view, leadership is not only an administrative affair or managerial strategy, but also a form of moral responsibility and spiritual trust to lead humans to the goodness and salvation of the world and the hereafter (Kusuma, 2025). One of the forms of leadership that is considered the most ideal in Islam is *prophetic leadership*, which is a leadership model that emulates the nature, values, and methods of the prophets in guiding their people. This concept is very important to be studied in the context of Islamic educational institutions, because the world of education is a strategic arena in forming knowledgeable and noble human beings (Faishol, 2020).

The term "prophetic leadership" comes from the word *prophetic* which means prophetic, which is something related to the prophet. In this context, prophetic leadership can be understood as a form of leadership based on prophetic values, as exemplified by the Prophet PBUH as the main role model in Islam. Kuntowijoyo introduced the term "prophetic" in the framework of *Prophetic Social Science (ISP)*, which emphasizes that human knowledge and actions must be oriented to the three main values of the Qur'an, namely *humanization (amar ma'ruf)*, *liberation (nahi munkar)*, and *transcendence (iman billah)*. In the context of leadership, these values are translated into the actions of leaders who seek to humanize humans, free them from ignorance and oppression, and connect every activity with divine values (Kuntowijoyo, 1991).

Theologically, the concept of prophetic leadership has a strong foundation in the Qur'an and hadith. In the Qur'an, Allah SWT explains that every human being who is given the mandate of leadership will be held accountable for his leadership. Allah says in QS. Al-Baqarah [2]:30, "Verily I will make a caliph on earth," which shows that every human being is given a divine mandate to be a leader (*caliph*) in the sphere of his or her own life. This verse contains the meaning that leadership in Islam is trustworthy and must be carried out with the principles of responsibility, justice, and devotion to Allah.

The Prophet PBUH also said in a hadith narrated by al-Bukhari, "Each of you is a leader, and each of you will be held accountable for his leadership." This hadith emphasizes the moral and spiritual dimensions of leadership in Islam. A leader is not only responsible to the people he leads, but also to Allah SWT. Therefore, prophetic leadership cannot be separated from the theological awareness that office is a mandate, not just power.

In terms of the philosophy of Islamic education, Al-Attas emphasized that the purpose of Islamic education is the process of *ta'dīb*, which is the cultivation of correct manners, so that human beings know their appropriate place in the order of form and act with an awareness of moral responsibility before Allah (al-Attas, 1980). In this context, prophetic leadership plays an important role because prophetic leaders are exemplary of manners for their followers. He is not only an administrator, but also a *murabbi* (educator) and *mursyid* (spiritual guide). Leaders like this instill godliness, honesty, and responsibility through real example, not just verbal instruction.

Prophetic leadership is rooted in the Islamic worldview which places Allah SWT at the center of all human actions. This leadership philosophy is not oriented to material gains or managerial efficiency alone, but to the achievement of *maqāṣid al-sharī'ah* the noble goals of the sharia, namely to protect religion, soul, intellect, descendants, and property. Thus, a prophetic leader acts as a keeper of the balance between worldly needs and ukhrawi demands.

Kuntowijoyo explained that prophetic leadership must reflect transcendence leadership grounded in divine values and immanence, namely the ability to translate those values into social reality (Kuntowijoyo, 1991), which in educational institutions is reflected in how leaders balance spiritual vision with administrative and academic demands. Qomar views prophetic leadership as part of Islamic education management that emphasizes guidance, motivation, and inspiration, asserting that leaders must have strong spiritual and moral vision so education does not lose its value orientation. The core prophetic values *ṣidq*, *amanah*, *tabligh*, and *faṭānah* are fundamental ethical traits of the Prophet PBUH and serve as the moral foundation of Islamic leadership (Jafari et al., 2024). *Ṣidq* means consistency between words and deeds, fostering a culture of honesty in learning, finance, and reporting; *amanah* emphasizes responsibility and moral integrity, ensuring policies are implemented for public benefit; *tabligh* highlights wise communication and courage in conveying truth; and *faṭānah* reflects intelligence and strategic decision-making aligned with Islamic values. These values function not only as personal ethics but also as managerial principles *ṣidq* supports transparency, *amanah* ensures accountability, *tabligh* strengthens institutional communication, and *faṭānah* enhances decision-making. The ultimate goal of prophetic leadership is to form *insān kāmil*, a balanced human being spiritually, intellectually, and socially, producing knowledgeable and moral generations rooted in divinity, justice, and humanity. Prophetic leaders serve as *uswah ḥasanah*, leading through compassion, dialogue, and

moral development, aligned with the functions of tazkiyah, ta'lim, and ta'dib in Islamic education. Conceptual analysis of Kuntowijoyo, Al-Attas, and Qomar shows that prophetic leadership transcends secular paradigms: Kuntowijoyo frames it as revelation-based social transformation emphasizing humanization, liberation, and transcendence; Al-Attas stresses the centrality of adab as the core of education and leadership; and Qomar positions prophetic leadership as a managerial catalyst integrating spiritual vision with modern management (Alatas (Syed), 1996; Kuntowijoyo, 1991; Qomar, 2007). Combining prophetic values with managerial principles makes this leadership model ideal for Islamic educational institutions oriented toward quality, morality, and da'wah missions.

Through the integration of these theories, it can be concluded that prophetic leadership is a transformative revelation-based leadership model that directs Islamic educational institutions towards a balance between academic achievement and the formation of spiritual character.

Dimensions and Principles of Prophetic Leadership

Prophetic leadership is a leadership model that emulates the character, methods, and vision of prophecy in guiding humans towards truth, justice, and spiritual well-being. This model positions the leader not only as an administrative figure but also as a murabbi (educator), mursyid (guide), and uswah ḥasanah (role model). A prophetic leader does not separate spiritual values from social responsibilities, as both are two sides of a single prophetic mission. In the context of Islamic educational institutions, prophetic leadership demands leaders who are not only capable of managing the educational system efficiently but also of instilling divine values, ethics, and humanity in all aspects of institutional life.

According to Kuntowijoyo, the main characteristics of prophetic leadership can be explained through the framework of prophetic values, namely transcendence, humanisation, and liberation. These three values are not only moral orientations, but also strategic principles in decision-making and organisational culture building. The value of transcendence emphasises the vertical relationship between leaders and God, that every leadership action must be rooted in an awareness of monotheism. The value of humanisation refers to a commitment to respect human dignity, while liberation requires leaders to free people from oppression and ignorance. In the context of Islamic education, these three principles inspire the vision of institutions that not only produce intelligent students, but also people of faith and civility.

Table 1. The Four Main Dimensions of Prophetic Leadership

Dimension	Main Focus	Key Indicators	Theoretical Basis
1. Spiritual	Strengthening the relationship between leaders	Awareness of trust, worship orientation, spiritual guidance,	al-Attas (1980); Kuntowijoyo (1991) – transendensi.

	and Allah; leadership based on monotheism and manners.	building a religious climate.	
2. Social	Service to the community and social justice in educational institutions.	Collaboration, empathy, inclusivity, open communication, welfare orientation.	Greenleaf (1977) – servant leadership; Kuntowijoyo (1991) – humanisation.
3. Intellectual	Strengthening knowledge, strategic vision, intelligence (fathanah), and educational innovation.	Curriculum development, learning innovation, critical and adaptive thinking.	Qomar (2007); the nature of fathanah; the integration of knowledge and revelation.
4. Moral-Etis	Integrity and morals as the foundation of leadership.	Honesty, trustworthiness, communication, wisdom; anti-corruption; organisational fairness and transparency.	Fry (2003) – spiritual leadership; Amsa (2024).

By integrating these theories, it can be concluded that prophetic leadership is not only a moral model, but also an effective managerial paradigm for facing the challenges of modernising Islamic education. The spiritual dimension provides direction, the social dimension fosters empathy, the intellectual dimension gives rise to innovation, and the moral dimension maintains organisational integrity. Through the synergy of these four dimensions, Islamic educational institutions can develop into academically superior, ethically dignified, and globally competitive institutions without losing their Islamic identity.

The Relevance of Prophetic Leadership in Islamic Education Management

Prophetic leadership in Islamic education management has a very strategic position because it is able to answer the multidimensional challenges faced by educational institutions in the era of globalization. The world of Islamic education is now not only faced with internal problems such as the quality of educators and weak management systems, but also external challenges in the form of rapid modernization, secularization of values, and global competition in the fields of science and technology. It is in this context that the prophetic leadership model becomes relevant as a leadership paradigm that integrates spiritual, moral, intellectual, and social dimensions integrally, in order to build an educational institution that is superior, characterful, and transcendentally oriented.

The relevance of prophetic leadership in Islamic education management can be seen from its ability to integrate prophetic values into three main domains of educational management:

1. Relevance in the Planning and Development of the Vision of Islamic Education

Prophetic leadership is relevant in education management because it plays a role in building the transcendental vision of educational institutions. The vision designed by prophetic leaders is not solely oriented to academic achievements, but also to the formation of human beings who have a balance between intellectual, spiritual, and moral intelligence, this vision stems from three main prophetic values: *transcendence*, *humanization*, and *liberation* (Yuliharti & Umiarso, 2021).

The value of *transcendence* guides educational institutions so that every policy and program is oriented to divine values and the pleasure of Allah SWT. This means that the vision of education must affirm the commitment to the development of students' spirituality, not just technical skills. The value of *humanization* directs educational institutions to appreciate the potential and dignity of human beings as caliphs on earth. Meanwhile, the value of *liberation* emphasizes that education must free human beings from ignorance, oppression, and dependence on an unjust system.

Prophetic leaders are able to translate these three values into the strategic plan of Islamic educational institutions. For example, in designing the curriculum, leaders not only emphasize cognitive aspects but also affective and psychomotor aspects based on Islamic morals. In the context of modern management, this approach is in line with *the transformational leadership* theory put forward by Bass and Avolio, where visionary leaders are able to inspire organizational members to achieve higher goals with moral and spiritual motivation. However, prophetic leadership goes further because the foundation of its vision is not just moral motivation, but revelation and prophetic values (Bass & Avolio, 1994).

In addition, prophetic leaders in Islamic educational institutions also play the role of strategic *leaders* who have the ability to read the dynamics of the times without losing their spiritual direction. He is able to adapt the vision of the institution to social and technological changes, but still keep the vision from going out of the values of Islam. This is in accordance with the idea of Al-Attas who affirms that Islamic education should be oriented towards *the ta'dib* of the formation of adab, not just the transfer of knowledge. Thus, the relevance of prophetic leadership in the planning and vision development stage lies in its ability to balance worldly and ukhrawi orientations in each institutional strategy.

2. Relevance in Human Resource Management (HR)

The second aspect of the relevance of prophetic leadership in Islamic education management lies in the management of human resources. In educational institutions, teachers, education staff, and students are the most vital elements. Prophetic leaders do not only see human resources as an organizational asset, but as a Divine mandate that must be developed with compassion, honesty, and justice.

According to Qomar, human resource management in Islamic education must be oriented towards personality development and spirituality. This requires leaders to play the role of *murabbi*, not just managers. A *murabbi* nurtures, guides, and cultivates individual potential according to his nature. This principle is in line with the concept of

humanization in Kuntowijoyo's prophetic theory, which emphasizes respect for human potential and its rejection of exploitation or dehumanization in organizations.

In practice, prophetic leadership is manifested through a personal and empathetic approach to leading. Leaders listen to teachers' aspirations, provide space for participation in decision-making, and encourage their professional and spiritual development. He is not authoritarian, but collaborative. This approach is in line with *the servant leadership* proposed by (Greenleaf, 1977), where leadership is based on the spirit of serving, not dominating.

In addition, prophetic leaders play an important role in creating a fair and ethical system of judgment and reward. He ensured that all awards and promotions were based on integrity and competence, not personal closeness or political interests. Thus, prophetic leadership builds a sound and just institutional system, in which each individual is motivated to contribute optimally to the progress of the institution.

In the context of teachers in Islamic educational institutions, leaders also emphasise the importance of developing spirituality in the learning process. Teachers are not only encouraged to have academic competence, but also noble character, so that they become role models for students. This shows that leadership is highly relevant in shaping a culture of professionalism among teachers based on spirituality and Islamic ethics (Murthosia et al., 2025)

3. Relevance in the Formation of Islamic Organizational Culture

Prophetic leadership plays an important role in building an Islamic organisational culture based on ethical values, beliefs and customs. In Islamic educational institutions, a healthy organisational culture must foster sincerity, togetherness, responsibility and noble character. Prophetic leaders are key catalysts because they act as moral role models and guardians of values. As explained by Fry (2003), a strong organisational culture is born when leaders are able to integrate spiritual values with institutional goals. In the Islamic context, this means instilling values of faith and morals into every institutional policy and interaction (Fry, 2003).

Prophetic leaders ensure that organisational processes meetings, evaluations, and decision-making are conducted based on the principles of shura, transparency, and accountability. They foster a culture of ta'āwun (cooperation), ihsān (excellent work ethic), and 'adl (justice), which are embodied in systems and policies, not just slogans. Ramayulis emphasises that healthy Islamic educational institutions must reflect Islamic morals in interpersonal relationships, decision-making systems, and financial management.

Amidst a moral and ethical crisis, the relevance of prophetic leadership is increasingly apparent. Many modern institutions have lost their moral compass by placing too much emphasis on competition and materialism. Prophetic leaders are present to balance this orientation by reaffirming spiritual and humanitarian values, ensuring that academic achievement and technological progress do not sacrifice ethics or faith.

Implementation of Prophetic Leadership in Islamic Educational Institutions

The implementation of prophetic leadership in Islamic educational institutions is a concrete form of applying prophetic values in institutional governance. This concept of leadership does not stop at the level of theory or normative ideas, but demands

realization in organizational behavior, policies, and culture. Prophetic leaders are present as central figures who emulate the qualities of the Prophet PBUH ṣīdīq (honest), amānāh (trustworthy), tabligh (conveying the truth), and faṭānah (intelligent) in all leadership activities.

In the context of Islamic education management, the application of prophetic leadership means integrating spiritual values, ethics, and professionalism in all aspects of the institution, from strategic planning, human resource management, to work culture and decision-making. This model emphasizes a balance between spiritual governance and institutional management, which is efficient management but still rooted in Islamic values.

1. Implementation in Vision, Mission, and Strategic Planning

The first step in implementing prophetic leadership is to ensure that the vision and mission of Islamic educational institutions reflect prophetic values. The vision of the institution must be oriented towards the formation of human beings who have faith, knowledge, and noble character. Prophetic leaders play an important role in internalizing this vision to all members of the institution, so that it is not only an administrative slogan, but also a collective spirit that animates all educational activities.

Kuntowijoyo emphasizes that prophetic leadership has a clear direction of transformation: *transcendence*, *humanization*, and *liberation*. Therefore, the strategic planning of educational institutions must reflect these values. *Transcendence* encourages institutions so that every policy is oriented towards Allah SWT; *Humanization* ensures respect for the dignity of teachers and learners; and *liberation* affirms the institution's commitment to liberate human beings from ignorance, poverty, and injustice (Kuntowijoyo, 1991).

For example, Islamic educational institutions that apply the value of *transcendence* will design a curriculum that integrates general science and religious science. The value of *humanization* will be reflected in policies that place teachers as subjects of educational development, not just administrative workers. Meanwhile, *liberation* is realized through scholarship programs, inclusive education, and social activities that help the underprivileged.

Prophetic leaders in the planning stage play the role of visionary *leaders*, figures who are able to articulate spiritual ideals into measurable practical plans. According to Bass and Avolio, effective transformational leadership must inspire and motivate its followers through a meaningful vision. In the context of Islam, this vision is not only social, but also spiritual, because it is based on the value of monotheism (Bass & Avolio, 1994).

2. Implementation in Human Resource Management

The most important aspect of implementing prophetic leadership in educational institutions is human resource management. Prophetic leaders view teachers, educational staff, and students as a trust that must be nurtured, not merely as tools of production; they act as murabbī who guide spirituality and morality. Qomar assesses the low quality of human resource management in many Islamic educational institutions because leaders focus more on administration than on character building and motivation (Qomar, 2007). Prophetic leadership improves this through an ethical-spiritual approach that fosters responsibility, dedication, and sincerity among members

of the institution. The values of *ṣidq* and *amānah* are realised through a system of honesty, transparency, and justice, while the value of *tabligh* is evident in open communication and clarity of vision and moral direction. This approach is in line with the theory of servant leadership, in which leaders serve and facilitate the development of their subordinates as a form of *khidmah fi sabilillāh* (Greenleaf, 1977). Teachers and employees are more motivated when they feel appreciated, nurtured, and spiritually strengthened. In addition, prophetic leaders actualise the value of *fathanah* by utilising technology, providing training, and building a reward system that encourages creativity and innovation, so that human resource management is balanced between spiritual guidance and professional work.

3. Implementation in Organizational Culture and Institutional Ethics

Organisational culture is the soul of an educational institution, and prophetic leaders play an important role in building a work culture that reflects Islamic values. They not only establish formal rules, but also instil a moral and spiritual ethos that is alive in the behaviour of all members of the organisation. Referring to Fry, spiritual leadership emphasises the role of leaders in instilling meaning and values that shape organisational commitment in line with prophetic leadership that fosters the values of *ikhlaṣ*, *amānah*, *iḥsān*, and *'adl*. In Islamic educational institutions, prophetic culture is manifested through routine activities such as *majelis taklim*, *muhasabah*, and congregational prayers that strengthen spirituality and solidarity (Fry, 2003). Leaders also become *uswah ḥasanah* through noble character, justice, and openness in decision-making. Prophetic values are also evident in communication and decision-making, where the principle of *syūrā* is applied through open dialogue that respects the opinions of teachers and employees. This is not merely an administrative procedure, but a manifestation of humanisation and liberation values in educational organisations.

4. Implementation in the Learning Process and Curriculum

Prophetic leadership plays an important role in the process of learning and developing Islamic education curricula. Prophetic leaders direct the curriculum so that it is not only oriented towards cognitive aspects, but also towards spiritual and moral development in accordance with Al-Attas' concept of *ta'dīb*, namely the instilling of manners and awareness of the relationship between humans and God, fellow humans, and nature. In Islamic madrasas and universities, prophetic leaders encourage the integration of religious knowledge and modern science within a holistic Islamic epistemological framework. They also stimulate value-based learning innovation through active, contextual, and character-building methods, so that the educational process becomes a means of *da'wah* that frees students from ignorance and sluggish thinking, in line with the principles of *tabligh* and *faṭānah*. The implementation of prophetic values is also realised through character building and extracurricular activities such as community service, environmental education, and social activities that foster the spirit of *raḥmatan lil-'ālamīn*. Theoretically, prophetic leadership is an integration of spiritual, transformational, and servant leadership based on revelation. Bass emphasise value transformation, which in prophetic leadership is directed towards awareness of *tawhid*; Greenleaf emphasises service, which in Islam means *khidmah fi sabilillāh*; Fry highlights spiritual motivation, which in Islam is based on the intention *lillāhi ta'ālā*. Kuntowijoyo provides the basis of transcendence, humanisation, and liberation values, while Al-Attas emphasises the orientation of *adab* as the main goal of education (Bass & Avolio, 1994; Greenleaf, 1977; Qomar, 2007). Qomar complements

this by stating that prophetic educational management will produce a system that is fair, effective, and spiritually oriented.

Thus, the implementation of prophetic leadership is not just a moral idealism, but a comprehensive and applicable management system. He is able to bridge the gap between the efficiency of modern management and the integrity of Islamic values. Prophetic leaders not only organize, but inspire; not just to rule, but to serve; not only achieving worldly goals, but leading to Divine pleasure. This kind of leadership is needed by Islamic educational institutions in the era of globalization of leadership that combines spiritual intelligence, professional ethics, and adaptability to the changing times. Through the implementation of prophetic values, Islamic educational institutions can become the center of civilization that gives birth to a generation of faithful, knowledgeable, and noble character.

D. CONCLUSION

Prophetic leadership in Islamic educational institutions is a leadership model rooted in prophetic values *ṣidq*, *amānah*, *tablīgh*, and *faṭānah* that not only guide the leader's moral and spiritual behavior, but also forms a just, visionary, and humanist management system. In its implementation, prophetic leadership plays an important role in building a transcendental vision of the institution, managing human resources with full responsibility and service, fostering a moral organizational culture, and directing the curriculum and learning to be in line with the principles of *ta'dīb* and *rahmatan lil 'ālamīn*. Through the combination of spiritual and professional dimensions, this leadership model becomes an ideal paradigm for the development of Islamic educational institutions that are adaptive to the changing times without losing divine value. Thus, prophetic leadership is not only an ethical concept, but also a managerial strategy that leads Islamic educational institutions to worldly success and ukhrawi blessings.

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