PROPHETIC LEADERSHIP MODEL IN ISLAM: A TRANSFORMATIONAL STRATEGY TO BUILD A POSITIVE ORGANIZATIONAL CULTURE IN EDUCATIONAL INSTITUTIONS

Habibur Rahman[1], M. Fahim Tharaba[2], Ali Nasith[3]
[1,2,3] UIN Maulana Malik Ibrahim Malang, Indonesia

Email: 240106210037@student.uin-malang.ac.id

Sections Info	ABSTRACT
	Prophetic leadership is a transformational approach based on Islamic values that integrates spiritual and ethical dimensions in organizational management. This study aims to explore the application of prophetic values such as shiddiq, amanah, tabligh, and fathonah in building a positive organizational culture in Islamic educational institutions. Through a literature review analyzing classical and contemporary literature, the results of the study indicate that the application of the principles of monotheism, justice, deliberation, and amar ma'ruf nahi munkar not only strengthens the moral dimension of leadership but also increases the coherence of values and behavior within the organization. These values play a crucial role in creating an organizational culture that is harmonious, just, transparent, and oriented towards moral sustainability. The application of prophetic leadership also encourages the creation of an educational environment that prioritizes the development of superior character, integrity, and morals. The successful implementation of this model depends heavily on the leader's consistency in implementing these principles, the structural readiness of the organization, and the commitment of all elements to carry out a comprehensive value transformation.

ABSTRAK

Kepemimpinan profetik adalah pendekatan transformasional berbasis nilai-nilai Islam yang mengintegrasikan dimensi spiritual dan etika dalam pengelolaan organisasi. Penelitian ini bertujuan untuk mengeksplorasi penerapan nilai-nilai profetik seperti shiddiq, amanah, tabligh, dan fathonah dalam membangun budaya organisasi positif di lembaga pendidikan Islam. Melalui studi kepustakaan yang menganalisis literatur klasik dan kontemporer, hasil kajian menunjukkan bahwa penerapan prinsip tauhid, keadilan, musyawarah, dan amar ma'ruf nahi munkar tidak hanya memperkuat dimensi moral kepemimpinan, tetapi juga meningkatkan koherensi nilai dan perilaku dalam organisasi. Nilai-nilai tersebut berperan penting dalam menciptakan budaya organisasi yang harmonis, adil, transparan, dan berorientasi pada keberlanjutan moral. Penerapan kepemimpinan profetik juga mendorong terciptanya lingkungan pendidikan yang mengutamakan pengembangan karakter unggul, integritas, dan akhlak. Keberhasilan implementasi model ini sangat bergantung pada konsistensi pemimpin dalam menjalankan prinsip-prinsip tersebut, kesiapan struktural organisasi, serta komitmen seluruh elemen untuk melakukan transformasi nilai secara menyeluruh.

Kata kunci: Kepemimpinan profetik, Budaya organisasi, Pendidikan Islam, Transformasi organisasi

INTRODUCTION

Leadership in Islam is not merely a tool to achieve organizational goals, but also a means to uphold sharia values in collective life.(Director Quality Enhancement Cell, University of Management and Technology, Lahore, Pakistan & Jamil, 2015) In contrast to conventional leadership models that are oriented towards pragmatic results, prophetic leadership offers an approach that is based on moral and spiritual integrity.(Ali, 2009) In the context of Islamic educational institutions, this model is very relevant to answer the challenges of the globalization era which demands that leaders are able to combine managerial competence with strong ethical principles (Romandoni dkk., 2024).

Prophetic values which include shiddiq (honesty), amanah (trust), tabligh (communication), and fathonah (wisdom) are the main foundations of Islamic leadership (Taufik, 2023) These values not only reflect spiritual aspects, but are also relevant in supporting strategic decision making, human resource management, and developing organizational vision.(Phipps & Shelton, 2021) In the modern era, where moral sustainability is often neglected for the sake of material achievement, internalizing prophetic values is a pressing challenge, especially in Islamic educational institutions that play a role in producing the next generation of leaders (Syahlarriyadi, 2023)

The context of Islamic educational institutions also faces increasing complexity, both in terms of governance and organizational culture. Many Islamic educational institutions still struggle to create a harmonious, productive, and ethical work environment (Basri & Dkk, 2024). In this case, prophetic leadership can be a strategic solution to face these problems, because it is able to provide clear direction while instilling spiritual values in every dimension of the organization.(Egel & Fry, 2017) This approach not only increases the effectiveness of the institution, but also strengthens the morality of the individuals involved in it (Nasaruddin & Dkk, 2024).

This research is important because it focuses on the application of prophetic leadership values in creating a positive organizational culture in Islamic educational institutions. Leaders in Islamic educational institutions are not only required to possess managerial competence, but must also prioritize moral and spiritual integrity. Prophetic leadership values such as shiddiq (honesty), amanah (trustworthiness), tabligh (communication), and fathonah (wisdom) can be a strong foundation in building the character and morals of individuals within the organization. Considering the challenges of globalization that often neglect moral values for the sake of material achievement, this research is relevant to address the difficulties of Islamic educational institutions in creating a harmonious and ethical environment. The implementation of prophetic leadership can increase managerial effectiveness and build an organizational culture based on profound Islamic values, so that Islamic education can remain relevant without sacrificing its underlying moral values. The theory that supports the urgency of this research is transformational leadership theory, which states that effective leadership focuses not only on achieving pragmatic results but also on developing individual morals and character (Bass, 1990). In addition, Schein's (2010) theory of organizational values is also relevant, which shows that a strong organizational culture, based on core values, can increase cohesion and effectiveness in facing the challenges of the times.

This research aims to explore how prophetic values can be implemented in building a positive organizational culture in Islamic educational institutions. Through a library study approach and critical analysis of both classical and contemporary literature, this article seeks to bridge the concept of Islamic leadership with the needs of modern organizations. Thus, this article not only provides theoretical contributions but also offers practical insights for

developing a leadership model based on Islamic values to meet the needs of the times.

METHOD

This study employed a qualitative method with a library research approach. Data were collected from various primary sources, such as the Quran, Hadith, and classical texts, as well as secondary sources in the form of scientific journals, books, and academic articles. The analytical approach was deductive-inductive, identifying prophetic values from Islamic sources and then linking them to modern management theory. Data validity was strengthened through source triangulation, comparing classical and contemporary literature (Haryono, 2023).

Data validity was strengthened through source triangulation, namely comparing the conceptual suitability between classical literature, contemporary thought, and the latest research findings. In addition to source triangulation, this study also applied content analysis to systematically examine the conceptual meaning of Islamic texts and management literature. The analysis procedure was carried out in three stages: (1) data reduction in the form of selection and categorization of prophetic value concepts; (2) data presentation in the form of an integration of spiritual theory and modern management theory; and (3) drawing conclusions through concept verification based on the consistency of literature findings. With this methodological design, the study produced a comprehensive understanding of the implementation of prophetic values in the development of organizational culture in Islamic educational institutions (Susanto & Jailani, 2023).

DISCUSSION

A. Prophetic Leadership in Islam: Theoretical Foundation

Prophetic leadership refers to the example set by the Prophet Muhammad (peace be upon him) in leading his followers with moral, spiritual, and social integrity. This leadership model is based on four core values: shiddiq (honesty), amanah (responsibility), tabligh (transparency), and fathonah (intelligence) (A. A. Hidayat & Muttaqin, 2024). These four values serve as a guide in creating leaders who are not only managerially effective but also capable of developing organizations oriented toward ethical and moral values. In Islam, prophetic leadership aims to create societal well-being through a balanced approach between worldly and afterlife success, which shapes leaders with vision and wisdom based on revelation (Muhammad Arifin, 2923).

The value of shiddiq emphasizes honesty in a leader's words and actions. This honesty forms the basis of a leader's credibility in the eyes of his followers, enabling the creation of trusting relationships within the organization. In the context of Islamic educational institutions, the application of shiddiq values can reduce internal conflict and improve the quality of relationships between individuals within them. By practicing honesty, a leader not only increases the effectiveness of communication but also maintains their integrity in the face of challenges (Kurniawati, 2023).

The value of trust reflects a leader's responsibility for the tasks they undertake. A leader who carries out trust must be able to maintain a balance between the organization's goals and the needs of its members.(Arifin, 2023) In educational institutions, this value reminds leaders to focus not only on academic results but also on the moral and spiritual well-being of the entire academic community. A leader's responsibility extends beyond organizational management to individual character development, serving as a role model for students to apply the mandate in their lives (Kurniawati, 2023).

In the Contemporary Dictionary (al-'Ashr), amanah is defined as honesty and

trustworthiness (being trustworthy). This amanah is one of the essential qualities of the Prophet. There is a saying, "power is a trust, therefore it must be carried out with full trust." According to Said Agil Husin Al-Munawwar, this saying implies two things. First, when humans rule on earth, becoming caliphs, then the power obtained is a delegation of authority from Allah SWT (delegation of authority) because Allah is the source of all power. Thus, the power possessed is merely a relative trust from Allah, for which one must later be accountable before Him. Second, because power is essentially a trust, its implementation also requires a trust. Amanah in this case is an attitude of full responsibility, honesty, and adhering to principles.(Suhartawan, 2021) Trust in this sense is a principle or value.

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُۗ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًاۙ

"Indeed, We offered the trust to the heavens and the earth and the mountains, but they refused to bear it and feared that they would betray it. So man bore the trust. Indeed, man is unjust and foolish.". (Q.S. Al-Ahzab: 72)

According to Hamka, as quoted by Dawam, the verse is intended to describe, figuratively or with an expression, how heavy the trust is, so that even the mountains, the earth, and the sky are not willing to bear it. In this interpretation, it is said that only humans are capable of carrying out the trust, because humans are given that ability by Allah, even though they later commit injustice, towards themselves, or others, and act foolishly, by betraying the trust (Zuhdi, 2014a).

The Tabligh principle emphasizes the importance of transparency and effective communication. A leader who adheres to the Tabligh principle will ensure that all information needed by organizational members is conveyed clearly, accurately, and in a timely manner (Kurniawati, 2023). In Islamic educational institutions, this is crucial because it ensures a shared understanding of the vision, mission, and existing policies. Clear communication not only avoids misunderstandings but also builds mutual respect and trust among all members of the organization (Taufik, 2023).

Meanwhile, the value of fathonah, or intelligence, is a leader's ability to think and act wisely when facing various challenges. Intelligence in Islamic leadership encompasses integrated intellectual, emotional, and spiritual abilities. Intelligent leaders not only solve problems rationally but also consider the impact of those decisions on individuals and the wider community (Taufik, 2023). In Islamic educational institutions, the intelligence of a leader is very important in formulating policies that can overcome the challenges of the times without sacrificing the Islamic values that underlie the education (Kurniawati, 2023).

Overall, the application of prophetic values in the leadership of Islamic educational institutions not only makes the organization more effective in carrying out its duties but also shapes individual character aligned with Islamic moral and spiritual values. Through the application of these principles, educational institutions can create a harmonious, productive, and sustainable environment in facing the challenges of the times.

B. **Islamic Principles in Leadership**

The principle of monotheism is the primary foundation of Islamic leadership, placing Allah SWT at the center of all decisions and actions of the leader. Monotheism in leadership not only expresses belief in the existence of God, but also embodies the recognition that all power and decisions made by the leader originate from Him.(Farhah & Farid, 2019) This principle reminds leaders that every step they take must be in accordance with the will of Allah SWT and aimed at achieving His pleasure, not merely for personal or worldly gain. In practice, monotheism provides a strong moral foundation for every decision made, which ultimately shapes the character of a just and wise leader (Juliena, 2015).

The principle of justice is the second most important principle in Islamic leadership.

Justice in an organization is not only about the fair distribution of tasks, but also about equal recognition of each individual's contribution, whether in terms of time, effort, or work results (Anas, 2024). In Islamic educational institutions, justice encompasses equal treatment of all members of the organization, from leaders and teachers to students. Implementing this principle of justice ensures that every individual has an equal opportunity to develop and contribute, without discrimination or unfair treatment (Erviana dkk., 2024).

The word "Adil" is derived from the Arabic word 'adl. In the Quran, the term "adil" uses three terms: 'adl, qisth, and haqq. Derived from the root 'adl' as a noun, this word is mentioned 14 times in the Quran. Meanwhile, the word "qisth" comes from the root q-s-th, repeated 15 times as a noun (Zuhdi, 2014b).

قُلْ اَمَرَ رَبِّيْ بِالْقِسْطِّ وَاَقِيْمُوْا وُجُوْهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ ةّكَمَا بَدَاَكُمْ تَعُوْدُوْنَّ

Say: "My Lord commands justice." And (say): "Set your face upright at every prayer and worship Allah, being sincere to Him in worship. As He created you at the beginning (and to Him you will return)". (Q.S. Al-A'raf: 29).

The verse above explains that Allah commands people to practice justice. Specifically, justice (qisth) means: (a) concentrating on Allah in prayer and (b) sincerely obeying Him. This explanation highlights the leadership aspect: a leader must be truly sincere in carrying out their duties and oriented solely towards Allah. When these two principles are ingrained, good behavior will emerge. Deliberation, as the third principle, reflects the importance of collaboration in decision-making. Deliberation is a method used to engage all parties within the organization, both leaders and members, in the collective decision-making process (Dewi dkk., 2019). In the context of Islamic educational institutions, deliberation is not merely a managerial tool but also a method that fosters inclusivity and a sense of ownership. By involving all parties in decision-making, deliberation helps reduce tensions and fosters commitment to adopted policies. Furthermore, this principle supports a democratic and participatory environment (Kahf dkk., t.t.).

In the Qur'an there are two verses that specifically explain deliberation. The first comes from the verb syawara-yusyawiru which refers to Ali Imran's letter verse 159; and the second comes from the word shura which refers to the letter Ash-Shura verse 38.

فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى الْأَمْرِّ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ ۗ اِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِيْنَ

"So it is by the mercy of Allah that you are gentle towards them. If you had been harsh and harsh-hearted, they would have distanced themselves from around you. So forgive them, ask forgiveness for them, and consult with them in the matter. Then when you have made a decision, then put your trust in Allah. Indeed, Allah loves those who put their trust in Him." (Q.S. Ali Imran: 159)

The phrase "wa syawir hum" in this verse carries the connotation of "mutual" or "interaction" between those above and those below. From this understanding, it can be concluded that a good leader accommodates the opinions of his subordinates, meaning he is not authoritarian.

ۚ وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَّ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمّْ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

"And (for) those who respond to the call of their Lord and establish prayer, and whose affairs are (determined) by consultation among themselves, and they spend out of what We have provided for them.". (Q.S. Al-Syura: 38).

While the previous verse indicated interaction, this verse, the term "shura" (shura) carries the connotation of "coming from a particular party." This also implies that leaders don't always have to listen to their subordinates. This means leaders must be able to choose

the situations and conditions under which they should listen and when they should make independent decisions. Therefore, a good leader is a situational leader (Zuhdi, 2014a).

Meanwhile, Abdullah Yusuf Ali, a contemporary commentator, when interpreting (QS. al-Shura: 38) stated that: "Deliberation", these are the key words in this letter, and show ideally what a person should follow in his various affairs, so that, on the one hand, he may not become too egoistic, and on the other hand, he may not easily abandon the responsibility, which is imposed on him as a person whose development will be noticed in the sight of God, this principle was fully implemented by the Prophet in his life, both privately and publicly, and was fully followed by the rulers of Islam in the early days" (Muhammad Harfin, 2014).

The principle of enjoining good and forbidding evil provides moral direction for Islamic leadership. Leaders in organizations have the responsibility to direct and ensure that every policy adopted is in accordance with Islamic values, namely promoting good (amar ma'ruf) and preventing evil (nahi munkar). In Islamic educational institutions, this principle is highly relevant because it leads to the formation of student character that not only excels academically but also possesses high moral integrity. This principle also ensures that every action within the organization is always aimed at improving and building a better environment in accordance with Islamic teachings(S. Hidayat, 2020).

If this is the case, then by enforcing good and doing what is right, we are indirectly preventing what is wrong. The more good and right that is realized, the more it will directly minimize the occurrence of evil. This is also stated in the hadith of the Prophet, according to Abu Sa'id al-Khudriy, which states that everyone is commanded (obliged) to prevent what is wrong according to their ability.(Zuhdi, 2014b)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

"And let there arise from among you a group of people calling to goodness, enjoining what is right and forbidding what is wrong; it is they who are the successful". (Q.S. Ali Imran: 104)

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ يَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗ ۗ أُولٰٓئِكَ سَيَرْحَمُهُمُ اللّٰهُ ۗ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ

"And the believers, men and women, are helpers of one another. They enjoin what is right and forbid what is wrong, establish prayer, give zakat, and obey Allah and His Messenger. Those will be granted mercy from Allah; indeed, Allah is Exalted in Might, Wise." (Q.S. Al-Taubah: 71)

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِۗ وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ

"Those who, if We establish them in the land, will establish prayer, give zakat, enjoin what is right and forbid what is wrong; and to Allah all matters return.". (Q.S. Al-Hajj: 41)

These three verses explicitly state the command to enjoin good and forbid evil. Ma'ruf is defined as any action that brings one closer to Allah; while munkar is any action that distances one from Him. Thus, it is understandable that the leadership principle of enjoining good and forbidding evil is highly emphasized by Allah because this principle will give rise to things that will bring goodness to a leadership (Zuhdi, 2014c).

Overall, these Islamic principles provide clear guidance for creating leadership that is just, inclusive, and based on noble moral values. In Islamic educational institutions, the application of these principles will create an environment that is not only effective in achieving academic goals but also supports the development of students' character and morals based on true Islamic teachings.

C. Impact on Islamic Educational Institutions

The implementation of prophetic leadership in Islamic educational institutions has a

significant positive impact on managerial effectiveness, individual character development, and organizational moral sustainability.(Yusuf dkk., 2024a) One of the main impacts is increased managerial effectiveness. Leaders who internalize the values of shiddiq and fathonah will be able to make sound decisions based on their honesty and intelligence (Taufik, 2023.) Decisions made with honesty will enhance the leader's credibility and support efficient and accountable decision-making. Furthermore, the values of trust and tabligh (trustworthiness) ensure that policies are not only effective but also implemented transparently and responsibly (Usanto dkk., 2023).

Another significant impact is on student character development. In Islamic educational institutions, leaders are not only responsible for managing the organization but also for being role models in moral and ethical aspects. By implementing prophetic values, leaders can create a culture that encourages students to develop honest, responsible, and intelligent character in facing life's challenges.(Yusuf dkk., 2024b) Programs based on the value of shiddiq, such as moral and integrity development activities, will help students to grow into individuals who not only excel academically, but also have good character and noble morals (Hidayah, 2017).

Prophetic leadership also contributes to the moral sustainability of educational institutions. By grounding itself in Islamic principles, educational institutions can build an organizational culture that focuses not only on academic results but also on personal development that balances intellectual and spiritual development (Dewi dkk., 2019). This culture fosters solid character building and ensures that the goals of Islamic education encompass not only worldly achievements but also the well-being of the hereafter. This conducive environment allows students and staff to thrive in fair, transparent, and accountable conditions (Usanto dkk., 2023).

Finally, another important impact is the ability of Islamic educational institutions to adapt to global dynamics. By adhering to prophetic values, educational institutions can respond to the challenges of globalization without losing their identity. Leadership rooted in Islamic values enables educational institutions to remain relevant in the face of changing times, while maintaining the moral integrity and authenticity of the spiritual values that underlie them. Firm adherence to the principles of shiddiq, amanah, tabligh, and fathonah fosters the creation of an educational system that is not only intellectually competitive but also ethically sound. Thus, Islamic educational institutions are able to navigate various social, technological, and cultural changes wisely and play an active role in shaping a generation that is adaptive, has strong character, and is able to make a positive contribution to the global order.

1.1. Table

Aspect	Prophetic Value	Application in Islamic Educational Institutions	Impact
Honesty	Shiddiq	Leaders must act honestly in their actions and communications with organizational members.	Increases leader credibility, reduces internal conflicts, and improves relationships between individuals.

Trustworthiness	Amanah	Leaders are responsible for the tasks assigned to them and the trust placed in them.	Enhances decision-making effectiveness and fosters a trustful environment among organizational members.
Effective Communication	Tabligh	Leaders must communicate clearly and transparently with all members of the organization.	Improves communication and strengthens collaboration in achieving common goals.
Wisdom	Fathonah	Leaders must have the intelligence to make the right decisions, considering their impact.	Helps leaders make effective policies and solve problems wisely.
Monotheism Principle	Tauhid	Leaders acknowledge that every decision originates from the will of Allah and should align with Islamic principles.	Provides a strong moral foundation for every action, making each decision a trust from Allah.
Justice	Adil	Leaders ensure that all members are treated fairly without discrimination.	Increases trust and a sense of fairness in the organization, creating an inclusive environment.
Consultation and Deliberation	Shura	Leaders involve all members in the decision-making process through consultation.	Enhances participation, involvement, and commitment to decisions made.

CONCLUSION

Prophetic leadership in Islam, which integrates the values of shiddiq (honesty), amanah (responsibility), tabligh (transparency), and fathonah (intelligence), offers a leadership approach that focuses not only on achieving pragmatic results but also on the moral and spiritual well-being of individuals. In the context of Islamic educational institutions, these prophetic values form a solid foundation for leadership that prioritizes integrity and balances managerial and ethical aspects. The application of these values leads not only to the creation of effective leaders but also to organizations capable of upholding moral principles amidst the challenges of the times.

The fundamental principles of Islam, such as monotheism, justice, deliberation, and enjoining good and forbidding evil, provide clear guidance for implementing inclusive and just leadership. The principle of monotheism helps leaders act based on the awareness that every decision is a mandate from Allah SWT, while the principle of justice ensures that decisions taken have a positive impact on all parties. Deliberation encourages the active participation and involvement of organizational members, while enjoining good and forbidding evil serves as a moral guideline in keeping the organization's direction in line with Islamic values. The application of these principles in Islamic educational institutions can

create an organizational culture that is harmonious, transparent, and oriented towards profound moral values.

The impact of implementing prophetic leadership is significant in Islamic educational institutions. The application of these values not only enhances managerial effectiveness but also significantly contributes to student character development and the moral sustainability of the organization. With a foundation of prophetic leadership grounded in Islamic values, educational institutions can more easily adapt to changing times and the challenges of globalization without sacrificing the moral principles that underpin their management. Furthermore, the application of this leadership also encourages the formation of an environment that supports intellectual and spiritual growth, as well as the creation of a sustainable, just, and character-driven organizational culture.

BIBLIOGRAPHY

Ali, A. J. (2009). Islamic perspectives on leadership: A model. International Journal of Islamic and Middle Eastern Finance and Management, 2(2), 160–180. https://doi.org/10.1108/17538390910965167

Abd Rahman, A. H. (2018). Prophetic Leadership: The Role of Ethical Behavior in Leadership According to Islam. Journal of Business Ethics, 148(4), 679-692.

This paper discusses the significance of ethical leadership grounded in Islamic teachings, particularly the behavior exemplified by Prophet Muhammad (PBUH), and its implications for leadership in business and governance .

This article presents an Islamic leadership model based on prophetic leadership, emphasizing ethical decision-making, integrity, and accountability, aligning these principles with contemporary leadership theories

Anas, I. (2024). Penerapan Prinsip-Prinsip Kepemimpinan Rasulullah Saw Dalam Manajemen Sekolah Islam. An-Nahdlah: Jurnal Pendidikan Islam, 4(1), 263–275.

Arifin, M. (2023). Konsep Kepemimpinan Dalam Islam: Karakteristik Pemimpin Ideal Menurut Al-Quran. AKADEMIK: Jurnal Mahasiswa Humanis, 3(3), 151–160. https://doi.org/10.37481/jmh.v3i3.616

Basri, B., Wahidah, W., & Mahyiddin, M. (2024). Inovasi Lembaga Pendidikan Islam Aceh Dalam Mempersiapkan Generasi Qur'ani Di Era Digital. At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam, 32–50. https://doi.org/10.47498/tadib.v16i1.3055

Dewi, I. K., Pd, M., & Mashar, A. (2019). Nilai-nilai profetik dalam kepemimpinan modern pada manajemen kinerja. Gre Publishing.

Director Quality Enhancement Cell, University of Management and Technology, Lahore, Pakistan, & Jamil, M. Y. (2015). Islamic Perspective of Leadership: A Role Model for Today's CEOs. Journal of Islamic Thought and Civilization, 05(02), 24–45. https://doi.org/10.32350/jitc.52.03

Egel, E., & Fry, L. W. (2017). Spiritual Leadership as a Model for Islamic Leadership. Public Integrity, 19(1), 77–95. https://doi.org/10.1080/10999922.2016.1200411

Erviana, N., Marlina, M., & Ikhsanudin, M. (2024). Implementasi Nilai-Nilai Demokratis dalam Pembelajaran Pendidikan Agama Islam di SMP. Al-I'tibar: Jurnal Pendidikan Islam, 11(3), 251–260.

Farhah, F., & Farid, A. (2019). Prinsip etika politik pemimpin dalam Islam. Dauliyah: Journal of Islam and International Affairs, 4(2), 66–84.

Fontaine, R., Ahmad, K., & Oziev, G. (2020). The Management Perspective of the Prophetic Leadership Model. AFKĀR Journal of Islamic & Religious Studies, 4(1), 1-18.

This article integrates Islamic principles of leadership with contemporary management practices. It explores the concept of shūrā (consultation) as a management tool and highlights the role of prophetic leadership in creating harmonious organizational cultures

Haryono, E. (2023). Metodologi Penelitian Kualitatif Di Perguruan Tinggi Keagamaan Islam. An-Nuur, 13(2).

Hidayah, L. (2017). Integrasi pendidikan karakter pada pembelajaran IPS terpadu dalam mengamalkan nilai-nilai moral siswa kelas VII di MTsN Kota Probolinggo.

Hidayat, A. A., & Muttaqin, I. (2024). Kepemimpinan Dalam Pendidikan Islam (Pengertian, Karakteristik Kepemimpinan Rasulullah, Karakteristik Kepemimpinan Islam dan Keberhasilannya). Katalis Pendidikan: Jurnal Ilmu Pendidikan dan Matematika, 1(4), 173–185.

Hidayat, S. (2020). Konsep Manajemen dalam al-Qur'an. Jurnal Literasi Pendidikan Nusantara, 1(1), 63–74.

Idrus, F., & Ghani, Z. A. (2023). Examining the Relationship between Prophetic Leadership and Cultural Intelligence (CQ): Lessons from the Cultural Diplomacy of Anṣār and Muhājirūn. Intellectual Discourse, 31(2), 475-499.

This study investigates the connection between prophetic leadership and cultural intelligence, drawing on historical examples from the Anṣār and Muhājirūn, showing how these principles can be applied to modern leadership across diverse cultural contexts

Juliena, D. (2015). Etos kerja dalam perspektif al-Qur'an (studi analisis). UIN Walisongo.

Kahf, A., Fudholi, A., Irawan, S. P., Rohmana, H. N. K., Kuraesin, T., Zakiah, L., Wasliman, I., SI, M., Sukandar, A. A., & Pd, M. (t.t.). Konsep Dasar Manajemen Dan Perencanaan Strategis Pendidikan Agama Islam. Penerbit Adab.

Kurniawati, I. (2023). Implementasi Sifat STAF (Siddiq, Tabligh, Amanah, dan Fathanah) pada Pemasaran Madu Afifah Honeybee.

Nasaruddin, N., Ilham, I., Nurdiniawati, N., & Alimudin, A. (2024). Pendampingan Dan Peran Tpq Untuk Meningkatkan Baca Al-Qur'an Di Dusun Soro Bali Desa Karampi. Taroa: Jurnal Pengabdian Masyarakat, 3(1), 29–41. https://doi.org/10.52266/taroa.v3i1.2522

Phipps, K. A., & Shelton, C. (2021). A "North star:" spirituality and decision-making among strategic leaders. Management Decision, 59(9), 2143–2163. https://doi.org/10.1108/MD-05-2020-0632

Romandoni, I. Y., Sulistyorini, & Nur Efendi. (2024). Transformasi Kepemimpinan Pendidikan Islam: Tantangan Dan Peluang Di Era Digital. Tadbir: Jurnal Manajemen Pendidikan Islam, 12(2), 194–209. https://doi.org/10.30603/tjmpi.v12i2.4932

Suhartawan, B. (2021). Konsep Kepemimpinan dalam Perspektif Al-Qur'an. TAFAKKUR: Jurnal Ilmu Al-Qur'an dan Tafsir, 2(1), 1–23.

Susanto, D., & Jailani, M. S. (2023). Teknik pemeriksaan keabsahan data dalam penelitian ilmiah. QOSIM: Jurnal Pendidikan Sosial & Humaniora, 1(1), 53–61.

Syahlarriyadi, S. (2023). The Role Of Leaders Of Islamic Educational Institutions In Increasing The Quality Of Islamic Education In Madrasah. Proceeding of The Postgraduate School Universitas Muhammadiyah Jakarta, 1, 443. https://doi.org/10.24853/pi.1.0.2023.443-470

Taufik, T. (2023). Determination of Islamic Leadership: Amanah, Fatonah, Tabligh, Siddiq. International Journal of Advanced Multidisciplinary, 2(2), 274–283. https://doi.org/10.38035/ijam.v2i2.271

Udin, U., & Dananjoyo, R. (2023). Prophetic Leadership: Lessons from the Greatest Leader of Prophet Muhammad. FWU Journal of Social Sciences, 17(4), 88-97.

This study explores prophetic leadership and its application to contemporary organizational success. It emphasizes the ethical and moral dimensions of leadership rooted in Prophet Muhammad's (PBUH) guidance, highlighting transparency, ethical decision-making, and empowerment of followers

Usanto, U., Sucahyo, N., Warta, W., Khie, S., & Fitriyani, I. F. (2023). Transformasi Kepemimpinan Yang Bersifat Profetik Dan Pemberdayaan Masyarakat Di Era Society 5.0 Yang Berkelanjutan. Community Development Journal: Jurnal Pengabdian Masyarakat, 4(2), 5287–5301.

Yusuf, M., Mutohar, P. M., & Fuadi, I. (2024a). Aktualisasi Nilai-Nilai Etik dalam Membentuk Efektifitas Budaya Organisasi Lembaga Pendidikan. AKSI: Jurnal Manajemen Pendidikan Islam, 3(1), 17–36.

Yusuf, M., Mutohar, P. M., & Fuadi, I. (2024b). Aktualisasi Nilai-Nilai Etik dalam Membentuk Efektifitas Budaya Organisasi Lembaga Pendidikan. AKSI: Jurnal Manajemen Pendidikan Islam, 3(1), 17–36.

Zuhdi, M. H. (2014a). Konsep kepemimpinan dalam perspektif Islam. AKADEMIKA: Jurnal Pemikiran Islam, 19(1), 35–57.

Zuhdi, M. H. (2014b). Konsep kepemimpinan dalam perspektif Islam. AKADEMIKA: Jurnal Pemikiran Islam, 19(1), 35–57.

Zuhdi, M. H. (2014c). Konsep Kepemimpinan Dalam Perspektif Islam. 19(01).