



Transformative Prophetic Leadership as a Strategic Solution for Enhancing Educational Quality

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Abstract : The transformation of educational institutions in the era of rapid social and technological change has created new challenges for educational leaders, particularly in maintaining quality, institutional values, and sustainable development. Conventional leadership approaches that emphasize administrative functions are increasingly questioned because they often fail to address moral, cultural, and human-centered dimensions of educational management. Therefore, leadership models based on ethical and value-oriented frameworks are becoming an important alternative for strengthening educational quality. This study aims to explore the implementation of prophetic leadership as a transformative approach to improving the quality of education. This research employed a qualitative approach with a case study design. Data were collected through in-depth interviews, observations, and document analysis involving the madrasah principal, teachers, and educational staff. Data were analyzed through data reduction, data display, and conclusion verification. The findings reveal that prophetic leadership is implemented through four main dimensions derived from the prophetic mission of Prophet Muhammad SAW, namely humanization, liberation, tolerance and plurality, and moderation. These values are operationalized through the prophetic characteristics of *sidiq* (integrity), *amanah* (responsibility), *tabligh* (effective communication), and *fathonah* (intellectual competence). The implementation of these principles contributes to strengthening teacher commitment, improving organizational culture, and supporting continuous improvement in educational quality. This study concludes that prophetic leadership provides a transformative leadership framework that integrates ethical values, professional competence, and social responsibility. The study suggests that educational institutions, particularly Islamic schools, should consider prophetic leadership as an alternative model for responding to contemporary leadership challenges and achieving sustainable educational quality improvement.

Keywords : Transformation; Prophetic Leadership; Educational Quality.

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INTRODUCTION

The quality of education has become one of the main concerns in the development of human resources in the era of rapid social transformation and global competition. Educational institutions are no longer only required to transfer knowledge but are also expected to develop adaptive, ethical, and competitive human resources. This condition places educational leadership as a crucial factor because the success of an institution is strongly influenced by the capacity of leaders to manage change, develop organizational culture, and improve learning quality. In Islamic educational institutions, particularly madrasas, improving educational quality requires a leadership approach that is not only oriented toward managerial effectiveness but also considers moral values and institutional identity. The madrasah education system involves various interconnected components, including teachers, students, curriculum, facilities, environment, financial resources, and leadership. Among these components, the role of the madrasah principal becomes central because leadership determines the direction, culture, and sustainability of institutional development.

The strategic role of madrasah leaders has become increasingly important because many educational institutions still experience challenges related to leadership effectiveness. Previous studies indicate that some school principals have not optimally contributed to improving educational quality due to leadership practices that are not aligned with institutional needs and social changes (Malik et al., 2021). Weak leadership practices may affect teacher performance, organizational commitment, innovation, and the overall quality of learning. Therefore, educational institutions require leadership models capable of integrating professional competence with ethical and spiritual values. Leadership is generally understood as an individual's ability to influence, motivate, and empower others to achieve organizational goals. Various leadership models have been developed, including transformational leadership, instructional leadership, and situational leadership. However, in Islamic educational contexts, leadership development requires a model that accommodates both organizational effectiveness and religious values. One of the approaches that has received increasing attention is prophetic leadership, which emphasizes leadership practices based on prophetic values.

Prophetic leadership represents a leadership transformation that integrates moral responsibility, social commitment, and organizational competence. This leadership concept is rooted in the leadership characteristics demonstrated by Prophet Muhammad SAW, including *sidiq* (integrity), *amanah* (responsibility), *tabligh* (effective communication), and *fathonah* (intellectual competence). The prophetic leadership framework emphasizes not only achieving organizational goals but also building human relationships, justice, trust, and collective responsibility. In educational settings, these values are relevant because the improvement of educational quality depends on the ability of leaders to develop teachers, strengthen institutional culture, and create a meaningful learning environment.

Several previous studies have examined prophetic leadership in educational organizations. Dewi et al. (2020) explain that prophetic leadership is an ideal leadership model because it emphasizes ethical decision-making and credibility in carrying out organizational responsibilities. Similarly, Mirela et al. (2021) describe prophetic leadership as a leadership

approach based on prophetic values represented by the characteristics of *sidiq*, *amanah*, *tabligh*, and *fathonah*. These studies demonstrate that prophetic leadership has potential in strengthening organizational values and leadership effectiveness. However, previous studies have mainly discussed prophetic leadership from a conceptual perspective or its relationship with leadership ethics. Limited studies have explored how prophetic leadership is practically implemented by madrasah principals as a strategy for improving educational quality. Existing research has not sufficiently explained how prophetic values are translated into daily leadership practices, organizational management, teacher development, and quality improvement mechanisms within Islamic educational institutions. This gap becomes significant because madrasahs operate within unique cultural and religious environments that require leadership models aligned with their institutional identity.

This study focuses on MI Al-Husna Dawuhan Krejengan, Probolinggo, Indonesia, where the madrasah principal implements prophetic leadership principles as an approach to improving educational quality. Preliminary observations indicate that the implementation of prophetic leadership is reflected in several leadership practices, including strengthening teacher commitment, developing collaborative relationships, improving discipline, and creating an organizational culture based on trust and responsibility. These practices indicate that prophetic leadership is not merely a theoretical concept but can function as a transformative leadership strategy in educational management. The practices can be understood through the perspective of transformational leadership, where leaders influence organizational members through shared vision, motivation, and value internalization. However, prophetic leadership extends this perspective by adding transcendental and ethical dimensions, emphasizing that educational leadership is not only aimed at institutional achievement but also at human development and social responsibility. Therefore, this study aims to explore the implementation of prophetic leadership in improving educational quality at MI Al-Husna Dawuhan Krejengan. This study contributes to the field of Islamic educational leadership by providing empirical evidence on how prophetic values are operationalized into leadership practices and how these practices contribute to sustainable quality improvement in madrasah education.

METHOD

This study employed a qualitative approach with a case study design to explore the implementation of prophetic leadership in improving educational quality at MI Al-Husna Dawuhan Krejengan, Probolinggo, Indonesia. The selection of this research site was based on its uniqueness as an Islamic elementary educational institution that implements prophetic leadership values as part of its organizational culture and quality improvement strategy. A qualitative approach was chosen because this study aims to understand leadership practices, meanings, experiences, and organizational processes from the perspectives of the participants within their natural context. The case study design was considered appropriate because it enables an in-depth investigation of a contemporary phenomenon within a specific institutional

setting, particularly regarding how prophetic leadership principles are translated into daily managerial and educational practices.

The sources of information in this study consisted of the principal of the madrasah, teachers, and relevant educational staff who were selected using purposive sampling based on their involvement and understanding of leadership implementation and educational quality development. Data were collected through semi-structured interviews, non-participant observations, and document analysis. Interviews were conducted to explore participants' experiences, perceptions, and practices related to prophetic leadership, while observations were carried out to identify leadership behaviors, communication patterns, and organizational interactions. Document analysis was used to examine supporting evidence related to institutional programs, policies, and quality improvement activities. The collected data were analyzed using the Miles and Huberman interactive model, consisting of data reduction, data display, and conclusion verification. Data reduction was conducted by selecting, categorizing, and coding relevant information obtained from interviews, observations, and documents. The categorized data were then displayed in the form of thematic descriptions to identify patterns of prophetic leadership implementation. Thus, the conclusions were drawn by interpreting the emerging themes and verifying them continuously with the collected evidence to ensure the credibility of the research findings.

RESULT AND DISCUSSION

Based on the results of the interviews, it can be seen that in the leadership concept the MI Al-Husna Dawuhan Krejengan principal applies the concept of prophetic leadership. Where in practice the principal makes the leadership of the Prophet Muhammad the foundation and role model of his leadership. According to him the concept of prophetic leadership is an ideal concept to be applied in the present. This is due to the fact that there are not a few leaders in this era, both from educational institutions and leaders from non-educational institutions, who are inappropriate or even start to deviate from their duties. Like a leader who is corrupt, does not appreciate the performance of his subordinates or does not even give his subordinates the opportunity to develop knowledge and so on. So that the quality of education which should be the main goal of education cannot be achieved. Based on this, the application of the concept of prophetic leadership is very suitable for use.

The concept of prophetic leadership is a leadership concept that carries 4 revelation missions brought by His prophets and messengers, including the missions of humanization, liberation, transcendence, plurality and tolerance, and moderation. In this case educational institutions also have the same mission. So that the principal feels the need to apply prophetic leadership in his leadership.

1. Humanization Mission

Prophetic leadership is leadership with the mission of humanizing humans, elevating human dignity, and teaching humans to always be responsible for what they have done. In this mission, human existence is highly valued. All opinions, thoughts, and behaviors that he

issues and does, which are rational and accountable will be well appreciated. The principal of the MI Al-Husna school by implementing prophetic leadership, indirectly shows a form of respect and appreciation for the various thoughts, opinions, and behaviors issued and carried out by all madrasa academics. However, these thoughts, opinions, and behaviors must be rational and accountable.

In addition, based on Mr. Khairi's presentation, he said that the humanization mission is also referred to as *amar ma'ruf*, meaning that in his leadership a school principal has a mission to teach and direct his subordinates to do and say something they want but still have to be responsible for all the consequences. This is as implemented by Rasulullah SAW. Where he respects his friends as well as his subordinates in government by giving them the freedom to argue when deliberating, asking questions and conveying things that are on his mind. But still directing and teaching to be responsible in all decisions and actions. This mission emphasizes how important it is for a school principal to respect his subordinates. because when subordinates feel valued it will have a positive impact on the performance of teachers and employees. As for good performance, it will definitely have a positive impact on the quality of educational institutions.

2. Liberation Mission

This mission aims to free everyone from the shackles of adversity and oppression. In another sense that prophetic leadership is a style of leadership that rejects slavery. This mission is a continuation of the first mission, namely humanization. According to the MI Al-Husna school principal, a leader does not turn his subordinates into tools or puppets, which are only used for the benefit of the institution without receiving reciprocity according to their performance. According to him, subordinates are partners in achieving goals that have been set together, which have rights and obligations that must be fulfilled and fulfilled. Through the prophetic leadership of the MI Al-Husna madrasa principal, he wants freedom that does not shackle the creativity of the entire academic community of the institution.

3. Mission of Plurality and Tolerance

Tolerance is an attitude to protect people who have different beliefs and opinions and not spread hostility towards these differences. Prophetic leadership requires a nurturing attitude and accustomed to differences. This means that the head of the MI Al-Husna madrasa really appreciates and respects all forms of differences, criticism, and input from his subordinates. So that these differences do not cause division and hostility but instead lead to positive things. The madrasa head hopes that by implementing this prophetic leadership, the entire madrasa community will work hand in hand as a team to achieve quality madrasa education despite their differences.

4. Moderation Mission

Moderation has an objective meaning and is not extreme, meaning that the values are built on a reasonable and moderate mindset (*i'tidal* and *wasat*). Islamic moderation is an attitude that always tries to take a middle position from two opposing and excessive attitudes. This moderation attitude is an attitude that prioritizes *al-maslahah al-'ammah*.

This means that every leader must have a high moral responsibility to realize the common good (people) in their daily lives. In this case the head of MI Al-Husna is always calm in dealing with all forms of differences, acts fairly and prioritizes the interests of the people and the interests (benefit) of the madrasa to achieve quality education, he prioritizes.

5. Trending Mission

The mission of transcendence is a manifestation of the previous missions. Based on Mr. Khairi's explanation, the most important mission in prophetic leadership is to foster divine awareness so that it is able to move the heart and be sincere towards everything that has been done and to present Allah SWT in every aspect of life (tu'minuna bi al-allah). Wherever, whenever and under any circumstances, Allah SWT is the main orientation in it. By being aware of God's presence, then in the pattern of attitude and work, the principal will always do the best for the progress of the madrasa. This can also prevent the school principal from cheating.

The concept of prophetic leadership that is understood by the head of MI Al-Husna in a simple way is to imitate the Prophet Muhammad SAW in accordance with human capacity. In general, prophetic leadership is carried out by imitating the four characteristics of the Prophets and Apostles. Shiddiq (correct), amanah (trustworthy), tabligh (convey), fathanan (intelligent).

The Real Form of Shidiq's Character in Prophetic Leadership at MI AL-Husna is that when there is information regarding madrasas, foundations, HR, Finance, and so on, these things are always conveyed openly in the teacher deliberation forum which is held once a month. Both the information will have a positive or negative impact. According to Mr. Fauzan, the openness and honesty of the school principal makes teachers and employees feel valued so that their loyalty to the institution increases. In addition, teacher empowerment at MI Al-Husna is carried out through siddiq (correct) principal policies. Each teacher who teaches subjects is adjusted to their respective scientific backgrounds. This is a form of responsibility to stakeholders that the education services provided in schools are in accordance with what they should be. To support the teaching task, the school principal routinely organizes training programs by inviting experienced tutors. This method is done to upgrade the teacher's knowledge.

The second characteristic of Prophets and Apostles is trustworthiness. A leader must be trustworthy in carrying out his duties. The trustworthiness of a leader greatly influences the performance of his subordinates. In leading the institution, the head of MI Al-Husna manifests this trait by always maintaining his role as a leader in the madrasa. The madrasa head always strives for a great sense of responsibility for what has become his duty so that it can still be implemented. Always trying to complete the tasks assigned to him is one of his attitudes to be a trustworthy leader. A trustworthy leader is a leader who is truly responsible for what is entrusted, the duties and trust given by Allah SWT.

The management and utilization of the infrastructure in this Madrasah is also built and carried out through the principles of trust. The school principal always provides understanding to all school members regarding the process of borrowing school inventory

items. A teacher who wants to borrow projectors, loudspeakers, and other learning media must first record them in the borrowing book. This method is considered effective for instilling discipline as well as creating a culture of mutual trust in one another.

Prophetic leadership emphasizes the form of leadership through examples of deeds or *uswah*. Teaching the nature of trustworthiness to subordinates cannot be just words. However, an example of its application must be immediately given. Subordinates will be more aware of and responsible for the mandate given to them when the leader who leads them always reminds and sets an example to always carry out this mandate.

Furthermore, for prophetic leadership at MI Al-Husna which is carried out by the head of the madrasa, he applies the nature of *tabligh*, by always setting good examples for madrasa residents, especially teachers and employees, to do worldly things in a polite manner, including activities related to the afterlife. In addition, the school principal always tries to convey constructive criticism and suggestions for the common good. All information related to shared interests is conveyed directly by the school principal. Then in practicing the *tabligh* attitude, the school principal always routinely provides financial management accountability reports (LPJ) every month at meetings. This report is provided to ensure that school financial management is in accordance with the technical guidelines for the use of school funds issued by the government. In addition, LPJ is also given to school stakeholders (foundations) within a period of 6 (six) months. This is intended so that there is monitoring from the foundation to ensure that school funds have been used according to their intent and purpose. This is in line with Sakdiah's statement (2016) that the nature of this *tabligh* is an attribute of the Prophet, which means not hiding true information for the benefit of the people and religion. This is intended so that there is monitoring from the foundation to ensure that school funds have been used according to their intent and purpose. This is in line with Sakdiah's statement (2016) that the nature of this *tabligh* is an attribute of the Prophet, which means not hiding true information for the benefit of the people and religion. This is intended so that there is monitoring from the foundation to ensure that school funds have been used according to their intent and purpose. This is in line with Sakdiah's statement (2016) that the nature of this *tabligh* is an attribute of the Prophet, which means not hiding true information for the benefit of the people and religion.

The attitude of the head of MI Al-Husna in dealing with a problem or problem that occurs in the madrasa as a whole and personally is addressed wisely, this is a concrete manifestation of the application of *fathanah* traits. In addition to establishing and managing institutions properly, placing subordinate positions appropriately based on their competence is also a form of intelligence as a leader. Schools will not be of good quality if the principal is not smart in managing his institution. Both in utilizing educational staff, educational staff, infrastructure and so on. In addition, the application of *fathanah* characteristics is also shown by the principal in compiling student activities also based on an analysis of student needs. Not all activities must be planned but minimal in the implementation aspect.

Sakdiah (2016) revealed that the nature of fathanah that existed in Rasulullah SAW as an authoritative leader was that he had a long and very intelligent mind. This method was shown by the Prophet in determining the positions to be occupied by his companions by considering the competence of each of his companions. This is part of Rasulullah's intelligence in seeing opportunities so that his managerial and leadership systems can work.

Based on some of the explanations above, it can be concluded that the prophetic leadership of the MI Al-Husna school principal can improve school quality through effective institutional management in student affairs, infrastructure, staffing and so on by referring to the 4 missions of the prophets and apostles and through principles guided by 4 characteristics of prophets and messengers. In applying the concept of leadership, there are several factors that impede the principal's experience, namely his limitations as an ordinary human being.

CONCLUSION

The findings indicate that the head of the madrasah implements prophetic leadership through four main missions, namely humanization, liberation, plurality and tolerance, and moderation. These missions are operationalized through the prophetic characteristics of sidiq (integrity), amanah (responsibility), tabligh (effective communication), and fathonah (intellectual competence). The application of these values contributes to the development of a positive organizational culture, strengthening teacher commitment, improving collaboration, and supporting continuous quality improvement in the madrasah.

This study expands the understanding of educational leadership by showing that prophetic leadership provides an alternative model that combines transformational leadership principles with moral and spiritual dimensions. Unlike leadership approaches that mainly emphasize organizational effectiveness, prophetic leadership emphasizes the balance between institutional achievement, human development, and ethical responsibility. The study also suggests that Islamic educational institutions can adopt prophetic leadership values as a strategic approach to strengthening leadership capacity and improving educational quality. However, this research is limited to a single madrasah context; therefore, future studies are encouraged to examine the implementation of prophetic leadership in different educational settings to develop a broader theoretical and empirical understanding.

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