

Original Research Article

Principles of Prophetic Leadership in Improving the Quality of Education

Nafiul Anwar^{1*}, Munardji¹, Akhyak¹, Elfi Mu'awanah¹, Abd Aziz¹, Sulistyorini¹, Sokip¹, Ahmad Tanzeh¹, Kojin¹, Binti Maunah¹, Liatur Rohmah¹, Masdar Hilmy²

¹UIN Sayyid Ali Rahmatullah

²UIN Sunan Ampel Surabaya

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Abstract: Madrasah principals have the principle of managing their madrasahs based on and using methods taught by the Prophet Muhammad (peace be upon him). The research findings support opinion on prophetic leadership, and the view that steps to quality improvement include identifying customer needs, developing products with special features, and developing systems. The argues that a quality madrasah is one that possesses high moral values/character, as well as care and attention for students. The conceptualization of prophetic leadership involves strengthening the religious aspects (religiosity) of leadership and morality. On the other hand, prophetic leadership is leadership that reflects the leadership of the Prophet, namely, embracing attitudes that embody the values of Humanization/ (enjoining good deeds) through honesty, communication intelligence, increasing social relations, acting effectively and efficiently, and adopting attitudes that embody the values of Liberation (forbidding evil) through responsibility discipline, and keeping promises. Furthermore, an attitude that embodies the values of Transcendence/Tu'minuna Billah (giving rewards promptly and promptly) and a positive attitude and positive disposition (khusnudzon).

Keywords: Prophetic Leadership, Quality of Education.

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1. INTRODUCTION

Humans were created by Allah SWT on this earth as caliphs (leaders) on this earth. Therefore, humans are inseparable from their role as leaders. The dimension of leadership is central to every development (Roberts & Spedale, 2025), effort. This has been widely demonstrated and can be seen in the actions of every organization. The role of leadership is so crucial that it is often used as a benchmark for determining the causes of the rise and fall of an organization or institution. When examining the meaning and essence of leadership, we see that the dimension of leadership has very broad aspects and is a process that involves various components that influence each other. Leadership is a decision and more the result of a process of character change or internal transformation within a person. Leadership is not a position or title, but rather the birth of a long process of change within a person. When someone finds their vision and mission in life, when inner peace occurs and a solid character is formed, when every word and action begin to influence their environment, and when their presence drives change within their organization, that's when a person is born into a true leader. Therefore, leadership is not just a title or position given from the outside, but

something that grows and develops from within. Leadership is born from an internal process within a person.

Leadership and education are frequently discussed today. The formulation of a collaboration between these two is expected to overcome the national crisis in the global era. Educated leaders and well-led education (Moosmayer, *et al.*, 2025) are part of the demands and needs of the global community in addressing the increasing moral degradation. Islamic education or Islamic educational institutions are part of the societal expectations for overcoming the national crisis in the global era. The formulation of prophetic leadership is interesting to study as an alternative to facing the global era, especially within Islamic civilization. When Islam talks about leadership, it automatically refers to the Prophet Thus, there is no need to bother searching for "external" references regarding leadership. This research is expected to serve as a reference for formulating prophetic leadership to be more comprehensive and complete. Many leadership theories are associated with the Prophet Muhammad, for example, the four leadership functions (the roles of leadership (Cumming, *et al.*, 2025)) developed by

*Corresponding Author: Nafiul Anwar

UIN Sayyid Ali Rahmatullah

Stephen Covey, as quoted. This concept emphasizes that a leader must possess four leadership functions: pathfinding, aligning, empowering, and modeling. The Pathfinding Function reveals how the leader understands and meets the primary needs of his stakeholders, his mission and values, and his vision and strategy, namely, where Prophetic is a loanword from the word "prophet," meaning "a prophet," meaning "a giver of news, messages, or a message of truth to humanity." On the other hand, "prophetic" means having the qualities or characteristics of a prophet, or having the qualities of a prophet. QS Mujadalah, 11 likes:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
 أَنْشُرُوا فَأَنْشُرُوا إِنَّ اللَّهَ الَّذِي آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا
 تَعْمَلُونَ خَبِيرٌ

It is crucial for educational institutions to maintain good quality, so quality is considered a crucial aspect, as it essentially indicates the superiority of a product compared to other products. Improving quality is a commitment of every institution producing goods or services.

RQ: How Prophetic Leadership Principles Improve the Quality of Education.

2. LITERATURE REVIEW

Prophetic Leadership

Who states that the central values of Islam are realized through tazkiyah (cleansing). Tazkiyah is a rational effort by believers, oriented toward understanding the concept of humanistic-theocentric, to purify themselves or continuously improve their spiritual quality. This concept is aimed at the benefit of humanity itself. The values to be applied in leadership are of utmost urgency, including the prophetic values that will prophetic values are divided into three be the subject of According to First, amar makruf, or what is known as the mission of humanization, is a mission that humanizes humans to elevate the dignity of human life and makes them more responsible for their actions. Second, tanhauna 'anil mungkar, also known as the mission of liberation, or the mission of freeing humans from the shackles of adversity and oppression.

Humans are free to express themselves as long as they do not conflict with Islamic law. Third, tu'minuna billah or transcendent function, namely, manifesting the mission of humanization and liberation, which is interpreted as divine awareness that can move the heart and lead to a sincere attitude towards God. The teachings of Islam, as a universal religion, are rich in messages that educate Muslims to become the best people, to become caliphs, who govern the earth and its inhabitants well. These messages strongly encourage every Muslim to act and work professionally, namely working correctly, optimally, honestly, with discipline, and diligently. The leadership (Tomovska, *et al.*, 2024) attitudes in each institution may vary, but they essentially share the same goal: to encourage work enthusiasm, thereby

maximizing the company's or educational (Korica & Bazin, 2025) institution's goals.

The Concept of Madrasah Quality

There are various definitions of quality put forward by experts. Quality is defined as the suitability of a product to meet customer needs and satisfaction, conforming to requirements or standards, conforming to market needs. Meanwhile, regarding educational quality, all states that educational quality is a comprehensive description and characteristic of educational (Kallias, *et al.*, 2025) services, both internally and externally, that demonstrates its capability, satisfies expected needs, or implicitly encompasses educational input, process, and output. Educational quality is a school's ability to operationally and efficiently manage school-related components, thereby generating added value to these components according to applicable norms/standards. A similar opinion, stating that quality education is education that produces graduates with abilities or competencies, both academic and non-academic, based on personal and social competencies, collectively referred to as life skills. In implementing his prophetic leadership style, he embraced situational leadership theory, which combines several leadership models: authoritarian, laissez-faire, and democratic. Ahmad Anwar's prophetic leadership model, modeled after the Prophet Muhammad, is considered ideal for application anywhere. Therefore, in this study, the author will describe the situational leadership model exemplified by the Prophet Muhammad in a micro-scale organization, namely a library. The authoritarian leadership implemented by the Prophet Muhammad is highly appropriate for determining the library's vision, while laissez-faire leadership can be used to develop the responsibility and competence of subordinates, and democratic leadership is useful for seeking input from subordinates. This study is expected to serve as an alternative leadership model for library directors.

3. METHODOLOGY

This research is an in-depth study to obtain complete and detailed data. This study aims to gain an in-depth overview of the implementation of prophetic leadership in improving the quality of education using a qualitative approach. A qualitative approach was chosen because it is able to describe and understand the underlying meaning of participants' behavior, describe complex settings and interactions, explore to identify types of information, and describe phenomena. Based on the classification of qualitative research approaches, the appropriate qualitative research approach for this study is phenomenological naturalistic. This is because research from a phenomenological perspective means understanding events in relation to people in specific situations. This is in line with Bogdan's opinion, which states, "To understand the meaning of events and human interactions, a theoretical orientation or theoretical perspective is used with a phenomenological approach.

Data was collected from natural settings as a direct source of data. The naturalistic paradigm was used because it allows researchers to discover the meaning of each phenomenon, thus uncovering local wisdom, traditional wisdom, moral values (emic, etic, and noetic), and theories from the subjects being studied. In-depth interpretation of the data and the development of theories can only be achieved if sufficiently detailed facts are obtained and can be synchronized with existing theories. This research is expected to comprehensively and comprehensively describe data regarding the implementation of prophetic leadership in improving the quality of education. The data described are either descriptions of specific situations or data collected in more verbal form. A multi-site study design is a qualitative research design that involves several sites and

research subjects. These research subjects are assumed to have similar characteristics. As stated by Bogdan and Biklen, multi-site studies are a form of qualitative research that can be used primarily to develop theories drawn from several similar research settings, thereby generating theories that can be transferred to broader and more general situations.

4. RESEARCH RESULT & DISCUSSION

The principle of prophetic leadership contains the value of humanization (A'mar Ma'ruf)

- 1) The characteristic of honesty (shidiq) so that the leader has his own charisma which makes subordinates feel reluctant to not carry out their respective duties.

Code	Respondent Data
01RPKF2024	Honesty has become a characteristic trait for both teachers and students. Mr. Agus Syaiful Mahbub also tells his fellow teachers, for example, about an activity or what it entails, to be honest and truthful.
02RPKF2024	In my opinion, honesty is the capital to advance an institution because honesty can create a sense of trust between leaders and their subordinates, including at MTs Qomarul Hidayah.
03RPKF2024	Honesty and openness are important so that the community knows what Madrasah Tsanawiyah is doing for children and receives input, because the community is part of the MTs Qomarul Hidayah institution.
04RPKF2024	When a leader is honest, people tend to be more trusting and willing to follow his direction, just like when MTs Qomarul wanted to carry out an activity, the principal gave his full trust to his fellow teachers, including in managing the activity's finances.

- 2) Communicative nature (tabligh) so that closeness can be established with subordinates and madrasa stakeholders

Code	Respondent Data
01RPKF2024	He is very kind, his closeness with his fellow teachers is very close, usually he just chats normally. For example, if there is a fellow teacher who is having a problem with him, he will keep quiet first and then later approach him and talk to him, he is very pleasant and also jokes when giving advice so he is not tense and not arrogant, accepts input from anyone and never ignores him, instead he agrees, and never limits himself so he becomes very close to the teacher
02RPKF2024	So far, AM has never had any conflict with us, because he has always been very close. It's normal to talk and usually if he wants to do something, he will tell us to ask for input or suggestions. I think that's what makes him close to us, the relationship is good, and he's also open, never angry, he really enjoys being with us.
03RPKF2024	If my relationship with the teachers is good, because we can be open, I tell the teachers not to be shy, if they want to organize an event I ask for suggestions, how is this input good? During my time at MTs Qomarul Hidayah I always started from the aspirations of subordinates without limiting, why? I consider them family, if I do not limit the teachers, first, can mature teachers, second, teachers work enjoyably, not under pressure, when there is or there is not a normal Principal at MTs Qomarul Hidayah so they can go, and I tend to mature teachers, so they work without burden and more enjoy
04RPKF2024	So far, Agus Mahbub has never had any conflict with us, because he has always been very close. It's normal to talk and usually if he wants to do something, he will tell us to ask for input or suggestions. I think that's what makes him close to us, the relationship is good, and he's also open, never angry, he really enjoys being with us.
05RPKF2024	Indeed, I am the Principal of Madrasah Tsanawiyah, with my fellow teachers, there have been no boundaries from the past, meaning we all mingle in every activity, try asking the fellow teachers there.
06RPKF2024	The Principal of MTs, Nggih, is a close person to the teachers, he usually joins in on jokes with us, from there he knows what the teachers' problems are, so there is no need for an official agenda, if there is something he immediately conveys it and also does not limit it, even though he is the Principal of MTs, but we also know our place, and he is an easy person/easy to contact, making it easy if there are teachers asking for permission, it can be done via SMS or also meet and it does not have to be formal, that is what makes us teachers here very close to him
07RPKF2024	If there's a problem, you don't have to meet in person; you can contact them via WhatsApp or phone. To make it easier, meetings aren't necessary; they can be held anywhere for the benefit of the institution, whether by phone, social media, or in-person at home.
08RPKF2024	Indeed, I am the Principal of Madrasah Tsanawiyah, with my fellow teachers, there have been no boundaries from the past, meaning we all mingle in every activity, try asking the fellow teachers there.

3) Intelligent attitude (fathonah) so that it can improve the quality of education according to standards regarding input, process and output

Code	Respondent data
01RPKF2024	Able to quickly identify problems and find effective solutions. He can see problems from various perspectives and use innovative approaches to solve them.
02RPKF2024	The acceptance of new students here is adjusted to the local capacity or existing classes, I remember that we agreed with the madrasa committee for the first applicants, we use a selection system instead of a test system, this selection system at that time we made a kind of ceiling of 120 students who were accepted, the criteria we used were age, maturity of the child and readiness to learn, in this academic year 125 students registered of which 120 students were accepted, 5 students were rejected in the first year
03RPKF2024	Because at MTs Qomarul Hidayah Trenggalek, students aren't judged on their abilities, but rather through a selection process, not a test. We screen a large number of students, starting with whether they live close to home, whether they have siblings, age, maturity, and an interview. The interview results are cumulative and don't guarantee that a student will be smart. The important thing is that the core is there. For example, if you're a neighbor, we automatically accept you.
04RPKF2024	For teachers at MTs Qomarul Hidayah, the selection process is as follows: assessing the applicant's quality through a screening process, along with assessing their work and commitment to serving the institution. Furthermore, education is the benchmark, especially their skills. And even then, it's evident without a test.
05RPKF2024	When it comes to educational quality, we're not worried about losing out, as we've maximized our efforts and met the standards for a good process and excellent human resources. At MTs Qomarul Hidayah Trenggalek, the teachers have bachelor's degrees, master's degrees, and some even have doctorates. I believe this represents a strong human resource base, and the majority of parents at MTs Qomarul Hidayah Trenggalek have students from 14 districts in Trenggalek.
06RPKF2024	The quality of education at MTs Qomarul Hidayah Trenggalek is based on Islam, always paying attention to the process, the quality of human resources with S1, S2 and even S3 qualifications. Thus, based on maximum belief and work, then: (a) there is a good process, and good human resources, even if the input is not good but a good process and human resources will produce good results, (b) the output of MTs Qomarul Hidayah Trenggalek can be accepted in public and private schools (c) the enthusiasm of the community from the lower, middle and upper classes gives appreciation to MTs Qomarul Hidayah Trenggalek in delivering its high-achieving students, and (d) there is a shared commitment for the interests of education and the quality of education at MTs Qomarul Hidayah Trenggalek

4) Increase social interaction so that leaders who frequently socialize tend to be more collaborative.

It is easier to encourage cooperation between individuals and groups to achieve common goals.

Code	Respondent data
01RPKF2024	Often chats with staff or deputy principals, from there he understands the character or abilities of each teacher here
02RPKF2024	He is very kind, his closeness with his fellow teachers is very close, usually he just chats normally. For example, if there is a fellow teacher who is having a problem with him, he will keep quiet first and then later approach him and talk to him, he is very pleasant and also jokes when giving advice so he is not tense and not arrogant, accepts input from anyone and never ignores him, instead he agrees, and never limits himself so he becomes very close to the teacher
03RPKF2024	He is very kind, his closeness with his fellow teachers is very close, usually he just chats normally. For example, if there is a fellow teacher who is having a problem with him, he will keep quiet first and then later approach him and talk to him, he is very pleasant and also jokes when giving advice so he is not tense and not arrogant, accepts input from anyone and never ignores him, instead he agrees, and never limits himself so he becomes very close to the teacher
04RPKF2024	There was never any conflict with us, because he was always very close. It's normal to talk and usually if he wants to do something, he will tell us to ask for input or suggestions. I think that's what makes him close to us, the relationship is good, and he's also open, never angry, he really enjoys being with us.
05RPKF2024	He is a leader who is close to the teachers, a humble and friendly figure.
06RPKF2024	If there are problems, they don't have to meet; they can contact him via WhatsApp or phone. Furthermore, to make meetings easier, they don't have to come to the office; they can be held anywhere for the benefit of the institution, whether by phone, social media, or in person at home.
07RPKF2024	The Principal of MTs, Nggih, is a close person to the teachers, he usually joins in on jokes with us, from there he knows what the teachers' problems are, so there is no need for an official agenda, if there is something he immediately conveys it and also does not limit it, even though he is the Principal of MTs, but we also know our place, and he is an easy person/easy to contact, making it easy if there are teachers asking for permission, it can be done via SMS or also meet and it does not have to be formal, that is what makes us teachers here very close to him
08RPKF2024	Indeed, I am the Principal of Madrasah Tsanawiyah, with my fellow teachers, there have been no boundaries from the past, meaning we all mingle in every activity, try asking my fellow teachers there.

5) Act effectively and efficiently so that you can work optimally to achieve common goals.

Code	Respondent data
01RPKE2024	He's a nice person, if we encounter a problem/issue at MTs and he happens to be on duty outside, we often ask him via cellphone, and even then he answers as long as he's not bothered
02RPKE2024	At this MTs, I try to recognize the character and abilities of each person, so that I can assign someone according to their respective abilities.
03RPKE2024	To improve the quality of this MTs, I try to establish good communication with various parties, my hope is that I can understand the abilities of each teacher and establish team cohesion, if the team is united, of course all activities will be easy to carry out.

The Principles of Prophetic Leadership Contain Liberation Values (Nahi Munkar), namely:

- 1) The nature of responsibility (trust) in tasks, both related to academic and non-academic tasks, so that common goals can be achieved.

Code	Respondent data
01RPKD2024	We strive to improve teacher performance and creativity. For example, if someone from outside wants to come here, they automatically have to follow suit, otherwise they are afraid of being left behind. Our concept really brings out teacher creativity. Teachers are encouraged to improve collaboration between teachers in the form of KKG activities, to have responsibility, discipline, and also to have a high awareness of their duties.
02RPKD2024	Supervision is carried out in addition to improving the learning process, actually we also want to know the teacher's performance in carrying out their duties, we carry out supervision to improve teachers in teaching and learning activities.
03RPKD2024	In carrying out his responsibilities as a madrasah principal, the first thing he did regarding teacher performance was, first, we mapped the existing teachers. I held IHT (in-house training) to prepare learning materials. And this activity was carried out at the beginning of the semester or new school year. After that, we carried out supervision and we mapped out where the teachers were suitable. After that, it was just a matter of arranging, based on the results of the training, whether this teacher was suitable to be a homeroom teacher or not. I felt that the teacher, his performance was good, and this could be seen from the results of his evaluation.
04RPKD2024	The performance of our fellow teachers at this MTs is already good. Besides their qualifications meeting standards, they also receive training. Previously, we used the KTSP curriculum, now we have the revised K13 curriculum, and next year, we will even use the Independent Curriculum. So, these teachers receive training, both conducted independently and through external programs. These activities can help teachers develop creativity, understanding, and mastery of effective learning.
05RPKD2024	Most of our teachers have a bachelor's degree, some have a master's degree, and some even have a doctorate. This means that our fellow teachers are truly serious about improving their performance, and we can see that from that. When I look at the teachers at MTs Qomarul Hidayah Trenggalek, their creativity is thriving, as can be seen from their teaching methods and excellent teaching methods. One reason is that we supervise them so we can see their teaching abilities, and you can see the results later.

- 2) Time discipline and keeping promises so that a firm, unwavering attitude is formed to carry out tasks according to the rules that have been determined as a form of truth towards the rules that have been determined, mutual agreement, and belief in a culture of discipline to achieve success.

Code	Respondent data
01RPKC2024	In implementing and dividing teacher tasks, I place people who have good experience, are disciplined, obey the rules, and make teachers role models for students and teachers.
02RPKC2024	The problem with discipline is actually that the teachers at MTs should actually know the madrasah rules.
04RPKC2024	In fact, to encourage teacher discipline, it starts with the leadership, because the leadership has set an example, coaching is often carried out, guidance is always given to fellow teachers at every meeting.
05RPKC2024	He is very concerned about the time discipline of teachers at MTs Qomarul Hidayah Trenggalek. In addition to observing the rules, he must also provide direct examples, even if our children cooperate with parents so that the children do not be late. Teachers must arrive earlier than the children, and we pay attention to that, including matters of congregational prayer (Dhuhur prayer) and cleanliness, all of which are examples for students.
06RPKC2024	Every day we always have our fingerprints taken, if we are late it will affect the provision of teacher certification allowances.

07RPKC2024	If you are a leader, you automatically set an example, become a role model for teachers. We are someone who must set an example for teachers and children, because children will definitely imitate their teachers and teachers will definitely imitate their leaders. If you are a leader, you automatically set an example, become a role model for teachers. We are someone who must set an example for teachers and children, because children will definitely imitate their teachers and teachers will definitely imitate their leaders.
08RPKC2024	He is indeed exemplary and agile, that's why his friends are very disciplined and have a high level of responsibility because they feel they have been given trust and are being controlled.

The Principles of Prophetic Leadership contain the Value of Transcendence (Tu'minuna Billah), namely:

- 1) Provide wages appropriately and quickly, thus demonstrating the leadership's responsibility, integrity and appreciation for the contribution of subordinates.

2)

Code	Respondent data
01RPKA2024	I have a principle, pay wages before the sweat dries, so I will give you the rights of teachers as soon as possible without delaying next month, even though I have to find a loan first
02RPKA2024	He often reminds me to immediately pay the salaries of teachers and employees who are entitled to them, on time, namely at the beginning of the month, because he is very aware that my fellow teachers and employees here have families. Besides, this policy was also made for my fellow teachers so that they can optimally carry out their duties.
03RPKA2024	Usually, when making decisions about teachers' wages, they always ask for the advice of the deputy principal and treasurer, how much they are usually given for tasks like this, and so on.
04RPKA2024	Using the presence of teachers and employees as a basis for determining how much wages they are entitled to receive, so that fellow teachers compete to arrive on time, because if they are late, it will affect the receipt of teachers' salaries or allowances.

- 2) Have a positive attitude and positive nature (khusnudzon) so that the strengthening of prophetic values and good morals (morality values) in working with the hope of Allah SWT's blessing increases.

Code	Respondent data
01RPKB2024	I can't possibly run this MTs alone, so I'll definitely need help from all the teachers. Therefore, I try my best to always have a good and positive attitude toward everyone.
02RPKB2024	As far as I know, he never gets angry with teachers, even if there is a teacher who doesn't comply with the rules, he usually calls him and asks him to talk about what is behind the teacher breaking the rules, so that almost all problems are resolved through deliberation.
03RPKB2024	If there is a problematic teacher, I usually call him to the office, and together we explain the problem nicely so that it doesn't happen again. If we need a witness, we call the deputy principal of the madrasah concerned. If it is related to regulations or laws, I will definitely ask one of the deputy principals to accompany us. If there is a problematic teacher, I usually call him to the office, and together we explain the problem nicely so that it doesn't happen again. If we need a witness, we call the deputy principal of the madrasah concerned. If it is related to regulations or laws, I will definitely ask one of the deputy principals to accompany us.
04RPKB2024	A teacher has problems and his performance is quite good, and I found his mistake, it turns out that many of the teachers do not know the rules. I said Sir, don't do that, and I really avoid calling teachers, when I call teachers when I have no burden, so if there is a teacher who is wrong at the moment and I happen to still have a burden, I don't reprimand him at that time, but reprimand him at another time, maybe tomorrow, waiting for me to have no burden, my mind is complicated or in a fit condition first. That's my way, why, if I call when the situation is uncomfortable, or when I'm annoyed, instead of solving the existing teacher, it can actually add to other problems.

Basically, the madrasah shows very good performance, because the principal has the ability, meets the qualifications and good skills as well as honesty. This can be seen from several indicators as follows: transparency, high integrity, reliability, openness, building trust and high ethics. The results of honesty in leading the madrasah can be seen from the results of good graduates, available learning media, and academic and non-academic achievements as well as high community participation, then the success will be seen,

the results of the assessments carried out and the creativity that has been displayed to produce student achievements according to expectations. The nature of shiddiq for a leader is someone who has a leadership spirit that prioritizes moral integrity (morals), one word and deed, honesty, ethical attitudes and behavior (Liu *et al.*, 2025). The nature of honesty is a transcendental value that loves and refers to the truth that comes from Allah SWT. (shiddiq) in thinking, behaving, and acting. Indicators of the nature of a leader who has

communicative nature are the ability to convey messages clearly, active listening, openness in communicating, empathy and understanding, persuasive abilities, adaptability in communicating and building good relationships. Thus, in prophetic leadership, the communicative nature of the leader is an important part in understanding the condition of his subordinates, and understanding their needs in carrying out the expected tasks.

Leaders (Phoenix, 2025) with an intelligent attitude demonstrate the ability to think critically, innovatively, and strategically. Prophetic leadership has analytical abilities. Intelligent leaders are able to analyze situations and data in depth to make the right decisions. Prophetic leaders have the ability to build relationships with many people, leaders establish and strengthen good relationships with others, both in the workplace, community, and in various circles. Silaturahmi, in this context, means building harmonious relationships, mutual respect, and full of kinship. Leaders have the ability to communicate. Leaders who actively increase relationships are communicative leaders (Molinéro, 2025).

They are open to communicating with anyone and listen to input and suggestions from various parties. The principles of prophetic leadership in improving the quality of education encompass several aspects, as follows: (a) Prophetic Leadership Principles encompass the values of Humanization (Amar Maruf), namely: 1) Honesty (shidiq), so that leaders possess a charismatic quality that makes subordinates reluctant to fail to carry out their respective duties; 2) Communicative qualities (tabligh), so that closeness can be established with subordinates and madrasa stakeholders; 3) Intelligent attitudes (fathonah), so that the quality of education can be improved according to standards regarding input, process, and output; 4) Increasing social interaction, so that leaders who frequently maintain social interaction tend to be more collaborative. This makes it easier to encourage cooperation between individuals and groups to achieve common goals; 5) Acting effectively and efficiently so that they can work optimally to achieve common goals. b) The Principles of Prophetic Leadership Contain the Value of Liberation (Nahi Munkar), namely: 1) Responsibility (amanah) in carrying out duties, both related to academic and non-academic tasks, so that common goals can be achieved and 2).

Discipline in time management (Peng & K. Yin, 2025) and keeping promises, thus fostering a firm, unwavering attitude in carrying out duties according to established rules as a manifestation of truth toward established rules, mutual agreement, and belief in a culture of discipline to achieve success. c) The Principles of Prophetic Leadership include the Value of Transcendence (Tu'minuna Billah), namely: 1) Providing wages promptly and accurately, thereby

demonstrating the leadership's responsibility, integrity, and appreciation for the contributions of subordinates. 2) Having a positive attitude and character (khusnudzon) to strengthen prophetic values and moral values in working with the hope of Allah SWT's blessing.

Quality is a crucial part of any organization's agenda, and improving it is the most important task facing any institution. Despite its importance, there are many differing opinions about the concept of good quality. Efforts to improve the quality of education are a continuing topic of discussion in education management. Improving the quality of education is an effort that must be pursued continuously to achieve the goal of quality and relevant education.

5. CONCLUSIONS

Practically, based on research results, prophetic leadership in improving the quality of education has practical implications: (1) it can guarantee the implementation of the vision, mission, and programs based on quality religious reinforcement; (2) improving the quality of education according to standards can be implemented by paying attention to aspects of morality and values; (3) prophetic leadership in Islamic educational institutions can create a new atmosphere oriented towards instilling noble morals in every activity; (4) it can improve the performance of subordinates through professionalism, trustworthiness, sincerity, hard work, and commitment to their duties to achieve quality education; (5) it can increase prophetic values through the inculcation of noble morals, worship of Allah, and equipping them with the Quran in their duties, thereby providing positive energy in every activity to achieve change for improving the quality of education; (6) it can increase commitment and self-confidence in their duties due to trust, strong encouragement, dedication, religious guidance, and attention in carrying out their duties to achieve quality. education, and (7) prophetic leadership can shift mindsets for change, strengthening, and fostering self-development with moral values in their duties, enabling them to work according to the specified targets, namely to achieve educational success and institutional progress.

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