

The Role of Prophetic Leadership in Quality Development of Islamic Education Institutions (Study at Global Islamic School Yogyakarta)

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Abstract: *Prophetic leadership plays an important role in improving the quality of education through example, humanism, and morality. This model ensures structured and aspirational policies and prevents stagnation so that the institution continues to grow. This study was conducted to know the role of prophetic leadership and its implications in the development of the quality of educational institutions at Global Islamic School Yogyakarta. This research uses a qualitative research method with a descriptive analysis approach. Data collection used observation, interview, and documentation study techniques. Interview data were obtained from the principal, PAI teacher, and 2 students. The observation was conducted on the observation of learning activities, and the documents studied included the school's vision and mission, school work programs, school rules, school religious activity reports, and other documents related to prophetic leadership. Data analysis is done by condensing data and presenting data and conclusions. The conclusion of this research is that the role of prophetic leadership has a very significant impact on the development of the quality of education, the principal practiced prophetic traits, namely: shidiq, amanah, tabligh, and fatanah in carrying out his leadership. The implication of this research is that the prophetic leadership style of the principal shapes the good character of students, the cognitive and religiosity domains increase, and the school program runs smoothly.*

Keywords: *Leadership, Prophetic, Educational Institutions*

Introduction

An educational institution can develop and advance towards a better/superior direction, if it has a structured and integrated policy system in each field, so that there is a harmonious relationship between policymakers, in this case, the principal and policy implementers (stakeholders).¹ The way to achieve the progress of an educational institution can be done in many ways or methods, one of which is the application of leadership styles. Each educational institution or more specifically the principal certainly has a different leadership style, ranging from spiritual leadership, democratic

¹ Fanisa Syifa Nabila, dkk. "Hubungan Kepemimpinan dengan Lembaga Pendidikan," *PRODU: Prokurasi Edukasi Jurnal Manajemen Pendidikan Islam* 2, no. 1 (2020): 20–21, <https://doi.org/10.15548/p-prokurasi.v2i1.2245>

leadership, prophetic leadership, and so on.² In its application, a leader must first understand the theory and concept of each leadership style in accordance with field conditions or educational institutions.

Studies conducted by Umiarso Baharuddin in his book show that leadership is one of the factors that play an important role in an organization or agency, whether an agency is good or bad can be seen from the leader's factor.³ Furthermore, the study conducted by Mahmud Yusuf in his research shows that the role of prophetic leadership gives great attention to its employees to produce optimal performance.⁴ Prophet Muhammad SAW embodied transformational leadership by articulating a visionary perspective on the future and inspiring his followers to achieve greatness.⁵ Based on the above statement, it can be understood that leadership plays a very crucial role in carrying out the development mission of an organization or agency in a direction that is progressive, progressive, and has a high level of credibility in the eyes of the wider community.

Prophetic leadership is one of the leadership styles that is often adopted by policymakers and implementers in Islamic educational institutions, in this case, the school principal. Where prophetic leadership is a leadership style based on values derived from the Prophet Muhammad SAW and the Qur'an as a basis for exemplary morality in arranging a better life and emphasizing how individual behavior can influence others and the surrounding environment.⁶ The characteristics and character of prophetic leadership can be used as a guide by Islamic leaders in being accountable for their power. Thus, the prophetic leadership style emphasizes more on the behavioral aspect by being a good example.⁷ Thus, this leadership style is the main

² Qurrotul 'Uyun dan Umar Sidiq, "Prophetic Leadership Dalam Pengembangan Budaya Religius Di Pondok Modern Arrisalah Gundik Slahung Ponorogo," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 3, no. 1 (2022): 31-44, <https://doi.org/10.62775/edukasia.v3i1.63>

³ Umiarso Baharuddin, *Kepemimpinan Pendidikan Islam: Antara Teori & Praktik* (Yogyakarta: Ar-Ruzz Media, 2012).

⁴ Mahmud Yusuf, "The Effect of Prophetic Leadership on Employee Work Motivation at The Islamic Higher Education," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (2022): 195-206, <https://doi.org/10.33650/al-tanzim.v6i1.3326>

⁵ Seno Santoso, "Islamic Leadership: Prophet Muhammad as a Role Model of Charismatic, Transformational and Servant Leader," *Jurnal Syntax Transformation* 5, no. 7 (2024): 970-77, <https://doi.org/10.46799/jst.v5i7.980>

⁶ Mukh Nursikin dan Ahmad Irfani, "Kepemimpinan Profetik Kepala Sekolah Dalam Kinerja Guru Studi Kasus Smp Jam'iyyatut Tholibin Kandangan Dan Mts Mu'allimin Mudal Temanggung," *NUSRA: Jurnal Penelitian Dan Ilmu Pendidikan* 5, no. 4 (2024): 1-23, <https://doi.org/10.55681/nusra.v5i4.3262>

⁷ Ine Ratu Fadliah, "Kepemimpinan Profetik Pada Lembaga Pendidikan Di Era Disrupsi," *JIIIP: Jurnal Ilmiah Ilmu Pendidikan* 5, no. 12 (2022): 5713-5720, <https://doi.org/10.54371/jiip.v5i12.1247>

choice applied by the principal in running the wheels of leadership based on Islamic values.

One example of an educational institution that implements prophetic leadership is SDN 01 Serangan Sukorejo Ponorogo, as evidenced by the research at the school with a research focus on the implementation of prophetic leadership. The results of the study show that SDN 01 Serangan Sukorejo Ponorogo applies prophetic leadership in building a differentiated learning culture of autocratic visionary type based on Qur'anic culture.⁸

Global Islamic School Jogja is one of the educational institutions under the Ministry of Education and Culture that uses the national curriculum plus Islamic values. There are at least 3 (three) curricula used in the learning process at the school, namely the International, National, and Internal curricula. From the three curricula, there are Islamic values that are internalized in all aspects of learning. Global Islamic School is guided by 4 (four) pillars in running the activity program, namely: academic, Islamic, globalization, and leadership. In addition, the core values of this school are based on 5 (five) pillars, namely competence, integrity, responsibility, compassion, and assertiveness. These five values can be used as indicators of achievement in seeing the development of students.⁹

Considering the above explanation, the principal has a very large role and responsibility to bring the school to excel and achieve the aspired educational goals. In practice, one of the leadership models used by the principal of Global Islamic School Jogja is prophetic leadership, not only the principal who adopts this leadership style but also all teachers and educators. Prophetic leadership applied by the principal is based on Islamic values taught by the Prophet Muhammad SAW, such as *shidiq*, *amanah*, *tabligh*, and *fatanah*. Of the four traits, have been actualized in our values Global Islamic School.

Based on the above background, researchers are interested in further researching the role of prophetic leadership in the development of quality education and its implications for future developments. On this basis, this study aims to determine the role of prophetic leadership and its implications in the development of the quality of educational institutions at Global Islamic School Yogyakarta. In addition, this research is expected to contribute to the development of Islamic education management science, especially in understanding how prophetic leadership can be applied effectively to improve the quality of Islamic-based educational institutions.

⁸ Muhammad Shulthon Rachmandhani, "Implementation of Prophetic Leadership in Forming a Differential Learning Culture," *MUADDIB: Studi Kependidikan Dan Keislaman* 13, no. 1 (2023): 42-56, <https://doi.org/10.24269/muaddib.v13i1.7153>

⁹ Rayfi Muhammad Latif, "Interview with the Islamic Religious Education Subject Teacher at Global Islamic School," 2024.

Method

This research uses a descriptive qualitative approach and method,¹⁰ which starts from literature research by looking for material references related to prophetic leadership. Then, this research was continued with field research using observation, interview, and documentation techniques. The purpose of this research is to find out the role of prophetic leadership in the development of Islamic education institutions at Global Islamic School.

In field research, researchers use 3 (three) techniques for data collection, as follows: 1) Observation. That is, researchers make observations at the research location in the form of school activities, infrastructure, learning activities, and matters relating to prophetic leadership. 2) Interview. That is, researchers conducted activities in the form of interviews with several informants involved in the application of prophetic leadership, starting from the principal, class teacher, subject teacher, and students. 3) Documentation. That is, researchers carry out activities in the form of searching for documents or books related to the implementation of prophetic leadership.¹¹ The documents obtained in this study are: school vision and mission, school work programs, school rules, school religious activity reports, and other documents related to prophetic leadership.

In this study, researchers used data analysis techniques according to Miles and Huberman's theory, namely qualitative data obtained from data reduction, data display, and conclusion drawing/verification.¹² Meanwhile, the data validity test in this study uses theoretical triangulation techniques, namely by discussing a study from several theories or perspectives.

Results and Discussion

The Role of Prophetic Leadership in Developing the Quality of Educational Institutions at Global Islamic School

The research findings show that the prophetic leadership of the principal in developing the quality of educational institutions is carried out by making the apostle an example. This shows that the principal has internalized the principles of prophetic leadership from himself before influencing others. This is to realize the ideals of humanization, liberation, and transcendence as expected in the concept of prophetic leadership. Therefore, leaders must understand the different types of leadership that can be applied based on the situation, conditions, environment, and objects they face.

¹⁰ Sugiyono, *Metodologi Penelitian Pendidikan Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2022).

¹¹ J. W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publication, 2014).

¹² A. Michael Hubberman Johny Sidaha, Mathew B. Miles, *Qualitative Data Analysis A Methods Sourcebook Edition 3*, ed. Helen (London: SAGE Publications, 2014).

Making the apostle as an example shows how important it is to internalize the principles of prophetic leadership in educational institutions, both in terms of administration and learning. Prophetic leadership is referred to as prophetic leadership. A leadership paradigm refers to the idea that the prophets or messengers of Allah SWT once led. Thus, the concept of prophetic leadership is expected to be applied to realize these three ideals: humanization, liberation, and transcendence.¹³

Prophetic leadership is one of the leadership models applied by the principal and stakeholders at Global Islamic School. In practice, prophetic leadership is always involved in every learning activity and school activity. This is in line with the leadership carried out by Didin Hafidhuddin at Pesantren Ulil Al-Baab UIKA Bogor, his leadership is characterized by prophetic leadership based on the text of the Qur'an and the Prophet Muhammad in the form of democratic, charismatic leadership, and his involvement in the implementation of education.¹⁴

In his leadership, the principal applies 4 (four) main characteristics taught by the Prophet Muhammad SAW, namely *shidiq*, *amanah*, *tabligh*, and *fatānah*. This is in line with Alawiyah's research, the results of his research state that a leader must emulate 4 (four) traits of the Prophet Muhammad SAW, namely: (1) *Shidiq* which means true, straight, and honest. Honesty includes being honest with God, oneself or conscience, other people, and being honest with duties and responsibilities. Patience and consistency are also part of *shidiq*. (2) *Āmanah* means professional, trustworthy, loyal committed to conscience, to God, to leaders, followers, and coworkers. (3) *Tablīgh* comes from the word *balagha* which means to arrive, meaning conveying information according to reality. *Tabligh* in leadership also means open management, and *ber-amar ma'ruf nahi munkar* (inviting to do good and avoiding evil). The behavior of *tabligh* leaders, among others, is to dare to state the truth and be willing to admit mistakes. (4) *Faṭānah* means intelligence built on piety to God and possessing proven skills. The performance and work ethic of a leader show the behavior of a *faṭānah* leader. These leaders have proven and skilled abilities, as well as the ability to solve problems quickly and appropriately.¹⁵

¹³ Endah Winarti Binti Nasukah, Roni Harsoyo, "Internalisasi Nilai-Nilai Kepemimpinan Profetik Di Lembaga Pendidikan Islam," *Manajemen Pendidikan Islam* 6, no. 1 (2020): 52–68. <https://doi.org/10.26594/dirasat.v6i1.1966>

¹⁴ Hasbi Indra et al., "Prophetic Leadership Perspective Didin Hafidhuddin in Pesantren Ulil Al-Baab UIKA Bogor Indonesia," *Educational Administration: Theory and Practice* 28, no. 4 (2022): 34–45. <https://doi.org/10.17762/kuey.v28i4.434>

¹⁵ Andewi Suhartini, Indah Wahyu Ningsih, dan Nurwadjah Ahmad, "Membangun Pendidik Berkarakter Profetik Melalui Konsep Mujahid, Muaddib, Muwwahid, Mujaddid Di Pesantren Al-Qur'an Nurul Falah Surabaya," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 2 (2022): 758–72, <https://doi.org/10.30868/ei.v11i02.2611>

Meanwhile, to develop prophetic leadership, one must first develop the characteristic of *shidiq*. Once *shidiq* is surpassed, the person proceeds to the development of the *âmanah* phase. After the *âmanah* phase is surpassed, the person can develop the characteristic of *tabligh*, and after the *tabligh* phase, the person will proceed to develop the characteristic of *fatonah*.¹⁶ A prophetic leadership style consistently reflects liberation, humanism, and transcendence behaviors.¹⁷

The role of prophetic leadership in the development of Islamic educational institutions, especially at Global Islamic School, has a very significant impact that can be felt by all school members. Furthermore, the leadership model can have an impact on improving school quality, especially in character education. In addition, the cultivation of prophetic values is also implemented by teachers and students. This is in line with the study conducted by Mohammad Hajar Dewantoro, the results of his research showed prophetic values in Muhammadiyah school leadership in Yogyakarta found four main values that exist in all Muhammadiyah schools, namely: i) adheres to a collegial collective leadership system; ii) is based on faith; iii) is oriented towards the quality of school progress; and iv) applies *ta'awun* (cooperation).¹⁸

Another finding of this study shows that prophetic leadership carried out by the school is indirectly followed by educators and teaching staff. The internalization of prophetic values carried out by teachers will indirectly be followed by students, such as being humble, speaking softly, being polite, not speaking harshly, and others.

The personality traits of the Prophet Muhammad as the basic value of prophetic leadership which has been known as prophetic traits, such as *shiddiq* (honest), *amanah* (trustworthy), *tabligh* (delivering/transparent), and *fataneh* (intelligent/competent), have a connection with the nature of leadership delivered by experts. One of them is the basic nature of leadership that Bennis W has conveyed in the results of his research, namely: (a) Guiding visions (far-sighted); (b) Passions (strong determination); (c) Integrity (high integrity); (d) Trust, (e) Curiosity, (f) Courage.¹⁹

¹⁶ D I Mi and Miftahul Ulum, "Analisis Kepemimpinan Profetik Dalam Manajemen Berbasis Sekolah Di Mi Miftahul Ulum Anggana 1" 11 (2021). <http://dx.doi.org/10.24042/alidarah.v11i1.8836>

¹⁷ Atiqullah, "Prophetic Leadership Strengthening Model towards Excellent Education in Indonesian Universities," *Eurasian Journal of Educational Research* 2024, no. 110 (2024): 18–32, <https://doi.org/10.14689/ejer.2024.110.02>

¹⁸ Mohammad Hajar Dewantoro and Mohamad Joko Susilo, "Prophetic Values in the Leadership of Muhammadiyah Yogyakarta School," *Journal of Education and Learning* 19, no. 2 (2025): 1042–52, <https://doi.org/10.11591/edulearn.v19i2.20732>

¹⁹ M. Fahim Tharaba Fathih, Muhammad Amin, Triyo Supriyatno, "Prophetic Leadership as an Effort to Plant Moderate Value of Santri," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 9, no. 1 (2024): 270–89, <https://doi.org/10.31538/ndh.v9i2.4622>

The following is a descriptive analysis containing documentation of school programs or activities that implement prophetic leadership at Global Islamic School.

1. The Relationship between School Vision and Mission and the Application of Prophetic Leadership

Global Islamic School has a vision, namely: Optimizing the potential (*fitrah*) of students as a gift from Allah Subhanahu wa Ta'ala in realizing *Rahmatan Lil 'Alamin*. In order to achieve the vision, the principal and policymakers formulated a way or effort known as the school mission, namely:²⁰

- a. Improve the quality of graduates in academic achievement (academic competence)
- b. Improving Islamic religious competence through the achievement of student behavior indicators based on the Qur'an and Assunnah (Islamic religious competence)
- c. Improve student competence to be ready to become a global player (international insight competence, especially English)
- d. Equipping students with leadership competencies as a provision to become future leaders (leadership competencies)
- e. Prepare relevant supporting activities to support the achievement of the four competencies.

The formulation of the vision and mission is inseparable from Islamic values, the vision has a very broad meaning by optimizing the potential of students. Where potential is a skill or talent possessed by someone, potential can be released or deepened through activities that accommodate and develop this potential. Thus, through the school mission above, Global Islamic School formulates ways or efforts to explore the potential in students.

Global Islamic School is based on 4 (four) pillars in running school programs and learning activities, including academics, Islamicity, globality, and leadership. The principal focuses all school activities that are carried out must be related to the 4 (four) pillars. The examples of activities are as follows:²¹

- a. Academics: Moving class concept, national curriculum plus, project-based learning, enrichment class, field trips, scientific papers, and so on.
- b. Islamic: 5S habituation, *tadarus*, *muraja'ah*, hijab motion, *muhadharah*, *hajj rituals*, *Ramadan pesantren*, sacrificial savings, and so on.

²⁰ The data was obtained from the Global Islamic School website, <https://gisjogja.com/visi-misi/>

²¹ The data was obtained from the Global Islamic School website, <https://gisjogja.com/core-values/>

- c. Globality: *ESL* with a native teacher, English classroom instruction, English competition, wearing a pin that says "I speak English" on the shirt, international exposure, and so on.
- d. Leadership: Student Council (OSIS), LDKS, PHBN, flag ceremony, scouting, parent teaching day, class meeting and life skill training, etc.

In addition, Global Islamic School also has core values that become branding and distinguish it from other Islamic schools. The core values are: competence, integrity, responsibility, compassion, and assertiveness. The five values can be used as indicators of achievement in seeing the development of students. The role of prophetic leadership exemplified by the Prophet Muhammad SAW is written in our school values, one of which is integrity (honesty).²² In addition, there are still many prophetic leadership values that are indirectly learned and practiced by students in school programs and activities.

2. Implementation of the National Curriculum Plus

Global Islamic School implements a different curriculum from other conventional schools, the curriculum used by GIS is the National Plus curriculum. It not only applies the National curriculum in general but also adopts other curricula in the learning process at school. So that the learning process becomes more interesting and enjoyable because the learning materials and methods are diverse and adapted to the learning objectives themselves. A brief explanation of the curriculum applied at Global Islamic School is as follows:

National Curriculum, as explained in the description above Global Islamic School continues to use the National curriculum in learning activities, considering that GIS is under the auspices of the Ministry of Education and Culture. GIS adopts 2 (two) National curricula, namely the K-13 curriculum and the Merdeka curriculum. In practice, the K-13 curriculum is applied to the upper grades, and the independent curriculum is applied to the lower grades. However, it is interesting that GIS only adopts the learning outcomes, syllabus, KI, and KD in the curriculum by not using teaching materials/student handbooks published by conventional publishers. The book is only held by the teacher as a reference for teaching. While students use books published directly by Global Islamic School.²³

International Curriculum, Global Islamic School also implements this curriculum as a guideline in learning activities. The International Curriculum used by GIS adopts the BBC and Cambridge/UK curriculum for certain learning only, namely the bilingual teaching program. In

²² Interview with Rayfi Muhammad Latif on May 5, 2024, at GIS Yogyakarta

²³ The data was obtained from documentation at Global Islamic School Yogyakarta

addition, the International curriculum is also applied to subjects such as Math, Science, ICT, English, and other subjects.

Internal Curriculum, back to the description above that Global Islamic School does not use books from conventional publishers affiliated with cooperating with the Ministry of Education and Culture. The books or teaching materials used by GIS in the learning process are published by GIS itself. This internal curriculum is applied in almost all learning activities at Global Islamic School, especially in the realm of local content.

Considering the explanation above, the role of the principal is very crucial, especially in terms of leadership. How do they take the school in a better direction, further achieving educational goals. In practice, the principal applies prophetic leadership in school activities, especially in leading the running of learning activities. Reflecting on prophetic values, the principal applies the characteristics exemplified by the Prophet Muhammad in leading, namely by prioritizing deliberation to decide on a policy.

3. Educator and Staff Management

Global Islamic School has quality human resources, especially educators and education personnel. The recruitment system is one of the ways used to get a qualified educator and teaching staff. There are many stages that must be passed by applicants, starting from administrative selection, psychological tests, academic potential tests, math, and interviews, to microteaching using foreign languages for those who register as educators. In practice, the recruitment system is successful and effective, as evidenced by the quality of educators and teaching staff who are competent in their fields.

Management of educators and teaching staff is implemented with a structured, organized, and integrated policy. Each field or section at Global Islamic School carries out its respective responsibilities, so there is no such thing as a teacher concurrently serving as finance, public relations, or consumption which is apparently still applied in schools in general, especially public schools that lack human resources. Therefore, all school activities can run smoothly because they are handled directly by competent human resources and focus on their fields only, in the sense that they do not double up in other fields.

Creating a system and implementing the policy, of course, not just any leader can do it. The number of human resources that are interconnected with other fields must always be monitored by policymakers, which in this case is the principal. On this basis, the principal of Global Islamic School applies the values of prophetic leadership, namely *amanah* (trustworthy), by calling on educators and teaching staff to be responsible for their respective obligations and duties.

4. Student Management

In this aspect, School principals have a very important role in the process of running school management. There are many school programs and activities that involve all school members, ranging from students to teachers, and educators. Through student council activities, students have a big share in student management, especially in making school programs. In this phase, the principal must be wise and open-handed, meaning that he/she is willing to listen and accommodate the aspirations of the school community, especially students.

The principal's leadership style determines the smooth running of the school program. In this case, the principal uses the trait of *fatanah* (intelligence) in structuring, observing, and evaluating the running of the school program. So in practice, many school programs run smoothly because the process has been carefully conceptualized. All programs or student activities are certainly based on the needs of students and the availability of infrastructure and human resources, furthermore as an effort to achieve the educational goals written in the vision of Global Islamic School.

5. Utilization of School Infrastructure

Global Islamic School has a very complete infrastructure and is in good condition. School facilities are used to support the smooth running of school activities and the learning process. It is unfortunate if the complete school facilities are not maximally utilized by students and all school residents. The facilities owned by GIS include: representative classrooms, a library, a computer lab, a student health unit, a prayer room, a soccer court, a playground, and other facilities.²⁴

In this aspect, the principal urges the school community to be wise and smart in using school facilities, meaning that they are not allowed to commit acts of vandalism or things that damage school inventory. In carrying out his leadership, the principal applies the nature of *fatanah* (intelligent), which is to utilize all school facilities to accommodate the running of school programs. For example: the principal uses the *mushala* facilities not only for worship activities, such as prayer, *tadarus*, and others, but also uses the *mushala* as a place for other student potential development activities.

Thus, the principal has implemented prophetic leadership by actualizing prophetic traits, namely *fatanah* (intelligent). In practice, the availability of school infrastructure can be utilized and maximized properly by all school community members, especially students.

6. Self-Development

Departing from the vision of Global Islamic School, namely: Optimizing the potential (*fitrah*) of students as a gift from Allah

²⁴ The data was obtained from documentation at Global Islamic School Yogyakarta

Subhanahu wa Ta'ala in realizing *Rahmatan Lil 'Alamin*, implicitly has a very broad purpose and meaning. The school expects the quality of graduates who have self-potential or certain skills that can then be implemented in community life, furthermore, their existence provides benefits to the surrounding people.

In response to the above explanation, the principal took a stand by creating school programs tailored to the school's branding, namely academic, Islamic, global, and leadership. Every school program always has Islamic values involved, such as prophetic traits, namely: *shidiq*, *amanah*, *tabligh*, *fatamah*. The principal urges that every school activity or program can develop the potential of students, furthermore that students have prophetic leadership characteristics as exemplified by the principal.

Here are some self-development activities, especially in the formation of prophetic leadership character. As follows:²⁵

a. Basic Student Leadership Training

Basic Student Leadership Training is a school activity carried out with the aim of shaping leadership character in students. This activity is one of the forms or tangible manifestations of the principal's leadership in shaping student character. There are many materials provided during LDKS activities, such as leadership, organizational, Islamic, *Pancasila*, and so on. One of the leadership theories given is prophetic leadership, in line with the leadership style of the principal.

This is one of the mandatory activities that must be followed by students at Global Islamic School. Through these activities, there are many benefits obtained by students, namely: leadership, time discipline, management skills, responsibility, religion, sympathy and empathy, and so on. With LDKS activities, students will slowly form character and leadership spirit based on Islamic values.

b. *Muhadharah*

Next is *muhadharah* or commonly referred to as speech practice, Global Islamic School holds this program as an effort to shape and develop the scientific domain of students, both from the cognitive, affective, and psychomotor aspects. This activity is also mandatory for all students at Global Islamic School, especially for junior high school level.

Through this activity, the principal expects students to have good skills in public speaking or speaking in front of many people, something that not everyone is good at. The principal applies prophetic leadership by practicing the characteristics of *fatamah* (intelligent) and *tabligh* (conveying) to the smooth running of the

²⁵ The data was obtained from documentation at Global Islamic School Yogyakarta

muhadharah program. One of the tangible manifestations of the benefits of implementing the muhadharah program is that students become confident, dare to express their opinions, and are actively involved in other school activities.

c. *BTAQ*

The next self-development activity is BTAQ, which is an activity to read, write, and learn the Qur'an. This activity is carried out with the aim of developing students' religious character, especially the ability to read the Qur'an. Given that GIS is a school based on Islamic values, the BTAQ activity is one of the school's favored branding. BTAQ activities are carried out with a khalaqah (group) system, each group has a BTAQ coach or teacher.²⁶

Through BTAQ activities, the principal expects students to have a religious character, especially the ability to read the Qur'an. Furthermore, students can practice their knowledge in community life, one of which can be by teaching at the TPA mosque around the house. The role of the school principal in the smooth running of the BTAQ program is very important, although each school program already has its own person in charge, but there needs to be monitoring and evaluation every week. The leadership used by the principal in monitoring the running of this program is by applying the trait of *tabligh*, which in this case means being able to be responsible.

d. *Literacy*

Literacy is an activity that aims to foster the spirit of literacy (reading and writing) in Junior High School units. This program is included in a series of morning activities along with the Indonesian literacy program which runs alternately every week. This activity will improve the cognitive or scientific domain of students.

Through literacy activities, the principal expects students to be actively involved in these activities so that the scientific domain will increase. The principal's leadership role in the smooth running of this activity is to control the running of the activity. In addition, the principal also conducts meetings every week to discuss problems that need to be resolved and plans for future activities.

Implications of the Role of Prophetic Leadership at Global Islamic School

The implementation of prophetic leadership at Global Islamic School Yogyakarta has a significant impact on the development of the quality of educational institutions. Prophetic leadership that prioritizes prophetic values such as *shiddiq* (integrity), *amanah* (responsibility), *tabligh* (effective communication), and *fatanah* (intelligence and wisdom), has proven to be able

²⁶ "Interview with Rayfi Muhammad Latif on May 5, 2024, at Global Islamic School (GIS) Yogyakarta

to create a healthy organizational culture that is conducive to school development.

In prophetic leadership, leaders must be able to control and influence themselves before influencing others. The person who influences has the power of soul enlightenment because they have done or are doing what is influenced as part of their enlightened soul. In other words, impactful processes are performed in the same way.²⁷

In the context of human resource management, principals who apply prophetic leadership are able to build open and effective communication with the entire academic community. This creates a harmonious working atmosphere, full of examples, and fosters high work motivation among teachers and education personnel. Exemplary leadership inspires teachers to develop their professionalism on an ongoing basis. As a result, the quality of the learning process in the classroom improves.

In addition, prophetic leadership also has implications for strengthening students' spirituality and character values. School programs are designed not only to focus on academic achievement, but also to build religious, social, and environmental character.²⁸ By prioritizing prophetic values in every school activity, Global Islamic School Yogyakarta is able to produce graduates who are not only intellectually intelligent but also have noble morals that characterize prophetic leadership-based educational institutions.

The above statement is in line with the opinion of James O'Tool about leadership characteristics that have actually been appreciated in the leadership of the previous Prophet, namely: Integrity, trust, and listening.²⁹

From the managerial aspect, prophetic leadership encourages transparency in financial management and decision-making that involves all stakeholders. This pattern strengthens the trust of parents, school committees, and the surrounding community in school performance. As a result, Global Islamic School Yogyakarta is increasingly recognized as a quality educational institution, trusted by the community, and a reference for other schools in developing prophetic value-based management.

Leadership and management are conceptually different. Leadership has vision, mission, and values, while management has processes and structures. According to Djamaludin, a leader can do the right thing, while a manager will do the right thing. Other implications also appear in the aspect

²⁷ M. A. N. Fatimah, R. A., Setiawan, F., & Tajuddin, "Kepemimpinan Profetik Dalam Manajemen Pendidikan Bagi Pemimpin Masa Depan" 2, no. 6 (2022): 447-54, <https://doi.org/0.58578/anwarul.v2i6.700>

²⁸ Wawancara dengan Rayfi Muhammad Latif pada tanggal 5 Mei 2024 di GIS Yogyakarta

²⁹ Try Heni Aprilia and Munifah Munifah, "Manifestation Of Prophetic Leadership Values In Islamic Education," *Tadbir : Jurnal Studi Manajemen Pendidikan* 6, no. 2 (2022): 273, <https://doi.org/10.29240/jsmp.v6i2.4896>

of improving academic quality through prophetic character-based learning innovations. Teachers are encouraged to apply inspirational, creative, and humanist learning methods in accordance with prophetic values. This innovation has a positive impact on improving student academic achievement while forming a pleasant and meaningful learning climate.

Overall, the application of prophetic leadership has encouraged Global Islamic School Yogyakarta to become an educational institution that not only excels academically, but also has an identity as a quality Islamic school that integrates spiritual, intellectual, and social education in a balanced manner. This is clear evidence that prophetic leadership makes a real contribution to the development of the quality of educational institutions, both from the managerial, academic, and character development aspects of students.

Conclusion

Global Islamic School applies prophetic leadership and has a very good impact on the development of the quality of education. The principal practiced prophetic traits, namely: *shidiq*, *amanah*, *tabligh*, and *fatmanah* in carrying out his leadership. The implication of this research is that the principal's leadership style shapes the good character of students, the cognitive and religiosity domains increase, and the school program runs smoothly.

This research has a limited scope, which only examines the role and implementation of prophetic leadership towards the development of the quality of educational institutions, which in this study is located at Global Islamic School. The suggestions for future research are to increase reading references, link prophetic leadership with a more explicit scope of discussion, and add characteristics of prophetic nature.

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