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From Genetic Theory to Prophetic Leadership: Reconstructing the Paradigm of Islamic Educational Leadership

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Abstract: *Islamic educational leadership requires an integration of managerial competence, moral integrity, and spiritual responsibility. This study aims to analyze the limitations of genetic theories and the "Great Man" theory, examine the values of prophetic leadership, and formulate a reconstruction model for the paradigm of Islamic educational leadership. The research employed a Systematic Literature Review (SLR) approach, adhering to the PRISMA 2020 guidelines. Relevant literature was analyzed using qualitative content analysis through coding and conceptual synthesis. The findings indicate that genetic theories are limited when innate factors or heredity serve as the primary basis for leadership legitimacy—particularly in explaining capacity development, the influence of organizational context, the process of leadership succession (cadreization), and ethical responsibility. Prophetic leadership offers an alternative paradigm by integrating the characteristics of siddiq (truthfulness), amanah (trustworthiness), tabligh (communicativeness), and fathanah (intelligence), alongside the principles of humanization, liberation, and transcendence. Based on the synthesis of the literature, this study proposes the "Genetic–Prophetic Leadership Reconstruction Model" (MRKGP), which consists of seven stages—ranging from the identification of individual potential to the practice of prophetic leadership. This model positions innate potential as an initial asset, which is then developed through education, succession planning, character building, experience, and performance evaluation. The study shows that this paradigm reconstruction provides a conceptual framework for developing Islamic educational leadership that is competent, principled, participatory, and oriented toward the common good. This model requires further empirical testing across various Islamic educational institutions.*
Keywords: *Prophetic Leadership, Genetic Theory, Islamic Educational Leadership, Paradigm Reconstruction*

Introduction

Theoretically, Islamic educational institutions require a form of leadership that is not only capable of managing resources and achieving

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institutional targets but also integrates managerial professionalism with moral and spiritual values. Prophetic leadership offers a conceptual framework that links organizational effectiveness with ethical and spiritual responsibilities, grounded in the values of truthfulness (*shiddiq*), trustworthiness (*amanah*), transparent communication (tabligh), and intelligence (*fathanah*). Gusliana highlights the significance of the prophetic leadership concept within the management of Islamic education[1], while Darmawan suggests that this approach can be directed toward the continuous improvement of the quality of Islamic educational institutions.[2] In practice, the internalization of prophetic values is also linked to enhanced performance, psychological well-being, work commitment, and teacher discipline.[3] Amsa further demonstrates that these prophetic values can be utilized to cultivate an institutional culture oriented toward service and progress.[4] Collectively, these perspectives indicate that prophetic leadership possesses a normative and conceptual foundation, making it a viable paradigm for Islamic educational leadership—one that emphasizes not only the attainment of organizational goals but also character development, justice, and the common good.

However, the reality (*das sein*) suggests that these normative expectations do not always align with leadership practices across all Islamic educational institutions. Challenges in leadership extend beyond managerial competence; they encompass a leader's character, succession mechanisms, processes for developing future leaders, and the distribution of power. Pratama identifies a crisis in Islamic educational leadership, spanning the dimensions of leadership itself, managerial capacity, character, and values. Within the context of *pesantren* (Islamic boarding schools), Supriyono, Rahmah, and Hermansyah examine the "born or made" debate regarding the selection of leaders, noting that the transmission of leadership through lineage remains a significant phenomenon. These findings indicate that hereditary factors can influence the process of leadership succession, yet they do not, in themselves, guarantee an individual's competence, integrity, or

[1] E. Gusliana, "Konsep Kepemimpinan Profetik dalam Manajemen Pendidikan Islam," *Quantum Edukatif: Jurnal Pendidikan Multidisiplin* 2, no. 2 (2025): 77–82. Retrieved from https://synergizejournal.org/index.php/QE/article/view/185.

[2] L. Darmawan, "Kepemimpinan Profetik dalam Meningkatkan Kualitas Lembaga Pendidikan Islam yang Berkelanjutan," *Jurnal Manajemen Pendidikan Islam* 3, no. 1 (2025): 23–33.

[3] Z. Syafei, A. Zohriah, E. Kurniawati, R. Suwenti, dan E. Masdariah, "Integrasi Nilai-Nilai Profetik dalam Praktik Kepemimpinan Pendidikan Islam di Era Disrupsi: Systematic Literature Review," *Didaktika: Jurnal Kependidikan* 14, no. 2 (2025): 3419–3428. https://doi.org/10.58230/27454312.2171.

[4] Nuzulul Hikmatul Laily Amsa, "Implementasi Kepemimpinan dan Nilai-Nilai Profetik pada Lembaga Pendidikan MA Miftahul Qulub Pamekasan," *At-Tarbiyah: Jurnal Penelitian dan Pendidikan Agama Islam 2, no. 1* (2024): 512–522. https://journal.staittd.ac.id/index.php/ at/article/view/180.

capacity to manage an educational institution. Therefore, the fundamental issue is not merely whether leaders are born or made, but rather how innate traits, education, experience, environment, and the cultivation of values interact to shape the quality of leadership.

To clarify this issue, a conceptual review of genetic theory, the "Great Man" theory, and trait theory—as part of the evolution of leadership thought—is necessary. In the context of leadership, genetic theory refers to a perspective that emphasizes the importance of innate factors or heredity in explaining the emergence of leadership qualities. In a narrow sense, this view may lead to the assumption that leadership ability is primarily determined by characteristics an individual possesses from birth. Meanwhile, the "Great Man" theory is an early perspective that explains the emergence of leaders through the unique attributes of individuals considered to possess extraordinary qualities. Historically, this theory is often associated with an emphasis on innate factors, though the two are not entirely identical. Genetic theory focuses more on heredity or innate factors as the foundation for leadership ability, whereas the "Great Man" theory highlights the emergence of prominent figures viewed as capable of shaping the course of history and social life. Thus, the connection between them lies in their shared tendency to place the individual at the center of explaining leadership—particularly when a leader's qualities are assumed to be determined by inherent, unique traits.

In contrast to these two perspectives, trait theory focuses on specific characteristics associated with leadership effectiveness, such as integrity, intelligence, self-confidence, responsibility, and the ability to interact with others. Although it shares a historical link with the study of individual characteristics, trait theory should not necessarily be interpreted as positing that all leadership traits are entirely innate and immutable. The study of leadership traits can encompass relatively stable characteristics while also accounting for the development of abilities and the influence of experience. Gaol positions genetic theory as one stage in the evolution of leadership thought—a progression from an emphasis on innate factors toward approaches that increasingly account for specific traits and skills.[5] Therefore, the critique of genetic theory in this study is not intended to dismiss all research on individual traits; rather, it seeks to examine the limitations of an approach that treats innate factors as the primary explanation, while overlooking the processes through which leadership competence and responsibility are developed.

The debate surrounding innate factors versus formative factors is closely linked to the concepts of "nature" and "nurture." Nature refers to biological influences and inherent characteristics that may contribute to an individual's behavioral tendencies, while nurture encompasses the influences

[5] Nasib Tua Lumban Gaol, "Teori Kepemimpinan: Kajian dari Genetika sampai Skill," *Benefit: Jurnal Manajemen dan Bisnis* 5, no. 2 (2020): 158–173. https://doi.org/10.23917/benefit.v5i2.11810.

of education, experience, social environment, organizational culture, and the learning process. From the perspective of leadership, these two factors need not be viewed as mutually exclusive poles. Innate characteristics can influence an individual's potential, while education and experience provide the scope for the development, regulation, and strengthening of leadership capacity. Supriyono, Rahmah, and Hermansyah (2023) illustrate the complexity of this issue within the context of *pesantren* (Islamic boarding schools) by examining the interplay between heredity and a meritocratic approach. Their findings suggest that the inheritance of leadership carries both positive and negative implications; therefore, considerations of lineage must be balanced against assessments of intellectual ability, moral integrity, and socio-emotional capacity. Consequently, the primary objective is not to negate the influence of nature, but rather to avoid a form of determinism that treats one's origins or innate traits as the sole basis for leadership legitimacy.

In the context of Islamic education, such deterministic tendencies warrant critical examination, as leadership entails a responsibility that demands competence, exemplary conduct, and the ability to uphold a sacred trust (*amanah*). If the legitimacy of leadership relies too heavily on lineage or the assumption of inherent privilege, the process of leadership development risks becoming overly restrictive, leaving little room for other individuals who possess the necessary capacity and integrity. Conversely, an approach that accounts for the formative processes of leadership enables educational institutions to develop selection, development, and evaluation systems that are more open and competency-oriented. Nevertheless, such an approach remains insufficient if it focuses exclusively on technical skills and performance outcomes, while neglecting the moral and spiritual dimensions. Therefore, Islamic education requires a paradigm capable of integrating the development of leadership capacity with the ethical values that serve as the foundation for the provision of education.

This necessity becomes even clearer when the success of an educational institution is understood as the outcome of an interplay between a leader's capabilities, the quality of human resources, organizational culture, and environmental conditions. Budi et al. identify leadership as a vital driver in managing an institution's philosophy, expectations, challenges, and educational resources.[6] Yuliasih emphasizes the importance of a leader's flexibility—acting as a communicator, humanist, catalyst, and guardian of organizational values.[7] Meanwhile, Romansyah et al. highlight the significance of a positive work climate, mutual trust, the valuing of subordinates' ideas, and attentiveness to the emotional well-being of

[6] M. H. S. Budi, A. Aziz, N. Efendi, M. Maesaroh, S. F. Alam, dan L. Mahamida, "Analisis Kritis: Kepemimpinan dan Kebijakan Pendidikan Islam di Indonesia," *Salimiya: Jurnal Studi Ilmu Keagamaan Islam* 6, no. 4 (2025): 947–959. Retrieved from https://ejournal.iaifa.ac.id/index.php/salimiya/article/view/3048/1556.

[7] Muzayyanah Yuliasih et al., *Manajemen Kepemimpinan* (Indonesia: PT Sonpedia Publishing Indonesia, 2025).

teachers.[8] These perspectives suggest that leadership effectiveness cannot be explained solely by a leader's background or individual traits; rather, it requires the ability to build relationships, develop the potential of team members, respond to change, and foster a work environment that supports the achievement of shared goals. In the context of Islamic education, these dimensions must also be oriented toward the cultivation of moral character (akhlaq), justice, the common good (maslahah), and spiritual accountability.

Given this, there is a need to reconstruct the paradigm of leadership in Islamic education—shifting away from a deterministic emphasis on genetic factors toward a "prophetic leadership" approach, which prioritizes the formation of values, the development of competencies, and the fulfillment of a sacred trust (*amanah*). This reconstruction is not intended to dismiss the contributions of genetic theories or negate the relevance of studying individual traits. Instead, it seeks to re-examine the foundations of legitimacy and the processes by which leaders are developed, ensuring that leadership is not confined merely to innate traits, lineage, or individual characteristics. Prophetic leadership serves as an alternative framework that integrates personal qualities, continuous learning, managerial competence, moral exemplarity, and spiritual responsibility within the administration of Islamic education. Under this framework, leadership is evaluated not only by *who* the leader is, but also by how the leader is developed, how they fulfill their trust, how they treat members of the organization, and how they guide the institution toward the common good.

Given the gap between *das sollen* (what ought to be) and *das sein* (what is), this study aims to reconstruct the paradigm of Islamic educational leadership—shifting from a genetic-based theory toward a prophetic leadership model. To achieve this, the research addresses three core questions. First, what are the limitations of genetic theory and the "Great Man Theory" in explaining Islamic educational leadership, particularly when innate traits serve as the primary basis for leadership legitimacy? Second, how can the values and character traits of prophetic leadership be operationalized within the administration of Islamic education? Third, how can a conceptual model for reconstructing the Islamic educational leadership paradigm—moving away from a deterministic emphasis on genetic factors toward prophetic leadership—be formulated by integrating competencies, character-building processes, and moral-spiritual responsibilities?

[8] M. S. Rohmansyah, A. Zohriah, R. Firdaos, dan E. Syarifudin, "Dimensi Spiritual dalam Kepemimpinan Pendidikan Islam melalui Model Kepemimpinan Nabi Muhammad SAW," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 11, no. 2 (2024): 126–147. Retrieved from http://ftk.uinbanten.ac.id/journals/index.php/geneologi/article/view/9540/5141.

Methods

Research Design and Review Protocol

This study employed a Systematic Literature Review (SLR) approach, adhering to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) guidelines. This approach is used to systematically identify, evaluate, and synthesize literature concerning the paradigm shift in leadership—from genetic (trait-based) theory toward prophetic leadership—within the context of Islamic education. The application of PRISMA 2020 aims to enhance the transparency of the reporting process—covering the identification, screening, eligibility assessment, and inclusion of articles—thereby ensuring that the research procedures are traceable and replicable.[9] Such transparency is also crucial for identifying potential publication and selection biases that could influence the interpretation of the study's findings.

Search Strategy and Information Sources

The literature search strategy was developed using a PICO framework, modified to suit the characteristics of research in educational management. The "Population" (P) component encompasses formal and non-formal Islamic educational institutions, such as *Madrasah Ibtidaiyah* (Islamic elementary schools), *Madrasah Tsanawiyah* (Islamic junior high schools), *Madrasah Aliyah* (Islamic senior high schools), Islamic higher education institutions (*Perguruan Tinggi Keagamaan Islam* or PTKI), *pesantren* (Islamic boarding schools), and other Islamic educational entities. The "Intervention" (I) component covers the concepts and practices of prophetic leadership. The "Comparison" (C) component includes the "Great Man Theory" (or genetic theory), trait theory, and non-prophetic leadership approaches. Finally, the "Outcome" (O) component addresses the effectiveness of institutional management, educational quality, organizational culture, teacher professionalism, innovation, governance, and organizational performance.

To maintain a conceptual balance between the paradigms under comparison, the search strategy was divided into two clusters. The first cluster focuses on genetic theory, utilizing keywords such as "genetic theory," "innate leadership," "Great Man Theory," "trait theory," and "born or made." This cluster is designed to identify assumptions regarding innate factors in leadership, the nature-nurture relationship, and critiques of genetic determinism and trait-based leadership.

The second cluster focuses on prophetic leadership and Islamic education, using keywords such as "prophetic leadership," "Islamic educational leadership," "Islamic education management," "paradigm reconstruction," and "leadership crisis." These two clusters were employed either separately or in combination—using Boolean operators (AND, OR)—

[9] Matthew J. Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews," *BMJ* 372 (2021): n71. https://doi.org/10.1136/bmj.n71.

in accordance with the specific requirements of the search engines and databases utilized.

The literature search was conducted via Scopus, Web of Science, ScienceDirect, Google Scholar, and national journals accredited by SINTA. The software *Publish or Perish* was used to assist in the search process and to manage the results retrieved from the supported sources. The primary publication range is set for 2021–2026 to ensure access to up-to-date research, while older theoretical sources are retained selectively when necessary to explain the conceptual foundations of the study.

Eligibility Criteria and Study Selection

The selection of articles was conducted based on inclusion and exclusion criteria established prior to the screening process. The inclusion criteria are as follows: (1) peer-reviewed journal articles; (2) published between 2021 and 2026, constituting a corpus of contemporary literature; (3) addressing prophetic leadership, Islamic educational leadership, genetic theory, the "Great Man" theory, trait theory, or other relevant leadership theories; (4) possessing a conceptual or empirical link to Islamic educational institutions or the selection and development of educational leaders; (5) available in full text; and (6) written in either Indonesian or English.

Theoretical sources published prior to 2021 may still be utilized as a conceptual foundation, provided they are relevant to the research arguments. However, such sources are distinguished from the corpus of contemporary articles that serve as the primary focus of the synthesis. Consequently, the inclusion of classical literature does not compromise the established temporal boundaries for article selection.

The exclusion criteria are as follows: (1) duplicate articles; (2) books, book chapters, theses, dissertations, conference proceedings, or non-peer-reviewed documents that do not meet the research protocol; (3) articles discussing general leadership without substantive relevance to the study's focus; (4) articles for which the full text is unavailable; and (5) articles that do not present relevant conceptual arguments or empirical findings.

The selection process is reported according to the four stages of the PRISMA 2020 framework: identification, screening, eligibility assessment, and inclusion. Based on an initial summary, the search yielded approximately 420 records. After removing about 120 duplicate records, 300 records proceeded to the title and abstract screening stage. At this stage, approximately 230 records were excluded because they did not align with the research focus or lacked an adequate abstract, leaving 70 articles for full-text assessment.

Subsequently, about 40 full-text articles were excluded based on eligibility criteria. Reasons for exclusion included: approximately 15 documents that were non-peer-reviewed, books, or theses; approximately 15 publications falling outside the 2021–2026 timeframe that did not meet the criteria for theoretical exceptions; and approximately 10 articles that either did

not focus on the context of Islamic education or were not available in full-text format.

Consequently, approximately 30 key articles formed the final corpus for in-depth analysis. These figures are presented as an initial summary and should be reconciled with the search records and the actual selection decisions. Classic theoretical sources used as a conceptual foundation are reported separately if they are not included in the final corpus of the systematic literature review (SLR).

Data Extraction and Quality Assessment

Data extraction was performed on articles that met the inclusion criteria, using a structured extraction form. The information collected included the author(s), year of publication, article title, publishing journal, research objectives, research approach or methodology, research context, the leadership concept under examination, and key findings relevant to the reconstruction of the paradigm of leadership in Islamic education.

A substantive eligibility assessment was conducted by considering the article's relevance to the research questions, the clarity of its objectives and research approach, the adequacy of its conceptual foundation or empirical evidence, and its contribution to the understanding of prophetic leadership theory. Decisions regarding inclusion and exclusion were based on pre-established criteria, and the reasons for excluding articles during the full-text review stage were documented to ensure transparency in the selection process.

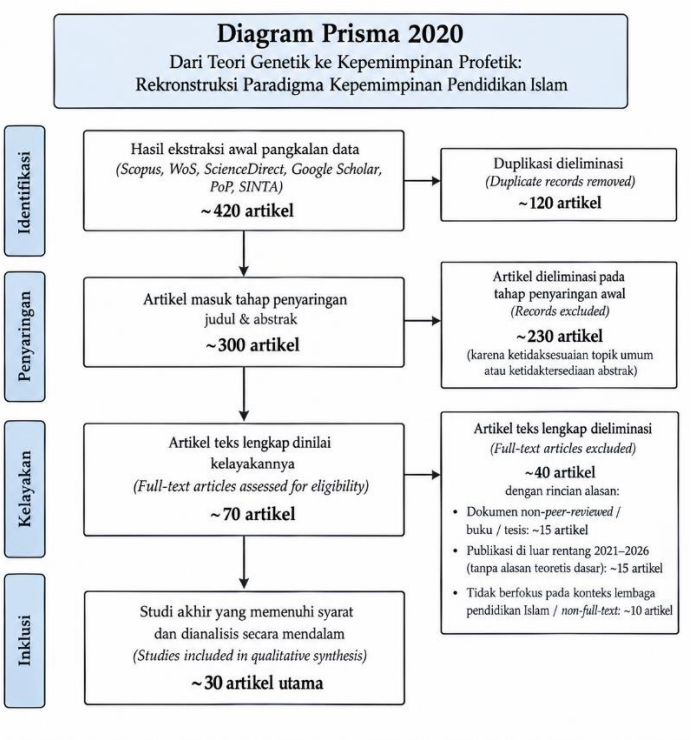
Data Analysis and Synthesis

The data were analyzed using qualitative content analysis through three stages of coding: open coding, axial coding, and selective coding. In the open coding stage, information from the articles was categorized based on assumptions of the genetic theory, critiques of innate determinism, characteristics of prophetic leadership, and leadership practices within Islamic educational institutions.

The axial coding stage involved linking these categories to identify conceptual gaps between a leadership paradigm rooted in innate factors and the requirements for leadership in Islamic education—which emphasize moral values, spirituality, integrity, competence, and social responsibility.

Subsequently, selective coding was employed to integrate the primary categories into a conceptual synthesis, which serves as the foundation for reconstructing the leadership paradigm in Islamic education. Through these stages, the genetic theory is treated not merely as an object of critique, but also as a comparative paradigm for evaluating the limitations of approaches that prioritize innate factors. Prophetic leadership is then examined for its contribution in offering an ethical and spiritual orientation that can be integrated with professional competence, leadership development, and institutional governance. The resulting synthesis is used to construct a

conceptual argument for the reconstruction of the paradigm, rather than to infer causal relationships that have not been tested through empirical data.



Gambar 1. Diagram Prisma 2020

The qualitative synthesis in this manuscript draws upon a number of reputable primary studies that outline theoretical foundations, epistemological critiques, and operational models of leadership. A mapping of the characteristics of the key articles is presented in the following table:

Author & Year	Main Focus / Research Cluster	Approach / Metode	Result and Main Finding
Supriyono, Rahmah, & Hermansyah (2023)	The "born or made" debate in pesantren (Islamic boarding school) leadership	Empirical / qualitative	criticizes pure genetic determinism and emphasizes the importance of combining innate factors (nature) with moral development, experience, and meritocracy (nurture)

Author & Year	Main Focus / Research Cluster	Approach / Metode	Result and Main Finding
Gaol (2020)	Development of conventional leadership theory	Literature Review	explain the development of the leadership paradigm from an innate factor-based approach to trait theory and a skill approach
Pratama (2020)	The crisis of Islamic educational leadership	critical analysis	Identifying multidimensional leadership issues—encompassing managerial, character, and value-based aspects—in the context of modern educational challenges
Syafei et al. (2025)	Integrating prophetic values in the era of disruption	Systematic Literature Review (SLR)	Demonstrates the potential of prophetic values in strengthening teachers' work commitment, performance, and psychological well-being.
Rahman, Tharaba, & Nasith (2026)	Demonstrates the potential of prophetic values in strengthening teachers' work commitment, performance, and psychological well-being.	Conceptual /qualitative	Positioning prophetic leadership as a transformational approach to building a positive organizational culture grounded in moral-spiritual values.
Shofwan, Aziz, & Efendi (2026)	Tawhid-based leadership model	Conceptual development	Formulating the Tauhidic Integrative Leadership Model (TILM) as a framework for integrating the values of *tauhid* (monotheism) with

Author & Year	Main Focus / Research Cluster	Approach / Metode	Result and Main Finding
			leadership practices within the *madrasah* (Islamic school) environment.
Nadroh, Rahmi, & Rozi (2026)	Integration of the FAST pillars among school principals	Empirical	Examining the application of the values of *siddiq* (truthfulness), *amanah* (trustworthiness), *fathanah* (intelligence), and *tabligh* (communicativeness) in relation to teacher discipline and performance.
Ramadhani & Halomoan (2026)	Operationalization of prophetic character	Case study	Illustrating the application of the four FAST pillars within an institutional educational program as an effort to integrate prophetic values into organizational practice.

Table 1. Characteristics and Contributions of the Reviewed Literature

Result and Discussion

Sintesis Literatur tentang Teori Genetik dan Keterbatasan Paradigma Great Man

Paradigm Based on the literature reviewed, the evolution of leadership theory reflects a shift from approaches emphasizing individual characteristics toward those that also account for learning processes, behaviors, social relationships, and organizational context. Gaol outlines the development of leadership thought, tracing the transition from a genetic-based perspective to one that places greater focus on traits and skills.[10] In the genetic paradigm—or "Great Man Theory"—leadership ability is typically linked to innate

[10] Nasib Tua Lumban Gaol, "Teori Kepemimpinan: Kajian dari Genetika sampai Skill," *Benefit: Jurnal Manajemen dan Bisnis* 5, no. 2 (2020): 158–173. https://doi.org/10.23917/benefit.v5i2.11810.

characteristics that distinguish a leader from others. While this perspective offers an early focus on individual potential, it becomes limited when such potential is viewed as the primary determinant of leadership success. This synthesis suggests that the fundamental issue with genetic theory is not the acknowledgment of innate talent or potential, but rather the tendency to treat these factors as the primary basis for the legitimacy of leadership.

Through a study on the selection of leaders for *pesantren* (Islamic boarding schools), Supriyono et al. demonstrate that the debate over whether leaders are "born" or "made" must be understood within its specific context. While heredity may be a consideration within certain institutional traditions, it does not, in itself, guarantee intellectual capacity, moral integrity, or the ability to manage an organization. These findings provide a basis for distinguishing an individual's initial potential from their actual fitness to carry out leadership responsibilities.

The first limitation of the genetic paradigm concerns the development of leadership capacity. If leadership ability is perceived as a quality primarily determined at birth, then education, training, organizational experience, and leadership development programs risk being relegated to secondary importance. In reality, leadership development requires a continuous process of learning and skill-building. Contemporary leadership perspectives—as discussed by Yukl and Gardner—focus on the behaviors, competencies, and processes that contribute to leadership effectiveness.[11] In the context of Islamic educational institutions, this implies that it is not enough to merely identify individuals deemed "naturally gifted"; rather, institutions must also provide structured *tarbiyah* (nurturing/education), mentorship, and practical leadership experience.

The second limitation relates to social and organizational contexts. Educational leadership unfolds through interactions among leaders, teachers, educational staff, students, parents, the broader community, and the institutional environment. Consequently, leadership effectiveness cannot be explained solely by the personal characteristics of an individual leader. Northouse provides a framework for understanding leadership through the interplay between the leader's traits, the followers, and the specific situation.[12] Within Islamic educational institutions, this perspective underscores the importance of considering organizational culture, the participation of the school community, the needs of the students, and environmental shifts when evaluating a leader's success.

The third limitation concerns the legitimacy of leadership based on heredity. Research by Tazkia Aulia Rahmah Supriyono and Eka Hermansyah on the selection of leaders for *pesantren* (Islamic boarding schools) offers a

[11]Gary Yukl dan William L. Gardner, *Leadership in Organizations*, edisi ke-10 (Harlow: Pearson, 2023).

[12] Peter G. Northouse, Leadership: *Theory and Practice*, edisi ke-9 (Thousand Oaks, CA: Sage Publications, 2022).

basis for examining the relationship between the tradition of hereditary leadership succession and the actual capacity required of a leader. However, heredity cannot be automatically cited as the cause of an institution's decline, as the sustainability of leadership is also shaped by competence, integrity, community acceptance, and organizational governance.[13] Thus, the issue that warrants critical scrutiny is the reliance on lineage as the *sole* criterion for appointing a leader, rather than the existence of the family tradition itself.

The fourth limitation lies in the insufficient explanation regarding the ethical orientation of leadership. Individual potential and ability do not automatically ensure that power is exercised in a fair, transparent, and accountable manner. In Islamic education, a leader is expected not only to achieve institutional targets but also to uphold a sacred trust (*amanah*), provide an exemplary model, and steer the organization toward the greater good (*maslahah*). Therefore, a paradigm that emphasizes individual potential must be complemented by a value-based framework that clarifies how such potential is developed, utilized, and accounted for.

Overall, a synthesis of the literature indicates that the "genetic" (trait-based) theory retains historical value by focusing on individual characteristics. However, this approach is inadequate if used as the sole explanation for the suitability and effectiveness of educational leaders. Limitations concerning capacity development, contextual understanding, the establishment of legitimacy, and ethical orientation serve as the conceptual foundation for reconstructing leadership in Islamic education through a "prophetic" paradigm.

Prophetic Leadership as an Alternative Paradigm in Islamic Education

Literature on prophetic leadership positions prophetic values as an ethical and spiritual foundation for organizational management. Rahman et al. discuss prophetic leadership as a transformational approach to fostering a positive organizational culture within educational institutions.[14] Sejalan Similarly, Asriyah outlines the relevance of prophetic values to leadership in Islamic educational institutions. [15] Kedua kajian tersebut memberikan dasar konseptual bahwa kepemimpinan profetik tidak hanya berhubungan dengan

[13] Tazkia Aulia Rahmah Supriyono dan Eka Hermansyah, "Born or Made: Weighing Up Nature vs Nurture Complexities in Choosing Islamic Boarding School Leaders,"

[14] Habibur Rahman, M. Fahim Tharaba, dan Ali Nasith, "Prophetic Leadership Model in Islam: A Transformational Strategy to Build a Positive Organizational Culture in Educational Institutions," *Jurnal Kepemimpinan dan Pengurusan Sekolah* 11, no. 1 (2026): 389–399. Retrieved from https://ejurnal.stkip-pessel.ac.id/index.php/kp/article/view/1199/1075.

[15] Masfiyatul Asriyah, "Prophetic Leadership as a Leadership Model in Islamic Educational Institutions," *Edukasi Islami: Jurnal Pendidikan Islam* 13, no. 3 (2024). Retrieved from https://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/9496/3194

karakter pribadi pemimpin, tetapi juga dengan cara pemimpin mengambil keputusan, membangun relasi, dan mengarahkan organisasi.

From an Islamic perspective, Surah Al-Baqarah [2]: 30 establishes the foundation for the human mandate of *khilafah* (stewardship) on Earth. This concept can be interpreted as a responsibility to manage life ethically and accountably.[16] The work of Rasyad and Rahmi, as referenced in the initial text, serves to strengthen the discussion regarding the implications of *khilafah* for education and the cultivation of human responsibility.[17] Consequently, a leadership position should not be viewed merely as a status attained through lineage or innate potential, but rather as a trust (*amanah*) that demands both competence and moral accountability.

Surah Al-An'am [6]: 165 further frames the human position as part of a test concerning the blessings bestowed by Allah. In the context of leadership, this verse illustrates that variations in capacity and status entail corresponding responsibilities.[18] Surah Al-An'am [6]: 165 further frames the human position as part of a test concerning the blessings bestowed by Allah.[19] In the context of leadership, this verse illustrates that variations in capacity and status entail corresponding responsibilities.These three principles are essential for shaping a leadership orientation that extends beyond mere administrative success, encompassing the promotion of the common good and the prevention of practices that contradict moral values.

In the literature on prophetic education, humanization, liberation, and transcendence serve as three orientations that can explain the ethical direction of leadership. A study by Hamid and Juliansyahzen on prophetic leadership within *pesantren* (Islamic boarding schools) examines these three principles in the context of institutional leadership practice. Although this publication falls outside the last five-year period, it serves as a foundational conceptual framework that can be complemented by more recent research.[20] Humanization guides leaders to respect the dignity of organizational members, strengthen participation, and develop human potential. Liberation directs leadership toward reducing injustice, powerlessness, and detrimental

[16] Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya: Edisi Penyempurnaan 2019* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), QS. al-Baqarah [2]: 30.

[17] R. Rasyad, "Konsep Khalifah dalam Al-Qur'an (Kajian Ayat 30 Surat Al-Baqarah dan Ayat 26 Surat Shaad)," Jurnal Ilmiah Al-Mu'ashirah 19, no. 1 (2022): 20–31.; https://doi.org/10.22373/jim.v19i1.12308

[18] Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya: Edisi Penyempurnaan 2019* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), QS. al-An'am [6]: 165.

[19] Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya: Edisi Penyempurnaan 2019* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), QS. Ali 'Imran [3]: 110.

[20] Noor Hamid dan Muhammad Iqbal Juliansyahzen, "Prophetic Leadership in Pesantren Education: Study at Pondok Pesantren Universitas Islam Indonesia," *Jurnal Pendidikan Islam* 6, no. 2 (2017): 349–369. https://doi.org/10.14421/jpi.2017.62.349-369.

organizational practices. Transcendence establishes divine values as a moral orientation for the exercise of authority.

Beyond these three orientations, prophetic leadership can be operationalized through four core characteristics: *siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (communicativeness/transparency), and *fathanah* (intelligence/wisdom). Siswahyuningsih et al. demonstrate the application of prophetic values in Islamic educational leadership through budget transparency, task delegation, supervision, policy communication, and decision-making.[21] These findings indicate that prophetic values can be translated into observable managerial practices, rather than being understood merely as abstract principles.

The character trait of *siddiq* (truthfulness) refers to honesty and consistency between one's words and actions. In educational leadership, this trait is manifested through the communication of accurate information, accountable reporting, and decision-making that is free from the manipulation of information. The trait of *amanah* (trustworthiness) relates to the responsibility exercised in wielding authority, managing resources, and performing duties in the best interest of the institution. The trait of *tabligh* (communicativeness) emphasizes the ability to convey information clearly, openly, and courteously, while fostering two-way communication. Meanwhile, *fathanah* (intelligence/wisdom) refers to the acumen and sagacity required to understand complex issues, utilize data, weigh alternatives, and determine courses of action that align with the organization's needs.

These four traits address the limitations of a purely genetic paradigm of leadership by providing mechanisms for leadership development and assessment. While individual potential is acknowledged, its cultivation is directed through education, experience, and character building. A leader's legitimacy rests not merely on innate talent or background, but on their integrity, competence, capacity to serve as a role model, and ability to fulfill the trust placed in them. Simultaneously, the concepts of humanization, liberation, and transcendence provide a framework for how authority is exercised and define the ultimate goals to be achieved.

Nevertheless, prophetic leadership should not be construed as an automatic guarantee for the creation of a high-quality organization. Prophetic values must be translated into consistent policies, procedures, evaluation indicators, and organizational culture. Without such mechanisms, these values risk remaining nothing more than normative slogans. Therefore, a reconstruction of the paradigm requires an operational model that links individual potential, the process of leadership development, the

[21] Zahrotunnisa Siswahyuningsih, Ndanda Ambarawadi, Jaswadi, Abd Aziz, dan Nur Efendi, "Leading with Prophetic Integrity: Strengthening Islamic Education through Shiddiq, Amanah, and Fathanah," *Managere: Indonesian Journal of Educational Management* 7, no. 2 (2025): 224–235. https://doi.org/10.52627/managere.v7i2.868.

internalization of values, leadership practices, and the evaluation of outcomes.

A Comparison of the Genetic and Prophetic Paradigms

A comparison between the genetic and prophetic paradigms reveals differences in the criteria for evaluating leaders, the processes of their development, the sources of their legitimacy, their relationships with organizational members, their ethical orientations, and their mechanisms for evaluation. This comparison is not intended to position the two paradigms as entirely contradictory categories, but rather to identify elements within the genetic theory that remain tenable, as well as aspects that require reconstruction.

Dimension	**Genetic Paradigm/ *Great Man***	**Profetic Paradigm**
Basic Leadership	Emphasizing inherent characteristics or potential, especially within a deterministic interpretation	Recognizing individual potential and developing it through competence, character, experience, and values
Perspective on leader	Leaders tend to be understood as individuals with exceptional qualities.	It provides a relatively limited explanation of the development mechanism when applied deterministically.
Formation process	It provides a relatively limited explanation of the development mechanism when applied deterministically.	Through *tarbiyah* (Islamic educational/nurturing process), formal education, cadre development, mentoring, and leadership experience
Source of legitimacy	Potentially based on talent, status, or heredity	Integrity, competence, trustworthiness, setting an example, and organizational acceptance
Organizational relation	Risks becoming centered on a specific figure when applied exclusively	Dialogical, participatory, communicative, and empowering
Ethical orientation	Does not specifically provide a normative foundation for Islamic education	Oriented toward humanization, liberation, transcendence, justice, and the common good

Dimension	Genetic Paradigm/ *Great Man*	Profetic Paradigm
Response to change	It is inadequate to explain capacity development if innate factors are considered the determining elements.	Developing adaptation through learning, reflection, innovation, and wisdom
Leadership evaluation	Risks prioritizing personal attributes or status	Utilizing performance indicators, integrity, accountability, and impact on the quality of the institution
Main risk	Determinism, elitism, and the restriction of cadre development	Value formalism occurs when prophetic principles are not translated into institutional mechanisms.

Table 2. A Comparison of Genetic/Great Man Leadership and Prophetic Leadership

Source: Author's conceptual synthesis based on Gaol (2020), Supriyono et al. (2023), Northouse (2022), Yukl and Gardner (2023), and the literature on prophetic leadership discussed in this study.

Table 2 shows that the primary difference between the two paradigms lies not in the acceptance or rejection of innate potential, but rather in how such potential is treated. In a deterministic genetic paradigm, innate potential risks becoming the dominant explanation for a leader's suitability. In the reconstructed prophetic paradigm, however, potential is viewed as a starting point—one that must be developed and assessed based on processes, character, competence, and moral accountability.

The findings regarding leadership within *pesantren* (Islamic boarding schools)—as discussed by Tazkia Aulia Rahmah Supriyono and Eka Hermansyah—provide an important context for this comparison. While institutional traditions and continuity remain relevant factors, they should not supersede the assessment of a prospective leader's actual capacity. This principle is equally applicable to *madrasah*, Islamic schools, Islamic higher education institutions, and community-based educational organizations.[22] Thus, the reconstruction of the paradigm does not necessitate the complete abandonment of tradition; instead, it situates tradition within a framework of selection, leadership development, and evaluation that is more accountable.

[22] Tazkia Aulia Rahmah Supriyono dan Eka Hermansyah, "Born or Made: Weighing Up Nature vs Nurture Complexities in Choosing Islamic Boarding School Leaders,"

This comparative synthesis yields one primary proposition: the effectiveness of leadership in Islamic education should be understood as the outcome of an interplay between individual potential, developmental processes, the internalization of prophetic values, managerial practices, and the institutional context. This proposition serves as the foundation for developing the reconstruction model discussed in the following section.

Reconstructing the Paradigm of Islamic Educational Leadership (Genetic–Prophetic Model)

RThe paradigm reconstruction in this study serves as a conceptual synthesis that links the recognition of individual potential with educational processes, character development, leadership practices, and a prophetic orientation. Literature on Islamic educational leadership highlights the importance of integrating prophetic values—such as ethics, justice, responsibility, and consultation (*musyawarah*)—[23] into the management of educational institutions. The model proposed here is not an empirically tested theory, but rather a conceptual framework developed through a synthesis of existing literature, intended to serve as a foundation for research and development in the field of Islamic educational leadership.

From an ontological perspective, this reconstruction views a leader as an individual possessing inherent potential, yet one whose leadership capacity is neither fixed nor entirely predetermined at birth. This potential acts as an initial endowment that can be cultivated through education, experience, social interaction, and character building. Such a view aligns with the need for an approach to educational leadership development that focuses not merely on personal character, but also on the process of capacity building and the internalization of values.[24] Consequently, this perspective positions Islamic educational institutions not only as organizations in need of leaders, but also as environments capable of preparing and developing future leaders.

From an epistemological perspective, this reconstruction integrates Islamic value sources with empirical knowledge and modern management principles. Values derived from revelation provide an ethical orientation, while studies in leadership, performance evaluation, organizational experience, and societal needs help translate these values into relevant decisions. Asriyah asserts that prophetic leadership can integrate spiritual values with professional work through the principles of transcendence, humanization, and liberation—applied across institutional vision, human resource management, organizational culture, and the development of

[23] Iqbal Hakim dan Fatimah Zahra, "Model of Islamic Educational Leadership Based on Prophetic Leadership Values: A Literature Review," *Samarinda International Journal of Islamic Studies* 1, no. 2 (2024): 109–119. https://doi.org/10.64093/sijis.v1i2.598

[24] Masfiyatul Asriyah, "Prophetic Leadership as a Leadership Model in Islamic Educational Institutions," *Edukasi Islami: Jurnal Pendidikan Islam* 13, no. 3 (2024).

Islamic educational curricula. [25] This integration avoids the application of management theories devoid of ethical considerations, while simultaneously ensuring that religious values do not remain merely normative, lacking clear management mechanisms.

From an axiological perspective, leadership is directed toward achieving quality within Islamic educational institutions without relinquishing moral and spiritual responsibilities. Success is measured not only by administrative achievements but also by accountability, fairness in decision-making, the empowerment of organizational members, the quality of educational services, and the consistency between a leader's behavior and the values they profess. Hakim and Zahra point out that the development of a prophetic-based Islamic educational leadership model must prioritize both academic excellence and spiritual growth, incorporating ethical values, justice, care, and *musyawarah* (deliberative consultation).[26]

Based on these three aspects, this research proposes the Genetic–Prophetic Leadership Reconstruction Model (MRKGP) as a framework that connects individual potential with the formation and practice of prophetic leadership. This model consists of seven interconnected stages.

The first stage involves identifying individual potential. The institution assesses the talents, interests, inclinations, experiences, and initial capacities of prospective leaders. This identification is not intended to predetermine who will become a leader, but rather to ascertain developmental needs and establish an appropriate succession pathway. Conceptually, this stage positions individual potential as the starting point for mentorship, rather than the sole criterion for leadership selection.

The second stage focuses on education and *tarbiyah* (nurturing/upbringing). Initial potential is cultivated through learning, knowledge reinforcement, spiritual guidance, ethical reflection, and an understanding of educational governance. At this stage, prospective leaders learn to connect Islamic values with professional responsibilities and organizational requirements. This integration of education and values-based nurturing aligns with the study of "prophetic leadership," which views academic, moral, and spiritual growth as integral components of leadership development within Islamic education.[27]

The third stage entails succession planning and mentorship. Prospective leaders are provided with opportunities for mentoring, managerial training, the gradual delegation of responsibilities, and involvement in deliberations and decision-making processes. This stage ensures that leadership formation does not occur merely in theory, but also

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[25] Asriyah, "Prophetic Leadership as a Leadership Model in Islamic Educational Institutions."

[26] Hakim dan Zahra, "Model of Islamic Educational Leadership Based on Prophetic Leadership Values," 109–119. https://doi.org/10.64093/sijis.v1i2.598.

[27] Hakim dan Zahra, "Model of Islamic Educational Leadership Based on Prophetic Leadership Values," 109–119. https://doi.org/10.64093/sijis.v1i2.598.

through purposeful, guided practice. In this model, succession planning serves as a developmental mechanism that bridges theoretical knowledge with organizational experience.

The fourth stage involves the cultivation of "prophetic character." The succession process is strengthened by internalizing the qualities of *siddiq* (truthfulness), *amanah* (trustworthiness/responsibility), *tabligh* (communicativeness/transparency), and *fathanah* (wisdom/intelligence). These four traits are translated into observable behaviors, such as honesty in reporting, accountability in carrying out tasks, open communication, and wisdom in problem-solving. Research by Siswahyuningsih et al. indicates that the value of *siddiq* can be manifested through budget transparency and consistency in actions, while *amanah* is reflected in effective oversight, competency-based task delegation, transparent reporting, and consultative decision-making. The quality of *fathanah* (intelligence/wisdom) is evident in data-driven strategic decision-making, participatory dialogue, and prudent responses to crises.[28]

The fifth stage involves leadership experience. Prospective leaders are given the opportunity to manage programs, lead teams, resolve conflicts, oversee resources, and engage organization members in deliberation. This experience serves to test their ability to apply prophetic values in real-world situations. Consequently, the assessment of a prospective leader is based not only on their stated knowledge or character but also on their behavior when confronting organizational challenges.

The sixth stage entails an evaluation of integrity and performance. Assessments are conducted periodically, incorporating indicators such as performance, integrity, accountability, quality of communication, participation, and problem-solving capability. The results of these evaluations serve as a basis for feedback, improvement, and further development. Utilizing observable indicators is essential for translating prophetic leadership values into measurable institutional practices.[29] In this way, the legitimacy of one's leadership is substantiated by evidence of behavior and performance, rather than merely by initial potential or personal status.

The seventh stage focuses on the practice of prophetic lea. Leaders carry out managerial functions by integrating professional competence with moral-spiritual responsibility. Leadership is directed toward enhancing institutional quality, fostering a healthy organizational culture, empowering members of the educational community, and providing service oriented toward the common good. This stage remains linked to ongoing evaluation, ensuring that leadership development does not cease once an individual

[28] Zahrotunnisa Siswahyuningsih, Ndanda Ambarawadi, Jaswadi, Abd Aziz, dan Nur Efendi, "Leading with Prophetic Integrity: Strengthening Islamic Education through Shiddiq, Amanah, and Fathanah," *Managere: Indonesian Journal of Educational Management* 7, no. 2 (2025): 224–235. https://doi.org/10.52627/managere.v7i2.868.

[29] Siswahyuningsih et al., "Leading with Prophetic Integrity," 224–235.

assumes a position. This orientation aligns with the study of prophetic leadership, which bridges spiritual values, professionalism, organizational culture, and the management of Islamic educational institutions.[30]

These seven stages are implemented through two complementary sets of value dimensions. The first set consists of the "FAST" characteristics—*siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (communicativeness/transparency), and *fathanah* (intelligence/wisdom)—which serve as the foundation for evaluating a leader's behavior and ethical competence. The second set comprises humanization, liberation, and transcendence, which provide the orientation for the exercise of authority. Humanization emphasizes respect for human dignity and the empowerment of organizational members. Liberation directs leaders to address injustices and harmful institutional practices. Transcendence establishes accountability to God as the moral orientation for exercising authority. These three principles have been explored within the study of prophetic leadership, particularly in the context of *pesantren* (Islamic boarding schools) and other Islamic educational institutions.[31]

This model also relates to modern leadership approaches. Transformational leadership can support the development of a vision and organizational change, while prophetic principles provide a moral orientation regarding the goals and methods of such change. Asriyah's study links prophetic leadership to professional work standards and adaptation to changing times, while Rahman, Tharaba, and Nasith examine the integration of prophetic values in fostering a positive organizational culture within educational institutions.[32] Consequently, the FAST model helps operationalize a leader's character, while the concepts of humanization, liberation, and transcendence provide a framework for assessing the social and spiritual orientation of leadership. These three elements can be integrated according to an institution's specific needs, without being viewed as identical or interchangeable models.

Operationally, this reconstruction model can be implemented through mechanisms such as competency-based selection, leadership development (cadre-building) programs, mentorship for aspiring leaders, assessment of

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[30] Asriyah, "Prophetic Leadership as a Leadership Model in Islamic Educational Institutions"; Habibur Rahman, M. Fahim Tharaba, dan Ali Nasith, "Prophetic Leadership Model in Islam: A Transformational Strategy to Build a Positive Organizational Culture in Educational Institutions," *Jurnal Kepemimpinan dan Pengurusan Sekolah* 11, no. 1 (2026). Retrieved from https://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/9496/3194.

[31] Noor Hamid dan Muhammad Iqbal Juliansyahzen, "Prophetic Leadership in Pesantren Education: Study at Pondok Pesantren Universitas Islam Indonesia," *Jurnal Pendidikan Islam* 6, no. 2 (2017): 349–369. https://doi.org/10.14421/jpi.2017.62.349-369.

[32] Asriyah, "Prophetic Leadership as a Leadership Model in Islamic Educational Institutions"; Rahman, Tharaba, dan Nasith, "Prophetic Leadership Model in Islam."

prophetic behaviors, periodic performance evaluations, and follow-up improvement initiatives. Institutions must develop indicators tailored to their specific contexts, involve stakeholders in the evaluation process, and ensure that the principles of justice and accountability are applied consistently.

The need for more practical implementation mechanisms is also highlighted in the literature review by Hakim and Zahra, who identify a requirement for further development regarding the application of prophetic leadership principles within the context of modern education[33] In this way, prophetic values transcend mere normative statements and become an integral part of the organization's management system.

The expected outcomes of this model include competent, principled, communicative, and adaptive leadership, as well as Islamic educational institutions characterized by accountable governance, a participatory culture, and high-quality educational services. These outcomes represent conceptual goals that require validation through empirical research; they cannot be assumed to occur automatically.

Thus, the primary contribution of this reconstruction lies in shifting the perspective on individual potential: moving from viewing it as the sole determinant of leadership to recognizing it as the starting point for a directed development process. Prophetic leadership provides a dimension of character and an ethical orientation, while mechanisms such as education, cadre development, practical experience, and evaluation offer a pathway for its implementation. The "Genetic–Prophetic" model proposed here is a conceptual synthesis developed by the author, rather than a standardized, validated model. This model could be further tested through case studies in *madrasas*, *pesantren* (Islamic boarding schools), Islamic schools, or Islamic higher education institutions to assess the viability of its stages and indicators, as well as its impact on institutional quality.

Conclusion

Based on a Systematic Literature Review (SLR), genetic theory and the "Great Man Theory" have historically contributed to explaining the role of individual characteristics in leadership. However, these approaches have limitations when applied deterministically—that is, by positioning innate factors or heredity as the primary basis for a leader's legitimacy. The synthesis reveals four key limitations: a lack of focus on the development of a leader's capacity; an insufficient explanation of the influence of social and organizational contexts; the risks associated with legitimacy based on heredity; and an inadequate ethical orientation regarding the exercise of power. Consequently, while innate potential may be acknowledged, it must

[33] Hakim dan Zahra, "Model of Islamic Educational Leadership Based on Prophetic Leadership Values," 109–119.

be cultivated through education, experience, leadership development (cadre-building), and character formation.

Prophetic leadership offers an alternative paradigm by integrating four core attributes— *siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (communicativeness/transparency), and *fathanah* (intelligence/wisdom)— alongside the principles of humanization, liberation, and transcendence. These four attributes serve as the foundation for a leader's behavior, while the three principles provide a moral, social, and spiritual orientation for the exercise of authority. Integrating these values with managerial competencies allows for an approach to leadership in Islamic education that emphasizes integrity, accountability, participation, justice, and the enhancement of institutional quality.

The primary contribution of this research is the formulation of the Genetic–Prophetic Leadership Reconstruction Model (MRKGP), which comprises seven stages: identifying individual potential; education and *tarbiyah* (nurturing/upbringing); cadre-building and mentorship; the cultivation of prophetic character; leadership experience; the evaluation of integrity and performance; and the practice of prophetic leadership. This model treats innate potential as a starting point for development rather than an absolute determinant of a leader's suitability. This paradigm reconstruction asserts that the legitimacy of leadership should be rooted in a combination of competence, integrity, exemplary conduct, responsibility, and the capacity to fulfill one's trust (amanah). Nevertheless, the MRKGP remains a conceptual model derived from a synthesis of literature and has not yet been empirically tested.

Future research needs to examine the feasibility of the stages, indicators, and their implementation across various Islamic educational institutions, such as *pesantren* (Islamic boarding schools), *madrasah*, Islamic schools, and Islamic higher education institutions. Such an assessment is necessary to determine the model's alignment with the institutional context, as well as its contribution to leadership development and the continuous improvement of the quality of Islamic education.

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