

Analysis of the Prophetic Leadership Management Model in Strengthening Teachers' Spiritual Values and Performance

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Abstract

This study aims to analyze prophetic leadership management to develop spiritual values and teacher performance in leading Islamic schools in Muntilan District, Magelang Regency, namely SMP Muhammadiyah Plus Gunungpring and SMP Muhammadiyah Muntilan. This is a qualitative descriptive study to analyze the functions of leadership management, consisting of planning, organizing, implementing, and controlling. Data collection was conducted through observation, interviews, and documentation. The data obtained were tested for validity through triangulation of techniques and sources. Data analysis techniques included data presentation, data reduction, and concluding. The results concluded that the implementation of prophetic leadership in the research subjects was effective. Management practices in the research subjects have internalized the four main dimensions of the Prophet Muhammad's leadership: shiddiq, amanah, tabligh, and fathanah. The analysis shows that the implementation of prophetic leadership can improve spiritual values and teacher performance. Improving spiritual values and teacher performance will encourage a paradigm shift in learning from simply transferring knowledge to building student character. Good teacher performance can also strengthen exemplary values in the learning process. The analysis is expected to positively impact teacher performance through the implementation of spiritual values derived from the prophetic leadership management model. The novelty of this research lies in the importance of the prophetic leadership model for strengthening spiritual values and teacher performance in schools based on religious organizations in Indonesia.

Keywords: Leadership Management; Leading Schools; Prophetic; Spirituality; Teacher Performance

Abstrak

Penelitian ini bertujuan menganalisis implementasi manajemen kepemimpinan profetik dalam memperkuat nilai-nilai spiritual dan meningkatkan kinerja guru pada sekolah Islam unggulan di Kecamatan Muntilan, Kabupaten Magelang, yaitu SMP Muhammadiyah Plus Gunungpring dan SMP Muhammadiyah Muntilan. Penelitian menggunakan pendekatan deskriptif kualitatif dengan menganalisis fungsi manajemen yang meliputi perencanaan, pengorganisasian, pelaksanaan, dan pengendalian. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian divalidasi menggunakan triangulasi sumber dan teknik. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa implementasi kepemimpinan profetik telah berjalan efektif dengan menginternalisasi empat karakter utama Nabi Muhammad SAW, yaitu shiddiq, amanah, tabligh, dan fathanah, ke dalam praktik manajerial sekolah. Implementasi tersebut berkontribusi terhadap penguatan nilai-nilai spiritual guru sekaligus meningkatkan kinerja mereka dalam menjalankan tugas profesional. Peningkatan spiritualitas dan kinerja guru mendorong transformasi pembelajaran yang tidak hanya berorientasi pada transfer pengetahuan, tetapi juga pada pembentukan karakter peserta didik melalui keteladanan. Kebaruan penelitian ini terletak pada penyajian model kepemimpinan profetik sebagai pendekatan manajerial yang mengintegrasikan nilai-nilai spiritual dengan peningkatan kinerja guru pada sekolah berbasis organisasi keagamaan di Indonesia.

Kata kunci: Manajemen Kepemimpinan; Kepala Sekolah; Profetik; Spiritualitas; Kinerja Guru.

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Introduction

Education is one of the main indicators of a country's progress. The quality of formal education not only reflects mastery of knowledge, but also shapes the behavior,

attitudes, and character of society in everyday life (Endry Setiawan et al., 2024). As a formal educational institution, schools have a central role as a complex and dynamic organization, so they require effective management. This is in line with the Republic of Indonesia Law Number 20 of 2003, Chapter 1 Article 1 which states that education is a conscious and planned effort to create a learning atmosphere that allows students to develop their potential optimally, both in spiritual aspects, self-control, personality, intelligence, noble morals, and skills needed in social, national and state life (Kartika et al., 2023).

The world of education in the last 5 years has been facing various complex challenges. One of them is the COVID-19 pandemic, which has disrupted the global learning system, forcing nearly 200 countries, including Indonesia, to shift from offline learning to distance learning. This policy, although important for the safety of lives and public health, has had a significant impact on student learning outcomes, triggering the phenomenon of learning loss, especially in literacy and numeracy (Ramadhan et al., 2022). In addition, adaptation to continuously developing technology is a challenge as well as a driver of disruption in the world of education. On the other hand, technology also has negative impacts such as distraction due to a viral climate, the fear of missing out (FOMO) phenomenon, and impulsive habits that can reduce students' learning orientation towards the future (Wahyuningtyas et al., 2024).

In addition to the challenges facing the world from a student perspective, Indonesia also faces serious challenges related to the teaching workforce. In 2023/2024, although the national number of teachers reached 3.3 million, unequal distribution remains a crucial issue. The teacher-to-student ratio in some remote areas reached 34:1, far above the national average. This inequality significantly increases teachers' workload and impacts the quality of services, particularly in the 3T (underdeveloped, frontier, and outermost) regions. Another issue present in the world of education is teacher welfare. These low salaries force many teachers to seek additional work to supplement their living expenses, ultimately affecting their motivation and focus on teaching. Administrative burdens, complicated certification processes, and a lack of facilities also contribute to this situation (Bessie & Lao, 2025).

The above problems directly impact public interest in the teaching profession. BPS data from 2022 noted that only 4.3% of high school/vocational school graduates chose Education majors at university. Meanwhile, the Ministry of Education, Culture, Research, and Technology estimates that the teacher shortage will reach 1 million people by 2023. This condition is exacerbated by the image of the teaching profession which is considered less promising financially, high workloads, and minimal social appreciation. In fact, teachers have a central role as learning leaders and facilitators who are in direct contact with students (Siti Nurul Istiqomah et al., 2025). Good teacher performance greatly determines the quality of the learning process, so that quality improvement must involve all components of the Educational Institution (Nugroho et al., 2022).

Optimal teacher performance is not formed just like that, but requires driving factors such as motivation and effective leadership. The principal plays a key role as a leader who is responsible for the progress of the educational institution he leads (Rahmi

Aulia et al., 2024). In leadership, the main elements that must be fulfilled are the presence of someone who has influence over others and clear goals to be achieved (Rahayu & Agustina, 2022). The success of a leader is not only determined by his leadership skills, but also by the support of a conducive work climate (Juwita & Rohayani, 2022). A healthy school climate can create a family atmosphere, collaboration, and enthusiasm for progress, which ultimately improves teacher performance (Komarudin, 2024).

Theoretically, there are various types of leadership such as authoritarian leadership, paternalistic leadership, charismatic leadership, laissez-faire leadership, and democratic leadership (Loso Judijanto et al., 2024). One type of leadership that is relevant to the needs of Islamic education today is prophetic leadership. This model is based on the teachings of the prophets, with four main dimensions, namely *shiddiq*, *amanah*, *tabligh*, and *fathanah*. Prophetic leadership emphasizes the values of spirituality, exemplary behavior, and sincere influence in leadership. However, implementation in Islamic educational institutions in Indonesia is still limited, and many leadership practices are still found that are not based on *amanah*. In fact, educational leaders should have spiritual, intellectual, and leadership strengths to form a healthy organizational culture.

This research is since teacher performance is still dominated by material motivation, necessitating the strengthening of spiritual values through the implementation of prophetic leadership management. Islamic education is a comprehensive educational institution with a vision of *rahmatanlilalamin* (blessing for the universe) based on Islamic religious values. Its goal is to shape individuals who are faithful, possess noble character, and are capable of carrying out their duties as caliphs to prosper the world and uphold justice. Based on this, prophetic leadership in Islamic education management is an important theory to serve as a guideline for developing superior Muslim human resources.

Research on prophetic leadership management in Islamic education has been discussed by previous researchers. Nurhayati's research emphasizes the importance of prophetic leadership management for the management of Islamic educational institutions (Nurhayati, 2024). Purnpmos's research emphasizes the urgency of prophetic leadership to maintain professionalism and responsibility in running an organization to achieve shared goals (Purnomo, 2025).

This research focuses on the implementation of leadership management to develop spiritual values and teacher performance. Leadership management in education has been studied by previous researchers primarily as a general leadership theory and not linked to prophetic leadership and spiritual values in performance. This study attempts to analyze the implementation of prophetic leadership management in an Islamic education institution to develop spiritual values in teacher performance at a leading school in Muntilan District. Based on a review of previous research, this study is a continuation of the themes of previous research.

Geographically, Magelang Regency has many leading Islamic educational institutions, one of which is in Muntilan District. Schools in Muntilan District have become role models for other regions. This phenomenon provides an opportunity to examine how leadership implementation can improve the quality of schools to become one of the leading schools. SMP Muhammadiyah Plus Gunungpring and SMP Muhammadiyah Muntilan are two leading schools that boast Islamic education programs

based on spiritual values. Although the direction of educational development in these two schools has been well planned to outperform other Muhammadiyah schools, it was found that the principals at both institutions were not fully aware of the leadership practices being used, especially a deep understanding of the concept of prophetic leadership. Both schools tend to implement conventional, materialistic leadership management, adapting to the circumstances of their respective schools. Although the leadership practices they have implemented have reflected several fundamental values of prophetic leadership unconsciously, the lack of awareness and structured application of this concept has resulted in the less-than-optimal development of spiritual values in the school environment and has not yet led to the strengthening of spiritual values that are relevant to the Islamic education management model.

This study offers an innovation by examining the implementation of prophetic leadership management to develop spiritual values in teacher performance in leading Islamic schools. Previous studies on leadership management in education have focused more on general leadership theory and have not explicitly linked it to prophetic leadership and spirituality in teacher performance (Loso Judijanto et al., 2024). By analyzing and providing unique empirical and theoretical contributions, this study has a level of urgency because it offers a holistic solution to existing educational problems. By highlighting the importance of the spiritual dimension in teacher leadership and performance, this research complements conventional approaches that often focus only on material aspects. The findings of this study can serve as a practical reference for other Islamic schools to implement prophetic leadership consciously and structuredly, thereby creating a healthy school climate and comprehensively improving teacher motivation and performance. Thus, this study contributes not only to academic literature but also to real-world practice to improve the quality of education in the future.

Method

This study is a qualitative descriptive study to analyze the prophetic leadership model to improve spiritual values for teacher performance at SMP Muhammadiyah Plus Gunungpring and SMP Muhammadiyah Muntilan. The case study research is expected to produce descriptive data about the research object obtained naturally to be interpreted (Fadli, 2021).

The research procedures were conducted systematically to gain a deeper understanding of prophetic leadership management within a natural context. The research began with problem identification, literature review, research focus determination, informant selection, data collection, data analysis, data validity testing, and conclusion drawing. This procedure is dynamic and adapts to field conditions and is expected to produce credible data and provide answers to the previously formulated questions.

The management approach is considered suitable for understanding research data in this field. Specifically, this study uses prophetic leadership theory as an analytical tool to describe the research object. In the data collection process, this study utilized observation techniques, in-depth interviews, and documentation. In this study, data sources were selected based on specific considerations to ensure the data obtained was truly relevant

and in-depth. Interviews began with top management, consisting of the principal of the school in question, followed by interviews with the vice principal responsible for human resource development, several teachers, and relevant educational staff. To obtain data related to prophetic leadership, the research team conducted interviews with Efi Nurul Utami, the principal of SMP Muhammadiyah Plus Gunung Pring, and SigitPriyanto, the principal of SMP Muhammadiyah Muntilan. Subsequent interviews were conducted with Elly Widyaningsih, the Vice Principal for Curriculum, Iwan Setiawan, the achievement teacher, Arif Munadjat, the religious advisor, and informants believed to understand leadership models and teacher performance.

The interview instrument was developed based on indicators in the theory of prophetic leadership management and teacher performance. The focus of this research is directed at prophetic leadership management with indicators consisting of management functions, namely planning, organizing, actuating, and controlling. Meanwhile, regarding prophetic leadership, the indicators of this unit of analysis consist of four dimensions, namely *siddiq*, *amanah*, *tabligh*, and *fathanah*. The *siddiq* dimension reflects the values of honesty, transparency, consistency between words and actions, objective decision-making, and enforcing rules fairly. The *amanah* dimension reflects responsibility, trust, and commitment to the organization. The *tabligh* dimension reflects the socialization of the vision and mission, two-way communication, objective guidance and direction, participation of all parties in decision-making. The *fathanah* dimension reflects the ability to solve problems, formulate development strategies, make appropriate decisions, and encourage innovation for improving the quality of the organization. Teacher performance indicators consist of several activities, starting with planning, implementing, and evaluating learning, carried out with full responsibility, discipline, professionalism, and high dedication. Teacher performance is assessed in developing learning materials, classroom management, assessment, and competency development. Before entering the field, the research team submitted a letter requesting permission from the principal to conduct several research procedures to ensure the data obtained could be scientifically and ethically accounted for.

The data obtained will be analyzed using qualitative descriptive methods. Then in analyzing, this research uses data analysis techniques which are carried out in three stages, namely data reduction, data presentation, and drawing conclusions (Rini Wijayaningsih et al., 2024). In this case, the data that is reduced is data from interviews, observations, and documentation related to the implementation activities of the prophetic leadership model which is the object of the research. Data presentation is intended as a collection of information arranged systematically and provides the possibility of drawing conclusions. The form of data presentation in this study is in the form of narrative text (Ardiansyah et al., 2023). After being collected and reduced, the data is arranged systematically to make it easier to understand. At this stage, the Research Team describes the research results related to the implementation of the prophetic leadership model to increase spiritual values for the performance of teachers who are the objects of research as well as the events that occurred during the research process in the field.

After the data was collected and analyzed, the research team conducted data validation techniques. The goal was to obtain credible data that reflected the reality on the

ground. Data validation was conducted using triangulation, which involves cross-examining data obtained from various sources, techniques, and at different times. The goal was to ensure the consistency of the information obtained. The research team also held discussions with relevant parties to obtain objective input and reduce errors in analysis and interpretation. The next stage is to compile conclusions, which are the results of the analysis of this research in the form of a statement that describes the research objectives.

The framework of this research explains the prophetic leadership management model for Muhammadiyah education as shown in Figure 1 below.

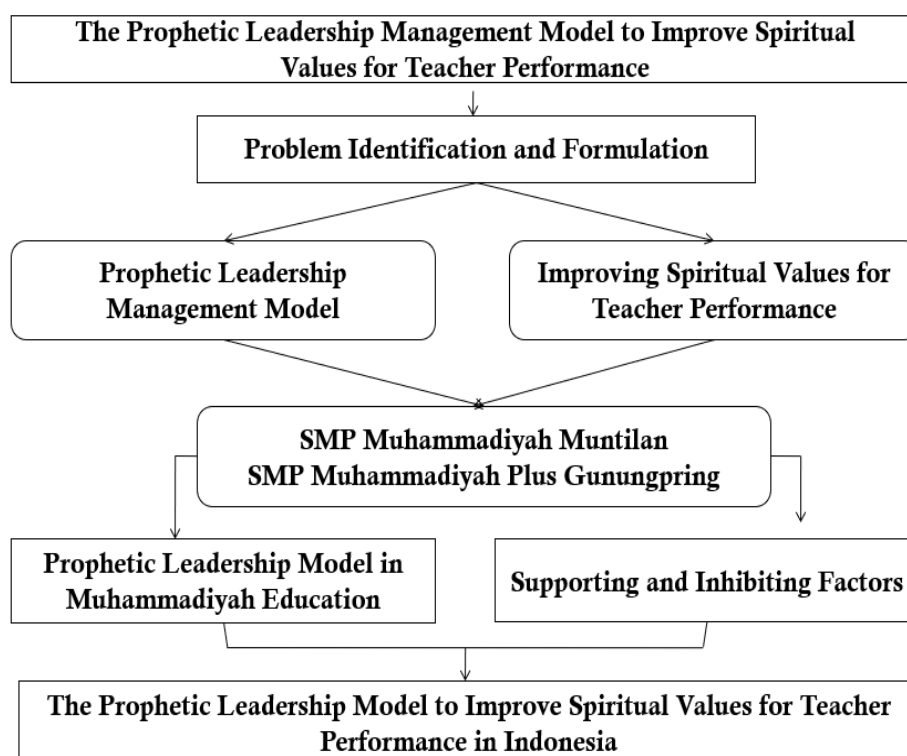


Figure 1. The framework of this research

Result and Discussion

Study selected the research location based on contextual significance, namely Islamic educational institutions under the auspices of the Muhammadiyah Association that have proven to have operational excellence and achievements in Muntilan District, Magelang Regency. The two schools that became the objects of the study, namely SMP Muhammadiyah Plus Gunungpring and SMP Muhammadiyah Muntilan, these schools represent case studies of effective leadership implementation and different nuances.

SMP Muhammadiyah Plus Gunungpring was established on January 21, 2007. This school is unique because it is de facto under the Gunungpring Muhammadiyah Branch Leadership (PRM), even though it should be under the Magelang Regency Muhammadiyah Regional Leadership (PDM) de jure. This reality demonstrates the capacity and success of the Muhammadiyah branch in its role in education.

SMP Muhammadiyah Plus Gunungpring has been accredited A and is known as an Islamic Full-Day School that combines academic learning with Islamic character education. The main vision of this school is "To be an Exemplary School, with Islamic Character and Achievement". To achieve this vision, the school specifically implements the JUARA M Plus Mentality (Honest, Excellent, Trustworthy, Professional, Adaptive). The concept of this JUARA Mentality includes discipline, obedience to teachers, hard work, consistency, sportsmanship, not underestimating, and involving parents of students in making decisions (Fitriani, 2023). The focus of education is directed at strengthening Islamic values, leadership development, and achieving academic and non-academic excellence (Iwan Setiawan, 2025).

In its educational delivery, the school implements the Independent Curriculum, enriched with various flagship programs, such as Talent Class. Talent Class encompasses robotics, Quran memorization, culinary arts, research, and public speaking. This program is designed to unleash students' potential while strengthening their competitiveness. SMP Muhammadiyah Plus Gunungpring implements a strict quality strategy, consistently accepting only 343 students across three levels. This is a strategic decision to produce CHAMPION children. The total number of educators and teachers is 30 (Widyaningsih, 2025).

SMP Muhammadiyah Muntilan has a long history, starting from the efforts of Islamic organizations to preach in the Kauman region, which was vulnerable to the expansion of the missionary center of Father Van Lith SJ. This institution was originally Al Islam Middle School and in 1964 became a privately owned school, thus changing to SMP Muhammadiyah Muntilan. The vision of this school is "Islamic Morals, Achievement, Skilled and Independent." This vision is forward-looking in accordance with community norms and encourages a spirit of achieving excellence, change, and a school community that is religious and has a healthy environmental culture.

The school's primary mission focuses on optimally enhancing the experience of Islamic teachings and noble morals, while also encouraging and assisting students in recognizing their potential. The school strives to enhance the capabilities of students, educators, and teaching staff, as well as fostering discipline and a strong work ethic to provide excellent service. The school also fosters an appreciation for the arts, sports, and science and technology, and fosters harmonious collaboration. Currently, SMP Muhammadiyah Muntilan serves a total of 516 students and employs 34 teachers.

These two schools were collectively selected to represent the successful management of local Islamic educational institutions. Their success is demonstrated through A-grade accreditation, their role models, and their focus on developing strong Islamic character. This provides empirical validity for examining how principals' leadership practices function.

Leadership and Teacher Performance in the Context of Muhammadiyah Education

Leadership management is a synthesis of two essential concepts: management and leadership. Management is the process of using resources effectively to achieve certain goals or objectives. Scientifically, management is defined as a process or science to plan, organize, lead and control organizational efforts with all its aspects so that the goals of the

organization are achieved effectively and efficiently. Management roles can be categorized into three main things that show the integration of managerial functions in an organization, namely (1) Interpersonal Roles: including the role as a role model, leader and liaison , (2) Informational Roles: including the role as a supervisor, news disseminator and spokesperson , and (3) Decision-Making Roles: the role where someone is an entrepreneur, obstacle solver, resource allocator and negotiation (Devi Trianna et al., 2025).

Meanwhile, leadership, viewed from a linguistic aspect, comes from the word leader, which means leader, or to lead, which means to lead. Leadership is defined as a person's ability to influence a group towards achieving goals. Ability to influence a group towards the achievement of goals). Leadership is also interpreted as the process of directing and influencing activities related to the tasks of group members. Thus, leadership management can be concluded as a leadership process characterized by various skills, abilities, and leadership abilities in an organization to achieve certain goals. In the context of education, leadership management is very crucial because schools are complex and dynamic organizations that require good management (Siti Suherni et al., 2023).

Performance is the actual work results or achievements achieved by a person, including how the work process takes place. Performance is the result of a particular job function or activity that can be seen from three aspects: clarity of tasks or work, clarity of expected results, and clarity of the time required to complete the work.

In the world of education, teacher performance is the overall behavior of teachers in achieving the objectives of carrying out the tasks assigned to them, whether as teachers, trainers, mentors, coaches or student educators. Performance is directed at the behavior of educators in their work and their effectiveness in carrying out tasks and responsibilities that can influence students towards the desired goals. Teacher performance includes aspects of program planning, class creation and maintenance, control of learning conditions and assessment of learning outcomes that are in line with the teacher's professional competencies which include mastery of materials, methods, evaluation and continuous professional development.

Specifically, the quality of learning is determined by the quality of teacher performance which is influenced by key factors , namely (1) Ability and Expertise Factors (skills): potential ability (IQ) and real ability (knowledge and skills) which enable the completion of work perfectly, (2) Motivation Factors: conditions which can move a person who has a direction to achieve goals, the formation of attitudes in facing work situations, (3) Organizational Factors: clear work plans and then organizational culture which comes from behavior which is continuously carried out until it becomes a habit, the end result of which becomes a norm or rule or value which is agreed upon, (4) Environmental and welfare factors: work environment, job satisfaction, commitment and loyalty, and (5) Leadership factors: the style and attitude of a leader in leading (Indartiningsih, 2023). Ideally, high-quality and optimal teacher performance can make a positive and significant contribution to improving the quality of learning and student achievement. Teacher performance is reflected in their responsibility in carrying out their mandate, their profession, and their morals.

Leadership Model of Muhammadiyah School Principals

Leadership styles vary widely, with each leader having their own unique style that best suits their needs. Conventional leadership models include Personal Leadership, Non-Personal Leadership, Authoritarian Leadership, Democratic Leadership, and Paternalistic Leadership (Kusnadi, Subhan, Insan Kamil, 2024). Personal Leadership is leadership that is carried out through personal contact or relationships through verbal communication or even carried out by the leader himself. Non-Personal Leadership is leadership that in decision-making always involves the participation of subordinates from planning, assignment, implementation to supervision. Authoritarian leadership is authoritarian, strict in its rules and commands. However, this type of leader is usually hardworking, persistent, orderly, and meticulous. Democratic Leadership is leadership where the leader considers himself as a member by involving members as a collective collegial team in the decision-making process and respecting the potential of members. Paternalistic Leadership is a type of leadership that is fatherly in nature by creating a bond of social relations of patronage between leaders and members.

In line with this, a leader's behavior forms a distinctive pattern known as a leadership style. Each leadership style has a different impact on teacher morale and performance. This depends on the context and values held by the organization (Fadilah et al., 2024). Effective leadership styles can be divided into four categories depending on the maturity level of their subordinates:

1. Instructive Leadership Style: This style provides specific direction with close supervision and high directive standards. This style is suitable for subordinates who are new or have a low level of maturity.
2. Consultative Leadership Style: A low-directive, high-motivational style that uses two-way communication but still provides specific direction. This style is suitable for subordinates with high abilities but low work motivation.
3. Participative Leadership Style, which implements two-way communication by providing optimal support and involving subordinates in decision-making. This style is applied to members or subordinates with a medium to high level of maturity.
4. Delegative Leadership Style: A leadership style that provides direction only when necessary, leaving the task entirely up to subordinates. This style is applied to members or subordinates with a high level of maturity.

Prophetic Leadership in Muhammadiyah Education

The term prophetic refers to the term prophethood (prophetic from prophet) (Subhi & Hakim, 2023). Prophetic leadership is a leadership model in Islam that is based on the teachings of the Quran, Hadith and the example of the Prophet Muhammad. The leadership of the Prophet Muhammad is the best leadership model that emphasizes exemplary behavior or Uswah Hasanah (Islam et al., 2025). This right is mentioned in Surah Al Ahzab verse 21, which states "Indeed, in the Messenger of Allah you have a good example to follow (namely) for anyone who hopes for (the mercy of) Allah and (the coming of) the Last Day and remembers Allah much."

Prophetic leadership is a collection of leadership values derived from the Prophet Muhammad and the Quran as the basis for noble morals (Wahyudin, 2024). The Prophet Muhammad's prophetic leadership principles include:

1. Discipline of Revelation means that what the Prophet Muhammad conveyed and did was what Allah had already commanded. Therefore, he did not speak based on his desires, but rather on revelation.
2. Starting with yourself and setting an example. Every individual is a leader and must take responsibility. The Prophet Muhammad (peace be upon him) is a living example of the Quran.
3. Consultation (Shura'). The Islamic leadership system is based on the principle of consultation in determining matters.
4. Applying justice (Adl). Being able to treat people fairly without bias (Nurhayati, 2024).

The prophetic concept was introduced in Indonesia by Kuntowijoyo through his idea of transformative social science based on QS. Ali Imran verse 110. The three main pillars put forward by Kuntowijaya are (1) *Amar ma'ruf* (Humanization: humanizing humans based on high dedication, ideology and love), (2) *Nahi munkar* (Liberation: liberation from the shackles of oppression. Leaders must be able to manage emotions and be role models) , and (3) Transcendence (*tu'minuuna billaah*) namely spiritual awareness of God which is related to human faith (Awalluddin, 2025).

The hallmark of prophetic leadership is its orientation, which is not only on achieving worldly goals, weapons, but also on the formation of character and spirituality of all members of the organization by making the principal a murabbi who fosters the mentality and morals of the teachers. Prophetic leadership has four key dimensions, namely *shiddiq*, *amanah*, *tabligh*, and *fathanah*.

The prophetic leadership model in Muhammadiyah education reflects these four dimensions. *Shiddiq* is a leadership characteristic in Muhammadiyah education manifested in personal excellence. *Amanah* is a leadership characteristic in Muhammadiyah education manifested in trust and interpersonal capital. *Tabligh* is a leadership characteristic in Muhammadiyah education manifested in visionary and communicative leadership. *Fathanah* is a leadership characteristic in Muhammadiyah education manifested in professionalism, quality, and competence. The prophetic leadership model can be described in the following model formulation.

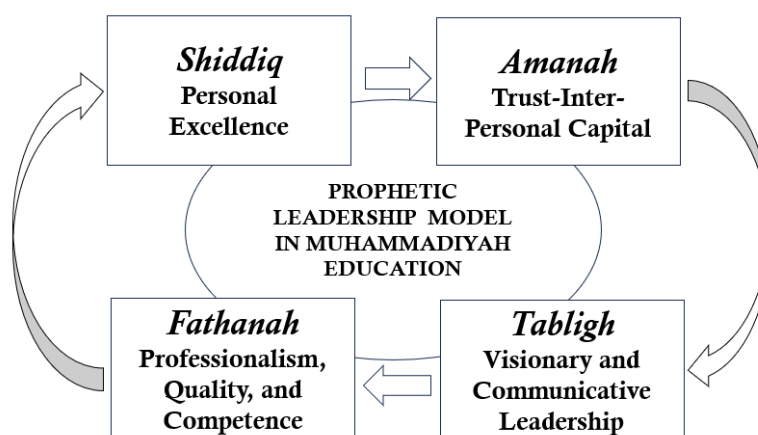


Figure 2. The Prophetic Leadership Model in Muhammadiyah Education.

Shiddiq has a meaning not only honest but also interpreted as honest, integrated which always sides with the truth and has a firm soul. Then the way to implement it is by having a leader who has high integrity (Musyirifin, 2020). Is a leader who is ready to serve, behave fairly and be a good example. *Shiddiq* is a mandatory requirement for a leader because members will promise him a role model and support. Multi honesty to Allah, oneself or others and to the task. The elements that form the word *shiddiq* are having faith in the oneness of Allah, honest, calm soul, patient, productive and dynamic, full of gratitude, always wanting what is halal and firm on principles (Sari & Lubis, 2024).

Amanah means trustworthy, impartial, legitimate, and accountable. *Amanah* relates to interactions with other human beings (Fauzi & Hamidah, 2021). The implementation of this *amanah* involves leaders taking full responsibility for the trust they have been given, a fundamental virtue in building professionalism. Trust is not built on sympathy but on evidence of good performance. The elements that shape *amanah* include justice, keeping promises and commitments, dependability, openness, independence, mental and physical health, and responsibility (Afandi et al., 2021).

Fathanah means intelligence. This intelligence is not only about intellectual intelligence, but also emotional and spiritual intelligence. *Fathanah* is intelligence built on devotion to God and proven skills (Muchlis et al., 2022). The implementation of *fathanah* in leadership involves a leader having a vision and mission for the future, being able to capitalize on opportunities, understanding problems, and being able to develop plans and strategies to determine priorities. Supporting elements of *fathanah* include knowledge and learning, itqan and quality focus, strategic, actual, deliberation, time consciousness, evaluation and continuous improvement, and trust.

Tabligh means openness in conveying appropriate or correct messages, without hiding anything, without reducing or adding anything. *Tabligh* is also defined as the ability to communicate, interact, and socialize. The implementation of *tabligh* requires leaders to have a vision for the future and be able to communicate effectively. Openness refers to accepting constructive input, criticism, and protests, as well as demonstrating a firm and positive spirit (Zahro, 2024). The elements of *tabligh* include clear vision, shared mission and objectives, effective communication, leading by example, motivating and inspiring, caring and compassionate, and teamwork.

Prophetic Leadership Management Analysis

SMP Muhammadiyah Plus Gunungpring and SMP Muhammadiyah Muntilan implement prophetic leadership through internalizing the four main dimensions of the Prophet Muhammad (peace be upon him): *shiddiq*, *amanah*, *tabligh*, and *fathanah*. This implementation serves as the foundation for creating a friendly climate and strengthening teachers' spiritual values.

1. Implementation of the Shiddiq Dimension

Shiddiq is not only interpreted as true or honest, but also refers to the character of someone who always sides with the truth and has a strong soul. In the context of Islamic education, the character of *shiddiq* is an example for all school members. The results of the study show that this dimension is implemented concretely by the principal in both research objects. At SMP Muhammadiyah Plus Gunungpring, Efi Nurul Utami, as the principal,

emphasized that honesty is not only providing honest reasons, but honesty must also be in accordance with the truth of sharia or proper norms. She exemplified the meaning of what was explained earlier by saying that if a student is found who, during the Ramadan fast, breaks his fast because of hunger, then when asked the reason, "why did you break the fast," the student answers, "because I was hungry" (Utami, 2025). From the child's answer, it shows honesty; it is true that the child has been able to answer honestly, but the value of truth for his actions is wrong. So we all school members always uphold the awareness of honesty in acting both verbally and in actions. Furthermore, the school also strives to maintain the trust of teachers and staff through the implementation of the JUARA (Honesty, Excellence, Trustworthiness, Professionalism, and Adaptability) mentality. The honesty and integrity of leaders are also evident in the transparent teacher permit mechanism, while still emphasizing professionalism. Interviews with teachers revealed that the school's openness regarding policies, criticism, and suggestions, along with other factors that support the realization of the school's vision, creates a transparent work environment where teachers can feel comfortable being involved in every process, not just being given orders (Utami, 2025).

Meanwhile, at SMP Muhammadiyah Muntilan, *shiddiq* prioritizes transparency in policymaking and consensus in problem-solving to foster trust. Sigit Priyanto, as the principal, always considers the opinions of all levels of the school when making policy decisions. His strong leadership, honesty, discipline, and responsibility are essential foundations for the relationship between staff and teachers, leading several teachers to agree that under his leadership they feel comfortable working and can stay at the school (Priyanto, 2025). Overall, *shiddiq*'s leadership at both schools demonstrates that honesty is a vital foundation for building trust and a conducive climate.

2. Implementation of Tabligh Dimension

Tabligh refers to openness in conveying the correct message without reducing knowledge or exaggerating something, as well as the ability to communicate effectively and have a vision for the future. This dimension is important for unifying visions and creating an open culture. At SMP Muhammadiyah Plus Gunungpring, *tabligh* is implemented through communication built on a sense of family, where the principal is often present in the teachers' lounge to greet each other, discuss light matters and listen to complaints and input from teachers in a lighthearted manner. Then the delivery of the vision, mission and policies is carried out every morning through a briefing that begins with reciting the Koran together to understand the meaning of verses and Islamic values that show an emphasis on the spiritual aspect of the teachers. This is with the aim of fulfilling food for the soul of each individual. In addition, SMP Muhammadiyah Plus Gunungpring also provides a forum for teachers to share teaching experiences, obstacles faced and provide or seek learning solutions through the KOMBEL (Learning Community) room held every Saturday. The teachers felt that through this KOMBEL, they gained a better understanding of each other's teaching practices. They also felt that this open communication significantly impacted personal relationships between teachers, between teachers and the principal, and the entire school community.

Meanwhile, at SMP Muhammadiyah Muntilan, *tabligh* is realized through repeated presentations of the vision, mission, and policies through morning briefings, with the aim of unifying the school's vision. The principal stated that the school is very open to criticism and suggestions, but of course through a process of *tabayyun* (reconciliation) to ensure the validity of the criticisms expressed. Furthermore, transparency is also present in the school's well-structured financial reporting, which includes several financial items that are always reported and carefully evaluated every week. The uniqueness of the implementation of *tabligh* at this school is the formation of a supervisory board that functions to oversee all processes of school community activities and the leadership movements of the principal. This was conveyed by SigitPriyanto, as the principal, that my purpose in requesting the formation of the Supervisory Board is to ensure transparency is maintained and prevent abuse of power. This transparency of communication becomes an organizational culture that can build trust among staff (Priyanto, 2025).

3. Implementation of the Fathanah Dimension

Fathanah refers to intelligence (mental, emotional, spiritual), professionalism, the ability to empower members, and the ability to identify the causes and solutions to every problem. This dimension is essential for decision-making, conflict resolution, and encouraging innovation. At SMP Muhammadiyah Plus Gunungpring, *fathanah* is seen in innovative strategies and conflict resolution. The school took a smart step by establishing student ethics adapted from the behavior of the Prophet Muhammad as a character curriculum to address the impact of learning loss and the decline in student manners. In resolving conflicts, the principal uses a wise approach through *tabayyun* (reconciliation) and small team discussions, avoiding public reprimands and even imposing firm consequences when necessary. The school also improves teacher competency by bringing in motivators or experts to support teacher expertise and providing space for self-exploration through KOMBEL (Community Development Program). This demonstrates the implementation of *fathanah* in professional development (Utami, 2025).

Meanwhile, at SMP Muhammadiyah Muntilan, *fathanah* is implemented through a conflict resolution strategy with gradual warnings of one to three, accompanied by an emphasis on the role of teachers as role models in public spaces, including on social media. The school also demonstrates professional acumen by providing teachers with the freedom to continue innovating with the Observe, Imitate, and Modify approach. One example is the introduction of a new curriculum, namely "Learning Manners," in the 2025/2026 academic year, as an effort to mitigate the impact of learning loss and the decline in student manners after Covid-19. Teachers also assess the principal as a wise and fair figure who provides academic freedom that helps them develop learning methods (Priyanto, 2025).

4. Implementation of the Amanah Dimension

Amanah is a characteristic of being trustworthy, not cheating, having legitimacy and accountability that is closely related to interpersonal relationships and moral responsibility. This dimension is the main foundation for professionalism and collective trust. SMP Muhammadiyah Plus Gunungpring, implementing *amanah* is seen in the recruitment system and strict division of tasks based on expertise and willingness to comply with all norms or values that exist in the school (Munadjat, 2025). Then, teacher evaluations are

carried out routinely through KOMBEL and Annual Work Meetings, where this Work Meeting begins with a joint evaluation of small divisions related to programs that have been implemented in the past year. Then from the results of the evaluation can produce improvements or even create new programs that will be presented through the Work Meeting held for 3 days 2 nights. This Work Meeting activity is not only the delivery of programs but also a time for teachers to receive new lessons and spiritual nourishment by presenting motivators and experts who can increase the spirit of teachers. This demonstrates responsibility carried out professionally. *Amanah* is understood as a responsibility that must be carried out wholeheartedly (Utami, 2025).

Meanwhile, at SMP Muhammadiyah Muntilan, *amanah* is implemented through the alignment of teacher expertise with tasks to ensure the best service for students. The principal always sets an example in fulfilling the mandate. He stated that his leadership is carried out not only based on instructions but also through collective deliberation involving all stakeholders, including in school financial planning. During SigitPriyanto's leadership, the group feels motivated and confident in implementing every policy agreed to by him because he always takes the lead in providing policies, thus becoming an example for other school members. From this, the principal of SMP Muhammadiyah Muntilan in his leadership, has carried out the mandate with full responsibility. In general, *amanah* is a strong foundation for the creation of a culture of professionalism and optimal teacher performance (Priyanto, 2025). Prophetic leadership fundamentally aims to shape the spiritual character of teachers as agents of transformation. Spirituality, from an Islamic perspective, is directly related to divine reality and monotheism. Both schools described above demonstrate the implementation of structured programs to internalize spiritual values that align with the multidimensional spirituality and religious teachings.

SMP Muhammadiyah Plus Gunungpring, in strengthening spirituality, implements three main mechanisms: integration of daily activities (joint Quran reading every morning), internalization of values through the student ethics program (a character curriculum that applies to students, teachers, and parents), and collective use through KOMBEL every Saturday, which combines professional development with spiritual aspects. KOMBEL not only discusses the profession as a teacher but also includes a short lecture or sermon to support each teacher's spiritual needs. Teachers also feel the impact that the power of faith can influence emotional regulation and resilience in facing challenges that arise in the learning process.

In its spiritual approach, SMP Muhammadiyah Muntilan emphasizes the social and collective dimensions. This is evident in the morning school routine, which includes briefings combined with group Quran recitation and food discussions. The goal is to enhance teachers' Islamic knowledge, which can then be conveyed to students and foster shared understanding. The school also holds regular quarterly Quran recitations involving community leaders and Slapanan recitations as a forum for strengthening brotherhood. This approach aligns with the dimensions of altruism and connectedness in spirituality, which emphasize social responsibility. The principals of the two schools consciously need continuous spiritual cultivation for their teachers and employees through spiritual habits so that the work they do is seen not only as worldly fulfillment but also as a form of worship.

Evaluation of Prophetic Leadership Management

Evaluation of prophetic leadership management through an analysis of the output of the implementation of four dimensions and its impact on teacher spirituality and performance. Prophetic leadership management in both schools, both implicitly and explicitly, has become an effective bridge for systematically internalizing teachers' spiritual values. Prophetic leadership, which originates from the example of the Prophet Muhammad (peace be upon him) and is based on the three pillars of humanism, liberalism, and transcendence, is highly relevant in the formation of spiritual character.

The implementation of *shiddiq* and *amanah* by leaders requires teachers to view their work as a divine mandate, not merely a material task. This aligns with prophetic leadership, which emphasizes selfless devotion and views leadership as a divine mandate. The annual work meeting and briefings, which incorporate spiritual input, directly direct *amanah* toward the dimensions of worship and universal practice, strengthening the approach to God.

Furthermore, the implementation of *tabligh* with family-like communication, openness, and *fathanah* in wise conflict resolution and empowering innovation reflects the pillars of humanization (dialogue, compassion) and liberation (freedom from the shackles of oppression). Participatory approaches such as KOMBEL (Community Service Meeting) and Pre-Work Meeting (Raker), as well as the adab program policy, demonstrate emotionally intelligent and professional leaders who collectively foster a spirit of collaboration and a sense of belonging among teachers.

Prophetic leadership in research schools applies to the value of *shiddiq* through exemplary behavior in daily attitudes and behavior. This principle is manifested in school financial management, transparency in decision-making, and consistency between words and actions, which are key indicators of this value's implementation. This exemplary behavior fosters a culture of integrity within the school environment.

Field findings demonstrate that the implementation of the *shiddiq* principle in research schools is demonstrated through openness in conveying information, honesty in managing school programs, and consistency between established policies and their implementation. This attitude fosters trust among the school community in the principal's leadership and supports the creation of an organizational culture of integrity. Thus, the value of *shiddiq* has been implemented in the principal's leadership practices through aspects of transparency, exemplary behavior, and responsibility in carrying out leadership duties.

The principle of *amanah* is realized through the principal's responsibility in managing educational resources, implementing school policies, and ensuring the achievement of educational goals. The principal is also responsible for maintaining the trust of parents and the community in the provision of quality education.

Field findings demonstrate that the implementation of the *amanah* principle in the schools studied is demonstrated through a high level of responsibility in carrying out leadership duties, managing school programs in a planned manner, and ensuring that all activities are carried out in accordance with established objectives. The principal also strives to maintain the trust of the school community by carrying out his duties

professionally, transparently, and consistently. This attitude reflects that the *amanah* value has become an essential part of prophetic leadership practices and contributes to improving the quality and effectiveness of school management.

The implementation of the *tabligh* principle is evident in the principal's ability to build effective communication with teachers, education staff, students, parents, and the community. Open and participatory communication enables a harmonious work environment and increases the involvement of all school members in achieving educational goals.

Field findings demonstrate that the implementation of the *tabligh* principle in the schools studied is demonstrated through open and effective communication in conveying school policies, programs, and goals. The principal routinely coordinates, provides direction, and receives input from the school community, thus fostering a harmonious and participatory working relationship. These capabilities demonstrate that the value of *tabligh* (Islamic outreach) has been implemented in the principal's leadership practices, particularly in the areas of information dissemination, coaching, and strengthening collaboration to achieve educational goals.

Meanwhile, the *fathanah* principle is reflected in the principal's ability to develop educational innovations, resolve various school problems, and formulate institutional development strategies. Principals are required to possess managerial competence and visionary thinking skills so that schools can adapt to changing times without abandoning Islamic values.

Field findings demonstrate that the implementation of the *amanah* principle in the schools studied is demonstrated through the ability to systematically plan and develop school programs, make appropriate decisions based on school conditions and needs, and resolve various problems wisely. The principal also encourages learning innovation, improves teacher competency, and strengthens a quality-oriented school culture. These findings indicate that the value of *fathanah* has been implemented in the leadership practices of Muhammadiyah principals through aspects of managerial acumen, problem-solving skills, and educational institution development.

However, the implementation of prophetic leadership in Muhammadiyah schools faces various challenges, such as rapid technological developments, changes in the character of the student generation, demands for improved educational quality, and the need to balance Islamic values with modern educational standards. Therefore, school principals need to continuously improve their leadership competencies and strengthen the internalization of prophetic values in all school activities.

The results of the analysis show that successfully internalized spirituality has a systematic empirical impact on teacher improvement which can be measured through three main aspects according to the standards of the Minister of Education and Culture Regulation Number 16 of 2007. This finding strengthens the research of Susmiyati which confirms a significant relationship between spirituality and teacher performance (Susmiyati, 2022).

1. Pedagogical Aspects

The spirituality that drives teachers to work with the intention of worship, prioritizing morals and being role models is evident in both schools, which have shifted the teaching paradigm from merely transferring knowledge to building student character. Teachers have also embraced their profession as a calling that reflects the dimensions of Meaning and Purpose in Life. Spirituality enhancement can also be seen in the achievements of students, which of course, in addition to individual student efforts, also includes the role of teachers who encourage students to continue developing their skills, both academic and non-academic. Spirituality enhancement also enables teachers to control emotions and develop high empathy, which are important prerequisites in pedagogical interactions.

2. Professional Aspects

A strong sense of *shiddiq* and *amanah* shape a teacher professional system, which fosters high levels of administrative discipline, as teachers view their work as a trust. This aligns with *amanah*, which encompasses professionalism, loyalty, and commitment. Discipline is demonstrated through active participation in training programs such as KOMBEL (Community Service Program) and learning innovations that promote the value of *ihsan* (good deeds) by performing their work to the best of their ability. This demonstrates that teachers' work motivation has shifted from transactional (seeking salary) to spiritual (seeking God's approval), resulting in greater accountability.

3. Social and Personality Aspects

Spirituality influences teachers' lives and impacts their relationships with themselves, others, and the environment. Internalized spiritual values foster harmonious interpersonal relationships and a collaborative work ethic. This is demonstrated through a strong culture of mutual remembrance, a high level of respect, and a sense of family. Professional solidarity and increased social exemplarity are fostered in both schools. This culture reflects dimensions of altruism and engagement, creating a conducive work climate that is further strengthened by the implementation of *tabligh* and leadership that emphasizes the principle of non-casteism or discrimination between individuals. Overall, the above demonstrates the success of prophetic leadership in transforming teacher spirituality into a key driver of performance. Spirituality serves as a benchmark that shifts work motivation from merely fulfilling duties to a calling, while also holistically shaping teachers' pedagogical competence, professionalism, and social capacity.

The research findings indicate that prophetic leadership, manifested through the values of *shiddiq*, *amanah*, *tabligh*, and *fathanah*, strengthens educational leadership theory, which emphasizes the importance of integrity, responsibility, effective communication, and leadership acumen in school management. This research also expands the study of Islamic educational leadership by demonstrating that prophetic values function not only as moral principles but also as effective leadership strategies in improving the quality of educational organizations.

This research demonstrates that prophetic leadership has several positive impacts on Islamic educational institutions, including improving the quality of religious and professional school organizational culture, increasing the work motivation of teachers and education staff, developing the character of students with noble morals, and strengthening

public trust in Muhammadiyah schools. Thus, prophetic leadership can serve as a conceptual model that integrates spiritual and managerial dimensions within educational leadership theory.

Conclusion

Prophetic leadership oriented towards prophetic values contributes to creating academically superior schools, strengthening spiritual values, and improving teacher performance. The implementation of prophetic leadership in both schools was effective, although often carried out unconsciously by the principals. Implementation of *shiddiq* is prioritized through transparency in policy-making and prioritizing tabayun in problem-solving to foster trust. The *tabligh* dimension is implemented through communication that is built on a sense of family, greeting each other, discussing light matters, and listening to complaints and input from teachers. The implementation of *fathanah* is manifested in innovative strategies, conflict resolution, and professional intelligence by providing freedom for teachers to continue to innovate to develop the school. The implementation of the *amanah* dimension is realized in attitudes of being trustworthy, not cheating, having legitimacy, and being accountable, which are closely related to interpersonal relationships and moral responsibility. However, in managerial practice, the four main dimensions of the Prophet Muhammad (peace be upon him) have been internalized. The evaluation then showed that prophetic leadership management was significantly successful in internalizing spiritual values, which then had an impact on systematically improving teacher performance and complementing the theory of spirituality, not separate from professionalism, as seen from leadership that focused on *shiddiq* and *amanah*, successfully growing teacher spirituality by transforming work motivation into worship intentions and a calling of the soul, which were manifested in the integration of daily rituals, and internalization of adab values. Furthermore, a strong spirituality impacts pedagogical performance, shifting the teaching paradigm from merely transferring knowledge to developing student character. Teachers are also able to integrate Islamic values into their learning and enhance their role models.

Prophetic leadership not only plays a role in improving the technical aspects of teacher performance, but also strengthens work motivation, discipline, loyalty, and the quality of teacher dedication to the educational institution. Thus, prophetic leadership is a crucial factor in creating a conducive, professional school environment oriented toward improving the quality of education. The stronger the implementation of prophetic values in the principal's leadership, the greater the opportunity for a religious environment and optimal teacher performance on a sustainable basis. This research focuses on the implementation of prophetic leadership by principals, encompassing the dimensions of *shiddiq*, *amanah*, *tabligh*, and *fathanah*, at Muhammadiyah Plus Gunungpring Middle School and Muhammadiyah Muntiran Middle School. It also focuses on the urgency of prophetic leadership to improve spiritual values and teacher performance at both schools.

Research on prophetic leadership still offers ample scope for development. Future researchers are advised to expand their studies by involving more research locations, thus integrating this concept with the varying characteristics of schools and diverse organizational cultures. Future research could also examine the relationship between

prophetic leadership and other aspects of education not explored in this study. Such research can provide a deeper understanding of the impact of implementing the values of *shiddiq*, *amanah*, *tabligh*, and *fathanah* on the success of education in Indonesia.

Theoretically, this research contributes to Islamic educational leadership theory, grounded in the concept of prophecy, thus strengthening a leadership model based on spiritual values. This concept can serve as an academic reference and role model for Islamic leadership management relevant to the characteristics of modern education. Practically, this research contributes to improving management competencies based on prophetic leadership for principals, vice principals, teachers, school foundations, and policymakers in the field of Islamic education. This research is expected to support the realization of a leadership model in Islamic schools that impacts the comprehensive strengthening of spiritual values and teacher performance, thus creating an education system that excels not only academically but also morally and spiritually. Thus, the novelty of this research can be seen in the importance of implementing a prophetic leadership model for strengthening spiritual values and teacher performance in schools managed by Islamic organizations in Indonesia. The research results also confirm that Islamic education managed based on a true and strong leadership model can generate competitive advantages and produce champion and winning students.

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