

## **Prophetic Leadership in Realizing an Excellent Education Unit; Study at UPT Personality and Leadership Formation Program, Muhammadiyah Malang University**

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### **Abstract**

This research focuses on the prophetic leadership style practised by the leadership of P2KK UMM. This leadership style is able to encourage, develop, and realize the excellent educational units that have quality education and other achievements. This research is a qualitative approach with a type of case study to understand the phenomenon of leadership, and data analysis was using Miles and Huberman's interactive analysis. This research concludes that prophetic leadership contributes to the liberation of human resources from the confusion of status quo thinking. It arises based on the humanist style of leadership by prioritizing the achievement of goals that are in harmony with human and divine values. Therefore, in human resources, human consciousness and divinity are formed as the basis of their performance. From this awareness, it gave a chance to the performance of achievement in the form of motivation to build an excellent education unit.

**Keywords:** Leadership, Prophetic Values, and Excellent Education.

### **I. INTRODUCTION**

Prophetic leadership has become part of the future leadership model, so, naturally, it is often used as a discourse in various research themes. As previous research by Syams (2018) that use this topic to discuss in the political field, Muhammad (2015) relates this topic to the theme of quality decision making, Ahmad (2018) correlates it with corporate governance, Sidiq & 'Uyun (2019) link it with religious culture, or to build organizational commitment, such as research by Febrianto et al., (2019). It shows that prophetic leadership has effective advantages that affect the realization of the visionary goals of the organization. Likewise in educational institutions, prophetic leadership is claimed to have significant effects in developing its institutions, as research by Umiarso (2018); or also in increasing and growing commitment of human resources to educational institutions, such as research conclusions by Rahayuningsih (2017), as well as research from Dewi (2019) and Dewi & Wajdi, (2019). Therefore, prophetic leadership is actualized in educational institutions to encourage an improvement in academic quality so that it is able to bring up achievement advantages (Brata et al., 2020).

It is common if the Technical Implementation Unit (UPT) Program for the Formation of Personality and Leadership of Muhammadiyah Malang University - henceforth will be abbreviated as P2KK UMM - applies a prophetic leadership style. The leader of this unit applies the style not only to realize institutional goals but on the one hand; he also developed the potential of the academics with the method of delegating authority and dialectical discussion

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once a week. He even encouraged human resources to develop their spiritual and potential. In research by Salleh (2018), it stated that such behaviour is an indicator of the Islamic leadership model; hence, it is never separated from spiritual values (Gaise, 2002). In fact, like the findings of the research by of Alhouti & D'Souza (2018), this value is a stronger prophetic of personal attitudes and satisfaction; and inspire leadership vision; enhance credibility and continuity; and enhance moral values and reduce ethical problems, research conclusions by Ramachandaran, et al (2017).

The application of this leadership model can bring about a progressive academic stretching and a conducive learning climate. Even research by Maulana, et al (2019) and Fadhli (2018) also have a similar conclusion that leadership can transform educational institutions. Therefore, it is natural if this leadership style influences and develops human resources to work not solely based on material aspects. They can build a disciplined attitude, sincere and committed to the institution; as happened to human resources at P2KK UMM. It was also revealed in one research; this leadership style has a strong influence on strengthening the performance of human resources (Rifaudin, 2017; Munardji, 2016). The historical reality also records, if the prophetic leader had a brilliant achievement when he became the top leader in the community as Umar bin Khattab or Umar bin Abdul Aziz (Syamsudin, 2015).

Therefore, if seen from the prophetic leadership style, it indeed encourages all components of educational institutions to have concern for the dynamics of education. In P2KK UMM, the head of the unit gives high trust and authority to his members to be creative following his authority. That means the head of the unit provides flexibility for his assistants so that they can develop and grow their responsibilities. He is very sincere in guiding (altruistic) members and able to control themselves to manage existing resources. Even in influencing others to realize the goal is done with sincerity collectively. He commits to freeing human resources in the unit out of the shackles of pessimism, backwardness, and not going forward. On the other hand, he also showed deep concern for others - read members and P2KK UMM participants. It prompted him to position himself as a sincere "servant" providing services; as stated by Chong & Bell (2015) that is one of the principles of leadership services. The attitude of bringing educational institutions towards integrated religious nuanced institutions is powerful in his commitment. Therefore, the religious climate does not recede to continue to be spread in each educational program in the P2KK UMM unit.

They do -read lead- in the unit sincerely and with high discipline. It is one of the characteristics of a prophetic leadership style that always leads, guides, and influences others based on and emerges from the heart or the sanctity of the soul (Geise, 2002). Thus, it is normal if this style is different from other leadership styles, especially when compared to charismatic leadership, because this style is not only transactional but also transformational (Oakes, 1997). Therefore, a study stated that this prophetic leadership style has an internal maturity that is in the emotional and spiritual aspects (Hidayat, 2014). In other sources, there also concluded that a comprehensive leadership style - having integrity, humility, justice, and piety - was the solution for the management of Islamic educational institutions (Salleh, 2018). This framework is designed in the style of institutional and educational leadership in the P2KK UMM unit so that the unit can move towards educational institutions or units that are excellent and prestigious. Hence, in this framework, there needs to be a critical study in the form of research to see and

understand in detail and comprehensively the prophetic leadership style in the P2KK UMM unit.

## II. Literature Review

### Prophetic Leadership

In the research "Prophetic Intelligence: Construct Development and Empirical Test for Its Role in the Perception of Unethical Conduct among Indonesian Government Employees", the researcher found that interventions through prophetic intelligence management are very useful in making perceptions of unethical actions that are considered reasonable to be unnatural (Dzaky, et al., 2005). This research proves that prophetic morality can develop the potential of human resources to the level of ultimate achievement. It means the morality born from the construction of prophetic values needs to be translated into organizational tools, especially in the aspect of leadership. Notably, the moral leadership is considered capable of continuing spurring organizations to create an effective and efficient performance lately, as indicated in Covrig, et al (2012) and Thompson (2004) about research on moral leadership, Fairholm & Fairholm (2009), Rich (2015) and Jamaludin & Aini (2015) about spiritual leadership, or prophetic leadership as researched by Beerel (1997) and Gill (2002).

Prophetic leadership itself is a form of leadership style that applies prophetic values (values or attitude shown by the prophet in Islam) and wants to realize the reality following prophetic missions as well. This leadership style explains and also provides stimulus to human resources so that the organization continues to innovate, create, and initiate into the flow of transformation. It is not uncommon for this thought of leadership behaviour to continually offer a transformation of the organizational dimension from human resources (thinking, behaviour, or performance) to the institution (managerial or achievement of vision, mission, and goals). Therefore, one of the studies concluded that this leadership style turned out to have the potential for transformational leadership (Budiharto & Himam, 2006) which influences the performance of education governance (Shams, 2018).

However, the direction and objectives to be achieved remain based on normative and prophetic ethical ideals that are codified in the Qur'an and as-Sunnah. So prophetic leadership has an ethical projective direction towards the future (futuristic) organization that is being/will be realized so that he will make a fundamental transformation (reform) of the organizational system. Interestingly, when these prophetic values are integrated with Islamic education, it creates an Islamic education that is full of love, tolerance, respect for differences and upholds human values (Masduki, 2017). Also, in development (poverty alleviation), he can become an agent with a foundation of prophetic character (Peribadi, et al, 2019).

On the other hand, prophetic leaders construct science from not only a rational-empirical basis alone but also intuition and revelation. It means the knowledge distributed in organizations is not solely built secularly that is free from the values of revelation. However, science is raised

based on the interrelationship between the profane and transcendental sides. So, revelation becomes the foundation and reference for organizational movements such as rules based on the vital elan of the Al-Qur'an namely social justice, human resource management based on humanist-theocentric values, or organizational performance flow is raised based on sincerity and divine awareness (Ihsan). Even leaders have an altruistic attitude to make organizational management effective (Muhammad & Akbarzadeh, 2013). Therefore, the prophetic leadership style is very related to the vision of humanity and the vision of God that is represented through the attitude of caliph and abdullah figures in every aspect of the organization.

Prophetic values that need to be applied by organizational leaders - to say as prophetic leaders - there are three values, namely humanist values, liberation, and transcendence. These three prophetic values are included in the Prophetic Social Sciences (ISP) when formulated by Kuntowijoyo from the derivation of the historical mission of Islam -read prophecy- as contained in the QS. Ali Imran verse 110. First, humanism can be interpreted as the attitude of a humanist leader and view the human resources of the organization as a subject of life that has the dignity of God's creatures. However, on the one hand, leaders also encourage and develop human resources of the organization to have responsibilities towards themselves, others, and also God for their performance. It means that the humanist attitude or action practised by the leader is humanist-theocentric. Second, liberation is the attitude of the leader who frees himself human resources (or organization) from the ignorance of stupidity and organizational closure from science and faith. He also frees human resources from the shackles of the deterioration of the organization system, which is the status quo (static). Thus, this value requires the leader to open closed social strata of the organization, including innovation and creation. Third, the value of transcendence can be interpreted as a form of representation of the humanist-theocentric mission and liberation, which is realized from divine awareness (Ihsan). From this awareness, it arises an insaniiyyah consciousness that guides the leader's awareness of his role and function as the caliph and abdullah.

These three values drive the growth of strong leadership potential and success in managing organizational resources. It means, the theological inspiration of prophetic leadership, which also conditions the spirituality of the leader, so it is said that prophetic leadership depends on the condition of the leader spirituality (Hendrawan, 2009). Naturally, the figure of a prophetic leader continues to transform the decadent organization towards the top of achieving the highest spirituality. Therefore, prophetic leadership always shows the humanist, liberal, and transcendent behaviour until it reaches the "best people" phase, which is an effective, efficient and humanitarian organization based on divine awareness. So the three prophetic factors are said by Husein Muhammad (2011) as evidence of blessing for nature (Rahmat Lil 'Alamin); or for organizations to expand institutional and humanitarian. The conception of the prophetic leadership style appears inseparable from the value of inspirational theological derivatives, namely the historical mission of Islam as contained in the QS. Ali Imran verse 110. From this leadership style, a prophetic colour will emerge in the management of educational institutions in which there are at least three leader behaviours, including: humanize human resources; freeing the human resources from their backwardness, structural constraints, and also

ignorance; and bring them towards self-transcendence and divine awareness (Ihsan).

### **III. Methodology**

Based on the description, this research focuses on the prophetic leadership style practised by the leadership of P2KK UMM, because it can encourage, develop, and realize educational units that have an excellent achievement. The question that arises in the focus of this research is how the prophetic leadership style in the P2KK UMM unit can create an excellent educational institution?. This question is what the researcher wants to answer empirically-rationally based on the scientific principle. Therefore, researchers chose qualitative as a research approach to the type of case study research. Data collection techniques that used are interviews, observation, and documentation., while data analysis tends to Miles and Hubermann's interactive analysis. The answers to this research are expected to contribute to the theoretical construction of leadership in the future.

### **IV. Result and Discussion**

#### **Basis of Prophetic Leadership**

Leadership in the P2KK UMM unit stands like a gate to success in realizing an excellent education unit. He positioned himself as a bidimensional leader; It is a leader who directs his body and soul towards the realization of the success of the education unit in the worldly and the beyond dimensions. This means that this leader continues to bring the worldly dimension into the dimension of divinity so that he is able to integrate the profane and sacred domains into one leadership style. The substance of the style of the leader of the P2KK UMM unit is to transform the system towards modern educational institutional governance. It needs to be recognized, the role of leaders in educational institutions is very central; as research by Yeigh, et al (2019), they revealed that the leaders of educational institutions significantly affect stability and achievement improvement.

One form of the leadership role that shows prophetic leadership is the attitude of the leader who promotes morality that is integrated with his behaviour. Therefore, all human resources in the P2KK UMM unit cannot be separated from ethical behaviour such as honesty, discipline, and commitment to improving the quality of education. They maintain the consistency of the organization, especially in improving the education system services. This action appears inseparable from the responsibility of the leader to develop the unit's human resources. Research shows that leaders who have high responsibility are able to influence the affective commitment of employees (Haque et al., 2019) or position as an integrator in their organization (Waldman et al. 2019). Therefore, the leader of P2KK UMM unit continues to motivate his employees to create creations and innovations in developing personal competence.

Interestingly, the leader of the P2KK UMM unit also positioned himself as an educator for his employees. The patron-client pattern that "herds", is like a prophet tending cattle (sheep), colouring the bureaucratic relations of the unit. As in the distribution of authority is done through ethical relationships based on organizational education and directed to foster employee leadership. The leader himself has a high self-consistency to internalize leadership qualities to his employees. In this context, he acknowledged that leading is the art of empowering others to be morphed from self-dependent to independent self; from a person who is bound to an

independent self. Naturally, if he always accompanied his employees to transform themselves into the representation of al-Asma al-husna, namely al-muhaimin (the Greatest Controller). This behaviour was realized because the unit leader wanted to "ground" the characteristics of the divinity within the P2KK UMM unit organization.

Naturally, the leader of the P2KK UMM unit affirms high morality-based on behaviour that is following the prophetic mission. Spiritual values-based leadership has a contribution to organizational dynamics, as research conclusions by Tobroni (2015) or Vu & Gill (2019); including tribal leadership such as Gladstone & Pepion (2017) research. Role in increasing the potential of human resources (liberation) through altruistic behaviour (humanization) to achieve worldly and ukhrawi goals based on divine awareness (transcendence) is an integrated part of the leadership style. It is the axis that shapes the behaviour of the leader, namely "as-Siddiq" through the alignment between ideal and actions based on ethical truth and his belief of unity. He wants to bring the P2KK UMM unit into an ideal organization (baldatun thayyibah) with a breakthrough program that leads to three transformative dimensions, namely: psychological, sociological, and theological transformative.

A transformative psychological dimension is a form of self-reform that is focused on enhancing the competency of expertise and developing scientific insights and emotional maturity. Various educational activities such as workshops combined outbound, seminars, and also discussions of the week are often scheduled to support the psychological maturity of employees. This pattern also impacts -read influences- the employee values to support organizational transformation - read the P2KK UMM unit-; this is in line with research conclusions by Groves (2020). The leader of the P2KK UMM unit was convinced to carry out the transformation; he needed to mature and strengthen human resources. Without expertise and knowledge as well as strong emotional, educational organizations will be hobbled to realize the vision, mission, and goals. Therefore, Mr Khozin, as a Director of the P2KK UMM unit (hereinafter written BK) continues to design employee self-reliance to become the breadwinner of the organization. He stated that organizations without competent human resources only became organizations that were stagnant and had no spirit.

The dimension of sociological transformation is the breakthrough direction through organizational reform efforts. BK focuses on the organizational culture framework that is characterized by values of humanity and spirituality so that the P2KK UMM unit creates social interactions that are egalitarian, respectful, moderate, and cooperative. This nuance is increasingly felt and easily found. Because BK itself conveys not only verbal suggestions but also provides concrete examples of real-day actions. So employees can hear and see first hand the values of the organization that stem from BK's philosophical thinking. The uncertainty of values orientation in organizational culture did not last long until it led to axiological disorientation. Instead, he was able to exist based on the trip of the P2KK UMM unit every time; and the fact that the company cycle can grow and strengthen organizational culture, as indicated in the research findings by Belak (2016). And this condition confirms the research by Kumar & Sharma (2018), which reveals that organizational culture includes continuous learning, creativity, and innovation.

Meanwhile, The theological transformation dimension is an effort of self-reformation on the spirituality side to support a more religious organizational culture. It is also oriented as an

ethical normative basis for ontological organizational values of the P2KK UMM unit. BK believes that the P2KK UMM unit is able to actualize the vision, mission, and institutional goals through the application of spiritual and ethical values that are internalized in employees. It turns out that the empirical fact states that employees affiliated with religion have a great social responsibility and take the initiative to implement it on a broader scope (Barron & Chou, 2017). Therefore, every action of P2KK UMM unit employees shows the nuances of spirituality such as a high level of self-awareness, being able to be dynamic, or caring about human values (right attitude, respect, tolerance, and honesty). The attitude of such leaders fosters a climate conducive to improving the quality of education. This is recognized by Gotsis & Grimani (2017) in their research conclusions; it is stated that spiritual values create mediate the relationship between spiritual leadership and inclusive climate in organizations. Even other research indicates that the ethical leader directly influences the development of the academic community (Indra & Kustati, 2019).

Breakthroughs oriented to the three dimensions continue to be driven to achieve holistic success. It is the transformation process that is actualized not merely rational -read the worldly elements (profane)-, but also oriented towards building professional and institutional arrangements through human resources who have divine awareness -read the elements of the beyond (transcendental)- achieving the perfection of success in the world and the hereafter. Thus, the success of leadership is not only measured by aspects of the achievements of the P2KK UMM unit in actualizing its goals but also measured through aspects of developing human resource potential as an organizational subject and spirituality. It is common if BK in leading and developing the unit states that it is not enough to only rely on the rational-empirical epistemological side. On the one hand, it needs intuitive-spiritual epistemology as another slice -read the main base- which is integrated into a spirit of management of the education unit.

The basis of leadership in the P2KK UMM unit is also inseparable from the collective-collegial values between BK and all components of human resources. Therefore, each sub-element in the P2KK UMM unit is run, collided, and improved together. He encourages togetherness in working so that success is realized not centralized on one employee (one-man show) but is the work of all employees. From this framework, all employees grow and develop amid harmony and family atmosphere. Admittedly, BK developed human resources based on strategy. Empirically, leadership development to play an important role in improving employee competencies needs to be conducted from transactional to strategic patterns. This dynamic is required to be addressed by leaders; as research by Maheshwarei & Yadav (2019), they gave rise to PACE's human resource strategy model (leadership partner, leadership architect, leadership champion, and leadership expert).

The dynamics imply the pattern of behaviour of BK (P2KK UMM unit leader) prioritizing the closeness of relations between employees. This spirit grown in the leader is not merely a motive for achieving personal, organizational goals that are personal. Based on the altruistic ethical nature within him, he encourages harmonious family relations. In the context of religion, BK tends to use the word "silaturrahim"; and this value is translated in a practical form in the context of the P2KK UMM unit. The motives of professional management and prophetic values are integrated into the power of transformation. Leadership that has a foundation will be able to find patterns and styles to deliver the education unit to the highest peak of success. He also

raises characteristics that are different from other leadership styles, especially those that are free from prophetic values.

The accumulation of BK's actions in leading the P2KK UMM unit tied itself to the theological-monotheistic backrest as a belief in the ethical truth of the revelation of the Al-Qur'an and Al-Hadith. He believes that ethical revelation is sacred, which comes from God. However, this prophetic leader does not necessarily translate scripturally-textually the sacred texts; he undertook contextualization efforts through a rational-philosophical framework as a belief in truth based on argumentative reasoning considerations. It is not surprising if his actions are coloured by prophetic ethics, which is reflected in the actualization of the humanitarian and liberating management of the P2KK unit.

On the other hand, the actions of the P2KK UMM unit leader were to find the truth through empirical trackings such as organizational dynamics on the terrace of educational institutions or non-profit and profit-oriented organizations. This BK leadership pattern of action can be said to be the construction of an empirical-demonstrative basis. It means belief in the existence of truth based on detailed and accurate empirical reality made BK can verify using scientific proof methods -read based on the logic-hypothetical-verify flow. It is common if the BK self has a sensitivity to the empirical data-based truth construction that functions for managerial policymaking. Even on the other hand, BK also strengthened institutional and educational policies in the P2KK UMM unit based on theoretical bases. It needs to be recognized that practitioners or academics have developed many theories based on critical studies and in-depth research. This pattern essentially shows the maturity of the leadership spirit to keep learning up.

### **Futuristic Leadership: Ethical Prophetic Leadership**

The fact that leadership wrapped with spiritual values has drawn the attention of academics to unravel the meaning behind their success. One of them, Klaus & Fernando's research focuses on the actions and actions of business leaders through spiritual leadership; and they found that the highest goal of spiritual leadership is to actualize social innovation (Klaus & Fernando, 2016; Pio & Tampi, 2018). Also, research by Mahyarni (2019) focuses on testing aspects of the influence of spiritual leadership on spirituality, job satisfaction, and reducing deviant behaviour. Moreover, the research by Joelle & Coelho (2019) can be an example of the performance of spiritual values; this research concludes that the actualization of spirituality culture can develop the nuances of spirituality at work and also improve individual performance. The results of the study from academics can be used as an ontological backrest to state that the significance of spiritual values is powerful in increasing organizational performance.

Finally, it cannot be denied that a prophetic leadership style which is very related to the nuances of spirituality can position its originality and novelty. It means, compared to other leadership styles, prophetic leadership has unique characteristics, especially in the integrative axiological aspects that can unite worldly and beyond goals. As the leader of the P2KK UMM unit continuously links prophetic values with the governance of the education unit, so that his actions have nuances of human and divine values. Prophetic values are translated and applied in the form of altruistic actions that are liberated towards divine awareness (monotheism). As the results of research by Umiarso (2018) which explains the "Transformational Prophetic Leadership: Integralistic Paradigmatic Studies in Islamic Educational Institutions"; and focuses



on the Kiai's leadership style which combines transformational leadership style with prophetic. The conclusion of this research stated that the prophetic leadership style is able to integrate the integrative education system between the mind and heart traditions using rationality and spirituality to achieve worldly and ukhrawi goals. Although on the other side stated, research by Widayat (2014), that in the context of Indonesia, prophetic leadership needs to be based on the values of patriotism, nationalism, and the cultural treasures of the archipelago.

Therefore, a leader who can lead to ontological and axiological integration is a person who is able to reach two dimensions -or what is commonly said by researchers as bidimensional. This merger received a positive response from academics based on the results of their research. One of them is research by Sanders, et al (2003), there outlines a proposition that the spiritual dimension (i.e. awareness, moral character, and faith) can be combined with transactional and transformational leadership to improve organizational performance. Thus, rationality as the highest epistemology in the governance of educational institutions, in the intellectual tradition that has been ongoing is often said to be the highest good (Plato and Aristotle), the characteristics of human subjectivity (Descartes), the foundation of human freedom (Kant, Hegel, and Locke ), and the path to moral truth (Kant), that needed to be equipped with intuition and revelation. In his article, Thompson (2004) believes that morality is not born from rationality but arises from non-natural elements, namely the human spirit -reading arises from spirituality. In a prophetic context, such conditions are often said to be transcendence; namely efforts to reach or unite the profane dimension into the sacred dimension to carry out institutional transformation based on ethical prophetic.

Based on the description, it is clear that the prophetic paradigm is a set of knowledge and values that not only describe and transform the social, institutional phenomena. He not only did the institutional transformation for the advancement and success of the education unit, but the prophetic leader also hoped to direct the institutional transformation based on ethical prophetic ideals. This phenomenon indicates that the role of the leader towards his followers is very strategic, so the values and beliefs held by the leader become the source of the transformation. Prophetic values eventually become the values of organizations -read institutions- to realize and actualize their vision, mission, and goals. In this position, the prophetic leader has a strategic function and role in paying attention and instilling prophetic values (i.e. the value of humanization, liberation, and transcendence) into the character of human resources.

The prophetic leader attitude -as implemented by BK in the P2KK UMM unit- is a representation of beliefs that lead to institutional governance. It is natural that a prophetic leader will continue to be accepting, open, and curious at every moment in the institution; Armstrong (2019) in this case, calls it "mindfulness". So the attention of prophetic leaders needs to be highlighted to encourage the growth of employee ownership of educational and family institutions so that collective-collegial-based principles of performance emerge. Especially at this time, there has been an awareness in the organization that competition does not guarantee success in the organization, but collaboration can lead to success. Therefore, Brown, et al. (2019) & Lau, et al (2019) through the concept of the strategic compatibility assessment (SCA) have shifted the climate of the non-profit sector -read like an educational institution- from the characteristics of competition to great collaboration.

Another aspect that fosters the great attention of prophetic leader figures is a high sensitivity to the dynamics of the institution and educational problematics. The sociological dimension as the operationalization of ideas and inspiration guided by the emission of ethical values of revelation (Al-Qur'an and Al-Hadith) is triggered to continue to improve the quality of education. However, the prophetic leadership style will not focus on the performance of a ratio. It will continue to focus on the integration of performance ratio, intuition, and senses. Therefore, the awareness of humanity and divinity that exists in prophetic leaders becomes a beacon for the management of educational institutions; as well as the P2KK UMM unit. If the description is classified in class form, then the ethical foundation of prophetic leadership is framed on four things, as follows:

**Table 1:** Four Foundations of Prophetic Leadership Performance

| No. | Ethical Foundation       | Description   |
|-----|--------------------------|---|
| 1.  | Theological Foundation   | The highest ideal as a source of truth in the management of educational institutions lies in the revelation of God (Al-Qur'an) and the Sunnah of the prophet Muhammad. In this context, Al-Qur'an and As-Sunnah are placed in the highest position to obtain guidance and ideal leadership values. This foundation has a normative basis that is faith or divine awareness (monotheism)                                       |
| 2.  | Philosophical Foundation | The derived substance of the ideal mind arises based on performance ratios ( <i>burhani</i> ), intuition ( <i>irfani</i> ), and text ( <i>bayani</i> ). Therefore, epistemological performance to achieve truth, especially efforts to manage education, it can bring up the axiological framework of leadership that is humanist and liberating to deliver human resources to the phase of self-transcendence towards God    |
| 3.  | Sociological Foundation  | This foundation demands performance ratio ( <i>burhani</i> ) and intuition ( <i>irfani</i> ) to continuously monitor the dynamics of educational institutions. Even the historical dynamics in the texts of the Qur'an ( <i>bayani</i> ) become a normative reference. It means, the truth on this foundation cannot be separated from the dynamics of the educational and historical institutions recorded in the Al-Qur'an. |
| 4.  | Theoretical Foundation   | On this foundation, belief in truth is based on data sourced from empirical reality that has  |

|  |  |   |
|--|--|---|
|  |  | <p>been tested many times -through the concept of verification or falsification. This construction cannot be separated from the epistemological work of the philosophical foundation (i.e. performance ratio (<i>burhani</i>), intuition (<i>irfani</i>), and text (<i>bayani</i>)), so both of them continue to be interconnected to form a scientific work network.</p> |
|--|--|---|

Based on this table, prophetic leadership frames and ties its actions to the awareness of the nature of humanity and the humility of human resources. These two consciousnesses give rise to prophetic attitudes and are actualized in every range of management of educational institutions with the spirit of ethical transformation. Therefore, he will focus on the dynamics of interaction between human resources or even between himself -read leaders- with employees. These phenomena can be used as a parameter to see the effectiveness of leadership in every educational institution, and this is shown based on the research findings of Breevaart & Zacher (2019). Institutionally educational, the interaction between leaders and employees creates transformation and excellence in education quality. Amid interaction, leadership ethics appears as a beacon of religious charismatic personality prophetic leader figure.

Therefore, spiritual aura is very attached to the prophetic leadership style and influences the foundation of educational institutional attitudes and values. It is useful to build a life orientation of human resources which ultimately leads to their level of religious maturity. The implication is a mixture of the worldly and ukhrawi dimensions exist; between the profane and the sacred to the spiritual, artistic sacralization of the management of educational institutions. These phenomena, in Kniazeva's (2015) research, are said to be an extension of two modes, worldly sacralization and spiritual commodification. It means, mixing the profanity dimension with spirituality drives prophetic leadership to continue managing the resources of the education unit to achieve worldly goals and at the same time, the hereafter. Such a leader will not be inclined to the human aspect -read organization- only, but also focus on the divine aspect -namely the attainment of the perfection of life in the afterlife.

The prophetic leadership awareness of the human self and also the divinity determines the success of realizing and actualizing an excellent education unit. Humanitarian awareness will encourage human resources to have a moral responsibility to the truth. The form is the leader will be consistent with the effort to reveal the truth (Amar Ma'ruf) wherever and whenever he is. He will also be responsible for efforts to prevent the wickedness (Nahi Munkar). The effort is actualized in the form of a real movement that is functional towards self-transformation or the institutional and educational community. This task is primarily the task of ulul al-bab, which has been given the critical nature of all forms of institutional and educational dynamics. While Godliness awareness encourages participating in the responsibility of mobilizing other human resources within the frame of spirit tu'minuna billah -read transcendence efforts. Based on these two consciousnesses, the leader can be said to be a prophetic leader, a group that has a degree of glory. The existing knowledge in him develops based on faith and devotion (tu'minuna billah) for the benefit of human resources and educational institutions; from themselves to the people

## V. The results of the theoretical discussion

Prophetic leadership is a style of leadership that arises from humanitarian and divine awareness. This two awareness drives the leader to improve the competency of other human resources so that he can become a milestone in the progress of education units or institutions. He also made a transcendence effort that motivated themselves and other human resources to strengthen the tauhid to God. Thus, prophetic leadership does not merely focus on achieving success in realizing the vision, mission, and goals of the worldly educational unit. However, he also focused on achieving the perfection of the spirituality of human resources to achieve the degree of Muhsin (aware of the existence of God). From these two focuses, prophetic leaders do it through humanist attitudes, liberation, and transcendence. Three prophetic attitudes are the essence of the interpretation of QS. al-Maidah, verse 110.

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