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2017	72 documents	View citation overview >
2016	84 documents	View citation overview >
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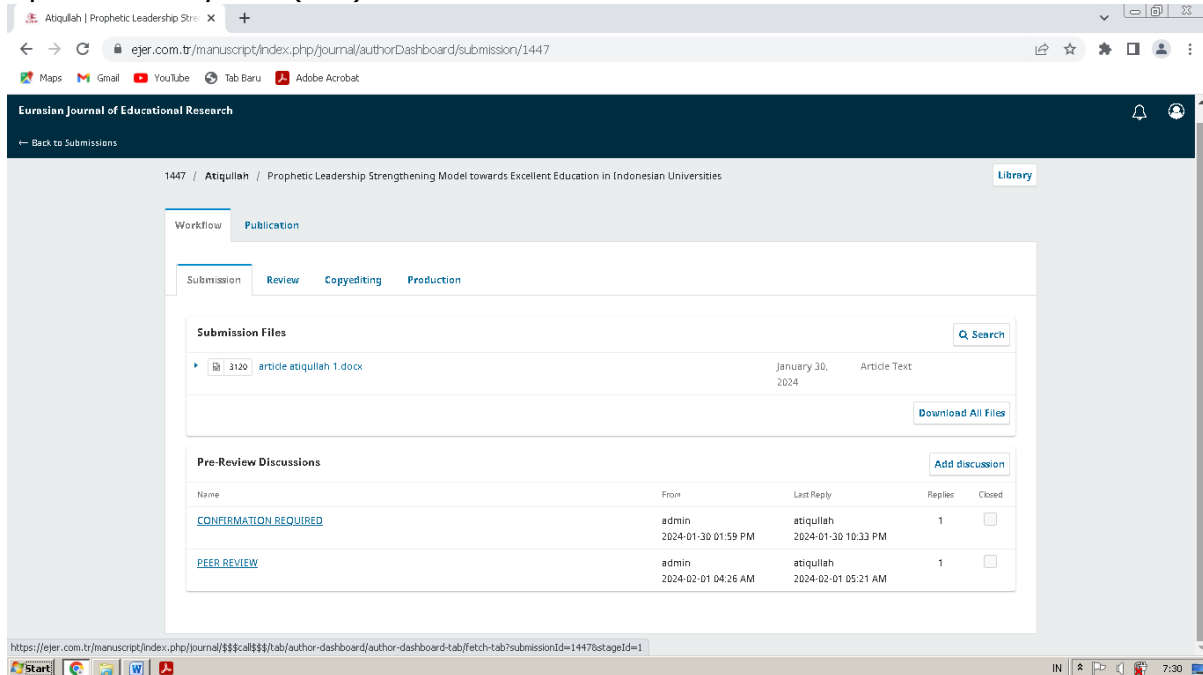
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The screenshot shows the volume view page of the Eurasian Journal of Educational Research. The page features a blue header with the journal's name. Below the header, the title 'Eurasian Journal of Educational Research, 2024 Issue 110' is displayed. The main content area lists two articles. The first article is 'Influence of Assistive Technology Training on Educators Performance in Saudi Special Education: With the Mediating Role of Educators Knowledge and Educators Self-Efficacy' by Abdelmonim H. Baniawwad. The second article is 'Prophetic Leadership Strengthening Model towards Excellent Education in Indonesian Universities' by Atiqullah. Both articles include their authors' affiliations and a 'Read More' button. The 'Browse Issues' section on the right includes buttons for Register, Login, Archives, and Make Submission. A 'More Information' section at the bottom right contains a Creative Commons license logo. The browser's address bar shows the URL 'https://ejer.com.tr/volume-view/?id=40'.

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Artikel:

Prophetic Leadership Strengthening Model towards Excellent Education in Indonesian Universities

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This study aims to answer questions about the model of strengthening prophetic leadership and implementation as well as its obstacles. This research chooses the type of qualitative research with a phenomenological approach. The research subjects were ten people consisting of university leaders and lecturers from two developing private universities. This research concludes that prophetic leadership contributes to the liberation of human resources from the shackles of status quo thinking. This emerges based on a humanist leadership style by prioritizing the achievement of goals that are in line with human and divine values. Therefore, in human resources, awareness of humanity and divinity is formed as the basis for their performance. This awareness gives birth to an outstanding performance in the form of motivation to build a superior educational unit. All of this cannot be separated from the prophetic leadership style that consistently reflects liberation, humanist, and transcendence behavior.

Keywords: leadership, prophetic values, superior education, transformation, cooperative

INTRODUCTION

At present, prophetic leadership has become part of the future leadership model, it is often used as a discourse in various research themes. As Syam's research shows in the

political field (El Syam, 2017), Muhammad relates it to the theme of quality of decision making (Muhammad, 2015), Ahmad correlates it with corporate governance (Ahmad, 2018), Sidiq & 'Uyun associates with religious culture (Sidiq, 2019), or to build organizational commitment (Noermijati et al., 2019). This implies that prophetic leadership has effective advantages that affect the realization of the visionary ideas of the organization. Likewise in educational institutions, prophetic leadership is claimed to have significant effects in developing its institutions, and in increasing and growing human resource commitment to educational institutions. Therefore, prophetic leadership is actualized in educational institutions to encourage the improvement of academic quality so that it can bring out achievement advantages.

However, the reality on the ground shows that there are still many problems regarding this model of strengthening prophetic leadership. Not all of them have the design and implementation of development both in terms of planning, implementation, and forms of assessment of the development of prophetic leadership. The prophetic leadership model does not only apply this style not only to realize institutional goals. But on the one hand, he also develops the potential of the academic community with the method of delegation of authority and dialectical discussions once a week. He encourages human resources to develop their potential and spiritual self. In Salleh's research, it is said that such behavior is an indicator of the Islamic leadership model (Supriyanto et al., 2020). Therefore, it is never separated from spiritual values. This value is a stronger predictor of attitudes and personal satisfaction (Sorthaix & Lönnqvist, 2014); fostering inspiration for the leadership vision; increasing credibility and continuity, enhancing moral values, and reducing ethical problems, concludes Ramachandran's research (Ramachandaran et al., 2017).

The application of this leadership can lead to a progressive academic stretch and a conducive learning climate. Even the research of Maulana, et al and Fadhli has the same conclusion if the leadership can transform educational institutions (Santamaría, 2014). Therefore, it is natural that this leadership style influences and develops human resources to work not solely based on material aspects. They can build a disciplined attitude, sincere and commitment to the institution as happened to human resources in P2KK UMM. It is also stated in one of the studies that this leadership style has a strong influence on strengthening the performance of human resources (Orabi, 2016). The historical reality also made a note, if the prophetic leader had brilliant achievements when he became the top leader in society as Umar bin Khattab or Umar bin Abdul Aziz.

Therefore, if you look at the prophetic leadership style, it encourages all components of educational institutions to have a concern for the dynamics of education. The characteristic of prophetic leadership is that the leader gives high trust and authority to his subordinates to be creative by his authority (Choi et al., 2021). That is leaders, provide flexibility for subordinates so that they can develop and grow their responsibilities. He is very sincere in guiding (altruistic) his subordinates and can control himself to manage existing resources. Even in influencing others to realize goals collectively collegially, it is done with sincerity (Anwarudin et al., 2021). He commits to free the human resources in the unit out of the shackles of pessimism, backwardness, and unwillingness to progress. On the other hand, he also shows a high concern for people. This encourages him to position himself as a "servant" who is sincere and sincere in providing services. Therefore, one of the principles of services leadership (Vandenabeele et al., 2014). The attitude of bringing

educational institutions towards integrated religious nuances is very strong in his commitment. Therefore, the religious climate does not recede to continue to be spread in every educational program, especially in universities.

Leaders with a prophetic model will carry out their duties and authorities sincerely and sincerely and with high discipline. This 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 purity of the soul (Khaidir & Suud, 2020). Naturally, this style is different from other leadership styles, especially when compared to charismatic leadership, because this style is not only transactional but also transformational. Therefore, in one study it is said that this prophetic leadership style has internal maturity, namely in the emotional and spiritual aspects (Abdullah, 2014). Some conclude that a comprehensive leadership style having integrity, humility, justice, and piety is the solution for managing Islamic educational institutions. This framework is designed on the leadership style of educational institutions in tertiary institutions so that all work units can move towards superior and attainable educational institutions. And in this framework, there needs to be a critical study in the form of research to see and understand in detail and comprehensively the model of strengthening prophetic leadership in universities in Indonesia.

Research Question

The question that arises in the focus of this research is how the model of strengthening prophetic leadership in higher education can create a superior educational institution. Besides that, it will also discuss the obstacles in implementing the strengthening of prophetic leadership. This question is to be answered by empirical-rationalistic researchers based on scientific principles. This research answer is expected to contribute to the theoretical construction of leadership in the future.

Research Focus

Based on this description, he explained, this research focuses on the prophetic leadership style practiced by leaders in universities in Indonesia.

LITERATURE REVIEW

To answer the problems surrounding prophetic leadership in higher education, it is necessary to first describe the meaning of prophetic leadership and its characteristics.

Prophetic Leadership

The research "Prophetic Intelligence: Construct Development and Empirical Test for Its Role in the Perception of Unethical Conduct among Indonesian Government Employees" found that intervention through prophetic intelligence management is very effective in making perceptions of unethical actions that are considered reasonable become unreasonable (Gladstone & Pepion, 2017). This research proves that prophetic morality can develop the potential of human resources to an essential level of achievement. That is, morality that is born from the construction of prophetic values needs to be translated into organizational devices, especially in the leadership aspect. Moreover, at this time moral leadership is considered capable of continuously spurring organizations to realize effective and efficient performance (Covrig et al., 2012), and Thompson on moral leadership (Kaya,

2015), and Jamaludin and Aini (2018) about spiritual leadership, or prophetic leadership as researched by Beerel and Gill.

Prophetic leadership itself is a form of leadership style that applies prophetic values (prophetic) and wants to realize the reality by the prophetic mission as well. This leadership style explains and provides a stimulus to human resources so that the organization continues to innovate, create, and initiate the flow of transformation (Manafi & Subramaniam, 2015). It is common for this leadership behavior thinking to continuously offer transformation of organizational dimensions from human resources (thinking, behavior, or performance) to institutional (managerial or achievement of vision, mission, and goals). Therefore, in one research it was concluded, this leadership turned out to have the potential for transformational leadership; that affects the performance of education governance (Weng et al., 2015). However, the direction and goals to be achieved are still based on the normative and prophetic ethical ideals codified in the Qur'an and as-Sunnah. So prophetic leadership has an ethical projective direction towards the future (futuristic) of the organization that it is currently/will be realized so that it will carry out a fundamental transformation (reform) of the organizational system (Asbari, 2020). 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. Or in development (ie alleviating poverty), he is also able to become an agent with a prophetic character foundation.

On the other hand, prophetic leaders not only construct science from a rational-empirical basis alone but also intuition and revelation. This means that the knowledge that is distributed in the organization is not merely built-in a secular way that is separated from the values of revelation (Tobroni, 2015). However, science is generated based on the relationship between the profane and transcendental sides, so that revelation becomes the foundation and reference for organizational movements such as rules based on the *elan vital* of the Qur'an, namely social justice, human resource management based on humanist theocentric values, or the flow of organizational performance is raised based on sincerity and divine awareness (Ihsan) (Acevedo, 2018). Even leaders have an altruistic attitude to make organizational management effective. Therefore, the prophetic leadership style is very thick with the vision of humanity and the vision of divinity which is represented through the attitude of the caliph and Abdullah figures in every aspect of the organization.

Characteristics of Prophetic Leadership

Three prophetic values that need to be applied by organizational leaders-to be said to be prophetic leaders-there are three values, namely humanist values, liberation, and transcendence. These three prophetic values were summed up in the Prophetic Social Sciences (ISP) when they were formulated by Kuntowijoyo from the derivation of the historical mission of Islam read prophethood as contained in the QS. Ali Imran verse 110. The first value, humanism can be interpreted as the attitude of a humanist leader and views the organization's human resources as living subjects who have the dignity of God's creatures (Melé, 2016). However, on the one hand, leaders also encourage and shape the organization's human resources who have a responsibility to themselves, others, and God for their performance. This means that the humanist attitude or action practiced by the leader is a theocentric-humanist attitude. Second, liberation is the attitude of leaders who

free themselves from human resources (or organizations) from the shackles of ignorance and organizational closure from science and faith (Solanas & Getino, 2021). Or also freeing human resources from the shackles of the downturn in the status quo (static) organizational system. Thus, this value requires leaders to open closed organizational social strata, including in carrying out innovation and creation. And thirdly, transcendence value can be interpreted as a form of representation of the theocentric-humanist mission and liberation which is manifested from divine awareness (Ihsan) (Ayers & Saad-Filho, 2015). From this awareness also emerges the insaniyyah awareness that guides the leader's awareness of his role and function as caliph and Abdullah.

These three values encourage the growth of strong leadership potential and success in managing organizational resources. That is, the theological inspiration of prophetic leadership which also conditions the spirituality of the leader so that it is said that prophetic leadership depends on the condition of the spirituality of the leader (Dantley & Green, 2015). Naturally, the figure of a prophetic leader continues to transform a decadent organization to the pinnacle of the highest spiritual achievement. Therefore, prophetic leadership always breeds humanist, liberative, and transcendent behavior until it reaches the "best people" phase, namely an effective, efficient organization, and has a humanitarian mission based on divine awareness (Agbiji & Swart, 2015). So, the three prophetic elements are said by Husein Muhammad as proof of blessings for nature (Rahmat Lil 'Alamin); or for organizations to undertake institutional and humanitarian expansion. The conception of the prophetic leadership style cannot be separated from the theologically inspiring derivative value, the historical mission of Islam contained in the QS. Ali Imran verse 110. From this leadership style, a prophetic color will emerge in the governance of educational institutions in which there are at least three leadership behaviors, including humanizing human resources; freeing the shackles of human resources from backwardness, structural oppression, and ignorance; and leading them to self-transcendence towards divine consciousness (Ihsan) (AlSarhi et al., 2014).

METHOD

General Background

In supporting valid research, a comprehensive research method is needed from planning, implementation, analysis, and final research results. This research is qualitative research that uses a phenomenological approach. The research approach chosen is considered capable of digging comprehensive data from actors who experience the existing phenomenon.

Participant

The data source is an important component in the validity of the results. Completely obtained data can provide good research results as well. The participants in this study were ten people from two universities in Indonesia who were considered to have the desired data character, namely, they were credible private universities and had developed and had a clear concept of development. The criteria for selecting subjects are represented by two officials by their authority and three lecturers for each university. Descriptions of participants can be seen in Table 1.

Table 1*Participant profile*

Name	Position	Gender	Affiliation
AL	Vice-Rector	Male	Private College
KZ	Head of Development	Male	Private College
HM	Vice-Rector	Male	Private College
C	Head of Development	Male	Private College
DA	Lecturer	Female	Private College
HS	Lecturer	Female	Private College
AZ	Lecturer	Male	Private College
EF	Lecturer	Male	Private College
TS	Lecturer	Female	Private College
SM	Lecturer	Female	Private College

Instruments and Procedures

The process of extracting data in this research is through in-depth interviews using structured interview instruments, where a list of questions has been made so that the direction of the desired answer is clearer. The implementation procedure begins with making an instrument with a list of questions according to the research theme. Then ask the participants' willingness to be interviewed on the agreed day and time. After that, the data is processed to get research results.

Data Analysis

Data analysis is needed to find answers to the questions that have been asked and then provide a thorough description of the findings. The data analysis was carried out with the stages of data sorting or data reduction then displaying the existing data and then interpreting the data to obtain valid conclusions.

FINDINGS**Prophetic Leadership Strengthening Model**

By the findings of the initial research data, the leaders in the research location are projected as the gateway to success in realizing a superior education unit. He positions himself as a bidimensional leader, the leader who directs his body and soul in the form of the success of the educational unit in the worldly and hereafter dimensions. This means that this leader continuously brings the worldly dimension into the hereafter dimension (divinity) so that he can integrate the profane and sacred domains into one unified leadership style. The substance of the leadership style is to transform the system towards modern educational institutional governance. It is necessary to admit, the role of leaders in educational institutions is very central. This is by the explanation of the results of the interview with the head of the field of development who explained that "officials at this university, directly or indirectly are the central figures who are expected to initiate breakthrough changes. This requires officials to be able to oversee and implement changes.

One form of a leader's role that shows prophetic leadership is the attitude of a leader who prioritizes morality that is integrated with his behavior. Therefore, all human resources cannot be separated from ethical behavior such as honesty, discipline, and commitment to improving the quality of education. They maintain organizational consistency, especially in improving education system services. This cannot be separated from the responsibility of the leader to develop the human resources of the unit. This opinion is in line with the results of

an interview with the vice-rector in the field of human resources who stated that "as an official entrusted with the task of development, comprehensive competence is indeed needed to support change and development. Discipline, honesty and a high work ethic are very much needed as the basic capital for developing human resources".

Even interestingly, the leader of the higher education unit also positions himself as an educator for his employees. The pattern of patron-client who "shepherds", like a prophet herding cattle (sheep), colors the bureaucratic relations of the unit. As in distributing authority, it is carried out through ethical relations based on organizational education and is directed at fostering the leadership spirit of employees. Leaders themselves have high self-consistency and internalize leadership traits to their employees. In this context, he admits that leading is the art of empowering others so that they can metamorphose from a "self-reliant self" to become an independent self, from a shackled person to a free self. Naturally, he always accompanies his employees to carry out self-transformation as the representation of al-Asma al-husna, namely al-muhaimin (the Most Sustainer).

It is natural for unit leaders to affirm high morality-based behavior by the prophetic mission. Playing a role in increasing the potential of human resources (liberation) through altruistic behavior (humanization) to achieve worldly and hereafter goals based on divine awareness (transcendence) is an integrated part of the leadership style. It is this axis that shapes the behavior of the "as-Siddiq" leader through the alignment between ideas and actions based on ethical truth and his monotheistic beliefs. Leaders with this character will bring the institution towards the ideal organization (*baldatun thayyibah*) with a breakthrough program that leads to three transformative dimensions, namely: psychological, sociological, and theological transformative.

A psychological transformative dimension is a form of self-reformation that is focused on increasing skill competence and developing scientific insight and emotional maturity. Various educational activities such as outbound combined workshops, seminars, and weekly discussions are often scheduled to support the psychological maturity of employees. Without expertise and knowledge and strong emotions, educational organizations will struggle to realize their vision, mission, and goals. A similar opinion was conveyed by one lecturer that "we often follow a self-development agenda in the form of technical training and motivation to support our understanding and competence better". The dimension of sociological transformation is a breakthrough direction through organizational reform efforts. The organizational culture framework is colored by the values of humanity and spirituality, to create social interactions that are egalitarian, respectful, moderate, and cooperative. This nuance is increasingly felt and easy to find, not only in the form of conveying verbal recommendations but also in providing concrete examples in the form of real daily actions. So employees can hear and see firsthand the values of the organization that come from the philosophical thinking of the leadership.

Meanwhile, the dimension of theological transformation is an effort to reform oneself on the spiritual side to support a more religious organizational culture. It is also oriented as a normative ethical ontological basis for organizational values. These values can realize the vision, mission, and institutional goals through the implementation of internal spiritual ethical values within employees. It turns out that the empirical facts state that employees who are affiliated with religion have great social responsibilities and take the initiative to apply them to a wider scope. Such leadership attitudes foster a conducive climate for

improving the quality of education. Breakthroughs that are oriented to these three dimensions are continuously driven to achieve holistic success. That is, the transformation process that is realized is not merely rational worldly elements (profane) but is also oriented to building professional institutional arrangements through human resources who have divine awareness worldly elements of the hereafter (transcendental) to achieve perfection in the world and the hereafter. Thus, the success of leading is not only measured from the aspect of achieving its goals but is also measured through the aspect of developing the potential of human resources as organizational subjects and spirituality. It is common for officials in leading and developing the unit to state that it is not enough to rely solely on the rational empirical epistemological side. On the one hand, an intuitive-spiritual epistemology is needed as another slice reads the main basis which is integrated into one spirit of managing the education unit.

The basis of leadership in higher education is also inseparable from the collective-collegial values of all components of human resources. Therefore, every sub-element in higher education is carried out, developed, and improved together. He encourages togetherness in work so that success is realized not centered on one employee (one-man show) but is the result of the work of all employees. From this framework, all employees grow and develop amid harmony and a family atmosphere. This dynamic implies a leader's behavior pattern that prioritizes the close relationship between employees. This spirit grows in the leader, not merely a motive for achieving personal organizational goals. Based on his ethical altruistic nature, he encourages harmonious family relations. In the context of religion, leaders tend to use the word "silaturahmi"; and these values are translated in a practical form according to the development context. The motives of professional management and prophetic values are integrated into a transforming force. Leadership that has a foundation will be able to find patterns and styles to bring the educational unit to the highest peak of success. It also raises characteristics that are different from other leadership styles, especially those that are separated from prophetic values. It is not surprising that his actions are colored by prophetic ethics which is reflected in the actualization of the management of higher education units.

Barriers to Strengthening Prophetic Leadership

Every change that is made of course there are obstacles and obstacles faced. No exception in strengthening prophetic leadership. Among the obstacles that arise is how awareness about leadership has not grown collectively in the educational environment. Many are already comfortable with the zone they live in. This is also by the statement of the vice-rector who explained that "when starting the change, it was certainly very difficult. Moreover, changing the style and model of leadership. It takes time and steps that need to be carried out." Another obstacle faced in strengthening professional leadership is the need for synergy of all work units in higher education. Elements that are part of the institutional stakeholders need to work together and strengthen each other and remind each other about this activity. This was agreed by the head of the field of development who stated that "several things that become obstacles in implementing the strengthening of prophetic leadership are the lack of synergy among all work units in implementing this common goal. Some have started implementing it, some have not, so sometimes problems like this need to be solved by doing frequent socialization"

DISCUSSION

The facts on the ground show that leadership wrapped in spiritual values (prophetic) has attracted the attention of academics to unravel the meaning behind its success. One of the studies supports the results of this study by explaining that the focus and gait of business leaders are through spiritual leadership; and they found that the highest goal of spiritual leadership is to realize social innovation (Klaus & Fernando, 2016). Mahyarni's research also focuses on aspects of testing the influence of spiritual leadership on spirituality, job satisfaction, and reducing deviant behavior. Joelle and Coelho's research can be an example of the performance of spiritual values, this research concludes that the actualization of spirituality culture can develop spiritual nuances in the workplace and improve individual performance (Joelle & Coelho, 2019). The results of research from academics can be used as an ontological basis to state that the significance of spiritual values is very strong in improving organizational performance.

Finally, it is undeniable that the prophetic leadership style which is very thick with the nuances of spirituality can position his originality and novelty. This means that, compared to other leadership styles, prophetic leadership has unique characteristics, especially in the integrative axiological aspect, namely being able to unite worldly and hereafter goals (Barron & Chou, 2017). Like a leader in a university who continuously associates prophetic values with the governance of the education unit, so that his actions have nuances of human and divine values. The prophetic values are translated and applied in the form of liberation altruistic actions towards divine awareness (tawhid) (Indra & Kustati, 2019). Therefore, a leader who can lead to ontological and axiological integration is a person who can reach two dimensions, or what researchers commonly say is a bidimensional figure. And this merger received a positive response from academics based on the results of their research.

The proposition is that the spiritual dimension (ie awareness, moral character, and faith) can be combined with transactional and transformational leadership to improve organizational performance (Sanders et al., 2003). Thus, rationality as the highest epistemology in the governance of educational institutions, in the intellectual tradition that has been going on so far is often said to be the highest good (Plato and Aristotle), the characteristic of human subjectivity (Descartes), the foundation of human freedom (Kant, Hegel, and Locke), and the path to moral truth (Kant) need to be supplemented by intuition and revelation (Gotsis & Grimani, 2017). In his article, Thompson believes that morality is not born from rationality but arises from non-corporeal elements, namely the human spirit read arises from spirituality. In a prophetic context, such conditions are often referred to as transcendence namely the effort to reach or unite the profane dimension into the sacred dimension to carry out institutional transformation based on prophetic ethics.

Based on the description, what is meant by the prophetic paradigm is a set of knowledge and values that do not only describe and transform institutional social phenomena. He does not only carry out institutional transformation for the progress and success of the educational unit, but the prophetic leader hopes to be able to direct institutional transformation based on prophetic ethical ideals (Mahyarni, 2019). This indicates that the role of the leader towards his followers is very strategic, so the values and beliefs held by the leader are the sources of the transformation. The prophetic values

eventually become organizational values read institutional to realize their vision, mission, and goals (Maheshwari & Yadav, 2019). In this position, prophetic leaders have strategic functions and roles to pay attention to and inculcate prophetic values (namely values of humanization, liberation, and transcendence) into the character of human resources.

The attitude of a prophetic leader as applied by leaders in universities is a representation of confidence and self-confidence which leads to institutional arrangements. Naturally, prophetic leaders will continue to be receptive, open, and curious at every moment in the institution, Armstrong in this case calls it "mindfulness" (Armstrong, 2019). So, the attention of prophetic leaders needs to be highlighted to encourage the growth of employees' sense of belonging to educational institutions and kinship so that performance based on collective-collegial principles emerges. Moreover, at this time there has been an awareness within the organization that competition does not guarantee success in the organization, but collaboration can lead to success (Chung & Arthur, 2015). Therefore, Brown, et al. through the concept of the strategic compatibility assessment (SCA) has shifted the climate of the non-profit sector read like an educational institution from the characteristics of competition to high collaboration.

Another aspect that fosters high concern for the figure of a prophetic leader is high sensitivity and sensitivity to institutional dynamics and educational problematics. The sociological dimension as the operationalization of ideas and inspiration guided by the ethical values of revelation (al-Qur'an and al-Hadith) is triggered to continuously improve the quality of education (Salleh et al., 2018). However, the prophetic leadership style will not focus on the performance of ratio a sich, it will still focus on the integration of ratio performance, intuition, and the senses (Groves, 2020). Therefore, the awareness of humanity and divinity that exists in prophetic leaders becomes a beacon for the management of educational institutions. If the description is classified in the form of a class, then the ethical foundation of prophetic leadership is framed in four things, including.

Table 2

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 as-Sunnah of the prophet Muhammad. In this context, the Qur'an and as-Sunnah are placed in the highest ontos position to obtain guidance and ideal leadership values. This foundation has a normative basis, namely faith or divine awareness (tawhid).
2.	Philosophical Foundation	Substances derived from ideal ideals appear based on the performance of ratio (Burhani), intuition (irfani), and text (Bayani). Therefore, epistemological performance to achieve the truth, especially efforts to manage education, so that it can emerge an axiological framework of humanist and liberating leadership to deliver human resources to the phase of self-transcendence towards God.
3.	Sociological Foundation	This foundation demands the performance of ratios (Burhani) and intuition (irfani) to continuously observe the dynamics of educational institutions. Even the historical dynamics in the texts of the Qur'an (Bayani) become a normative reference. That is, the truth on this basis cannot be separated from the dynamics of

4. Theoretical foundation	educational and historical institutions recorded in the Qur'an. On this basis, belief in the truth is based on data sourced from empirical reality that has been tested many times – through the concept of verification or falsification. This construction cannot be separated from the work of epistemological philosophical foundations (namely the performance of ratio (Burhani), intuition (irfani), and text (Bayani)). So that between the two continues to intertwine to form a scientific network.
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Based on Table 2, prophetic leadership frames and binds its actions to the awareness of human nature and the divinity of human resources. It is these two realizations that give rise to a prophetic attitude, and it is actualized in every range of educational institutional management with the spirit of ethical transformation (Vu & Gill, 2019). Therefore, he will focus on the dynamics of interaction between human resources or even between himself read the leader and employees. This can also be used as a parameter to see the effectiveness of leadership in every educational institution (Kumar & Sharma, 2018). As an educational institution, it is the interaction between leaders and employees that creates transformation and excellence in the quality of education. Amid interaction, leadership ethics appears as a beacon of religious charismatic personality as a prophetic leader.

Therefore, the spiritual aura is very closely related to the prophetic leadership style and influences the foundation of attitudes and values of educational institutions. It is useful in building a life orientation of human resources which ultimately leads to their level of religious maturity (Haque et al., 2019). The implication is that there is a pattern of intermingling between the worldly and the hereafter dimensions; between the profane and the sacred until there is a spiritual artistic sacralization for the management of educational institutions. This in Kniazeva's research is said to be a form of expansion of two modes, namely worldly sacralization and spiritual commodification (Kniazeva, 2015). That is, the blending of the dimensions of profanity with spirituality moves prophetic leadership to continue to manage the resources of the educational unit to achieve worldly and hereafter goals. Such a leader will not tend to the human aspect read organizationally but also focus on the divine aspect namely the achievement of perfection in life in the hereafter.

So, it is the awareness of prophetic leadership over humanity and also divinity that determines the success of realizing a superior educational unit. Humanity awareness will encourage human resources to have and have a moral responsibility for the truth. His form will be consistent with efforts to reveal the truth (Amar ma'ruf) wherever and whenever (Belak, 2016). He will also be responsible for efforts to prevent damage (Nahi Munkar). These efforts are actualized in the form of a functional real movement towards self-transformation or an educational institutional community. This task is essentially the task of the ulul al-bab which has and is given a critical nature for all forms of dynamics of educational institutions. Meanwhile, the awareness of divinity encourages responsible participation in moving other human resources in the spirit of *tu'minuna billah* read transcendence efforts (Waldman et al., 2020). Based on these two realizations, the leader can be said to be a prophetic leader, namely a group that has a degree of glory. The knowledge that is in him develops based on faith and piety (*tu'minuna billah*) for the benefit of human resources and educational institutions of themselves for the people.

CONCLUSIONS AND LIMITATIONS

Prophetic leadership is a leadership style that arises from the awareness of humanity and divinity. These two realizations encourage him to improve the competence of other human resources so that they can become milestones for the progress of educational units or institutions. He also makes transcendence efforts that motivate themselves and other human resources to unite in God. Thus, prophetic leadership does not solely focus on achieving the success of realizing the vision, mission, and goals of the worldly education unit. However, he also focuses on achieving the spiritual perfection of human resources to achieve the degree of Muhsin (awareness of the existence of God). From these two focuses, prophetic leaders do so through a humanist attitude, liberation, and transcendence.

The extent of the discussion about prophetic leadership is one of the obstacles and limitations of this research. Even though it was designed at the beginning of the research, other things that are still not well explored can be developed through subsequent research.

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Confirmation Required:

The screenshot shows the author dashboard for submission 1447. A modal window titled 'CONFIRMATION REQUIRED' is open, displaying the following content:

Participants
 Editor EJER (admin)
 Atiqullah (atiqullah)

Messages

Note	From
Dear author, We completely confirm your submission to the <i>Eurasian Journal of Educational Research</i> . We are pleased to inform you that we have found your manuscript within the aim and scope of the Journal. The above manuscript will be processed for review on the understanding that it has not been published elsewhere (or submitted to another journal). We will organize a fast peer-review, and if your manuscript is accepted, it will be published finally. However, before sending for a detailed review, we want to confirm that you are aware about the Article Processing charges (APC) of GBP 2200. The fee is to cover the review cost, website hosting, formatting, English proofreading etc. There are 3 steps of APC: (Step 1) Upon your confirmation, the manuscript will be reviewed by 2 peer reviewers and detailed comments shall be sent to you. (Step 2) The author (-s) will revise the manuscript as per the reviewers' comments and return within 2-4 weeks (Step 3) If this revised manuscript with changes is accepted by the editorial committee, the Acceptance letter and Pay invoice will be issued to pay the fee. There is no payment to be made before this step. The APC will be required to pay within two weeks after receiving the Acceptance letter and Pay invoice* Please let us know your willingness so that we can process your manuscript for the next step as a reply to ejer_editor@gmail.com . Do mention your	admin 2024-01-30 01:59 PM

Peer Review:

The screenshot shows the author dashboard with a 'PEER REVIEW' modal window open. The modal content is as follows:

Participants
 Editor EJER (admin)
 Atiqullah (atiqullah)

Messages

Note	From
Dear Author, your paper has been sent for peer review	admin 2024-02-01 04:26 AM
Thank you...	atiqullah 2024-02-01 05:21 AM

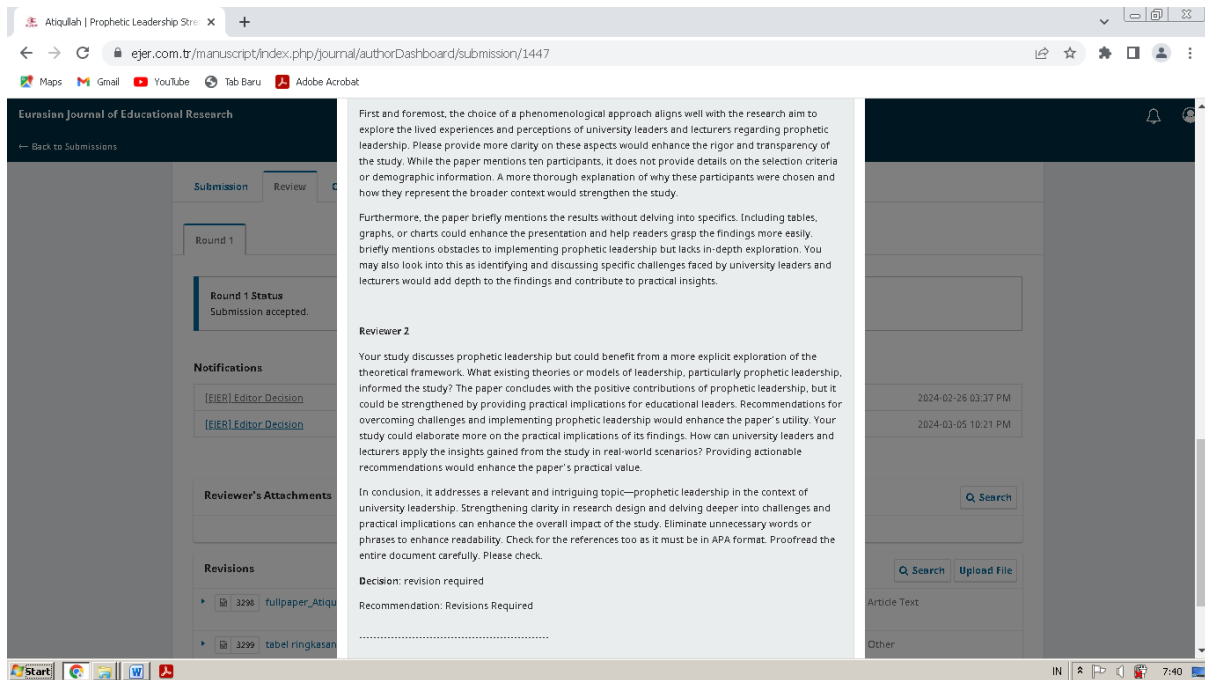
Below the modal, the main dashboard shows a list of messages:

Name	From	Last Reply	Replies	Closed		
CONFIRMATION REQUIRED	admin	2024-01-30 01:59 PM	atiqullah	2024-01-30 10:33 PM	1	<input type="checkbox"/>
PEER REVIEW	admin	2024-02-01 04:26 AM	atiqullah	2024-02-01 05:21 AM	1	<input type="checkbox"/>

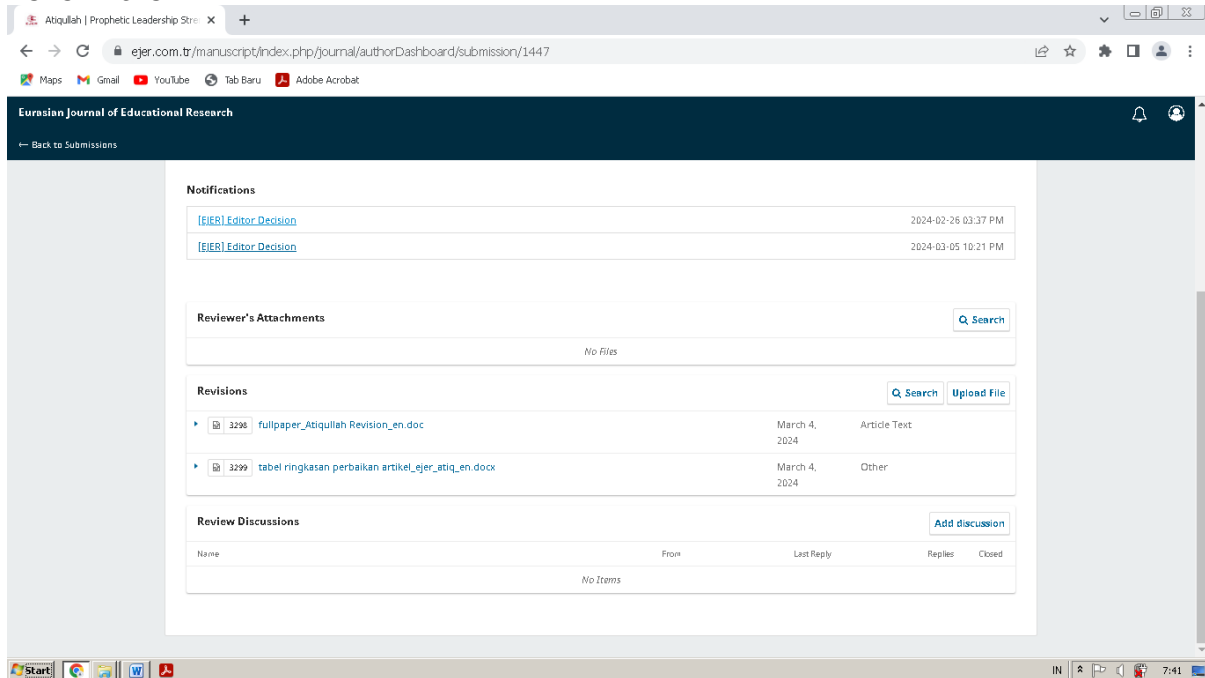
Review:

The screenshot shows the 'Eurasian Journal of Educational Research' author dashboard. The main content area is titled '[EJER] Editor Decision' with a timestamp of '2024-02-26 03:37 PM'. The decision text reads: 'Atiqullah: We have reached a decision regarding your submission to Eurasian Journal of Educational Research, "Prophetic Leadership Strengthening Model towards Excellent Education in Indonesian Universities". Our decision is: Revisions Required'. Below this, it lists 'Reviewer A: REVIEW' and 'Dear author(s), Reviewers have given their comments on your paper. Please do the following when you resubmit your revised version:' followed by four numbered instructions: 1. Do all corrections as per the reviewers' comments and prepare a table / response letter showing corrections done. 2. All authors' names, emails and affiliations should be checked, modified and corrected. 3. Add ORCID IDs of all authors. 4. Please ensure the submission of the revision within 15 days of receiving the comments ONLY on the online system. The 'Final step:' section is partially visible at the bottom.

This screenshot shows the 'Final step:' section of the editor decision. It includes a bulleted list: 'Pay the APC (that you have agreed upon) within one week after receiving the acceptance letter.' and 'You cannot withdraw the paper at this stage. In case you find it difficult to do the corrections, please write to the ejer.editor@gmail.com to take the assistance of the writing team at nominal cost.' Below this is a section titled 'Please read this before reading the review reports and ensure when you send the revision' with seven numbered instructions regarding submission format, references, and language. The 'Editor-in-Chief' and 'Reviewer 1' sections are also visible, with the reviewer's comment: 'Your paper entitled "Prophetic Leadership Strengthening Model towards Excellent Education in Indonesian Universities" aims to answer questions about the model of strengthening prophetic leadership and implementation as well as its obstacles. The topic is interesting and relevant, but there are areas that could be strengthened for a more comprehensive and effective study. Here are some suggestions that can help to enhance your paper. First and foremost, the choice of a phenomenological approach aligns well with the research aim to explore the lived experiences and perceptions of university leaders and lecturers regarding prophetic



Revisi Artikel:



Artikel Revisi:

Prophetic Leadership Strengthening Model towards Excellent Education in Indonesian Universities

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Abstract

This research focuses on the prophetic leadership style practiced by leaders in private universities in Indonesia for the development of superior education. This study aims to answer questions about the model of strengthening prophetic leadership and implementation as well as its obstacles. This research chooses the type of qualitative research with a phenomenological approach to understanding the leadership phenomenon. The research subjects were ten people consisting of university leaders and lecturers from two developing private universities. Collecting data using in-depth interview techniques. and analysis of the data using interactive analysis with the stages of data reduction, presentation, and interpretation of data. This research concludes that prophetic leadership contributes to the liberation of human resources from the shackles of status quo thinking. This emerges based on a humanist leadership style by prioritizing the achievement of goals that are in line with human and divine values. Therefore, in human resources, awareness of humanity and divinity is formed as the basis for their performance. This awareness gives birth to an outstanding performance in the form of motivation to build a superior educational unit. All of this cannot be separated from the prophetic leadership style that consistently reflects liberation, humanist, and transcendence behavior. The results of this study still have limitations and further, more detailed research can complement the results that have been obtained.

Keywords: leadership, prophetic values, superior education, transformation, cooperative

INTRODUCTION

At present, prophetic leadership has become part of the future leadership model, it is often used as a discourse in various research themes. As Syam's research shows in the political field (El Syam, 2017), Muhammad relates it to the theme of quality of decision making (Muhammad, 2015), Ahmad correlates it with corporate governance (Ahmad, 2018), Sidiq & 'Uyun associates with religious culture (Sidiq, 2019), or to build organizational commitment (Noermijati et al., 2019). This implies that prophetic leadership has effective advantages that affect the realization of the visionary ideas of the organization. Likewise in educational institutions, prophetic leadership is claimed to have significant effects in developing its institutions, and in increasing and growing human resource commitment to educational institutions. Therefore, prophetic leadership is actualized in educational institutions to encourage the improvement of academic quality so that it can bring out achievement advantages.

However, the reality on the ground shows that there are still many problems regarding this model of strengthening prophetic leadership. Not all of them have the design and implementation of development both in terms of planning, implementation, and forms of assessment of the development of prophetic leadership. The prophetic leadership model does not only apply this style not only to realize institutional goals. But on the one hand, he also develops the potential of the academic community with the method of delegation of authority and dialectical discussions once a week. He encourages human resources to develop their potential and spiritual self. In Salleh's research, it is said that such behavior is an indicator of the Islamic leadership model (Supriyanto et al., 2020). Therefore, it is never

separated from spiritual values. This value is a stronger predictor of attitudes and personal satisfaction (Sortheix & Lönnqvist, 2014); fostering inspiration for the leadership vision; increasing credibility and continuity, enhancing moral values, and reducing ethical problems, concludes Ramachandran's research (Ramachandaran et al., 2017).

The application of this leadership can lead to a progressive academic stretch and a conducive learning climate. Even the research of Maulana, et al and Fadhi has the same conclusion if the leadership can transform educational institutions (Santamaría, 2014). Therefore, it is natural that this leadership style influences and develops human resources to work not solely based on material aspects. They can build a disciplined attitude, sincere and commitment to the institution as happened to human resources in P2KK UMM. It is also stated in one of the studies that this leadership style has a strong influence on strengthening the performance of human resources (Orabi, 2016). The historical reality also made a note, if the prophetic leader had brilliant achievements when he became the top leader in society as Umar bin Khattab or Umar bin Abdul Aziz.

Therefore, if you look at the prophetic leadership style, it encourages all components of educational institutions to have a concern for the dynamics of education. The characteristic of prophetic leadership is that the leader gives high trust and authority to his subordinates to be creative by his authority (Choi et al., 2021). That is leaders, provide flexibility for subordinates so that they can develop and grow their responsibilities. He is very sincere in guiding (altruistic) his subordinates and can control himself to manage existing resources. Even in influencing others to realize goals collectively collegially, it is done with sincerity (Anwarudin et al., 2021). He commits to free the human resources in the unit out of the shackles of pessimism, backwardness, and unwillingness to progress. On the other hand, he also shows a high concern for people. This encourages him to position himself as a "servant" who is sincere and sincere in providing services. Therefore, one of the principles of services leadership (Vandenabeele et al., 2014). The attitude of bringing educational institutions towards integrated religious nuances is very strong in his commitment. Therefore, the religious climate does not recede to continue to be spread in every educational program, especially in universities.

Leaders with a prophetic model will carry out their duties and authorities sincerely and sincerely and with high discipline. This 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 purity of the soul (Khaidir & Suud, 2020). Naturally, this style is different from other leadership styles, especially when compared to charismatic leadership, because this style is not only transactional but also transformational. Therefore, in one study it is said that this prophetic leadership style has internal maturity, namely in the emotional and spiritual aspects (Abdullah, 2014). Some conclude that a comprehensive leadership style having integrity, humility, justice, and piety is the solution for managing Islamic educational institutions. This framework is designed on the leadership style of educational institutions in tertiary institutions so that all work units can move towards superior and attainable educational institutions. And in this framework, there needs to be a critical study in the form of research to see and understand in detail and comprehensively the model of strengthening prophetic leadership in universities in Indonesia.

Research Question

The question that arises in the focus of this research is how the model of strengthening prophetic leadership in higher education can create a superior educational institution. Besides that, it will also discuss the obstacles in implementing the strengthening of prophetic leadership. This question is to be answered by empirical-rationalistic researchers based on scientific principles. This research answer is expected to contribute to the theoretical construction of leadership in the future.

Research Focus

Based on this description, he explained, this research focuses on the prophetic leadership style practiced by leaders in universities in Indonesia.

LITERATURE REVIEW

To answer the problems surrounding prophetic leadership in higher education, it is necessary to first describe the meaning of prophetic leadership and its characteristics.

Prophetic Leadership

The research "Prophetic Intelligence: Construct Development and Empirical Test for Its Role in the Perception of Unethical Conduct among Indonesian Government Employees" found that intervention through prophetic intelligence management is very effective in making perceptions of unethical actions that are considered reasonable become unreasonable (Gladstone & Pepion, 2017). This research proves that prophetic morality can develop the potential of human resources to an essential level of achievement. That is, morality that is born from the construction of prophetic values needs to be translated into organizational devices, especially in the leadership aspect. Moreover, at this time moral leadership is considered capable of continuously spurring organizations to realize effective and efficient performance (Covrig et al., 2012), and Thompson on moral leadership (Kaya, 2015), and Jamaludin and Aini (2018) about spiritual leadership, or prophetic leadership as researched by Beerel and Gill.

Prophetic leadership itself is a form of leadership style that applies prophetic values (prophetic) and wants to realize the reality by the prophetic mission as well. This leadership style explains and provides a stimulus to human resources so that the organization continues to innovate, create, and initiate the flow of transformation (Manafi & Subramaniam, 2015). It is common for this leadership behavior thinking to continuously offer transformation of organizational dimensions from human resources (thinking, behavior, or performance) to institutional (managerial or achievement of vision, mission, and goals). Therefore, in one research it was concluded, this leadership turned out to have the potential for transformational leadership; that affects the performance of education governance (Weng et al., 2015). However, the direction and goals to be achieved are still based on the normative and prophetic ethical ideals codified in the Qur'an and as-Sunnah. So prophetic leadership has an ethical projective direction towards the future (futuristic) of the organization that it is currently/will be realized so that it will carry out a fundamental transformation (reform) of the organizational system (Asbari, 2020). 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. Or in development (ie alleviating poverty), he is also able to become an agent with a prophetic character foundation.

On the other hand, prophetic leaders not only construct science from a rational-empirical basis alone but also intuition and revelation. This means that the knowledge that is distributed in the organization is not merely built-in a secular way that is separated from the values of revelation (Tobroni, 2015). However, science is generated based on the relationship between the profane and transcendental sides, so that revelation becomes the foundation and reference for organizational movements such as rules based on the *elan vital* of the Qur'an, namely social justice, human resource management based on humanist theocentric values, or the flow of organizational performance is raised based on sincerity and divine awareness (*Ihsan*) (Acevedo, 2018). Even leaders have an altruistic attitude to make organizational management effective. Therefore, the prophetic leadership style is very thick with the vision of humanity and the vision of divinity which is represented through the attitude of the caliph and Abdullah figures in every aspect of the organization.

Characteristics of Prophetic Leadership

Three prophetic values that need to be applied by organizational leaders-to be said to be prophetic leaders-there are three values, namely humanist values, liberation, and transcendence. These three prophetic values were summed up in the Prophetic Social Sciences (ISP) when they were formulated by Kuntowijoyo from the derivation of the historical mission of Islam read prophethood as contained in the QS. Ali Imran verse 110. The first value, humanism can be interpreted as the attitude of a humanist leader and views the organization's human resources as living subjects who have the dignity of God's creatures (Melé, 2016). However, on the one hand, leaders also encourage and shape the organization's human resources who have a responsibility to themselves, others, and God for their performance. This means that the humanist attitude or action practiced by the leader is a theocentric-humanist attitude. Second, liberation is the attitude of leaders who free themselves from human resources (or organizations) from the shackles of ignorance and organizational closure from science and faith (Solanas & Getino, 2021). Or also freeing human resources from the shackles of the downturn in the status quo (static) organizational system. Thus, this value requires leaders to open closed organizational social strata, including in carrying out innovation and creation. And thirdly, transcendence value can be interpreted as a form of representation of the theocentric-humanist mission and liberation which is manifested from divine awareness (*Ihsan*) (Ayers & Saad-Filho, 2015). From this awareness also emerges the *insaniyyah* awareness that guides the leader's awareness of his role and function as caliph and Abdullah.

These three values encourage the growth of strong leadership potential and success in managing organizational resources. That is, the theological inspiration of prophetic leadership which also conditions the spirituality of the leader so that it is said that prophetic leadership depends on the condition of the spirituality of the leader (Dantley & Green, 2015). Naturally, the figure of a prophetic leader continues to transform a decadent organization to the pinnacle of the highest spiritual achievement. Therefore, prophetic leadership always breeds humanist, liberative, and transcendent behavior until it reaches the "best people" phase, namely an effective, efficient organization, and has a humanitarian mission based on divine awareness (Agbiji & Swart, 2015). So, the three prophetic elements are said by Husein Muhammad as proof of blessings for nature (*Rahmat Lil 'Alamin*); or for organizations to undertake institutional and humanitarian expansion. The conception of the prophetic leadership style cannot be separated from the theologically inspiring derivative

value, the historical mission of Islam contained in the QS. Ali Imran verse 110. From this leadership style, a prophetic color will emerge in the governance of educational institutions in which there are at least three leadership behaviors, including humanizing human resources; freeing the shackles of human resources from backwardness, structural oppression, and ignorance; and leading them to self-transcendence towards divine consciousness (Ihsan) (AlSarhi et al., 2014).

METHOD

General Background

In supporting valid research, a comprehensive research method is needed from planning, implementation, analysis, and final research results. This research is qualitative research that uses a phenomenological approach. The research approach chosen is considered capable of digging comprehensive data from actors who experience the existing phenomenon.

Participant

The data source is an important component in the validity of the results. Completely obtained data can provide good research results as well. The participants in this study were ten people from two universities in Indonesia who were considered to have the desired data character, namely, they were credible private universities and had developed and had a clear concept of development. The criteria for selecting subjects are represented by two officials by their authority and three lecturers for each university. Descriptions of participants can be seen in Table 1.

Table 1

Participant profile

Name	Position	Gender	Affiliation
AL	Vice-Rector	Male	Private College
KZ	Head of Development	Male	Private College
HM	Vice-Rector	Male	Private College
C	Head of Development	Male	Private College
DA	Lecturer	Female	Private College
HS	Lecturer	Female	Private College
AZ	Lecturer	Male	Private College
EF	Lecturer	Male	Private College
TS	Lecturer	Female	Private College
SM	Lecturer	Female	Private College

Based on Table 1 above, which is taken from several Islamic education-based universities in Indonesia that the government owns, Another factor that is taken into consideration is that the university is taken demographically because it represents an area with a more developed level of education, especially in higher education.

Instruments and Procedures

The process of extracting data in this research is through in-depth interviews using structured interview instruments, where a list of questions has been made so that the direction of the desired answer is clearer. The implementation procedure begins with making an instrument with a list of questions according to the research theme. Then ask the participants' willingness to be interviewed on the agreed day and time. After that, the data is processed to get research results.

Data Analysis

Data analysis is needed to find answers to the questions that have been asked and then provide a thorough description of the findings. The data analysis was carried out with the stages of data sorting or data reduction then displaying the existing data and then interpreting the data to obtain valid conclusions.

FINDINGS

Prophetic Leadership Strengthening Model

By the findings of the initial research data, the leaders in the research location are projected as the gateway to success in realizing a superior education unit. He positions himself as a bidimensional leader, the leader who directs his body and soul in the form of the success of the educational unit in the worldly and hereafter dimensions. This means that this leader continuously brings the worldly dimension into the hereafter dimension (divinity) so that he can integrate the profane and sacred domains into one unified leadership style. The substance of the leadership style is to transform the system towards modern educational institutional governance. It is necessary to admit, the role of leaders in educational institutions is very central. This is by the explanation of the results of the interview with the head of the field of development who explained that "officials at this university, directly or indirectly are the central figures who are expected to initiate breakthrough changes. This requires officials to be able to oversee and implement changes.

One form of a leader's role that shows prophetic leadership is the attitude of a leader who prioritizes morality that is integrated with his behavior. Therefore, all human resources cannot be separated from ethical behavior such as honesty, discipline, and commitment to improving the quality of education. They maintain organizational consistency, especially in improving education system services. This cannot be separated from the responsibility of the leader to develop the human resources of the unit. This opinion is in line with the results of an interview with the vice-rector in the field of human resources who stated that "as an official entrusted with the task of development, comprehensive competence is indeed needed to support change and development. Discipline, honesty and a high work ethic are very much needed as the basic capital for developing human resources".

Even interestingly, the leader of the higher education unit also positions himself as an educator for his employees. The pattern of patron-client who "shepherds", like a prophet herding cattle (sheep), colors the bureaucratic relations of the unit. As in distributing authority, it is carried out through ethical relations based on organizational education and is directed at fostering the leadership spirit of employees. Leaders themselves have high self-consistency and internalize leadership traits to their employees. In this context, he admits that leading is the art of empowering others so that they can metamorphose from a "self-reliant self" to become an independent self, from a shackled person to a free self. Naturally, he always accompanies his employees to carry out self-transformation as the representation of al-Asma al-husna, namely al-muhaimin (the Most Sustainer).

It is natural for unit leaders to affirm high morality-based behavior by the prophetic mission. Playing a role in increasing the potential of human resources (liberation) through altruistic behavior (humanization) to achieve worldly and hereafter goals based on divine awareness (transcendence) is an integrated part of the leadership style. It is this axis that shapes the behavior of the "as-Siddiq" leader through the alignment between ideas and

actions based on ethical truth and his monotheistic beliefs. Leaders with this character will bring the institution towards the ideal organization (*baldatun thayyibah*) with a breakthrough program that leads to three transformative dimensions, namely: psychological, sociological, and theological transformative.

A psychological transformative dimension is a form of self-reformation that is focused on increasing skill competence and developing scientific insight and emotional maturity. Various educational activities such as outbound combined workshops, seminars, and weekly discussions are often scheduled to support the psychological maturity of employees. Without expertise and knowledge and strong emotions, educational organizations will struggle to realize their vision, mission, and goals. A similar opinion was conveyed by one lecturer that "we often follow a self-development agenda in the form of technical training and motivation to support our understanding and competence better". The dimension of sociological transformation is a breakthrough direction through organizational reform efforts. The organizational culture framework is colored by the values of humanity and spirituality, to create social interactions that are egalitarian, respectful, moderate, and cooperative. This nuance is increasingly felt and easy to find, not only in the form of conveying verbal recommendations but also in providing concrete examples in the form of real daily actions. So employees can hear and see firsthand the values of the organization that come from the philosophical thinking of the leadership.

Meanwhile, the dimension of theological transformation is an effort to reform oneself on the spiritual side to support a more religious organizational culture. It is also oriented as a normative ethical ontological basis for organizational values. These values can realize the vision, mission, and institutional goals through the implementation of internal spiritual ethical values within employees. It turns out that the empirical facts state that employees who are affiliated with religion have great social responsibilities and take the initiative to apply them to a wider scope. Such leadership attitudes foster a conducive climate for improving the quality of education. Breakthroughs that are oriented to these three dimensions are continuously driven to achieve holistic success. That is, the transformation process that is realized is not merely rational read worldly elements (*profane*) but is also oriented to building professional institutional arrangements through human resources who have divine awareness read elements of the hereafter (*transcendental*) to achieve perfection in the world and the hereafter. Thus, the success of leading is not only measured from the aspect of achieving its goals but is also measured through the aspect of developing the potential of human resources as organizational subjects and spirituality. It is common for officials in leading and developing the unit to state that it is not enough to rely solely on the rational empirical epistemological side. On the one hand, an intuitive-spiritual epistemology is needed as another slice reads the main basis which is integrated into one spirit of managing the education unit.

The basis of leadership in higher education is also inseparable from the collective-collegial values of all components of human resources. Therefore, every sub-element in higher education is carried out, developed, and improved together. He encourages togetherness in work so that success is realized not centered on one employee (*one-man show*) but is the result of the work of all employees. From this framework, all employees grow and develop amid harmony and a family atmosphere. This dynamic implies a leader's behavior pattern that prioritizes the close relationship between employees. This spirit grows

in the leader, not merely a motive for achieving personal organizational goals. Based on his ethical altruistic nature, he encourages harmonious family relations. In the context of religion, leaders tend to use the word "silaturrahim"; and these values are translated in a practical form according to the development context. The motives of professional management and prophetic values are integrated into a transforming force. Leadership that has a foundation will be able to find patterns and styles to bring the educational unit to the highest peak of success. It also raises characteristics that are different from other leadership styles, especially those that are separated from prophetic values. It is not surprising that his actions are colored by prophetic ethics which is reflected in the actualization of the management of higher education units.

Barriers to Strengthening Prophetic Leadership

Every change that is made of course there are obstacles and obstacles faced. No exception in strengthening prophetic leadership. Among the obstacles that arise is how awareness about leadership has not grown collectively in the educational environment. Many are already comfortable with the zone they live in. This is also by the statement of the vice-rector who explained that "when starting the change, it was certainly very difficult. Moreover, changing the style and model of leadership. It takes time and steps that need to be carried out." Another obstacle faced in strengthening professional leadership is the need for synergy of all work units in higher education. Elements that are part of the institutional stakeholders need to work together and strengthen each other and remind each other about this activity. This was agreed by the head of the field of development who stated that "several things that become obstacles in implementing the strengthening of prophetic leadership are the lack of synergy among all work units in implementing this common goal. Some have started implementing it, some have not, so sometimes problems like this need to be solved by doing frequent socialization"

Based on the findings above, it can be explained that there are two important points in prophetic leadership in higher education, namely the form of prophetic leadership and the obstacles faced in its implementation. A summary of the explanation of these two things can be seen in table 2.

Table 2. Prophetic leadership style and obstacles in its implementation

Leadership model	Indicator	constraint	Indicator
Prophetic	The leader is the central figure	Internal	The prophetic leadership model has not yet developed
	Prioritize of morals Maintain a good service system Positioning as an educator also for his subordinates		are in a comfort zone so they don't want to change Synergy of all components that have not been integrated lack of socialization regarding the urgency of sustainable prophetic leadership
	Consistently conduct up-grading training and development	External	The development of other universities, especially private ones

theoretically,
motivationally and
practically for
institutions and
employees

with professional management

Prioritizing collegial
collective principles

There is a lack of strong
policies that provide technical
explanations for their
implementation

DISCUSSION

The facts on the ground show that leadership wrapped in spiritual values (prophetic) has attracted the attention of academics to unravel the meaning behind its success. One of the studies supports the results of this study by explaining that the focus and gait of business leaders are through spiritual leadership; and they found that the highest goal of spiritual leadership is to realize social innovation (Klaus & Fernando, 2016). Mahyarni's research also focuses on aspects of testing the influence of spiritual leadership on spirituality, job satisfaction, and reducing deviant behavior. Joelle and Coelho's research can be an example of the performance of spiritual values, this research concludes that the actualization of spirituality culture can develop spiritual nuances in the workplace and improve individual performance (Joelle & Coelho, 2019). The results of research from academics can be used as an ontological basis to state that the significance of spiritual values is very strong in improving organizational performance.

Finally, it is undeniable that the prophetic leadership style which is very thick with the nuances of spirituality can position his originality and novelty. This means that, compared to other leadership styles, prophetic leadership has unique characteristics, especially in the integrative axiological aspect, namely being able to unite worldly and hereafter goals (Barron & Chou, 2017). Like a leader in a university who continuously associates prophetic values with the governance of the education unit, so that his actions have nuances of human and divine values. The prophetic values are translated and applied in the form of liberation altruistic actions towards divine awareness (tawhid) (Indra & Kustati, 2019). Therefore, a leader who can lead to ontological and axiological integration is a person who can reach two dimensions, or what researchers commonly say is a bidimensional figure. And this merger received a positive response from academics based on the results of their research.

The proposition is that the spiritual dimension (ie awareness, moral character, and faith) can be combined with transactional and transformational leadership to improve organizational performance (Sanders et al., 2003). Thus, rationality as the highest epistemology in the governance of educational institutions, in the intellectual tradition that has been going on so far is often said to be the highest good (Plato and Aristotle), the characteristic of human subjectivity (Descartes), the foundation of human freedom (Kant, Hegel, and Locke), and the path to moral truth (Kant) need to be supplemented by intuition and revelation (Gotsis & Grimani, 2017). In his article, Thompson believes that morality is not born from rationality but arises from non-corporeal elements, namely the human spirit read arises from spirituality. In a prophetic context, such conditions are often referred to as

transcendence namely the effort to reach or unite the profane dimension into the sacred dimension to carry out institutional transformation based on prophetic ethics.

Based on the description, what is meant by the prophetic paradigm is a set of knowledge and values that do not only describe and transform institutional social phenomena. He does not only carry out institutional transformation for the progress and success of the educational unit, but the prophetic leader hopes to be able to direct institutional transformation based on prophetic ethical ideals (Mahyarni, 2019). This indicates that the role of the leader towards his followers is very strategic, so the values and beliefs held by the leader are the sources of the transformation. The prophetic values eventually become organizational values read institutional to realize their vision, mission, and goals (Maheshwari & Yadav, 2019). In this position, prophetic leaders have strategic functions and roles to pay attention to and inculcate prophetic values (namely values of humanization, liberation, and transcendence) into the character of human resources.

The attitude of a prophetic leader as applied by leaders in universities is a representation of confidence and self-confidence which leads to institutional arrangements. Naturally, prophetic leaders will continue to be receptive, open, and curious at every moment in the institution, Armstrong in this case calls it "mindfulness" (Armstrong, 2019). So, the attention of prophetic leaders needs to be highlighted to encourage the growth of employees' sense of belonging to educational institutions and kinship so that performance based on collective-collegial principles emerges. Moreover, at this time there has been an awareness within the organization that competition does not guarantee success in the organization, but collaboration can lead to success (Chung & Arthur, 2015). Therefore, Brown, et al. through the concept of the strategic compatibility assessment (SCA) has shifted the climate of the non-profit sector read like an educational institution from the characteristics of competition to high collaboration.

Another aspect that fosters high concern for the figure of a prophetic leader is high sensitivity and sensitivity to institutional dynamics and educational problematics. The sociological dimension as the operationalization of ideas and inspiration guided by the ethical values of revelation (al-Qur'an and al-Hadith) is triggered to continuously improve the quality of education (Salleh et al., 2018). However, the prophetic leadership style will not focus on the performance of ratio a sich, it will still focus on the integration of ratio performance, intuition, and the senses (Groves, 2020). Therefore, the awareness of humanity and divinity that exists in prophetic leaders becomes a beacon for the management of educational institutions. If the description is classified in the form of a class, then the ethical foundation of prophetic leadership is framed in four things, including.

Table 3

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 as-Sunnah of the prophet Muhammad. In this context, the Qur'an and as-Sunnah are placed in the highest ontos position to obtain guidance and ideal leadership values. This foundation has a normative basis, namely faith or divine awareness

2. Philosophical Foundation	(tawhid). Substances derived from ideal ideals appear based on the performance of ratio (Burhani), intuition (irfani), and text (Bayani). Therefore, epistemological performance to achieve the truth, especially efforts to manage education, so that it can emerge an axiological framework of humanist and liberating leadership to deliver human resources to the phase of self-transcendence towards God.
3. Sociological Foundation	This foundation demands the performance of ratios (Burhani) and intuition (irfani) to continuously observe the dynamics of educational institutions. Even the historical dynamics in the texts of the Qur'an (Bayani) become a normative reference. That is, the truth on this basis cannot be separated from the dynamics of educational and historical institutions recorded in the Qur'an.
4. Theoretical foundation	On this basis, belief in the truth is based on data sourced from empirical reality that has been tested many times – through the concept of verification or falsification. This construction cannot be separated from the work of epistemological philosophical foundations (namely the performance of ratio (Burhani), intuition (irfani), and text (Bayani)). So that between the two continues to intertwine to form a scientific network.

Based on Table 3, prophetic leadership frames and binds its actions to the awareness of human nature and the divinity of human resources. It is these two realizations that give rise to a prophetic attitude, and it is actualized in every range of educational institutional management with the spirit of ethical transformation (Vu & Gill, 2019). Therefore, he will focus on the dynamics of interaction between human resources or even between himself read the leader and employees. This can also be used as a parameter to see the effectiveness of leadership in every educational institution (Kumar & Sharma, 2018). As an educational institution, it is the interaction between leaders and employees that creates transformation and excellence in the quality of education. Amid interaction, leadership ethics appears as a beacon of religious charismatic personality as a prophetic leader.

Therefore, the spiritual aura is very closely related to the prophetic leadership style and influences the foundation of attitudes and values of educational institutions. It is useful in building a life orientation of human resources which ultimately leads to their level of religious maturity (Haque et al., 2019). The implication is that there is a pattern of intermingling between the worldly and the hereafter dimensions; between the profane and the sacred until there is a spiritual artistic sacralization for the management of educational institutions. This in Kniazeva's research is said to be a form of expansion of two modes, namely worldly sacralization and spiritual commodification (Kniazeva, 2015). That is, the blending of the dimensions of profanity with spirituality moves prophetic leadership to continue to manage the resources of the educational unit to achieve worldly and hereafter goals. Such a leader will not tend to the human aspect read organizationally but also focus on the divine aspect namely the achievement of perfection in life in the hereafter.

So, it is the awareness of prophetic leadership over humanity and also divinity that determines the success of realizing a superior educational unit. Humanity awareness will encourage human resources to have and have a moral responsibility for the truth. His form will be consistent with efforts to reveal the truth (Amar ma'ruf) wherever and whenever

(Belak, 2016). He will also be responsible for efforts to prevent damage (Nahi Munkar). These efforts are actualized in the form of a functional real movement towards self-transformation or an educational institutional community. This task is essentially the task of the ulul al-bab which has and is given a critical nature for all forms of dynamics of educational institutions. Meanwhile, the awareness of divinity encourages responsible participation in moving other human resources in the spirit of *tu'minuna billah* read transcendence efforts (Waldman et al., 2020). Based on these two realizations, the leader can be said to be a prophetic leader, namely a group that has a degree of glory. The knowledge that is in him develops based on faith and piety (*tu'minuna billah*) for the benefit of human resources and educational institutions of themselves for the people.

These findings empirically illustrate that in implementation, it is necessary to implement a prophetic leadership model in higher education. The predictive leadership model provides an ideal example, especially at universities in Indonesia, of collaborating moral aspects based on religion with technical competence based on general sciences. The collaboration between the two will give rise to a form of leadership model that is adaptive, democratic, and communicative.

CONCLUSIONS AND LIMITATIONS

Prophetic leadership is a leadership style that arises from the awareness of humanity and divinity. These two realizations encourage him to improve the competence of other human resources so that they can become milestones for the progress of educational units or institutions. He also makes transcendence efforts that motivate themselves and other human resources to unite in God. Thus, prophetic leadership does not solely focus on achieving the success of realizing the vision, mission, and goals of the worldly education unit. However, he also focuses on achieving the spiritual perfection of human resources. From these two focuses, prophetic leaders do so through a humanist attitude, liberation, and transcendence. The extent of the discussion about prophetic leadership is one of the obstacles and limitations of this research. Even though it was designed at the beginning of the research, other things that are still not well explored can be developed through subsequent research.

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- Kevin S. Groves kevin.groves@pepperdine.eduView all authors and affiliations, Volume 27, Issue 1. <https://doi.org/10.1177/1548051816662614>
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Summary of Review Results:

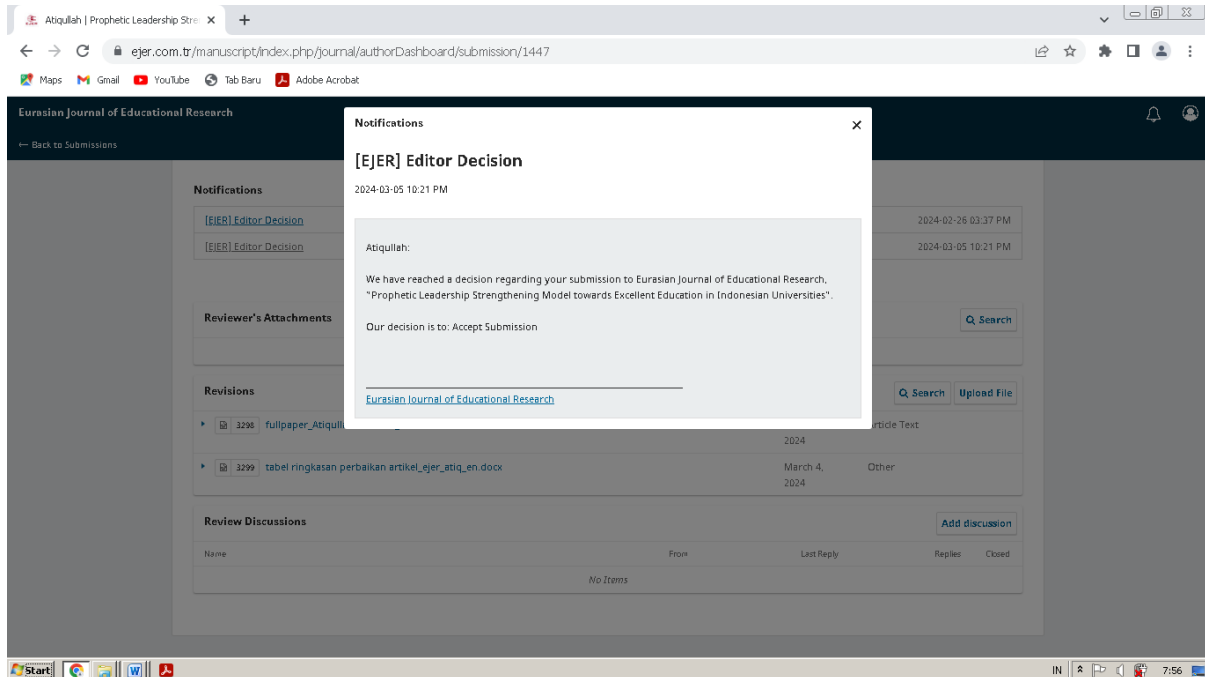
Title: Prophetic Leadership Strengthening Model towards Excellent Education in Indonesian Universities

No	Reviewer input	Follow Up - Improvement	pages
Thank you for the review you have given to our article. Below we present the results of our revisions and follow-up improvements and changes with yellow blocks			
1.	All authors' names, emails and affiliations should be checked, modified and corrected. Add ORCID IDs of all authors	<p>1. Atiqullah¹ ¹Department of Islamic Education Management, Institut Agama Islam Negeri Madura, Indonesia email: atiqullahia@gmail.com https://orcid.org/0009-0002-3564-8475</p>	1
2	Please provide more clarity on these aspects would enhance the rigor and transparency of the study. While the paper mentions ten participants, it does not provide details on the selection criteria or demographic information. A more thorough explanation of why these participants were chosen and how they represent the broader context would strengthen the study.	Based on table 1 above, it is taken from several Islamic education-based universities in Indonesia which are owned by the government. Another factor that is taken into consideration is that the university is taken demographically because it represents an area with a more developed level of education and especially in higher education.	8
3	Including tables, graphs, or charts could enhance the presentation and help readers grasp the findings more easily. briefly mentions obstacles to implementing prophetic leadership but lacks in-depth exploration.	<p>we have added the table according to the reviewer's direction</p> <p>we have added in table 2</p>	13-14
4	Your study discusses prophetic leadership but could benefit from a more explicit exploration of the theoretical framework. What existing theories or	These findings empirically provide an illustration that in implementation it is necessary to implement a prophetic leadership model in higher education. The prophetic leadership model provides an ideal example, especially at universities in Indonesia, of collaborating moral aspects based on religion with technical competence	20-21

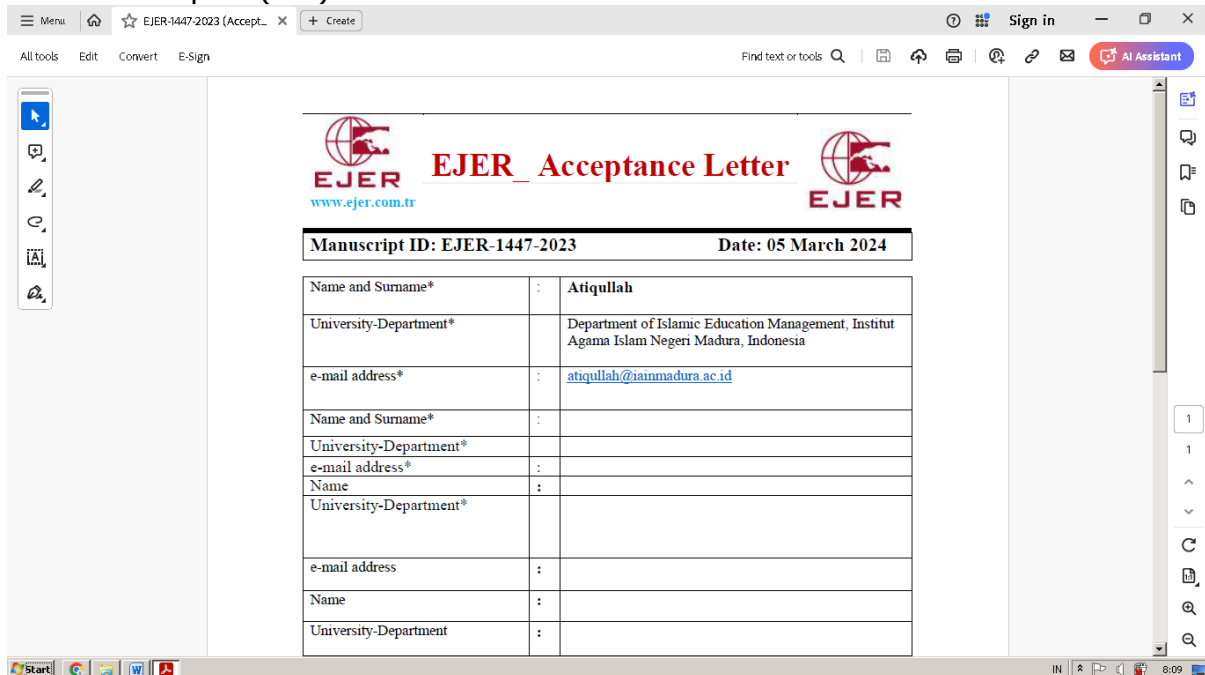
	<p>models of leadership, particularly prophetic leadership, informed the study? The paper concludes with the positive contributions of prophetic leadership, but it could be strengthened by providing practical implications for educational leaders. Recommendations for overcoming challenges and implementing prophetic leadership would enhance the paper's utility. Your study could elaborate more on the practical implications of its findings. How can university leaders and lecturers apply the insights gained from the study in real-world scenarios? Providing actionable recommendations would enhance the paper's practical value.</p>	<p>based on general sciences. The collaboration between the two will give rise to a form of leadership model that is adaptive, democratic and communicative.</p>	
6	<p>In conclusion, it addresses a relevant and intriguing topic—prophetic leadership in the context of university leadership. Strengthening clarity in research design and delving deeper into challenges and practical implications can enhance the overall impact of the study. Eliminate unnecessary words or phrases to enhance readability. Check for the references too as</p>	<p>we have removed deemed phrases that were deemed unnecessary to include</p> <p>Quotation writing has been adapted to the APA model</p>	<p>21</p> <p>21-27</p>

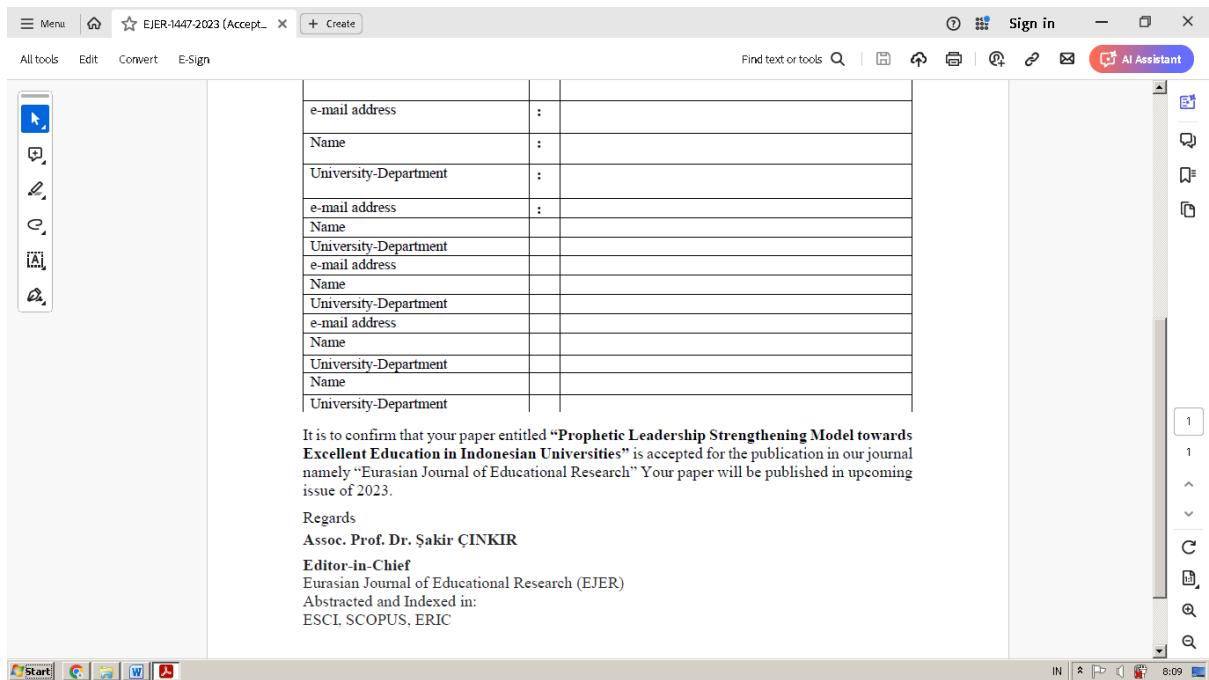
	it must be in APA format. Proofread the entire document carefully. Please check.		
Thank you for the opportunity given to us.			

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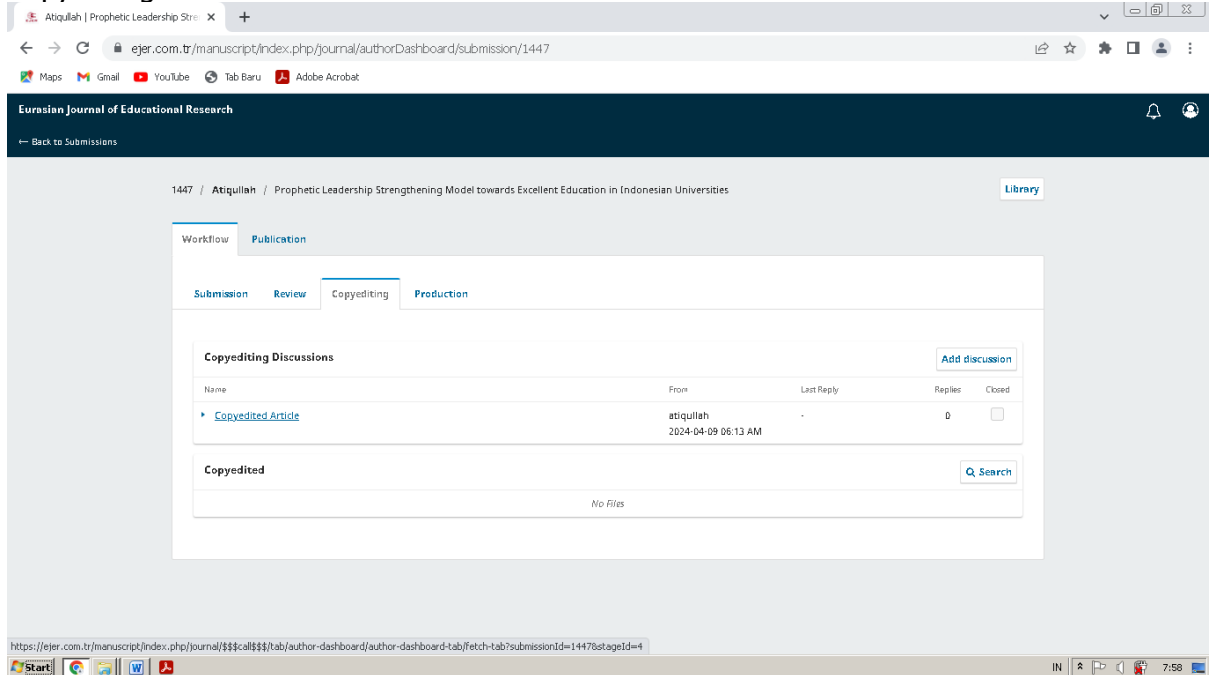


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Prophetic Leadership Strengthening Model towards Excellent Education in Indonesian Universities

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ABSTRACT

Purpose: In educational institutions, prophetic leadership is claimed to make a significant impact on the improvement of academic quality and bring educational excellence. This study focuses on the prophetic leadership style practiced by leaders in private universities in Indonesia and examines the model of strengthening prophetic leadership and its implementation to develop superior education.

Methodology: A qualitative research design with a phenomenological approach was applied on a sample of ten informants, comprising university leaders and lecturers from two developing private universities. The data was collected through in-depth interview

techniques, and interview transcripts were analyzed using interactive techniques of data reduction, presentation, and interpretation. The findings reveal that prophetic leadership contributes to the liberation of human resources from the shackles of status quo thinking. It helps to prioritize the achievement of goals and builds motivation to establish a superior educational unit. **Findings:** The findings imply that prophetic leadership style consistently reflects liberation, humanism, and transcendence behavior. The limitations encountered in the study would lead to more comprehensive research in future.

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Introduction

Prophetic leadership has been accepted as a part of future leadership model, which implies that prophetic leadership has effective means to implement the visionary ideas of future organizations. In educational institutions, particularly, prophetic leadership is known to have made a significant impact in developing the institutions, in terms of training of human capital and academic excellence. This prophetic leadership model does not only help to realize institutional goals, but also develops the potential of the academic

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community through leadership initiatives like delegation of authority and dialectical discussions. A prophetic leader encourages human resources to develop their potential and spiritual self; indicating a behavior of Islamic leadership model (Supriyanto et al., 2020). Prophetic leadership is never separated from spiritual values and acts as a stronger predictor of attitudes and personal satisfaction (Sortheix & Lönnqvist, 2014); fostering inspiration for the leadership vision; increasing credibility and continuity, enhancing moral values, and reducing ethical problems (Ramachandaran et al., 2017). Thus, prophetic leadership style encourages all components that educational institutions might require to establish the dynamics of education.

This framework is designed on the leadership style of educational institutions in tertiary institutions so that all work units can move towards superior and attainable educational institutions. In this framework, however, there needs to be a critical study in the form of research to see and understand in detail and comprehensively the model of strengthening prophetic leadership in universities in Indonesia. The current study aimed to fill this research gap to show that there are still many problems regarding this model of strengthening prophetic leadership. Not all of them have the design and implementation of development both in terms of planning, implementation, and forms of assessment of the development of prophetic leadership.

The current research focuses on the prophetic leadership style practiced by leaders in universities in Indonesia the question that arises in this research is how the model of strengthening prophetic leadership in higher education can create a superior educational institution. Besides that, study also discussed the obstacles in implementing the strengthening of prophetic leadership.

Literature Review

Prophetic Leadership

Prophetic leadership is a form of leadership style that applies prophetic values and wants to realize the prophetic mission as well. This leadership style explains and provides a stimulus to human resources so that the organization continues to innovate, create, and initiate the flow of transformation (Manafi & Subramaniam, 2015). It is common for this leadership behavior thinking to continuously offer transformation of organizational dimensions from human resources (thinking, behavior, or performance) to institutional (managerial or achievement of vision, mission, and goals). Therefore, prophetic leadership turns out to have the potential for transformational leadership that affects the performance of education governance (Weng et al., 2015). The direction and goals of prophetic leadership, however, are still based on the normative and prophetic ethical ideals codified in the Qur'an and as-Sunnah.

Prophetic leadership style cannot be separated from the theologically inspiring derivative value, or the historical mission of Islam contained in the Quranic verses, Ali Imran verse 110. From this leadership style, a prophetic color emerges to show the path of governance of educational institutions in which prophetic leaders work towards humanizing efforts of freeing the human resources from backwardness, structural

oppression, and ignorance; and leading them to self-transcendence towards divine consciousness (*Ihsan*) (AlSarhi et al., 2014).

Prophetic Leadership and Educational Excellence

Prophetic leadership takes an ethical projective direction towards the future of an educational institution, aiming at a fundamental transformation (reform) of the organizational system (Asbari, 2020). Interestingly, when these prophetic values are integrated with Islamic education, it creates an education setup that is full of love, tolerance, respect for differences and upholds human values. A prophetic leader, for example, in alleviating poverty or performing any social task or striving for education excellence, becomes an agent with a prophetic character foundation. Gladstone and Pepion (2017) found that intervention through prophetic intelligence management is very effective in overturning unreasonable perceptions or unethical actions into ethical and reasonable ones. In other words, prophetic morality can develop the potential of human resources in educational institutions to an essential level of excellence. The morality born from the construction of prophetic values needs to be translated into educational values, especially in the leadership aspect. Moreover, at this time prophetic leadership is considered capable of continuously spurring educational institutions to realize effective and efficient performance (Covrig et al., 2012), moral leadership traits (Kaya, 2015), and spiritual leadership traits (Jamaludin & Aini, 2015).

On the other hand, prophetic leaders not only construct education from a rational-empirical basis alone but also intuition and revelation. This means that the knowledge that is distributed in the educational institution is not merely built-in a secular way that is separated from the values of revelation (Tobroni, 2015). However, educational science, especially Islamic education, is generated based on the relationship between the profane and transcendental sides, so that revelation becomes the foundation and reference for organizational movements such as rules based on the elan vital of the Qur'an, namely social justice, human resource management based on humanist theocentric values, or the flow of educational excellence based on sincerity and divine awareness (*Ihsan*) (Acevedo, 2018). Even leaders have an altruistic attitude to make education effective. Therefore, the prophetic leadership style is very thick with the vision of educational excellence and the vision of divinity which is represented through the attitude of the caliph and Abdullah figures in every aspect of Islamic education.

The application of educational leadership can lead to a progressive academic stretch and a conducive learning climate, through the intervention of prophetic leadership, to transform educational institutions into centers of excellence (Santamaría, 2014). Therefore, it is natural that this leadership style influences and develops faculty, teachers and academicians to work not solely based on material aspects, but also develop a disciplined attitude, sincerity and commitment to the institution. Such a leadership style that aims at educational excellence has a strong influence on strengthening the performance of its human resources, namely the faculty and teachers (Orabi, 2016). This kind of discourse is also consistent with a few research studies that talk about excellence in political field (El Syam, 2017), in pursuit of quality in decision making (Muhammad, 2015), to accomplish with corporate governance (Ahmad, 2018), to build a religious culture (Sidiq, 2019), and develop organizational commitment (Noermijati et al., 2019).

Characteristics of Prophetic Leadership

Leaders with a prophetic model carry out their duties and authorities sincerely and with high discipline. This is one of the characteristics of a prophetic leadership style that always leads, guides, and influences others emerging from the heart or the purity of the soul. This characteristic is different from those in other leadership styles, especially when compared to charismatic leadership, because prophetic leadership style is not only transactional but also transformational (Khaidir & Suud, 2020). A few of its other characteristics consist of internal maturity, namely in the emotional and spiritual aspects; in integrity, humility, justice, and piety which make it a comprehensive leadership style, capable of managing Islamic educational institutions (Abdullah, 2014).

One of the other characteristics of prophetic leadership is that the leader gives high trust and authority to his subordinates (Choi et al., 2021). Prophetic leaders provide flexibility for subordinates so that they can develop and grow their responsibilities. A prophetic leader is very sincere in guiding his subordinates (being altruistic) and can himself manage existing resources. Even while influencing others to realize goals collectively and collegially, it is done with sincerity (Anwarudin et al., 2021). The leader also is committed to free the human resources in the unit out of the shackles of pessimism, backwardness, and unwillingness to progress. On the other hand, he also shows a high concern for people. This encourages him to position himself as a "servant" who is sincere in providing services. Therefore, he believes in one of the principles of service leadership (Vandenabeele et al., 2014). The attitude of bringing educational institutions towards integrated religious nuances is very strong in his commitment. Therefore, the religious climate does not recede to continue to be spread in every educational program, especially in universities.

Organizational leaders, particularly in educational institutions, are said to be prophetic leaders if they have three characteristics, namely humanist values, liberation, and transcendence. These three prophetic values are summed up in the Quranic verse. Surah Al-Imran, verse 110. The first value, humanist values, can be interpreted as the attitude of a humanist leader and views of the organization's human resources as living subjects who have the dignity of God's creatures (Melé, 2016). However, on the other hand, leaders also encourage and shape the organization's human resources who have a responsibility to themselves, others, and God for their performance. This means that the humanist attitude or action practiced by the leader is a theocentric-humanist attitude. The second characteristic of liberation is the attitude of leaders who free themselves from human resources (or organizations) from the shackles of ignorance and organizational closure from science and faith (Solanas & Getino, 2014). They aim to free human resources from the shackles of the downturn in the status quo (static) organizational system. Thus, this value requires leaders to open closed organizational social strata, including carrying out innovation and creation. Finally, the transcendence trait can be interpreted as a form of representation of the theocentric-humanist mission and liberation which is manifested from divine awareness, *Ihsan*, (Ayers & Saad-Filho, 2015). From this awareness also emerges the *insaniyyah* or human awareness that guides the leader to aware of the role and function of the Caliphs and Islamic leaders.

These three values can encourage the growth of strong leadership potential and success in managing educational institutions. The theological inspiration of prophetic leadership for

educational excellence requires the spirituality of the leader (Dantley & Green, 2015). Having achieved that spirituality, the prophetic leader becomes capable of transforming a decadent institution to the pinnacle of the highest spiritual achievement. This debate shows that prophetic leadership can breeds humanist, liberative, and transcendent behavior until it reaches the best people phase, namely an effective, efficient organization, and has a humanitarian mission based on divine awareness (Agbiji & Swart, 2015). These three prophetic elements can also be treated as blessings of the almighty (Rahmat Lil 'Alamin); or a step forward for educational institutions to undertake institutional and humanitarian expansion for excellent performance.

Method

Research Design

A suitable research design supports valid research, in all its phases like planning, implementation, analysis, and final research results. The current study adopted a qualitative research design with a phenomenological approach, which was appropriate to extract comprehensive data from participants who experienced a particular phenomenon.

Sampling

The sample in this study comprised ten participants from two universities in Indonesia who were considered to have the data eligibility criteria, namely, they were credible private universities and had a clear vision of development. The criteria for selecting subjects were finding two administrators and three lecturers from two Islamic education-based universities in Indonesia. Another eligibility criterion that was taken into consideration was that the sampled university must represent a more developed vision of education, especially in higher education. The description of participants can be seen in [Table 1](#).

Table 1

Participant Profile.

Name	Position	Gender	Affiliation
AL	Vice-Rector	Male	Private College
KZ	Head of Development	Male	Private College
HM	Vice-Rector	Male	Private College
C	Head of Development	Male	Private College
DA	Lecturer	Female	Private College
HS	Lecturer	Female	Private College
AZ	Lecturer	Male	Private College
EF	Lecturer	Male	Private College
TS	Lecturer	Female	Private College
SM	Lecturer	Female	Private College

Instruments and Procedures

The process of extracting data in this research was through in-depth interviews using structured interview instruments, where a list of questions was developed. The implementation procedure began with building the instrument with a list of questions based on research theme, and in accordance with the available scale in the current literature. Prior consent was taken from all participants for the interview on the agreed day and time.

Data Analysis

The data was analyzed to find answers to the questions that were asked and to provide a thorough description of the findings. The data analysis was carried out with methods like data sorting and data reduction, and finally displaying the existing data for interpretation to obtain valid conclusions.

Results

Prophetic Leadership Strengthening Model

The sampled leaders for this research belonged to the educational institutions that had projected to make their institution a superior education unit. Each sampled leader envisioned to become a bidimensional leader, who directed his body and soul to achieve the success of the educational unit in the worldly dimensions. This means that this leader continuously brought the worldly dimension of success and excellence and integrated it with divinity or spiritual achievements. The leader integrated the profane and the sacred domains into one unified leadership style, thus building a prophetic leadership strengthening model. The leadership style much depended upon this model to transform the system into a modern educational institutional governance of excellence. It is necessary to admit that the role of leaders in educational institutions is very central. The interviews with the administrative heads revealed that officials at a university, directly or indirectly, are the central figures who are expected to initiate breakthrough, and lead the institution towards excellence, which may require to implement changes.

Under the prophetic leadership model, a leader prioritizes morality integrated with his personality and behavior. The leader and all other human resources in the institution cannot be separated from ethical behavior such as honesty, discipline, and commitment, to improve the quality of education. Each of the staff in an educational institution maintains organizational consistency, especially in improving education services. It is the responsibility of the leader to develop human resources for his institution. This opinion is in line with the results of an interview with the vice-rector in the field of human resources who stated that "as an official entrusted with the task of development, comprehensive competence is indeed needed to support change and development. Discipline, honesty and a high work ethic are very much needed as the basic capital for developing human resources".

It was evident from the interview excerpts that a prophetic leader in a higher education institution must position himself as an educator for his employees. The leader must follow the patron-client pattern, who also acts like a shepherd, like a prophet herding the cattle,

and deviate away from the bureaucratic relations. As an authority, the prophetic leader demonstrates high self-consistency and focuses more on ethical relations, based on organizational education, and fosters the leadership spirit in employees, and teaches them to internalize leadership traits. In this context, he admits that leading is the art of empowering others so that they can metamorphose from a self-reliant self to become an independent self, from a shackled person to a free self. Naturally, the leader always accompanies his employees to carry out self-transformation as the representation of Al-Asma Al-husna, or Al-muhaimin, the Most Sustainer.

Prophetic Leadership and High Morality-Based Behavior

It is natural for any leader to affirm high morality-based behavior with a prophetic mission as an integrated part of his leadership style. The leader plays a role in increasing the potential of human resources (liberation), through altruistic behavior (humanization), and to achieve worldly goals based on divine awareness (transcendence). It is this axis that shapes the behavior of a leader through the alignment between ideas and actions based on ethical truth and his monotheistic beliefs.

Leaders with this character bring the institution towards excellence and success with three transformative dimensions, namely: psychological, sociological, and theological. The psychological transformative dimension is a form of self-reformation that is focused on increasing skill competence and developing scientific insight and emotional maturity. Various educational activities such as outbound combined workshops, seminars, and weekly discussions are often scheduled to support the psychological maturity of employees. Without expertise and knowledge and strong emotions, educational organizations will struggle to realize their vision, mission, and goals. A similar opinion was conveyed by one lecturer that "we often follow a self-development agenda in the form of technical training and motivation to support our understanding and competence better".

The dimension of sociological transformation is seen as a breakthrough direction through organizational reform efforts. The organizational culture framework is colored by the values of humanity and spirituality, to create social interactions that are egalitarian, respectful, moderate, and cooperative. This nuance is increasingly felt and easy to find, not only in the form of conveying verbal recommendations but also in providing concrete examples in the form of real daily actions. Hence, employees can hear and see first-hand values of the organization that come from the philosophical thinking of the leadership.

Meanwhile, the dimension of theological transformation is an effort to reform oneself on the spiritual side to support a more religious organizational culture. It is also oriented as a normative ethical ontological basis for organizational values. These values can realize the vision, mission, and institutional goals through the implementation of internal spiritual ethical values within employees. It turns out that the empirical facts state that employees who are affiliated with religion have great social responsibilities and take the initiative to apply them to a wider scope. Such leadership attitudes foster a conducive climate for improving the quality of education.

Breakthroughs that are oriented to these three dimensions are continuously driven to achieve holistic success and excellence. The transformation process that is realized is not

merely rational based on worldly elements (profane) but is also oriented to building spiritual and divine arrangements through human resources who have divine awareness of hereafter (transcendental), and who can achieve perfection and excellence in the world and the hereafter. Thus, the success of leading is not only measured from the aspect of achieving its goals but is also measured through the aspect of developing the potential of human resources as organizational subjects and spirituality. It is common for officials in leading and developing the unit to state that it is not enough to rely solely on the rational empirical epistemological side. On the one hand, an intuitive-spiritual epistemology is needed as another slice reads the main basis which is integrated into one spirit of managing the education unit.

The basis of leadership in higher education is also inseparable from the collective-collegial values of all components of human resources. Therefore, every sub-element in higher education is carried out, developed, and improved together. The leader encourages togetherness in work so that success is realized not centered on one employee (one-man show) but as the result of the work of all employees. From this framework, all employees grow and develop amid harmony and a family atmosphere. This dynamic implies a leader's behavior pattern that prioritizes the close relationship between employees. This spirit grows in the leader, not merely a motive for achieving personal organizational goals. Based on his ethical altruistic nature, he encourages harmonious family relations. In the context of religion, leaders tend to use the word "silaturrahim"; and these values are translated in a practical form according to the development context. The motives of professional management and prophetic values are integrated into a transforming force. Leadership that has a foundation will be able to find patterns and styles to bring the educational unit to the highest peak of success. It also raises characteristics that are different from other leadership styles, especially those that are separated from prophetic values. It is not surprising that his actions are colored by prophetic ethics which is reflected in the actualization of the management of higher education units.

Barriers to Strengthening Prophetic Leadership

Every change that is made of course there are obstacles and obstacles faced and strengthening prophetic leadership is not an exception. Among the obstacles that arise includes the lack of awareness about how leadership could not grow collectively in the educational environment. Secondly, many leaders are already comfortable with the zone they live in. This is revealed in a statement made by a participant, the vice-rector, who explained that "when starting the change, it was certainly very difficult; but for changing the style and model of leadership, it takes time, and steps need to be carried out."

Another obstacle faced in strengthening professional leadership is the need for synergy of all work units in higher education. Elements that are part of the institutional stakeholders need to work together and strengthen each other and remind each other about this activity. This was agreed by the head of the field of development who stated that "several things that become obstacles in implementing the strengthening of prophetic leadership are the lack of synergy among all work units in implementing this common goal. Some have started implementing it, some have not, so sometimes problems like this need to be solved

by doing frequent socialization.”

Based on the findings above, it can be explained that there are two important points in prophetic leadership in higher education, namely the form of prophetic leadership and the obstacles faced in its implementation. A summary of the explanation of these two things can be seen in [Table 2](#).

Table 2

Prophetic Leadership Style and Obstacles in its Implementation.

Leadership Model	Indicator	Constraint	Indicator
Prophetic	The leader is the central figure	Internal	The prophetic leadership model has not yet developed
	Prioritize of morals		Leaders are in a comfort zone, so they don't want to change
	Maintain a good service system		Synergy of all components that have not been integrated
	Positioning as an educator also for his subordinates	External	Lack of socialization regarding the urgency of sustainable prophetic leadership
	Consistently conduct up-grading training and development theoretically, motivationally and practically for institutions and employees		The development of other universities, especially private ones with professional management
	Prioritizing collegial collective principles		There is a lack of strong policies that provide technical explanations for their implementation

Therefore, the awareness of humanity and divinity that exists in prophetic leaders becomes a beacon for the management of educational institutions. If the description is classified in the form of a class, then the ethical foundation of prophetic leadership is framed in four things, as presented in [Table 3](#).

Based on [Table 3](#), prophetic leadership frames and binds its actions to the awareness of human nature and the divinity of human resources. It is these two realizations that give rise to a prophetic attitude, and it is actualized in every range of educational institutional management with the spirit of ethical transformation ([Chi Vu & Gill, 2019](#)). Therefore, he will focus on the dynamics of interaction between human resources or even between himself as the leader and employees. This can also be used as a parameter to see the effectiveness of leadership in every educational institution ([Kumar & Sharma, 2018](#)). As an educational institution, it is the interaction between leaders and employees that creates transformation and excellence in the quality of education. Amid interaction,

leadership ethics appears as a beacon of religious charismatic personality as a prophetic leader.

Table 3

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 as-Sunnah of the prophet Muhammad. In this context, the Qur'an and as-Sunnah are placed in the highest ontos position to obtain guidance and ideal leadership values. This foundation has a normative basis, namely faith or divine awareness (tawhid). Substances derived from ideal ideals appear based on the performance of ratio (Burhani), intuition (irfani), and text (Bayani).
2.	Philosophical Foundation	Therefore, epistemological performance to achieve the truth, especially efforts to manage education, so that it can emerge an axiological framework of humanist and liberating leadership to deliver human resources to the phase of self-transcendence towards God.
3.	Sociological Foundation	This foundation demands the performance of ratios (Burhani) and intuition (irfani) to continuously observe the dynamics of educational institutions. Even the historical dynamics in the texts of the Qur'an (Bayani) become a normative reference. That is, the truth on this basis cannot be separated from the dynamics of educational and historical institutions recorded in the Qur'an. On this basis, belief in the truth is based on data sourced from empirical reality that has been tested many times - through the concept of verification or falsification. This construction cannot be separated from the work of epistemological philosophical foundations (namely the performance of ratio (Burhani), intuition (irfani), and text (Bayani)). So that between the two continues to intertwine to form a scientific network.
4.	Theoretical Foundation	

Discussion

Based on the results and revelations, the prophetic paradigm has emerged to be a set of knowledge and values that do not only describe and transform institutional social phenomena, but also carry out institutional transformation for the progress and success of the educational unit. A prophetic leader is envisioned to be able to direct institutional transformation based on prophetic ethical ideals. This indicates that the role of the leader towards his followers is very strategic, so the values and beliefs held by the leader are the sources of the transformation. In this position, prophetic leaders also have strategic functions and roles to pay attention to and inculcate prophetic values, namely values of humanization, liberation, and transcendence into the character of human resources.

The attitude of a prophetic leader as applied by leaders in universities is a representation of self-confidence which leads to institutional arrangements. Naturally, prophetic leaders will continue to be receptive, open, and curious at every moment in the institution. This is consistent with Armstrong's views who calls this mindfulness, and emphasizes that prophetic leaders need to encourage the growth of employees' sense of belonging to educational institutions and kinship so that performance based on collective-collegial principles emerges (Armstrong, 2019). This is also supported by another study which argued that competition within an organization does not guarantee success in the organization, but the leader's confidence and his collaboration with his followers can lead to success (Chung & Arthur, 2015).

Another aspect revealed in this study that fosters high concern for the figure of a prophetic leader is high sensitivity to institutional dynamics and educational problems. The study premised that the sociological dimension of a leader leads to operationalization of ideas and inspiration, guided by the ethical values of revelations from Qur'an and Hadith. This is supported by Salleh (2018), who found that spiritual ideas always triggered to continuously improve the quality of education; and agreed upon by Groves (2020), who recommends the prophetic leadership style to focus on integration of performance.

Another perspective that emerged out of this study was that the spiritual aura was very closely related to the prophetic leadership style and influenced the foundation of attitudes and values of educational institutions. It is useful in building a life orientation of human resources which ultimately leads to their level of religious maturity (Haque et al., 2019). The implication is that there is a pattern of intermingling between the worldly and the hereafter dimensions; between the profane and the sacred until there is a spiritual artistic sacralization for the management of educational institutions. This is agreed upon by Kniazeva (2015), who suggested an integration of two modes namely worldly sacralization and spiritual commodification. This suggests that the blending of profanity with spirituality would move prophetic leadership to continue to manage the resources of the educational unit to achieve worldly success, excellence and achievement as well as the hereafter goals.

The study also developed an awareness about prophetic leadership over powering humanity and getting closer to divinity that determines the success of realizing a superior educational unit. The humanity awareness encourages human resources to have a moral responsibility for the truth. The leader is consistent in his efforts to reveal the truth, known as *Amar ma'ruf*, wherever and whenever. He will also be responsible for efforts to prevent damage. These efforts are actualized in the form of a functional real movement towards self-transformation or an educational institutional community. This task is essentially the task of the *ulul al-bab* which has and is given a critical nature for all forms of dynamics of educational institutions. This is consistent with the arguments of Belak (2016), who believed that the awareness of divinity encourages responsible participation of leaders and his followers and encourage them for transcendence efforts.

There is a plethora of studies that show how prophetic values eventually become organizational values for institutions to realize their vision, mission, and goals (Maheshwari & Yadav, 2019; Waldman et al., 2020). The focus and gait of business leaders are through spiritual leadership; and the highest goal of spiritual leadership is to realize social innovation (Klaus & Fernando, 2016). Mahyarni (2019) research also focuses on

aspects of testing the influence of spiritual leadership on spirituality, job satisfaction, and reducing deviant behavior. In another study, Joelle and Coelho (2019) exemplified how performance of spiritual values leads to actualization of spirituality culture and can develop spiritual nuances in the workplace and improve individual performance. All these studies can be used as an ontological basis to state that the significance of spiritual values is very strong in improving organizational performance.

Finally, it is undeniable that the prophetic leadership style which is very thick with the nuances of spirituality can position originality and novelty. This means that, compared to other leadership styles, prophetic leadership has unique characteristics, especially in the integrative axiological aspect, namely being able to unite worldly and hereafter goals (Barron & Chou, 2017). Like a leader in a university who continuously associates prophetic values with the governance of the education unit, so that his actions have nuances of human and divine values. The prophetic values are translated and applied in the form of liberation altruistic actions towards divine awareness (tawhid) (Indra & Kustati, 2019). Therefore, a leader who can lead to ontological and axiological integration is a person who can reach two dimensions, or what researchers commonly say is a bidimensional figure. This merger received a positive response from academics based on the results of their research.

Conclusion

Prophetic leadership is a leadership style that arises from the awareness of humanity and divinity. These two realizations encourage a prophetic leader to improve the competence of other human resources so that they can become milestones for the progress of educational units or institutions. The leader also makes transcendence efforts that motivate themselves and other human resources to unite in God. Thus, prophetic leadership does not solely focus on achieving the success of realizing the vision, mission, and goals of the worldly education unit. However, the leader also focuses on achieving the spiritual perfection of human resources. From these two focuses, prophetic leaders do so through a humanist attitude, liberation, and transcendence. The extent of the discussion about prophetic leadership is one of the obstacles and limitations of this research. Even though it was designed at the beginning of the research, other things that are still not well explored can be developed through subsequent research.

These findings empirically illustrate that in implementation, it is necessary to envision a prophetic leadership model in higher education. This predictive leadership model would provide an ideal example, especially at universities in Indonesia, of collaborating moral aspects based on religion with technical competence based on general sciences. The collaboration between the two will give rise to a form of leadership model that is adaptive, democratic, and communicative. The facts on the ground show that leadership wrapped in spiritual values (prophetic) has attracted the attention of academics to unravel the meaning behind its success.

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