



Prophetic Leadership in Islamic Educational Institutions: A *Qur'anic* Perspective on Servant and Transformational Leadership

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Article History

Received : May 9th 2026

Revision : June 13th 2026

Publication : July 30th 2026

Abstract

In the framework of Islamic educational institution administration, this study seeks to develop a philosophical synthesis of prophetic leadership based on Qur'anic concepts "Khilafah", "Ulul Amri", and "Qawwam" and merge them with transformational and servant leadership theories. Thematic exegesis (maudhu'i), content analysis, and comparative analysis of the Qur'an, Hadith, exegetical works, and current leadership literature are all used in this study's qualitative methodology, which is library research with a conceptual-philosophical focus. According to research, prophetic leadership rejects the absolutism of power and puts the common good first by integrating the ontological-functional dimension (Khilafah), structural-ethical legitimacy (Ulul Amri), and relational guardianship (Qawwam). While the values of shiddiq (truthfulness) and amanah (trustworthiness) support servant leadership by emphasising service and the preservation of human dignity, the dimensions of fathanah (wisdom/intelligence) and tabligh (communication/advocacy) work in concert with transformational leadership to promote innovation and intellectual stimulation. For the purpose of the general good, this paradigm propels a change in madrasah governance from merely systemic-administrative conformity to inner spiritual awareness (murāqabatullāh) and an ethos of ihsan (excellence/virtue).

Keywords: *Islamic Educational Institutions, Prophetic Leadership, Khilafah, Ulul Amri, Qawwam, Transformational Leadership, Servant Leadership, Madrasah Governance.*

Abstrak

Dalam kerangka administrasi lembaga pendidikan Islam, penelitian ini berupaya mengembangkan sintesis filosofis kepemimpinan profetik berdasarkan konsep-konsep *Qur'ani* "Khilafah", "Ulul Amri", dan "Qawwam" serta memadukannya dengan teori kepemimpinan transformasional dan pelayanan. Tafsir tematik (*maudhu'i*), analisis isi, dan analisis komparatif terhadap *Qur'an*, *Hadis*, karya-karya tafsir, serta literatur kepemimpinan terkini semuanya digunakan dalam metodologi kualitatif penelitian ini, yaitu penelitian kepustakaan dengan fokus konseptual-filosofis. Berdasarkan hasil penelitian, kepemimpinan profetik menolak absolutisme kekuasaan dan mengutamakan kebaikan bersama dengan mengintegrasikan dimensi ontologis-fungsional (*Khilafah*), legitimasi struktural-



etis (*Ulul Amri*), dan penjagaan relasional (*Qawwam*). Sementara nilai-nilai *shiddiq* (kejujuran) dan *amanah* (dapat dipercaya) mendukung kepemimpinan pelayanan dengan menekankan pelayanan dan pemeliharaan martabat manusia, dimensi *fathanah* (kebijaksanaan/kecerdasan) dan *tabligh* (komunikasi/advokasi) bekerja selaras dengan kepemimpinan transformasional untuk mendorong inovasi dan stimulasi intelektual. Demi kebaikan bersama, paradigma ini mendorong perubahan tata kelola *madrasah* dari sekadar kepatuhan sistemik-administratif menjadi kesadaran spiritual batin (*murāqabatullāh*) dan etos *ihsan* (keunggulan/kebajikan).

Kata Kunci: Kata kunci: Lembaga Pendidikan Islam, Kepemimpinan Profetik, Khilafah, Ulul Amri, Qawwam, Kepemimpinan Transformasional, Kepemimpinan Pelayan, Tata Kelola Madrasah.

INTRODUCTION

In Islamic educational institutions, leadership is a theological trust with two dimensions: vertical accountability to Allah (SWT) and horizontal accountability to the community. As a result, problems with quality stagnation, internal conflict, and abuse of authority are directly related to the weakness of the institution's philosophical foundation. The Qur'an provides a framework of prophetic leadership based on the qualities of *shiddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (conveying the message), and *fathanah* (wisdom/intelligence) in order to handle these issues. *Qawwam*, which reflects protective and educational leadership as well as a balance of rights and obligations rather than hierarchical dominance (Takwil: Journal of Quran and Hadith Studies, 2025); *Khilafah*, which represents the ontological mandate of humans to manage worldly and religious affairs (stewardship) based on Surah Al-Baqarah [2]: 30; and **Ulul Amri**, which emphasises authority characterised by justice, reliability, and conditional obedience (Nur Hakim et al., 2025).

These prophetic aspects strategically intersect with Western leadership theories in modern discourse, particularly transformational leadership (idealised influence, intellectual stimulation, inspirational motivation, and individualised consideration) and servant leadership (service, humility, and empowerment) (UHAMKA, 2024; Hidayat, Nasution, & Mukhlisin, 2025). Further evidence that spiritual authority, management order, and service-oriented relationships can coexist is found in the practices of *pesantren*, or Islamic boarding schools. However, prior research has tended to treat Quranic concepts in a fragmented way, viewing *Ulul Amri* in the context of *fiqh siyasah* (Islamic political jurisprudence), *Qawwam* in the context of domestic and family relations, and *Khilafah* merely as a system of state governance. Additionally, Islamic values have frequently been positioned as additional justification for Western theories. There is an urgent need to fill the research gap caused by the lack of an integrated synthesis that presents these three sacred conceptions as a separate philosophical foundation.



There is a real governance issue on the ground that makes this conceptual divide worse. The dynamics of 2025–2026 show a sharp contrast: on the one hand, instances of violence and abuse of power have surfaced in some pesantren (Islamic boarding schools) as a result of spiritual legitimacy functioning without accountability; on the other hand, the governance models at Termas Ushuluddin and Pesantren Al-Asy'ary have effectively combined spiritual leadership and service to promote institutional resilience. This discrepancy highlights the urgent need for a conceptual reconstruction of Islamic education governance in order to make clear the limits of authority, the nature of the trust (*amanah*), and the safeguarding of students. By offering a philosophical formulation of prophetic leadership that places the *Khilafah* as an ontological-functional dimension, *Ulul Amri* as a legitimacy-structural dimension focused on the public good, and *Qawwam* as a relational-protective dimension, the study responds to this empirical urgency.

The transformational leadership models of Burns and Bass and Greenleaf's servant leadership model are then critically compared to this philosophical concept in the context of Islamic education and the pesantren ecology. Theoretically, by promoting a fair discussion between contemporary management theories and the normative doctrines of the Qur'an while avoiding the traps of artificial comparison, this study enhances the philosophy of Islamic education. Practically speaking, this synthesis offers administrators of Islamic educational institutions such as madrasas, pesantren (Islamic boarding schools), and foundations a philosophical-operational road map for changing their leadership style from one that is dominated by coercive power to one that is accountable, protective, empowering, and service-oriented, thereby promoting long-term public well being.

METHOD

This study employs a qualitative methodology focused on philosophical and conceptual inquiry through library research, in which the concept of prophetic leadership in Islamic legal sources is critically analysed from ontological, epistemological, and axiological perspectives and integrated with contemporary leadership theories. The research was carried out at the Postgraduate School of the State Islamic University (UIN) Maulana Malik Ibrahim Malang during August and September 2026, utilising the university's digital scholarly database repository and the postgraduate library's physical search capabilities. The object of this research is the concept of prophetic leadership philosophy derived from the Qur'an and Hadith (*Ulul Amri*, *Qawwam*, and *Khilafah*) along with its points of convergence with servant leadership and transformational leadership. The primary sources include the Qur'an (QS. An-Nisā' [4]: 59, QS. An-Nisā' [4]: 34, and QS. Al-Baqarah [2]: 30), collections of authentic *hadith* texts on leadership, and original works on modern leadership theory by James MacGregor Burns, Bernard M. Bass, and Robert K. Greenleaf. Secondary sources comprise Islamic legal encyclopedia



literature (*Mausū'ah al-Mafāhīm al-Islāmiyyah al-Āmmah*), a book on siyasah jurisprudence (*Al-Aḥkām as-Sulṭāniyyah* by Al-Mawardi), and muktabar tafsir books (*Tafsīr Ibnu Katsīr*, *Tafsīr Al-Manār*, *Tafsīr Al-Misbāwī*), while contextual data were obtained from official records and current empirical studies on leadership styles, instances of power abuse, and governance concerns at Indonesia's madrasas and pesantrens. As the primary instrument (*human instrument*) in this library-based study, the researcher directly designs the investigation and reads, interprets, and abstracts the data, assisted by a conceptual categorisation sheet (thematic matrix), a bibliographical guide, and note-taking cards to guarantee the accuracy of textual references. As qualitative research emphasises a deep understanding of meaning and context, the researcher acts as the key instrument in the process of data collection and interpretation (Moleong, 2018).

The research procedure was carried out methodically through four primary phases: (1) the identification and heuristics stage, namely finding, gathering, and confirming a collection of verses, hadiths, works on interpretation, and texts on contemporary management theory pertinent to the term "leadership"; (2) the deconstruction and philosophical analysis stage, namely analysing and breaking down the ontological, epistemological, and axiological aspects of the notions of *Ulul Amri*, *Qawwam*, and *Khilafah*, as well as their language meanings and interpretive contexts; (3) the theoretical integration and synthesis stage, namely conducting conceptual comparisons, intersection mapping, and harmonising Qur'anic prophetic principles with servant and transformational leadership indicators; and (4) the contextual reflection and articulation stage, namely developing a useful conceptual model of leadership by analysing the applicability of the philosophical synthesis framework to the empirical dynamics of Islamic educational institution governance. The data analysis techniques employed comprise a number of integrated qualitative-philosophical methods: thematic interpretation (*maudhu'i*), which gathers and contrasts verses and *hadiths* pertaining to a particular subject in order to fully reveal the Qur'an's universal message; philosophical content analysis, which thoroughly examines the text's explicit and implicit meanings in order to identify underlying presumptions, the structure of knowledge about Islamic leadership, and the nature of values (axiology); conceptual mapping and comparative analysis, which compares Qur'anic conceptual premises with those of transformational and servant leadership to find similarities, differences, and novel aspects; and contextual reflection, which connects theoretical-philosophical findings with the institutional realities of madrasas and pesantrens in order to create a governance model that is moral, responsible, and focused on the common good. This approach aligns with the view that qualitative data analysis is iterative and interpretative, in which the researcher moves back and forth between data, conceptual categories, and social context to produce meaningful understanding (Creswell & Poth, 2018).

**RESULTS AND DISCUSSION*****The Quranic View of Ulul Amri, Qawwam, and Khilafah as a Basis for Leadership in Islamic Educational Establishments***

Based on a hermeneutic and thematic (*maudhu'i*) analysis of the Quran, Hadith, and literature from classical to modern *fiqh* (jurisprudence) and *tafsir* (exegesis), this study concludes that Islamic leadership is based on the integration of three conceptual Quranic pillars: *Ulul Amri*, *Qawwam*, and *Khilafah*. The intellectual foundation of an ethical leadership focused on the principles of *amanah* (trust/stewardship), responsibility, protection and direction, and the public interest is formed by these pillars. A summary synthesis of the findings regarding these three concepts is presented in Table 1.

Table 1. *Synthesis Matrix of Qur'anic Concepts in Islamic Educational Leadership*

Qur'anic Concept	Primary Textual Foundation	Philosophical Dimension	Core Characteristics & Functions	Implications for Islamic Educational Institutions
Ulul Amri	Surah An-Nisā' [4]: 59	Legitimacy & Structural-Ethical Authority	Legitimate authority (sulthah syar'iyah), conditional obedience (syarthiyyah), synergy between umarā' and 'ulamā', and public-interest oriented policy (tasharruf manūthun bi al-mashlahah).	Rejects authoritarian and absolute leadership; the managerial legality of school/madrasah/pesantren heads is legitimate only insofar as policies align with Sharia principles, substantive justice, deliberation (syūrā), and institutional quality enhancement.
Qawwam	Surah An-Nisā' [4]: 34	Relational & Protective Caretaking	Moral accountability (taklīf), developmental nurturing (ri'āyah), safety protection (himāyah), ethical supervision (isyrāf), and resource provision (infāq).	Institutional heads function as protectors and servants (khādim), honoring the human dignity of educators and staff through reciprocal partnership (mubādalah), while safeguarding psychological safety and workplace welfare.
Khilafah	Surah Al-Baqarah [2]: 30	Ontological & Functional Governance	Intergenerational stewardship (amanah), preservation of religious-spiritual values (hirāsah ad-dīn), and professional administration of worldly affairs (siyāsah ad-dunyā).	Educational institutions are viewed not as personal or dynastic assets, but as civilizational trusts across generations that demand high managerial professionalism alongside robust moral preservation.

1. Ulul Amri: Structural Authority, Epistemic Synergy, and Conditional Compliance

Etymologically, *walī al-amr* (plural: *ulū al-amr*) stems from the linguistic root *al-walāyah* or *al-wilāyah*, signifying an entity entrusted with the comprehensive guardianship and custody over a given enterprise. The



term inherently incorporates dimensions of relational proximity, defensive advocacy, and legitimate competence to order public welfare. Terminologically, as codified within the *Mausū'ah al-Mafāhīm al-Islāmiyyah al-Āmmah*, *walī al-amr* designates *al-hākim*—the de jure governing authority ordained to secure legal stability and enact binding determinations that avert institutional polarization and institutional factionalism (*hattā lā tata'addad al-ārā'*).

Extrapolated from Surah An-Nisā' [4]: 59, the domain of *Ulul Amri* dialectically merges two strategic echelons: the executive cohort, functioning as administrative implementers of governance, and the scholarly cadre, embodying jurisprudential and moral authority to preserve epistemic and ethical rectitude. This structural integration establishes three cardinal tenets:

- a. Conditional Obedience: The sacred text's syntax purposefully uses coordinating conjunctions to limit compliance toward *Ulul Amri* while repeating the imperative verb *athī'ū* for God and His Messenger. The legal maxim *lā thā'ata li makhlūqin fī ma'shiyatil-khāliq* (there is no obedience owed to creation in contradiction of the Creator) is reflected in this syntactical nuance, which requires subordinate acquiescence to remain strictly dependent upon the leadership's conformance with transcendent law.
- b. The Public-Interest Axiom: Administrative prerogative does not constitute unchecked license; rather, it is circumscribed by the classical *siyāsah* maxim: *tasharruf al-imām 'alā ar-ra'iyyah manūthun bi al-mashlahah* (all management acts concerning subordinates are firmly linked to collective flourishing).
- c. Universal Arbitration Framework: In the event that governance disputes (*tanāzu'*) occur inside the organization, the fundamental tenets of the Quran, the Sunnah, and substantive equity must be the basis for conflict resolution. This paradigm dismantles religious authoritarianism in Islamic educational environments including boarding schools. When directives violate equity, transparency, or the overall well-being of the academic community, an administrator's institutional mandate loses its moral validity.

2. *Qawwam: Transforming Hegemony into Stewardship of Protection*

Surah An-Nisā' [4]: 34 is the foundation of the Quranic concept of *qawwām* or *al-qiwāmah*, which has historically been misinterpreted by reductionists as a tool of patriarchal or hierarchical supremacy. The contrary path is revealed by philological inquiry: *qawwām* serves as an intense verbal paradigm (*mubālaghah*) formed from *al-qā'im 'alā asy-syai*, denoting a servant-leader fully committed to ensuring the overall well-being of others. Therefore, it is conceptualised as *infāq*, *ri'āyah*, *himāyah*, *isyrāf*, *wa taklīf* in the *Mausū'ah al-Mafāhīm al-Islāmiyyah al-Āmmah*—the combined



performance of material providing, nurturing growth, safeguarding, ethical oversight, and profound moral accountability.

Qiwāmah is transformed from an honoured entitlement to an onerous duty by this hermeneutical reading. In this situation, legal legitimacy is inherently functional and linked to its operational justification, which is the continuous provision of protection and resource facilitation. According to modern law (Amin, 2018; Jafar, 2022), the moral right to lead vanishes when an authority abdicates its welfare and protective duties. Therefore, benevolent fellowship, multilateral discussion, and ethical reciprocity are necessary for relational leadership to function.

Transposed onto Islamic educational governance, *qiwāmah* underpins the philosophy of servant leadership by positioning the executive as an enabler and protector (*khādim*):

- a. Guaranteeing infrastructural and professional resources for instructional staff (*infāq*);
- b. Administering clinical mentoring and empowering pedagogical support (*ri'āyah*);
- c. Establishing a psychologically safe, physically secure, and legally protected environment for both faculty and students (*himāyah*).

3. **Khilafah: Stewardship of Transgenerational Governance**

Al-khalīfah, which means "to succeed, deputise, or steward a preceding station" (*al-istikhlaf*), has its linguistic roots in the root *khalafa*. Together with semantic shifting (*naql*) toward an office of ultimate fiduciary accountability, the morphological inflection *tā' marbūṭah* acts as an intensifier (*mubālaghah*) highlighting acute governance aptitude.

In *Al-Aḥkām as-Sulṭāniyyah*, Imam Al-Mawardi (1996) defines the essence of governance (*imāmah/khilāfah*) as *khilāfah an-nubuwwah fī ḥirāsah ad-dīn wa siyāsah ad-dunyā* (deputising prophetic agency in safeguarding spiritual tenets while managing the pragmatic ordering of worldly life). This mandate refers to the implementation of moral and administrative control for civilisation rather than the metaphysical succession to revelation. In order to prevent anarchy (*fauḍā*), maintain institutional balance, and actualise the larger *maqāṣid* framework (*maqāṣid asy-syarī'ah*), appointing leadership arises as a dual theological and rational need.

Khilafah crystallises into an organic tripartite machinery consisting of authority, responsibility, and *amanah* (fiduciary trust) when combined with the universal charter outlined in Surah Al-Baqarah [2]: 30. Organisational execution is driven by authority (*siyāsah ad-dunyā*), institutional value systems are upheld by responsibility (*ḥirāsah ad-dīn*), and power is protected against authoritarian drift by fiduciary consciousness. The ontology of institutional ownership is drastically altered when *khilafah* is applied to



educational ecosystems. Islamic educational institutions are transgenerational civilisational trusts (stewardship) that cannot be run as proprietary or dynastic enclaves. Institutional leaders are called upon to maintain the institutional ethico-spiritual ethos while balancing strict modern management metrics (such as certification and technology infrastructure).

4. Prophetic Leadership: Perspectives of Khilafah, Ulil Amri, and Qawwam

According to Islamic ontology, leadership is a holy moral fiduciary (*amanah*), transcendent obligation focused on the welfare of the public (*al-mashlahah*), and vertical accountability before Allah SWT. It goes beyond formal authority, power dynamics, and mechanical influence. Without asserting post-prophetic revelation, prophetic leadership operationalises the ethical-functional attributes of prophethood (*khilāfah an-nubuwwah*) in human affairs. *Shiddiq* (integrity), *amanah* (accountability), *tabligh* (transparent communication), and *fathanah* (intellectual agility and strategic acumen) are the four fundamental aspects that Sus Budiharto and Fathul Himam (2006) empirically formulate, combining managerial skill with personal piety.

Prophetic leadership, in contrast to merely pragmatic paradigms, bases governance on the traditional *siyāsah* maxim: *tasharruf al-imām 'alā ar-ra'yyah manūthun bi al-mashlahah* (managerial acts toward subordinates are dependent upon public interest). This calls for two types of accountability: vertical accountability to the Creator and horizontal oversight through institutional law, with personal role-modeling serving as the main means of influence. Three fundamental elements of the Quran support this framework:

- a. Khilafah (Ontological-Functional Dimension): Based on Surah Al-Baqarah [2]: 30, all people are called to take care of the earth. In *Al-Ahkam as-Sultaniyyah*, Abu al-Hasan Al-Mawardi (1996) rejects the idea that spiritual purity and administrative governance are mutually exclusive, dividing this responsibility into two categories: *siyāsah ad-dunyā* (managing worldly wellbeing) and *ḥirāsah ad-dīn* (safeguarding religious values).
- b. Structural-Legitimate Authority Ulil Amri: Based on Surah An-Nisa' [4]: 59, power depends on the mutually beneficial cooperation of *al-umarā'* (executive administrators) and *al-ulamā'* (scholars as moral guardians). Obedience to authority is strictly conditional (*syarhiyyah*), as confirmed in the exegeses of Al-Qurthubi, Ibn Kathir, and M. Quraish Shihab (2002); compliance dissolves if directions demand wrongdoing or violate Sharia (*lā thā'ata li makhluqin fī ma'shiyatil-khāliq*). Substantive equality and *syūrā* (deliberation) are preferred above absolutism.
- c. Qawwam (Relational-Protective Dimension): Contextual hermeneutics of Surah An-Nisa' [4]: 34 such as Ade Rosi Siti Zakiah and Neli Nurfajriyani



(2024) show that *qiwāmah* is not hierarchical hegemony (*tasyrīf*) but rather sacrificial stewardship (*taklīf*). *Infāq* (resource supply), *ri'āyah* (nurturing), *himāyah* (protection), *isyrāf* (responsible monitoring), and *taklīf* (moral accountability) are its five operational pillars. The moral legitimacy of leadership is lost when protective care is discontinued, changing government from dominion to service.

5. Operationalizing Prophetic Virtues into Measurable Educational Management

In Islamic educational institutions, prophetic leadership must be translated from abstract ethics into quantifiable managerial performance across its four principal traits:

- a. Integrity and Honesty (*Shiddiq*): Reflects Surah At-Tawbah [9]: 119 ("Be with the truthful") and the prophetic injunction, requiring total congruence between rhetoric, behaviour, and reality. As stated in HR. Bukhari No. 6094 and Muslim No. 2607, "Adhere to truthfulness, for truthfulness leads to righteousness, and righteousness leads to Paradise." *Shiddiq* translates into objective Teacher Performance Assessments (PKG), accurate financial reporting, unmanipulated student accomplishment indicators, and constant walk-the-talk leadership in madrasah management.
- b. Accountability and Credibility (*Amanah*): Based on Surah An-Nisa' [4]: 58 ("Allah commands you to render trusts to whom they are due and to judge with justice") and the hadith "Every one of you is a shepherd and is responsible for his flock" (HR. Bukhari No. 893; Muslim No. 1829). Strict adherence to Standard Operating Procedures (SOP), fiduciary integrity with regard to endowment assets and operational assistance funds (BOS), audit preparedness, and regular accomplishment of strategic milestones are the benchmarks for *amanah* in institutional practice.
- c. Inspirational and Open Communication (*Tabligh*): Focused on compassionate, interactive discourse in accordance with Surah Ali 'Imran [3]: 159 ("Consult them in the matter") and Surah Ash-Syura [42]: 38 ("Their affairs are determined by mutual consultation"). Through regular deliberative forums (*syūrā*), easily available management information systems, and two-way institutional communication that fosters collective ownership, *tabligh* removes bureaucratic alienation in madrasah governance.
- d. Intellectual Competence and Strategic Foresight (*Fathanah*): Prophet Yusuf's merit-based self-nomination in Surah Yusuf [12]: 55 ("I am indeed a knowledgeable guardian") and the prophetic warning, "When an affair is entrusted to those lacking competence, expect the Hour (ruin)" (HR. Bukhari No. 59), serve as examples. Data-driven decision-making (examining Education Report Cards and National Assessments),



innovative strategic planning (Renstra), crisis management, and flexible curriculum adaptation in the face of technology disruption are operational markers of *fathanah*.

In conclusion, when these elements are prophetically combined, they create a cohesive paradigm: an ontological charter to oversee earthly institutions (*khilafah*), constrained by lawful and responsible authority (*ulil amri*), and realised via protecting, empowering service (*qawwam*).

Implementation of Prophetic, Transformational, and Servant Leadership Values in Islamic Educational Institutions

According to textual and conceptual analyses of the Quran, Hadith, classical exegeses, Islamic jurisprudence, and modern management theories, leadership in Islamic educational institutions represents a deep moral, spiritual, and social trust that goes beyond technical-administrative competence. Three complimentary normative pillars *Ulul Amri*, *Qawwam*, and *Khilafah* form the foundation of prophetic leadership architecture. These pillars work together to guide organisational authority toward substantive justice, institutional order, public welfare (*al-mashlahah*), and sustained flourishing.

1. The Transformational Leadership Context

Realising strategic objectives, reorganising organisational culture, and leading systemic reform are the main goals of transformational leadership in the pursuit of institutional excellence. In order to overcome pedagogical stagnation and promote creative teaching methods, educational leaders serve as change agents by articulating institutional roadmaps, setting strict quality standards, and stimulating educators' intellectual capacities. This framework is consistent with Transformational Leadership by Bernard M. Bass and Ronald E. Riggio (2006), which claims that through idealised influence, inspirational motivation, and individualised consideration, transformational leaders inspire followers to transcend self-interest for collective goals. In *Transformational School Leadership for Large-Scale Reform: Effects on Students, Teachers, and Their Classroom Practices* (School Effectiveness and School Improvement), published in 2006, Kenneth Leithwood and Doris Jantzi (2006) offer empirical evidence that transformational leadership greatly improves organisational adaptability, collective teacher efficacy, and the calibre of classroom pedagogy at the applied school level.

Operationally motivated by the prophetic qualities of *fathanah* and *tabligh*, this fast institutional transformation finds its theological legitimacy in the ideas of *Ulul Amri* and *Khilafah*.

Ulul Amri and Fathanah: The *Ulul Amri* principle gives institutional leaders official authority and legal legitimacy to oversee financial allocations, adopt policies, and uphold managerial discipline. Prophetic leadership, on the other hand, opposes autocratic governance; structural power must be rooted in strategic vision, critical thinking, and wise problem-solving (*fathanah*).



According to Sus Budiharto and Fathul Himam (2006) in *Konstruk Teoretis dan Pengukuran Kepemimpinan Profetik* (Jurnal Psikologi), the *fathanah* dimension is a leader's professional and cognitive ability to navigate disruption, interpret modern complexities, and implement visionary, solution-focused policies.

Khilafah and Tabligh: Rather than emphasising private ownership, *Khilafah's* mandate describes institutional governance as an intergenerational stewardship (*amanah*). This idea is based on the two roles of government that Abu al-Hasan Al-Mawardi (1996) identified in *Al-Ahkam as-Sultaniyyah: The Laws of Islamic Governance*, which combine the professional management of temporal concerns (*siyāsah ad-dunyā*) with the preservation of spiritual core principles (*ḥirāsah ad-dīn*). Transformative communication (*tabligh*) becomes essential in order to guarantee that this transformational path is accepted collectively. In order to align all stakeholders toward excellent accreditation and global competitiveness, prophetic leaders communicate institutional visions, quality targets, and policy accountability in a transparent, convincing, and dialogic manner.

2. The Servant Leadership Context

Servant leadership, as opposed to systemic acceleration, focuses on humanistic and ethical aspects, including meeting the basic needs of institutional members. Teachers, administrative personnel, and students' emotional, personal, and professional well-being are given first priority by school administrators who adopt a "servant-first" mentality. Empathy, attentive listening, bureaucratic de-escalation, and fostering psychological safety serve as mediators for this leadership, echoing Robert K. Greenleaf (2002) in *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. A comprehensive meta-analysis by Nathan D. Eva, Mulyadi Robin, Sen Sendjaya, Dirk van Dierendonck, and Robert C. Liden (2019), *Servant Leadership: A Systematic Review and Call for Future Research* (The Leadership Quarterly), established that an established culture of service promotes interpersonal trust, job happiness, and discretionary commitment that goes beyond formal task limits (organisational citizenship behaviour).

Reinterpreting Qawwam as Protective Service: Based on Ade Rosi Siti Zakiah and Neli Nurfajriyani's (2024) hermeneutical analysis of Surah An-Nisa' [4]: 34 in *Interpretasi Kontekstual Makna Qawwām dalam Al-Qur'an QS. An-Nisa' [4]: 34*, the essence of *qiwāmah* is redefined from hierarchical dominance (*tasyrīf*) to functional stewardship (*taklīf*). Protection (*himāyah*), nurturing care (*ri'āyah*), supportive supervision, and supply of material resources (*infāq*) are all included in this stewardship. Teachers and staff are seen as human beings whose dignity, professional rights, and potential must be protected and fostered rather than as production tools or as vehicles for certification benchmarks.



Realisation of Amanah (Accountability) and Shiddiq (Integrity): Unwavering moral authenticity (*shiddiq*), demonstrated by behavioural integrity ("walk the talk"), open performance reviews, and objective praise, is a prerequisite for true servant leadership. At the same time, *amanah* requires the careful, fair administration of public monies, institutional assets, and community confidence. According to Sus Budiharto and Fathul Himam (2006), this synthesis of *shiddiq* and *amanah* produces a dual accountability structure: vertical accountability to the Creator and horizontal accountability to human stakeholders.

When teachers are treated with respect, genuine protection, and genuine service under transparent and accountable leadership, they naturally emulate these principles and impart the same commitment, warmth, and moral role-modeling to kids in the classroom. As a result, an organisational ecosystem that is human-centered, structurally robust, and rooted in transcendent integrity naturally produces institutional greatness.

CONCLUSION

This study addresses the dispersion of Quranic leadership principles and the discrepancy between formal-spiritual legitimacy and managerial accountability in Islamic educational institutions. Previously, concepts such as *Khilafah*, *Ulul Amri*, and *Qawwam* were studied separately or dismissed as theological justifications for Western management techniques. Current governance crises—marked by authoritarian abuses of spiritual position or institutional stagnation—demand an integrated philosophical framework combining transcendent ethics with administrative rigor.

In accordance with its research objectives, this study synthesises *Khilafah*, *Ulul Amri*, and *Qawwam* into a tripartite ontological and philosophical architecture of prophetic leadership. First, *Khilafah* (QS. Al-Baqarah [2]: 30) reframes institutional leadership as intergenerational stewardship (*amanah*) rather than proprietary ownership, combining *siyāsah ad-dunyā* and *ḥirāsah ad-dīn*. Second, *Ulul Amri* (QS. An-Nisa' [4]: 59) establishes shared authority between *umarā'* and *ulamā'*, with loyalty being strictly conditional (*syarḥiyyah*) and limited by the maxim *tasharruf al-imām 'alā ar-ra'iyyah manūthun bi al-mashlahah*. Third, *Qawwam* (QS. An-Nisa' [4]: 34) is reinterpreted as protective caregiving (*taklīf* instead of *tasyrīf*), requiring leaders to serve (*infāq*), nurture (*ri'āyah*), and protect (*himāyah*) with reciprocal respect (*mubādalāh*).

By operationalising the four prophetic cardinal qualities, this study balances prophetic values with contemporary management paradigms. Convergence with transformational leadership occurs through *tabligh* and *fathanah*, providing the engine for institutional reform and pedagogical efficacy. Convergence with servant leadership is embodied in *Qawwam* combined with *shiddiq* and *amanah*, fostering a "servant-first" ethos and organisational citizenship behaviour.



Ultimately, this integrated model shows that institutional excellence in madrasahs and *pesantren* cannot be achieved through bureaucratic compliance alone. Instead, teaching and administration become acts of sacred devotion for the common good (*al-mashlahah*) through a shift from systemic compliance to internal mindfulness (*murāqabatullāh*) and the spirit of *ihsān*.

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