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Dynamics of Prophetic Leadership and Teacher Performance in East Lombok Islamic Schools

Dinamika Kepemimpinan Profetik dan Kinerja Guru di Sekolah Islam Lombok Timur

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Abstract

Despite the growing demand for managerial innovation in Islamic schools, the practical integration of spiritual leadership models remains underexplored. This study aims to investigate the operational dynamics and impact of prophetic leadership on teacher performance within a highly competitive and inclusive educational ecosystem. Employing a qualitative single-case study design, this research was conducted at MAN 1 Lombok Timur. Primary and secondary data were collected through semi-structured in-depth interviews with the principal and teaching faculty, non-participant observation, and institutional document analysis. The data were subsequently analyzed using the interactive model encompassing data condensation, display, and conclusion drawing. The empirical findings reveal that the four pillars of prophetic leadership *Siddiq* (integrity), *Amanah* (trustworthiness), *Tabligh* (transparent communication), and *Fathonah* (visionary wisdom) function synergistically as a cohesive managerial framework. *Siddiq* fosters intrinsic motivation through personal exemplification, *Amanah* empowers educators via delegated pedagogical autonomy, *Tabligh* ensures psychological safety through humanistic feedback, and *Fathonah* catalyzes continuous innovation. Ultimately, the internalization of these attributes transforms the teachers' psychological contract, shifting their commitment from mere bureaucratic compliance to a profound form of spiritual devotion. This research concludes that authentic spiritual leadership is a pragmatic strategy for sustaining educational excellence.

Keywords: Inclusive Education; Intrinsic Motivation; Islamic School Management; Prophetic Leadership; Teacher Performance

Abstrak

Meskipun tuntutan inovasi manajerial di sekolah Islam semakin meningkat, integrasi praktis model kepemimpinan spiritual masih jarang dieksplorasi. Penelitian ini bertujuan untuk menginvestigasi dinamika operasional dan dampak kepemimpinan profetik terhadap kinerja guru dalam ekosistem pendidikan yang inklusif dan kompetitif. Menggunakan desain studi kasus tunggal kualitatif, penelitian ini dilaksanakan di MAN 1 Lombok Timur. Data primer dan sekunder dikumpulkan melalui wawancara mendalam semi-terstruktur dengan kepala sekolah dan dewan guru, observasi non-partisipan, serta analisis dokumen institusi. Data tersebut kemudian dianalisis menggunakan model interaktif yang mencakup kondensasi data, penyajian data, dan penarikan kesimpulan. Temuan empiris menunjukkan bahwa empat pilar kepemimpinan profetik *Siddiq* (integritas), *Amanah* (tanggung jawab), *Tabligh* (komunikasi transparan), dan *Fathonah* (kecerdasan visioner) berfungsi secara sinergis sebagai kerangka manajerial yang utuh. *Siddiq* menumbuhkan motivasi intrinsik melalui keteladanan, *Amanah* memberdayakan pendidik melalui otonomi pedagogis, *Tabligh* memastikan keamanan psikologis melalui umpan balik humanis, dan *Fathonah* mengkatalisasi inovasi berkelanjutan. Pada akhirnya, internalisasi sifat-sifat ini mentransformasi kontrak psikologis guru, menggeser komitmen mereka dari sekadar kepatuhan birokrasi menjadi bentuk pengabdian spiritual yang mendalam. Penelitian ini menyimpulkan bahwa kepemimpinan spiritual yang autentik merupakan strategi pragmatis untuk mempertahankan keunggulan pendidikan.

Kata Kunci: Pendidikan Inklusif; Motivasi Intrinsik; Manajemen Sekolah Islam; Kepemimpinan Nabi; Kinerja Guru



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INTRODUCTION

In the current era of educational disruption, Islamic educational institutions are frequently confronted with the stigma of managerial stagnation, which directly impacts the decline of teacher performance and pedagogical innovation. While global educational reforms demand high adaptability from educators, empirical facts show that many teachers experience a degradation in motivation due to rigid, bureaucratic, and uninspiring school leadership. However, a striking anomaly is observed in East Lombok, where the implementation of prophetic leadership values has proven to be a powerful catalyst for revitalizing educators' performance. Recent preliminary observations at MAN 1 Lombok Timur highlight a remarkable phenomenon: despite systemic challenges, the school successfully secured 94 champion titles in various regional and national competitions within just the first two months of 2025, including gold medals in national-level scientific research competitions. Furthermore, teacher performance indicators showed a significant surge, evidenced by consistent pedagogical innovations, such as teachers actively designing IoT-based learning media and successfully winning the national teacher innovation award held by the Indonesian Ministry of Religious Affairs. This proves that integrating the authentic principles of *Siddiq* (truthfulness), *Amanah* (trustworthiness), *Tabligh* (transparent communication), and *Fathonah* (visionary wisdom) into daily managerial governance allows the institution to not only survive but thrive in maintaining a high-quality learning environment.

Previous scholarly discourses have extensively debated the correlation between leadership styles and teacher performance. Several studies emphasize that conventional models, such as purely transactional or bureaucratic leadership, often fail to address the spiritual and emotional dimensions required to foster deep pedagogical commitment.¹ In response to this limitation, the Prophetic Leadership model rooted in the exemplary attributes of the Prophet Muhammad has emerged as a transformative alternative. Recent literature confirms that prophetic leadership significantly enhances organizational citizenship behavior, emotional intelligence, and institutional resilience within corporate and higher education settings.²

Despite the growing body of literature on Islamic leadership, a critical research gap remains evident. Most existing studies are heavily concentrated on higher education institutions, Islamic banking, or large-scale boarding schools (*pesantren*).³ There is a stark scarcity of empirical, in-depth qualitative investigations focusing on the dynamics of prophetic leadership in secondary Islamic inclusive schools, particularly within specific regional contexts that hold strong socio-religious characteristics like East Lombok. This oversight leaves a void in understanding how prophetic values are practically negotiated and internalized by school principals to solve daily administrative and pedagogical challenges at the grassroots level.

Therefore, this study aims to deeply explore and analyze the dynamics of prophetic leadership and its specific impact on teacher performance within a prominent East Lombok Islamic School. By employing a qualitative case study approach, this research seeks to uncover how the four pillars of prophetic leadership are operationally translated into school policies, teacher

1 Sherry Hadiyani dkk., "The Influence of Prophetic Leadership and Job Satisfaction toward Organizational Citizenship Behavior (OCB) on Employees of Prof. Dr. H. Kadirun Yahya Foundation in Medan," *Society* 9, no. 1 (2021), <https://doi.org/10.33019/society.v9i1.291>.

2 Herlinda Purnama dan Nur Hayati, "The Impact of Principal's Leadership Style on Teachers' Work Ethic and Professional Competence," *Jurnal Pendidikan Progresif* 14, no. 3 (2024): 2064–75, <https://doi.org/10.23960/jpp.v14.i3.2024140>.

3 Hefniy Hefniy dkk., "Prophetic Leadership in Creating Superior Educational Institutions: Phenomenological Study of Private Islamic Universities," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 7, no. 4 (2023): 1319–30, <https://doi.org/10.33650/al-tanzim.v7i4.6251>.

development programs, and everyday principal-teacher interactions. Furthermore, this study intends to map the driving factors and systemic challenges encountered during the implementation of this leadership model.

The central argument of this article posits that when school principals authentically internalize and manifest prophetic values in their managerial approach, it transcends mere administrative compliance. Instead, it creates a spiritually nourishing and professionally stimulating ecosystem that profoundly elevates teachers' intrinsic motivation, pedagogical commitment, and overall performance. By illuminating these dynamics, this study provides an original conceptual contribution and a practical framework for educational management, enriching the interdisciplinary perspective of Islamic leadership within modern educational institutions.

Method

This research employs a qualitative approach with a single case study design to deeply explore the dynamics and impact of prophetic leadership on teacher performance.⁴ This approach was deliberately chosen because it allows for an in-depth, real-time investigation of how authentic religious leadership values are practically negotiated and internalized within a specific educational ecosystem. The scope of this study is strictly focused on the internal managerial dynamics and pedagogical environment of a prominent inclusive Islamic school in the region, specifically MAN 1 Lombok Timur.

The primary data for this study were collected through purposive sampling, a technique selected to ensure that the individuals interviewed possess the most relevant and profound knowledge regarding the phenomenon under investigation.⁵ The primary informants consist of the School Principal, two Vice Principals (Curriculum and Student Affairs), and three selected teachers who have demonstrated significant pedagogical innovations or are actively managing inclusive classrooms. Secondary data were gathered from internal school documents, including academic achievement records, teacher performance evaluation reports, and institutional policy guidelines, to provide a comprehensive institutional context.

To ensure data richness and methodological replicability, the data collection procedure utilized three main instruments: semi-structured in-depth interviews, non-participant observation, and document analysis. The interview guidelines were specifically designed to extract participants' lived experiences regarding the implementation of the four prophetic leadership pillars (*Siddiq, Amanah, Tabligh, Fathonah*) and how these traits influence their intrinsic motivation and daily teaching performance. Observations were systematically conducted over a predetermined period to observe principal-teacher interactions during formal meetings and daily school activities, supported by observational field notes as the primary recording tool.

Data analysis was conducted using the interactive model proposed by Miles, Huberman, and Saldaña, which consists of three concurrent flows of activity: data condensation, data display, and conclusion drawing/verification.⁶ Transcripts from interviews and field notes were rigorously coded into thematic categories related to prophetic attributes and performance indicators. To strengthen the validity and reliability of the findings, this study applied source triangulation (comparing statements among the principal, vice principals, and teachers) and

4 Fathor Rakhman dkk., "The Interpersonal Contribution of Capital Prophetic Leadership of Principals in Character Development," *Al-Hayat: Journal of Islamic Education* 7, no. 2 (2023): 479–87, <https://doi.org/10.35723/ajje.v7i2.428>.

5 Steve Campbell dkk., "Purposive Sampling: Complex or Simple? Research Case Examples," *Journal of Research in Nursing* 25, no. 8 (2020): 652–61, <https://doi.org/10.1177/1744987120927206>.

6 Matthew B. Miles dkk., *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2013).

methodological triangulation (cross-verifying interview statements with observational notes and documented achievements).⁷

Despite implementing rigorous procedures, it is important to acknowledge the limitations of this study. Since this research is confined to a single case study at MAN 1 Lombok Timur, the findings are highly context-bound and reflect the specific socio-religious dynamics of this particular institution. Therefore, while the analytical generalizations derived from this study offer profound conceptual insights into prophetic leadership, the empirical results cannot be broadly generalized to all Islamic educational institutions without further multi-site investigations.⁸

RESULTS AND DISCUSSION

Integration of Islamic Values Among Students at MAN 1 Lombok

Amidst the growing academic discourse regarding the managerial stagnation of Islamic educational institutions, MAN 1 Lombok Timur emerges as a compelling empirical anomaly. Operating within a region characterized by strong socio-religious dynamics, this institution has consistently demonstrated an extraordinary capacity for both academic and extracurricular excellence. Preliminary document analysis reveals a staggering trajectory of achievements, with the school securing over 300 accolades throughout 2024 and an impressive 101 titles within just the first two months of 2025. Such rapid institutional scaling, particularly within a conventional secondary school framework, indicates that these outcomes are not merely the byproduct of rigid bureaucratic compliance or routine administrative functions.

Instead, triangulated data from field observations and in-depth interviews strongly suggest that this sustained high performance is deeply rooted in the authentic internalization of spiritual leadership frameworks by the school principal. Therefore, this section presents and critically examines the empirical findings by structurally mapping them against the four foundational prophetic attributes: *Siddiq* (integrity), *Amanah* (trustworthiness), *Tabligh* (transparent communication), and *Fathonah* (visionary wisdom). The subsequent analysis elucidates how these four dimensions are practically negotiated within the daily managerial ecosystem to synergistically elevate both teachers' intrinsic motivation and their long-term pedagogical commitment.

The Manifestation of Siddiq (Integrity) in Building Teachers' Intrinsic Motivation

The foundational pillar of prophetic leadership observed within the managerial dynamics of MAN 1 Lombok Timur is *Siddiq*, a concept that transcends mere honesty to encompass absolute integrity and the seamless alignment of rhetoric with action. Empirical data gathered through in-depth interviews and daily observations reveal that the principal cultivates organizational discipline not through the enforcement of rigid, punitive bureaucratic measures, but through consistent personal exemplification. During a recorded interview session, the principal articulated this philosophy: *"Integrity in leadership means my actions must always precede my instructions. I cannot ethically demand my teaching staff to arrive at 7:00 AM and meticulously prepare their pedagogical tools if I myself arrive at 7:15 AM. Leadership is fundamentally about modeling the standard, not merely*

7 Hani Morgan, "Using Triangulation and Crystallization to Make Qualitative Studies Trustworthy and Rigorous," *The Qualitative Report* 29, no. 7 (2024): 1844–56, <https://doi.org/10.46743/2160-3715/2024.6071>.

8 Fabio Luiz Mariotto dkk., "What Is The Use of A Single-Case Study in Management Research?," *Revista de Administração de Empresas* 54 (2014): 358–69, <https://doi.org/10.1590/S0034-759020140402>.

dictating it.” This managerial stance was strongly corroborated by the teaching faculty. Multiple informants noted that the principal is consistently the first to arrive at the school premises and maintains strict transparency regarding institutional capabilities and financial constraints.

Critically analyzing this behavioral pattern, the manifestation of *Siddiq* effectively dismantles the traditional, fear-based hierarchical barriers that often stagnate educational institutions. When a school leader exhibits high levels of authentic integrity, the psychological contract between the leadership and the subordinate educators undergoes a fundamental transformation. The teachers’ primary motivation shifts away from mere administrative compliance which is typically driven by the fear of reprimand or administrative sanctions. Instead, it evolves into a profound intrinsic commitment rooted in mutual respect and shared institutional values. Contemporary educational management theories strongly align with this finding, asserting that authentic leadership, which is heavily characterized by visible moral integrity, serves as the most potent predictor of organizational citizenship behavior and intrinsic motivation among educators.⁹

Within the Islamic educational paradigm, this leadership approach is perceived not merely as an effective managerial strategy, but as a binding religious obligation. The imperative to internalize *Siddiq* and to actively maintain integrity by aligning oneself with those who are truthful is explicitly commanded in the Qur’an, Surah At-Taubah [9]: 119:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

“ O you who have believed, fear Allah and be with those who are true. [119] ” – Surah At-Taubah (9)

By operationalizing this divine directive, the principal successfully establishes a spiritually nourishing work environment. Consequently, the educators at MAN 1 Lombok Timur do not perceive their daily teaching responsibilities solely as a professional burden or a contractual obligation. Rather, they view their pedagogical duties as an extension of their religious devotion (*ibadah*), deeply inspired by the truthful and consistent character modeled by their leader. This robust intrinsic motivation ultimately becomes the fundamental groundwork required to sustain high-quality teaching performance, particularly when navigating the complex and demanding realities of a highly competitive educational setting.

The Actualization of Amanah (Trustworthiness) and Pedagogical Commitment

Building upon the moral foundation of integrity, the managerial dynamics at MAN 1 Lombok Timur heavily rely on the second prophetic dimension: *Amanah*. In an organizational context, this attribute redefines the traditional concept of responsibility by transforming it into absolute trustworthiness and the strategic distribution of authority. Field observations specifically highlight a distinct absence of micromanagement within the school’s operational culture. When the teaching faculty initiated the development of the nationally recognized IoT-based learning media, the principal did not centralize the decision-making process. Instead, full pedagogical and creative autonomy was granted to the instructional team. Reflecting on this dynamic, one of the lead teachers noted: “*The principal simply provided the resources and stepped back, explicitly stating, ‘You understand the classroom better than I do.’ That immense trust felt heavier and more motivating than any strict administrative deadline.*” This distribution of authority acts as a powerful catalyst for professional empowerment rather than an abdication of managerial duty. When educators operate within a high-trust ecosystem, their professional identity evolves. They stop viewing themselves as passive executors of a rigid national curriculum and start acting as autonomous owners of their pedagogical practices. This sense of ownership is especially critical in inclusive

9 Ika Nurul Qamari dkk., “How Authentic Leadership Promotes Organizational Citizenship Behavior: Mediating Role of Job-Related Motivation through the Lens of Self-Determination Theory,” *Asian Journal of Interdisciplinary Research*, 9 September 2025, 41–52, <https://doi.org/10.54392/ajir2534>.

classrooms, where teachers require the flexibility to adapt instructional methods for diverse learning needs on the fly. Recent investigations into educational leadership validate this phenomenon, confirming that high degrees of granted autonomy significantly curb emotional burnout and actively fuel long-term instructional commitment

Theologically, this shared organizational accountability is deeply embedded in the prophetic tradition regarding the weight of *Amanah*. Islam views leadership not as an exclusive privilege of power, but as a localized burden of trust distributed across all levels of society. This fundamental principle is captured in the widely recognized Prophetic Hadith narrated by Al-Bukhari and Muslim:

كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“ Every one of you is a shepherd and is responsible for his flock. ” – Hadith Riwayah Al-Bukhari & Muslim

Internalizing this specific Hadith allows the principal to dismantle the rigid top-down hierarchy. The principal positions himself as the ‘shepherd’ responsible for institutional facilitation and strategic defense, while fully trusting the teachers as the definitive ‘shepherds’ of their respective classrooms. Treating pedagogical excellence as a shared divine mandate creates a deeply committed educational environment where innovation becomes a moral responsibility rather than just a professional target.

Tabligh (Transparent Communication) in Shaping an Inclusive Ecosystem

To ensure that the granted autonomy does not fragment into misaligned efforts, the institutional trust built through *Amanah* must be actively sustained by the third prophetic pillar: *Tabligh*. While traditionally understood as the simple delivery of a message, *Tabligh* is contextualized within MAN 1 Lombok Timur as the establishment of transparent, continuous, and highly humanistic organizational communication. The rigid, top-down bureaucratic communication channels typically found in public schools are dismantled in favor of an active “open-door policy.” Evaluation meetings are deliberately restructured; they no longer serve as fault-finding inquisitions but function as collaborative problem-solving forums. A teacher specializing in inclusive education provided a poignant observation regarding this dynamic: “Whenever we encounter pedagogical dead-ends with specific students, the principal’s response is never punitive. He listens actively and delivers his feedback in private rather than reprimanding us in the staff room. His directives are always clear, yet exceptionally empathetic.” Analytically, this specific communication architecture is instrumental in cultivating psychological safety across the educational ecosystem. In an inclusive school environment, educators face highly unpredictable and emotionally taxing challenges daily. If the organizational culture relies on fear, teachers will instinctively hide their instructional failures or difficulties to protect their professional image. By practicing supportive communication, the principal successfully eliminates these informational silos. Teachers feel secure enough to openly express their vulnerabilities and share best practices, naturally fostering a robust culture of peer collaboration. Recent literature validates this observation, emphasizing that transparent feedback loops and high psychological safety are critical determinants in sustaining teacher morale and collaborative innovation.¹⁰

Within the Islamic leadership framework, the essence of *Tabligh* insists that a message must not only be delivered but must be articulated effectively and justly. This heavily aligns with the Qur’anic mandate of *Qawlan Sadida* speaking words that are straightforward, appropriate, and fair as explicitly commanded in Surah Al-Ahzab [33]: 70:

10 Servet Üztemur dkk., “Leadership, Autonomy, and Organizational Trust as Predictors of Teacher Wellbeing and Job Satisfaction: A Cross-Cultural Study Based on PISA 2022 Data,” *Frontiers in Psychology* 16 (2025): 1703458, <https://doi.org/10.3389/fpsyg.2025.1703458>.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

“ O you who have believed, fear Allah and speak words of appropriate justice. [70] ” – Surah Al-Ahzab (33)

Applying *Qawlan Sadida* ensures that every managerial directive, performance evaluation, and motivational speech is calibrated with precision and empathy. This prevents organizational friction and aligns the entire teaching staff toward a unified institutional vision. Ultimately, the prophetic communication style does not merely relay information; it acts as the crucial social glue that binds the individual efforts of teachers into a highly cohesive, resilient educational force.

Fathonah (Visionary Wisdom) as a Catalyst for Teacher Innovation

The secure ecosystem nurtured by transparent communication provides the necessary groundwork for the final and most dynamic prophetic dimension: *Fathonah*. While the first three pillars establish moral integrity, trust, and cohesion, *Fathonah* injects visionary wisdom and intellectual agility into the institution. Navigating the complexities of a modern inclusive school demands leaders who do not merely maintain the status quo but actively construct strategic foresight. At MAN 1 Lombok Timur, the principal assumes the role of an intellectual provocateur. Because the teachers operate within a psychologically safe environment devoid of micromanagement, they are highly receptive to the principal’s challenges to push beyond conventional pedagogical boundaries. The empirical manifestation of this intellectual drive is striking: the school successfully secured 94 competitive titles in early 2025 alone, alongside national accolades for educators who engineered inclusive, IoT-based learning media.

Synthesis of Prophetic Leadership Dynamics

Ultimately, the empirical evidence derived from this case study dictates that prophetic leadership cannot be analyzed as a fragmented set of individual character traits. Instead, it functions as a highly cohesive and interdependent managerial ecosystem. *Siddiq* provides the immutable moral anchor, *Amanah* distributes crucial pedagogical authority, *Tabligh* ensures operational cohesion and psychological safety, and *Fathonah* drives continuous institutional improvement. When these four dimensions intersect, they elevate the nature of teaching at MAN 1 Lombok Timur. Educators no longer view their responsibilities as mere occupational compliance, but rather as a profound synthesis of professional excellence and spiritual vocation, thereby guaranteeing the sustainability of a high-quality inclusive education system.

The precise correlation between the principal’s visionary strategies and the resulting teacher innovations is systematically mapped in Table 1 below.

Table 1. Matrix of Visionary Leadership Strategies and Pedagogical Outputs

Leadership Strategy (Fathonah)	Institutional Intervention	Pedagogical Output
Intellectual Stimulation	Funding allocation for tech-based research	Development of IoT learning media
Strategic Foresight	Facilitating inclusive curriculum workshops	Creation of adaptive teaching modules
Problem Solving	Establishing open collaborative forums	Significant reduction in classroom friction

Source: Author (2026)

From an organizational perspective, this visionary strategy closely mirrors the ‘intellectual stimulation’ facet of transformational leadership. The principal transforms everyday classroom constraints into dedicated hubs for innovation by providing targeted funding, facilitating specialized curriculum workshops, and cultivating a research-oriented culture among the staff. Teachers are intellectually stimulated to design adaptive solutions rather than passively deliver standardized modules. This proactive approach ensures that the inclusive programs remain both highly progressive and practically viable. Recent academic discourse on educational management affirms that strategic intellectual stimulation from school leadership is the primary driver of sustained pedagogical innovation in complex learning environments.¹¹

CONCLUSION

This study set out to explore the operationalization and subsequent impact of prophetic leadership within a highly competitive and inclusive Islamic educational setting. The empirical evidence derived from MAN 1 Lombok Timur conclusively demonstrates that the four prophetic pillars *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah* extend far beyond abstract theological concepts; they function as a highly pragmatic, deeply cohesive managerial framework. Rather than relying on rigid bureaucratic enforcement, the principal successfully cultivated a high-performing pedagogical ecosystem by authenticating these spiritual attributes in daily operations. *Siddiq* established the foundational moral integrity that inspired intrinsic teacher motivation, while *Amanah* distributed critical pedagogical autonomy. Furthermore, *Tabligh* guaranteed psychological safety through empathetic communication, creating the optimal conditions for *Fathonah* to stimulate continuous and measurable teacher innovation.

The primary implication of these findings represents a paradigm shift in understanding teacher performance and organizational commitment within Islamic educational institutions. When school management is deeply anchored in prophetic values, educators cease to view their responsibilities merely as occupational duties bound by administrative contracts. Instead, their pedagogical commitment is elevated to a profound form of spiritual devotion (*ibadah*). This internalization significantly reduces professional burnout, minimizes internal friction, and fosters a resilient organizational culture capable of navigating the complex, dynamic demands of inclusive education and national-level competitions.

While this single case study offers profound conceptual insights into the dynamics of spiritual leadership, the findings are inherently bound to the specific socio-cultural and religious context of the investigated institution. Future research should consider employing multi-site qualitative designs across diverse educational settings, or utilizing quantitative approaches to measure the statistical correlation between these specific prophetic dimensions and quantifiable student learning outcomes. Ultimately, this research affirms that integrating authentic spiritual values with strategic managerial acumen is not merely a theoretical ideal, but a proven, powerful catalyst for sustainable educational excellence.

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11 Ade Tutty Rokhayati Rosa dkk., “Transformative Visionary Leadership in the Era of the Merdeka Curriculum: A Case Study in an Islamic Educational Institution,” *IJOBBA: International Journal of Bunga Bangsa Cirebon* 4, no. 2 (2025): 57–72.

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