
Prophetic Leadership in Dormitory Education at the Universitas Muhammadiyah Kudus

Toni Ardi Rafsanjani¹, Mohamad Ali², Dewi Rohmah³

¹Universitas Muhammadiyah Kudus, Central Java, Indonesia

²Department of Islamic Education, Universitas Muhammadiyah Surakarta, Indonesia

³Department of Islamic Studies, İlahiyat Arapça Fakültesi, Iğdir Üniversitesi, Turkey

¹toniardi@umkudus.ac.id, ²ma122@ums.ac.id, ³dewirohmah670@gmail.com

Received March 14, 2025; Revised June 18, 2025; Accepted July 08, 2025

Abstract

Objective: This study aims to explore the implementation of prophetic leadership by dormitory managers at the Universitas Muhammadiyah Kudus (UMKU), analyze the various challenges faced in its implementation, and evaluate its impact on the formation of student character, morals, and spirituality. **Theoretical framework:** This research is based on prophetic leadership theory that is rooted in prophetic values of humanization, liberation, and transcendence, and is connected to the concept of servant leadership that emphasizes service and exemplary leadership. **Literature review:** This study includes a study of prophetic leadership, character development theories in a dormitory education environment, as well as various previous studies on the influence of leadership on the spiritual and moral development of students. **Methods:** This study uses a descriptive qualitative method with data collection techniques through in-depth interviews, participatory observations, and documentation, then analyzed using a thematic approach to find relevant patterns. **Results:** The results show that more than 80% of students recognize the significant role of dormitory leaders in shaping their worship habits and character, although formal coaching related to prophetic values is still not optimal. The challenges faced in the implementation of prophetic leadership include limited conceptual understanding among managers, lack of formal training, and the lack of integration of prophetic coaching in the overall dormitory management system. **Implications:** This study emphasizes the importance of periodic training for dormitory managers and strengthening the prophetic value-based character development curriculum as a strategic step to increase the effectiveness of coaching in the UMKU dormitory environment. **Novelty:** this research lies in the systematic integration of the concept of prophetic leadership with the principle of servant leadership in the context of dormitory education, as well as in a comprehensive evaluation of the challenges and real impact of prophetic leadership on the formation of Islamic and academically superior student character.

Keywords: prophetic leadership, dormitory education, character development, islamic values, servant leadership.

INTRODUCTION

In the context of modern education, especially in Islamic higher education institutions, there is an increasing awareness of the need for holistic leadership models that nurture both academic excellence and moral-spiritual integrity. While many studies have examined general leadership styles in universities ranging from transformational to servant leadership relatively little

attention has been paid to the application of prophetic leadership, particularly in the microcosm of dormitory-based education (dormitory systems). This oversight creates a notable research gap, especially considering the pivotal role of dormitories in shaping students' character and daily habits through close-knit communal life [1].

Existing literature tends to focus on formal classroom dynamics and administrative leadership within educational institutions. However, dormitories are more than just living spaces; they serve as laboratories of social interaction, value transmission, and informal learning. In this environment, the application of prophetic leadership which embodies the values of truth-telling (*ṣidq*), trustworthiness (*amānah*), advocacy for justice (*tablīgh*), and moral excellence (*faṭānah*) could play a transformative role in students' character development. Despite its potential, empirical studies on how these values are actualized in dormitory settings, especially within Muhammadiyah universities, remain scarce [2].

Furthermore, research on Islamic leadership models often lacks practical integration with contemporary student development frameworks, especially in boarding systems where the line between education and socialization is blurred. This study responds to that void by exploring how prophetic leadership is practiced and internalized within the dormitory life at Universitas Muhammadiyah Kudus, a campus known for its commitment to Islamic values and student moral formation [3].

The significance of this study lies in its potential to offer a contextualized model of educational leadership that aligns with the prophetic tradition, suitable for shaping students not only as competent professionals but also as ethically grounded individuals. The findings are expected to enrich both theoretical and practical discourses by highlighting how leadership inspired by the Prophet Muhammad's example can enhance discipline, empathy, and responsibility among students. Moreover, this research can provide strategic insights for dormitory administrators, policymakers, and Islamic educators who aim to integrate moral-spiritual leadership into daily educational environments. Ultimately, this study contributes to the broader goal of building value-driven Islamic educational institutions that prepare students for real-world challenges with integrity and purpose [4], [5].

Indeed, leadership is one of the fundamental factors in determining the direction, dynamics, and quality of an educational institution, especially in the context of dormitory education which has a dual function as a residence and center for student character development. In the Universitas Muhammadiyah Kudus (UMKU), dormitory education does not only play a role as a place to live, but also as a vehicle for internalizing Islamic values, fostering morals, and forming a complete student character. In this context, the leadership model that is implemented must be able to balance between spiritual, moral, and social dimensions. One approach that is relevant to this need is prophetic leadership [6], [7].

Prophetic leadership is a leadership concept that is rooted in prophetic values, namely the three main pillars as mentioned in QS. Al-Jumu'ah verse 2: recitation (transmission of the value of revelation), tazkiyah (purification of the soul), and ta'lim (education of knowledge). This model places leaders not only as managers or administrators but as spiritual and moral educators who are able to be role models and directors in shaping the personality of students. In the context of dormitory education, prophetic leadership can function as a medium for the formation of a student's character with Islamic character, intellectual intelligence, and strong social personality [8], [9].

The application of prophetic leadership in UMKU has become increasingly relevant considering the vision and mission of the institution which is based on Islamic and Muhammadiyah values. Dormitory education under the auspices of UMKU is designed to form a young generation that not only excels academically but also has high moral integrity and social sensitivity. In this case, the dormitory leader both caregivers, coaches, and managers plays a central role in realizing these goals. Leaders are required to be role models who are able to convey Islamic values in an applicative manner, foster harmonious interpersonal

relationships, and form an environment conducive to the growth of spirituality and moral integrity of students [10].

However, the implementation of prophetic leadership in the context of dormitory education still faces various challenges. Among them are the limited understanding of the concept of prophetic leadership itself, the lack of training for dormitory managers in applying the prophetic approach consistently, and the lack of empirical studies documenting the effectiveness of this model in the university environment, especially at the Universitas Muhammadiyah Kudus. Therefore, it is necessary to conduct in-depth research on how prophetic leadership is applied in UMKU dormitory education, the challenges faced, and its impact on student character development [11].

Thus, the study of prophetic leadership in dormitory education at the Universitas Muhammadiyah Kudus is important to strengthen the theoretical and practical basis in the development of Islamic-based character education models. This research is expected to contribute to building a leadership system that is more transformative, holistic, and in accordance with the noble values of Islam and the educational goals of Muhammadiyah [12].

A lot of studies have been done on leadership in the context of education, especially related to transformational, transactional, and situational leadership models. However, there are still limited studies that explicitly elevate prophetic leadership as the main paradigm, especially in the context of dormitory education in Islamic universities. Some studies that discuss prophetic leadership tend to focus on primary and secondary educational institutions, or in the general context of Islamic-based organizations, so there is still a gap in the context of its applicability to dormitory-based higher education. On the other hand, the study of dormitory education generally highlights managerial, governance, and disciplinary aspects more, but has not examined in depth the role of prophetic values in shaping leadership patterns and their impact on the formation of student character [13], [14].

Especially at the Universitas Muhammadiyah Kudus, there have not been many studies that comprehensively reveal how prophetic leadership is implemented in the dormitory environment, as well as how it affects the development of morals, spirituality, and moral integrity of students. In fact, as an Islamic higher education institution, UMKU has a uniqueness in integrating Islamic and Muhammadiyah values in all aspects of education, including dormitory development. Thus, there is a research gap both theoretically and empirically that needs to be filled to provide a deeper understanding of the effectiveness and challenges of implementing prophetic leadership in campus dormitories [15], [16].

Filling this gap is important not only for the development of prophetic leadership theory in the context of higher education but also for enriching the model of character development based on Islamic spirituality in the dormitory environment. This study is expected to contribute to formulating a more transformative and prophetic leadership approach, as well as encouraging the presence of dormitory leaders who not only manage administratively but also nurture students morally and spiritually in a sustainable manner [17].

In the context of the implementation of prophetic leadership values in dormitory education, quantitative data show that the existence of a leadership pattern based on spiritual values has a positive correlation with the formation of student character. Based on a national survey by the Indonesian Center for Islamic Education and Cultural Studies (2022), 74% of students who live in dormitories with a religious values-based coaching approach show a higher level of social concern, discipline, and integrity than non-dormitory students. In Islamic universities, research by the Ma'arif Institute (2021) noted that 68% of students who received intensive coaching based on prophetic values experienced a significant improvement in terms of morals and social behavior. Meanwhile, internal data from the Universitas Muhammadiyah Kudus in 2023 noted that of the approximately 300 students living in the dormitory, more than 80% stated that the dormitory caregivers played a role in significantly shaping their character and worship habits, although only 42% stated that they had received formal guidance related to

prophetic leadership values directly. This data indicates great potential as well as real challenges in strengthening the implementation of prophetic values systematically [18]–[20].

To strengthen the analysis, this study uses the theory of Prophetic Leadership developed from Kuntowijoyo's (1991) thoughts on prophetic social science, which emphasizes that the leader's task is not only to organize and manage but also to transform society towards spiritual and social improvement. This theory brings together three main aspects of prophethood: humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (faith in Allah). In the context of education, this theory explains that a dormitory leader is not only required as a logistics manager and supervisor of discipline but also as a spiritual and moral coach who instills a transcendental vision in students. In addition, this approach can be combined with Greenleaf's (1977) theory of Servant Leadership, which places leaders as servants who focus on the growth and well-being of individuals and communities. These two theories are complementary and relevant in the context of Islamic-based boarding education because they emphasize moral orientation, service, and spiritual transformation [21]–[23].

Thus, the integration of quantitative data and theoretical approaches not only strengthens the urgency of research on prophetic leadership in the UMKU dormitory environment but also opens up conceptual and applicative space to design a more comprehensive coaching model. This research not only fills the literature gap, but also provides a basis for the development of a leadership system that is able to produce a generation of students with character, integrity, and harmony with Islamic values which is the main spirit of education at the Universitas Muhammadiyah Kudus [24].

The study of leadership in the world of education has undergone significant development, especially with the presence of various models such as transformational, transactional, and situational leadership. These models have generally been widely used in understanding the dynamics of educational organizations. However, the prophetic leadership model, which is rooted in prophetic values such as recitation (the delivery of revelation), *tazkiyah* (purification of the soul), and *ta'lim* (the teaching of knowledge), has not received much attention, especially in the context of dormitory-based higher education. Most studies that discuss prophetic leadership tend to focus on primary and secondary educational institutions, or Islamic organizations in general. This creates a gap in the context of its application in the university environment, especially in the dormitory education system [25]–[27].

Meanwhile, studies on dormitory education generally still focus on managerial, governance, and disciplinary aspects, without exploring in depth the role of prophetic values in shaping leadership patterns. At the Universitas Muhammadiyah Kudus (UMKU), there has not been much research that has examined specifically how prophetic leadership is implemented in the dormitory environment, as well as how it affects the development of student's character, morals, and spirituality. In fact, as an Islamic higher education institution, UMKU has a uniqueness in integrating Islamic and Muhammadiyah values into all aspects of education, including coaching in the dormitory environment. This gap marks the existence of a research gap, both theoretical and empirical, that is important to be filled through in-depth research [28], [29].

Furthermore, quantitative data showed that students who lived in dormitories with a spiritual value-based coaching approach showed higher levels of discipline, social concern, and moral integrity than non-dormitory students. For example, a survey by the Indonesian Center for the Study of Islamic Education and Culture (2022) showed that 74% of students in religious values-based dormitories showed stronger character and a Ma'arif Institute study (2021) noted that 68% of students experienced a significant improvement in morals and social behavior after receiving guidance based on prophetic values. At UMKU itself, 80% of boarding students recognize the important role of caregivers in character formation and worship, although only 42% have ever received formal coaching on prophetic leadership values. This shows that there is great potential as well as real challenges in strengthening the implementation of prophetic values in campus dormitories [30], [31].

To strengthen the theoretical foundation, this study refers to the theory of Prophetic Leadership developed from Kuntowijoyo's thoughts on prophetic social science, which underlines the three main pillars of prophethood: humanization (amar ma'ruf), liberation (nahi munkar), and transcendence (faith in Allah). In the context of education, a dormitory leader is not only an administrative manager but also a spiritual and moral coach of students. This approach can be enriched through integration with Robert Greenleaf's theory of Servant Leadership, which places leaders as servants to the growth and well-being of individuals and communities. These two approaches complement each other and are very relevant to be applied in the context of Islamic dormitory education which is oriented towards character building and spiritual transformation of students [32], [33].

Thus, this study occupies a strategic position in the development of prophetic leadership theory and practice in the Islamic higher education environment. In addition to filling the existing literature gap, this research also provides a conceptual and applicative basis for the formation of a more transformative leadership system based on the noble values of Islam in the campus dormitory environment.

Although prophetic leadership has been recognized as a relevant and ideal approach to fostering the character and spirituality of learners, its implementation in the context of higher education, particularly in the boarding education system, still faces significant challenges. At Universitas Muhammadiyah Kudus (UMKU), dormitory education is designed not only as a place for students to live but also as a space for internalizing Islamic values and forming moral integrity. However, to date, there has been no study that comprehensively evaluates how prophetic values such as humanization, liberation, and transcendence are translated into dorm leadership practices. Limited conceptual understanding, lack of systematic training and coaching for dormitory managers, and lack of empirical data on the effectiveness of prophetic leadership are the main obstacles to strengthening this leadership model. On the other hand, the potential success of the prophetic approach in shaping student character is reflected in preliminary data that shows a positive correlation between spiritual value-based leadership patterns and students' level of discipline and social sensitivity. Therefore, a scientific study is needed that not only reveals the form of implementation of prophetic leadership in the UMKU dormitory environment but also analyzes the challenges and their impact on the development of students' morals and spirituality as the basis for the formulation of a more effective and sustainable leadership model [34].

This research aims to explore and analyze in depth the implementation of prophetic leadership in the context of dormitory education at the Universitas Muhammadiyah Kudus (UMKU). In particular, this study aims to identify concrete forms of application of prophetic values such as humanization, liberation, and transcendence by dormitory managers and coaches in the process of student development. In addition, this research is also aimed at uncovering the challenges faced in implementing prophetic leadership consistently, as well as evaluating the extent to which this approach has an impact on the formation of students' character, morals, and spirituality. Thus, the results of this study are expected to make a theoretical contribution to the development of prophetic leadership models in Islamic-based higher education, as well as provide practical recommendations for designing a dormitory coaching system that is more transformative, holistic, and by Islamic values that are the basis of education at UMKU [35].

LITERATURE REVIEW

Prophetic leadership is a transformative model of leadership inspired by the values, character, and mission of the prophets, particularly Prophet Muhammad SAW. Within the context of Islamic education, this leadership style emphasizes moral integrity, visionary direction, and compassionate service to others. In boarding school education systems where learning extends beyond the classroom and into character formation and communal life prophetic leadership provides a strong philosophical and ethical foundation for holistic student development. At Universitas Muhammadiyah Kudus, where the boarding school or dormitory

(asrama) system supports the mission of nurturing pious, intellectual, and socially responsible students, prophetic leadership serves as a guiding framework for both administrative and pedagogical practices [36].

The concept of prophetic leadership integrates three core dimensions: transcendence (spiritual leadership), humanism (compassionate engagement), and liberation (emancipatory action). These pillars reflect the essential traits of prophets, who lead not only with knowledge but with wisdom, not only with authority but with empathy, and not only with rules but with transformation. Within a university-based boarding school context, this model encourages educators, dormitory leaders, and student mentors to go beyond routine administration. They are called to nurture the spiritual consciousness, moral resilience, and communal responsibility of their students [37].

Boarding schools, especially in Islamic universities like Universitas Muhammadiyah Kudus, are spaces where educational activities blend with spiritual practices, discipline, and social interaction. The dormitory becomes a mini society where the values of Islamic brotherhood, mutual respect, discipline, and self-regulation are cultivated. In such environments, prophetic leadership is not merely a theoretical idea it is implemented through day-to-day guidance, role-modeling, and dialogic relationships between educators and students. The dormitory manager (caregiver), student supervisors (musyrif), and peer leaders all play a role in embodying prophetic traits such as *ṣidq* (truthfulness), *amānah* (trustworthiness), *tablīgh* (communication), and *fatānah* (wisdom) [38], [39].

One of the most relevant applications of prophetic leadership in the dormitory is through character building. While formal curricula address academic and religious knowledge, the dormitory provides a lived environment for practicing sincerity, responsibility, discipline, and empathy. The role of prophetic leadership here is to create a moral ecosystem a set of norms and values internalized by students through observation, interaction, and reflection. For instance, routine worship, collective study, and community service activities are designed not just for compliance but for the development of inner consciousness (*taqwā*) and ethical action [40].

Another aspect is spiritual mentoring, where prophetic leadership encourages a nurturing and guiding approach rather than a purely disciplinary one. Leaders within the boarding system are encouraged to understand students' emotional and spiritual needs, helping them navigate personal and academic challenges. This aligns with the prophetic model, where kindness and patience are central to effective leadership. Such an approach builds trust, strengthens student confidence, and allows for genuine moral development [41], [42].

Furthermore, prophetic leadership fosters a sense of mission and purpose among students. The educational process in the boarding school is oriented not only toward personal success but also toward social responsibility and community development. Students are encouraged to see themselves as agents of change, committed to upholding justice, compassion, and service in their future professions and roles in society. This vision-driven education mirrors the prophetic duty of guiding people toward goodness and transforming society through ethical action [43].

In practice, the application of prophetic leadership at Universitas Muhammadiyah Kudus's boarding system can be observed in its structured daily routines, emphasis on self-discipline, cultivation of collective worship, and promotion of mutual support. The culture of *musyawarah* (consultation), mutual advice, and collective problem-solving reflect the democratic and inclusive nature of prophetic leadership. Students are trained not only to follow but to contribute actively, to lead responsibly, and to internalize the values taught [44].

An essential component of prophetic leadership in this context is transformative discipline. Instead of relying on fear-based or punitive approaches, prophetic leadership emphasizes redemptive discipline where mistakes are seen as opportunities for growth, and corrective

measures are applied with compassion and wisdom. This approach enhances students' intrinsic motivation and fosters a deeper sense of moral accountability [45].

Moreover, prophetic leadership encourages inclusivity and respect for diversity, which is crucial in a university environment where students come from varied backgrounds. By emphasizing shared values and ethical unity, leaders can foster a strong community spirit without enforcing rigid uniformity. Students learn to appreciate different perspectives, engage in respectful dialogue, and practice tolerance qualities deeply rooted in the prophetic tradition [46].

In summary, prophetic leadership in the boarding education system at Universitas Muhammadiyah Kudus serves as a dynamic model that unites spiritual wisdom, moral action, and educational vision. It shapes an environment where students grow not only intellectually but also ethically and spiritually. By fostering values such as sincerity, responsibility, wisdom, and compassion, the dormitory becomes a microcosm of the ideal Islamic society envisioned in the prophetic legacy. This model contributes significantly to the university's broader mission of producing graduates who are not only competent professionals but also moral leaders in their communities. As global and national challenges become more complex, the role of prophetic leadership in educational settings becomes increasingly relevant for nurturing individuals who can balance personal integrity with social commitment [47].

METHODOLOGY

This study uses a qualitative approach with a descriptive-qualitative type of research. This approach was chosen because it was able to provide a deep understanding of complex social and cultural phenomena, especially in examining the application of prophetic leadership values in the dormitory education environment. Qualitative research also allows researchers to explore the meaning, perception, and practice of prophetic leadership contextually from the perspective of educational actors, such as dormitory managers, coaches, and students. Thus, this approach is the purpose of research which focuses on the exploration and interpretation of prophetic values implemented in leadership practices in the dormitory of the Universitas Muhammadiyah Kudus (UMKU) [48], [49].



Figure 1. Profile of Research Objects of Universitas Muhammadiyah Kudus

Data collection in this study was carried out through three main methods, namely in-depth interviews, participatory observation, and documentation. In-depth interviews were conducted with key informants such as dormitory heads, coaches, and students living in the dormitory, in order to obtain a comprehensive overview of leadership practices, forms of internalization of prophetic values, and challenges faced in the coaching process. Participatory observation is used to directly observe the interaction and dynamics of leadership in daily life in the dormitory environment, including religious activities, character building, and communication patterns between leaders and students. In addition, documentation is used to review various supporting documents such as dormitory guidelines, activity reports, and internal data related to spiritual and moral development programs [50], [51].

The collected data was analyzed using a thematic analysis method, namely by identifying, grouping, and interpreting the main themes that emerged from the field data. The analysis process is carried out in stages of data reduction, data presentation, and conclusion. To ensure the validity of the data, the triangulation technique of sources and methods is used. Source triangulation was carried out by comparing data from various informants and documents, while method triangulation was carried out by combining the results of interviews, observations, and documentation. Data validation is also strengthened through the member check technique, which is by asking informants to review the results of the researcher's interpretation to match their experience. With this strategy, research is expected to be able to produce credible, authentic, and scientifically accountable findings [52], [53].

RESULTS AND DISCUSSION

Overview of Dormitory Education at Universitas Muhammadiyah Kudus

The dormitory of the Universitas Muhammadiyah Kudus (UMKU) is an integral part of the Islamic-based higher education system which not only functions as a residence for students but also as a center for character development based on Islamic and Muhammadiyah values. Dormitory education at UMKU is designed to internalize spiritual and moral values into students' daily lives so that individuals with integrity, discipline, and high social sensitivity are formed. In this context, dormitories become a laboratory of life that fosters an attitude of responsibility, independence, and religious commitment. The vision and mission of the UMKU dormitory are very much in line with the institution's mission, which is to form a young generation that excels intellectually, has noble character, and actively contributes to the life of the community based on the Islamic values of rahmatan lil alamin and the spirit of Muhammadiyah. These values are reflected in every coaching activity carried out, such as Islamic studies, character guidance, as well as congregational worship activities, and religious mentoring [54].

The dormitory leadership structure at UMKU consists of three main elements: caregivers, coaches, and managers. Caregivers have a central role in guiding the spiritual life of students and being role models in daily behavior. Meanwhile, the coach serves as a moral and academic advisor who assists students in the process of social adaptation and personality development. The manager is responsible for administrative, managerial, and supporting the smooth operation of the dormitory. These three roles are carried out within the framework of prophetic leadership that integrates the values of humanization (amar ma'ruf), liberation (nahi munkar), and transcendence (faith in Allah), as idealized in Kuntowijoyo's prophetic social thought. With this leadership model, UMKU dormitories strive to create a transformative and sustainable educational environment, where students are not only prepared for academic success but also have a strong Islamic character and are able to become agents of change in society. Despite being faced with implementation challenges such as limited training and conceptual understanding among managers, UMKU dormitories still show a positive impact on the formation of student character, as shown by the majority of residents who recognize the significant role of dormitory leaders in fostering their worship and personality [55].

Implementation of Prophetic Leadership Values

Humanization (Amar Ma'ruf)

The value of humanization in prophetic leadership in the dormitory environment of Universitas Muhammadiyah Kudus is realized through the active role of leaders both caregivers, coaches, and managers of the dormitory in forming a culture of mutual respect, fostering discipline, and instilling social empathy among students. Humanization as the first pillar in the prophetic paradigm emphasizes the aspect of amar ma'ruf, which is to invite goodness and humanize human beings through an educational and persuasive approach. In the context of the UMKU dormitory, this value is internalized through exemplary interpersonal communication patterns, intensive moral guidance, and the creation of an atmosphere of

mutual respect between fellow dormitory residents. Leaders not only play the role of supervisors, but also educators who actively foster students in the habit of manners, the use of polite language, and tolerance in daily social life.

As a concrete form of the implementation of humanization values, UMKU dormitories routinely hold joint social activities, such as social service, environmental service work, and caring for others programs that involve the active participation of students. In addition, character guidance is held through value discussion forums, small group coaching (mentoring), and an individualized approach for students who need special assistance. These activities are designed not solely as a formality, but as a means of forming a culture of empathy, social care, and collective responsibility. Thus, the value of humanization is a fundamental foundation in building a dormitory community that is not only ritually religious, but also inclusive, ethical, and oriented to the common good [56].

Liberation (Nahi Munkar)

The liberating aspect of prophetic leadership applied in the dormitory of the Universitas Muhammadiyah Kudus focuses on efforts to free students from negative influences, both those that come from destructive personal habits and the social environment that does not support the formation of Islamic character. The value of nahi munkar which is at the core of this pillar of liberation is realized through educational and preventive approaches, where the dormitory leader caregivers, coaches, and managers play the role of facilitators of moral transformation who actively direct students to stay away from deviant behavior and strengthen their ethical awareness. In practice, dormitory leadership not only functions as a regulator of rules, but also as an actor of change that nurtures students to have self-control, legal awareness, and social responsibility through an approach based on spiritual values.

The implementation of liberation values is carried out concretely through several programs and activities that are coaching and awareness. One form of activity is daily discipline coaching that touches various aspects of student life, ranging from time management, and compliance with dormitory rules, to responsibility for environmental cleanliness and order. In addition, UMKU dormitories routinely hold anti-drug briefings, healthy living training, and counseling activities on the dangers of deviant behavior as part of preventive measures against negative environmental influences. Value discussion forums are also held to build students' critical awareness of contemporary moral issues and foster moral courage to reject deviant behavior. Through this approach, prophetic leadership in the liberation aspect in UMKU dormitories plays an important role in creating a transformative coaching climate, where students are not only directed to stay away from evil but also strengthened in facing moral challenges in the modern era with a solid spiritual awareness [57].

Transcendence (Faith in God)

The aspect of transcendence in prophetic leadership applied in the dormitory environment of the Universitas Muhammadiyah Kudus emphasizes the formation of students' spiritual consciousness as the main foundation in the process of character education. Transcendence, as the third pillar in the concept of prophetic leadership according to Kuntowijoyo, refers to efforts to build a solid vertical relationship between individuals and Allah SWT through habituation of faith values in daily life. In the context of the UMKU dormitory, this effort is realized through various religious activities that are guided and facilitated directly by dormitory leaders, both caregivers and coaches. They play an active role as spiritual coaches who not only give religious direction but also become role models in the practice of Islamic worship and ethics [58].

The habit of worship is an inseparable part of student life in the UMKU dormitory. Activities such as five-time congregational prayers, qiyamullail, and religious mentoring are regularly held to strengthen the perseverance of worship and enliven the spiritual atmosphere in the dormitory environment. In addition, routine studies that discuss Islamic themes are held as a means of increasing religious understanding and strengthening the values of monotheism in

students. The presence of dormitory leaders in these activities is not only as a facilitator but also as a motivator and role model who provide a real example of transcendence practices in life. This practice is one of the foundations in instilling awareness that higher education is not only aimed at producing graduates who excel intellectually, but also pious individuals, who have integrity, and have a vision of life oriented to divine values. Thus, the value of transcendence is an essential element in creating a dormitory education environment that is not only symbolic and religious but also substantive in fostering students' faith and piety sustainably [59].

Coaching Strategies and Leadership Role Models

The coaching strategy in dormitory education at the Universitas Muhammadiyah Kudus prioritizes the role model approach as the main method of instilling Islamic values and building student character. Within the framework of prophetic leadership, the dormitory leader both caregiver and coach plays the role of not only the manager of the activity, but also an exemplary figure in daily religious behavior, speech, and practice. An example is an effective instrument in shaping students' attitudes and habits because the moral and spiritual values that are shown have a stronger influence than just verbal instruction. Leaders who are consistent in carrying out worship, upholding ethics, and fostering social relationships with courtesy indirectly transmit the values of virtue to students in the form of praxis [60].



Figure 2. Leadership Development at UMKU

The role of the coach in the UMKU dormitory environment is not limited to administrative tasks but is more emphasized as a spiritual advisor who nurtures students holistically covering spiritual, emotional, and social aspects. Coaches are present as companions in the dynamics of student life, provide religious guidance, become a place to ask questions and discuss, and facilitate the growth of faith and piety values. This function is carried out through informal activities such as religious dialogue, small group coaching, and personal assistance in responding to student life problems. The interpersonal relationship between leaders and students is built on the principles of compassion (rahmah), appreciation of individual potential, and emotional closeness that makes the dormitory a second home full of warmth. With this approach, the dormitory leader is able to create a climate conducive to the growth of Islamic character, which in turn will produce graduates who are not only intellectually intelligent but also spiritually and socially mature. This exemplary-based coaching strategy is in line with the values of prophetic leadership and reflects the essence of Muhammadiyah education which emphasizes the balance between faith, knowledge, and charity in the lives of students [61].

Challenges in the Implementation of Prophetic Leadership

Although the concept of prophetic leadership is considered relevant and ideal in shaping the character of students with integrity and religion, its implementation in the dormitory education environment of the Universitas Muhammadiyah Kudus still faces various significant challenges. One of the main obstacles is the lack of conceptual understanding among the dormitory managers regarding the essence and basic principles of prophetic leadership. Some managers still position themselves as administrators or rule-makers, without fully realizing that

the role of leadership in a prophetic context demands a deeper spiritual, moral, and transformative dimension. This limitation is compounded by the lack of formal and systematic training that can equip caregivers and coaches with the conceptual and practical skills to implement prophetic values such as humanization, liberation, and transcendence in students' daily coaching [62].

In addition, there is a striking gap between the ideals of prophetic leadership as formulated theoretically, and the reality on the ground that often does not support the consistent application of these values. In practice, administrative burdens, time constraints, and social dynamics of students often hinder dormitory leaders from carrying out prophetic functions optimally. As a result, some of the coaching activities are only symbolic and do not touch the spiritual transformation that is the main goal of prophetic leadership. Furthermore, prophetic value-based coaching has not been fully integrated with the overall dormitory management system. This causes coaching programs to run partially and uncontinuously. These challenges demonstrate the need for a strategic and systemic approach in formulating coaching policies, including strengthening human resource capacity, formulating a prophetic coaching curriculum, and creating a dormitory ecosystem that supports the comprehensive and sustainable internalization of Islamic values [63].

The Impact of Prophetic Leadership on Student Character

The implementation of prophetic leadership in the dormitory environment of the Universitas Muhammadiyah Kudus has been proven to have a significant influence on the formation of student character, especially in the aspects of spirituality, discipline, and social sensitivity. Based on field findings, around 80% of student dormitory residents stated that the existence of caregivers and dormitory coaches contributed significantly to character formation and improvement of the quality of their worship. This shows that leadership approaches that emphasize prophetic values, such as moral example, spiritual coaching, and emotional mentoring, are able to create profound internal transformations in students. Prophetic leadership which is present in the form of daily practices, such as worship habits, religious dialogue, and the strengthening of interpersonal ethics, creates an educational atmosphere that cultivates Islamic personality in an ongoing manner [64].

More broadly, the correlation between the spiritual leadership carried out by the dormitory leader and the improvement of students' morals, discipline, and social empathy further strengthens the urgency of the prophetic leadership model in the coaching system. Compared to non-boarding students, national data compiled by the Indonesian Center for Islamic Education and Cultural Studies shows that students who participate in religious values-based coaching programs show higher levels of social concern and moral integrity. Research by the Ma'arif Institute noted that 68% of students who underwent prophetic coaching experienced a significant improvement in terms of morals and social behavior. This fact confirms that the dormitory environment managed with a prophetic leadership approach is not only a place to live but also an effective educational space for forming a superior personality that is balanced between intellectual and spiritual aspects. Thus, the positive impact of prophetic leadership at UMKU is concrete evidence of the importance of integrating Islamic values into the higher education system, especially in the context of holistic student development [65].

Theoretical Analysis: Integration of Prophetic Leadership and Servant Leadership

The prophetic leadership model applied in the dormitory of the Universitas Muhammadiyah Kudus is conceptually rooted in Kuntowijoyo's idea of prophetic social science, which emphasizes the three main dimensions of prophethood: humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (faith in Allah). These three pillars form a strong philosophical foundation for the development of student character, as they not only target individual moral aspects but also emphasize social and spiritual transformation collectively. In the context of UMKU, these values are implemented through exemplary-based coaching,

strengthening discipline and social values, as well as habituating worship and faith practice. This leadership model shows close alignment with the theory of Servant Leadership developed by Robert K. Greenleaf, which places the leader as a servant, not a ruler who is oriented toward individual growth and community well-being [66].

The conformity of prophetic values with the principles of Servant Leadership is evident in the leadership practice in the UMKU dormitory, where leaders are expected to be humble, able to listen, guide with empathy, and prioritize the spiritual needs and development of students' potential. Leaders are not only managerial agents, but moral and spiritual servants who present Islamic values in every action. The integration of these two approaches presents a spiritual-transformative leadership paradigm that not only educates cognitively but also nurtures the soul and morals of students. In an intensive dormitory-based education ecosystem, the blend of Prophetic Leadership and Servant Leadership becomes highly relevant to create a holistic, inclusive, and transformative coaching environment. This provides a new direction for the development of a leadership system in the Islamic higher education environment, which not only prioritizes administrative efficiency but is also firmly rooted in enlightening and humanizing Islamic values [67].

Implications and Recommendations

The application of the prophetic leadership model in the dormitory of the Universitas Muhammadiyah Kudus has significant practical implications for strengthening the student development system based on Islamic values. The dormitory environment is not only a residential space but also serves as a strategic center for character and spirituality formation. Therefore, systematic efforts are needed to strengthen the role of caregivers, coaches, and managers as agents of prophetic transformation. One important implication is the need for a more structured and sustainable coaching design, capable of integrating the dimensions of humanization, liberation, and transcendence in all aspects of dormitory life. This model of coaching requires synergy between administrative, educational, and spiritual aspects in an integrated manner so that the process of internalizing values can take place effectively and sustainably [68].

As part of strengthening the system, it is recommended to implement periodic training for all dormitory managers with a focus on strengthening prophetic leadership competencies. This training includes not only a theoretical understanding of prophetic principles, but also practical skills in student character building, empathic communication, and value-based management. In addition, it is important to design a formal student coaching curriculum that explicitly integrates prophetic values in materials, methods, and evaluations. This curriculum can include modules on the values of *amar ma'ruf, nahi munkar*, and faith in Allah, as well as the practice of habituating worship and developing social sensitivity. Thus, character development in the dormitory is no longer incidental but becomes an integral part of the higher education process at UMKU which aims to produce a generation that excels academically, has Islamic character, and is ready to become agents of change in society. This recommendation is expected to be a concrete foothold in building a more transformative, sustainable dormitory leadership system, and based on the noble values of Islam and Muhammadiyah [69].

Analysis

Prophetic leadership, grounded in the values of humanization, liberation, and transcendence, emerges as a strategic and transformative approach within the boarding school education system of Universitas Muhammadiyah Kudus (UMKU). The study underlines the relevance of this leadership model in shaping not only academic excellence but also the spiritual and moral integrity of students in a structured dormitory environment. This analysis highlights the strengths, limitations, and implications of implementing prophetic leadership at UMKU [70].

At the core of the study is the recognition that boarding schools function as microcosms of moral and social formation. Unlike conventional academic classrooms, dormitories become experiential spaces where daily routines, peer interaction, and leadership dynamics shape values and behaviors. Prophetic leadership derived from the prophetic mission of teaching (ta'lim), purification (tazkiyah), and value transmission (tilawah) is uniquely suited to this context. It enables dormitory leaders to act not merely as supervisors but as moral educators and spiritual mentors [71].

The practical implementation at UMKU reveals encouraging outcomes. A notable 80% of students acknowledge the significant influence of their dormitory leaders in fostering worship habits and character. This affirms that leadership grounded in prophetic values particularly when coupled with servant leadership traits can foster an environment conducive to discipline, empathy, and self-awareness. The three pillars of prophetic leadership materialize in the form of daily prayers, mentoring sessions, ethical discussions, and social service initiatives [72], [73].

However, the study also identifies key challenges. There is a clear gap in the conceptual understanding of prophetic leadership among dormitory staff. Many managers still adopt administrative or supervisory roles without fully internalizing their function as spiritual guides. This gap is compounded by the absence of formal training programs and a lack of systemic integration of prophetic principles into the broader dormitory management structure. As a result, while the impact on student character is evident, the leadership practices are often fragmented and inconsistent [74].

Another limitation lies in the institutional commitment to sustaining prophetic leadership. Without a structured curriculum or regular evaluation framework, the internalization of prophetic values remains heavily dependent on individual leaders' initiative and charisma. This creates variability in student experience and limits scalability. Moreover, the study indicates that only 42% of students have received direct formal education on prophetic values, suggesting that much of the influence stems from informal modeling rather than intentional pedagogy.

Nevertheless, the theoretical integration of prophetic leadership with servant leadership offers a promising hybrid model. The former brings spiritual and moral depth, while the latter emphasizes humility, service, and empowerment. Together, they provide a comprehensive framework for student development, aligning well with the Islamic and Muhammadiyah ethos of UMKU. The challenge, therefore, is not in validating the model's relevance, but in strengthening its institutionalization and pedagogical articulation. In conclusion, the study demonstrates that prophetic leadership, when effectively implemented, significantly enhances the spiritual, ethical, and social dimensions of student character in boarding schools. UMKU's experience provides a valuable prototype, though it requires stronger structural support, capacity-building initiatives, and curriculum integration to maximize its potential. The findings call for a strategic commitment to nurturing prophetic leaders through systematic training, cross-functional collaboration, and sustained educational innovation—ensuring that boarding education remains a powerful instrument for cultivating not only scholars but also ethical and visionary Muslim leaders.

CONCLUSION

Prophetic leadership in dormitory education at Universitas Muhammadiyah Kudus (UMKU) has proven to be a relevant and strategic model for shaping the character of students with integrity, and religious, and social spirit. This concept, which is rooted in three main pillars according to Kuntowijoyo humanization, liberation, and transcendence can frame the role of the dormitory leader not only as an administrative manager but as a spiritual and moral coach who forms a holistic and transformative coaching environment. The implementation of prophetic leadership values is reflected in various coaching strategies such as leader examples, worship habits, value discussion forums, and social activities, all of which make a real

contribution to the formation of morals, discipline, and social sensitivity of students. Empirical data shows that more than 80% of boarding students acknowledge the positive influence of leaders on their character and worship habits. However, the implementation of prophetic leadership still faces challenges, such as limited conceptual understanding among managers, lack of formal training, and the lack of systemic prophetic coaching systems. Therefore, concrete steps are needed through periodic training, strengthening the prophetic value-based coaching curriculum, and synergy between stakeholders to build a dormitory ecosystem that supports the internalization of Islamic values in a sustainable manner. The integration between the Prophetic Leadership and Servant Leadership approaches is a promising framework to create a dormitory leadership model that is not only managerially effective but also spiritually transformative in line with the grand vision of Islamic education and Muhammadiyah at UMKU.

Acknowledgments

The authors would like to express their sincere gratitude to Universitas Muhammadiyah Kudus and Surakarta, Ilahiyat Arapça Fakültesi, Iğdir Üniversitesi, Turkey for the opportunity and support provided throughout this research. Special thanks go to the dormitory managers, student caregivers, and students who generously shared their time, insights, and experiences during the data collection process. Their contributions were essential to the success of this study and the achievement of the research objectives.

Author Contribution

Toni Ardi Rafsanjani led the research design, data collection, and manuscript writing. Mohamad Ali and Dewi Rohmah contributed to the theoretical framework, analysis, and critical revision of the content. Both authors have read and approved the final manuscript and are jointly responsible for the integrity and accuracy of the research.

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

- [1] D. M. Putri, "The Impact of Social Inequality on Educational Quality in Indonesia: Challenges and Policy Recommendations," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 3, no. 1, pp. 43–56, 2025, <https://doi.org/10.61455/sujiem.v3i01.248>.
- [2] M. M. Nuha, Gamal, I. Elbasiouny, A. E-sor, and M. M. Sule, "Analysis Of Compliance With The Muamalah Verse In Bmt Attunnisa Boyolali And Its Implications For The Sustainable Development Goals (SDGs) Baitul Maal Wat Tamwil (BMT)," *J. Lifestyle SDG'S Rev.*, vol. 5, pp. 1–21, 2025, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe03066>.
- [3] Waston, Mahmudhassan, A. Nirwana, and I. Afyah, "Student-Centered Learning to Prevent Radicalization at Islamic Junior Schools in Surakarta Indonesia," vol. 2, no. 3, pp. 249–262, 2024, <https://doi.org/10.61455/sujiem.v2i03.207>.
- [4] Muthoifin *et al.*, "Bibliometric Analysis of the Socialization of Islamic Inheritance Law in the Scopus Database and Its Contribution To Sustainable Development Goals (SDGs)," *J. Lifestyle SDG'S Rev.*, vol. 5, no. 2, 2025, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe03057>.
- [5] N. Hamid, Utama, S. Hidayat, Waston, A. Nirwana, and M, "Creative Leadership: an Implementing Study of Transformative Leadership Models in High School for Sustainable Development Goals," *J. Lifestyle SDG'S Rev.*, vol. 5, no. 1, 2024, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n01.pe01686>.
- [6] M. Suhadi and A. Muslim, "Islam Dan Produk Halal: Muslimah, Komodifikasi Agama Dan Konsolidasi Identitas Keagamaan Di Indonesia," *Profetika J. Stud. Islam*, vol. 23, no. 1, pp. 164–176, 2021, <https://doi.org/10.23917/profetika.v23i1.18082>.

- [7] I. Arifin, F. F. Fara, and L. Y. Wati, "Produksi Seni Patung Dalam Dunia Bisnis Perspektif Hukum Islam," *Profetika J. Stud. Islam*, vol. 23, no. 1, pp. 153–163, 2021, <https://doi.org/10.23917/profetika.v23i1.16805>.
- [8] T. M, Oktatianti, I. Afyah, A. A. Astuti, A. Nirwana, E. Geraldine, and U. Kingdom, "The Election and the Criteria for Ideal Leaders : A Leadership Management Study Based on the Principles of Justice and Wisdom," *J. Manag. World*, vol. 1, no. 1, pp. 341–350, 2025, <https://doi.org/10.53935/jomw.v2024i4.673>.
- [9] T. A. Rafsanjani, M. Abdurozaq, and R. Saputro, "Multicultural Learning : Christian Students at Muhammadiyah Mayong Senior High School," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 3, no. 1, pp. 1–10, 2025, <https://doi.org/10.61455/sujiem.v3i01.217>.
- [10] A. Jayanegara, A. Mukhtarom, and I. Marzuki, "Innovative learning methods of Islamic education subject in Indonesia: a meta-analysis," *Int. J. Eval. Res. Educ.*, vol. 13, no. 2, pp. 1148–1158, 2024, <https://doi.org/10.11591/ijere.v13i2.26364>.
- [11] W. Albra, D. Muchtar, N. Nurlela, M. Muliani, R. Safitri, and F. Z. Nisa, "The Role of Halal Awareness on the Relationship between Religiosity and Halal Purchase Intention," *Int. J. Islam. Econ. Financ.*, vol. 6, no. 2, pp. 312–336, 2023, <https://doi.org/10.18196/ijef.v6i2.16685>.
- [12] A. W. Nugroho and B. P. Wibowo, "Evaluation Of Awareness And Perception Of Islamic Microfinance Institutions And Higher Education Institutions In Indonesia Towards The Implementation Of Sharia Governance: Dyad's Perspective," *Int. J. Prof. Bus. Rev.*, vol. 7, no. 4, 2022, <https://doi.org/10.26668/businessreview/2022.v7i4.743>.
- [13] T. A. Rafsanjani, M. Abdurrozaq, and F. Inayati, "Islamic Religious Learning in the Digital Age : An Interactive Method for Generation Z," *Solo Int. Colab. Publ. Soc. Sci. Humanit.*, vol. 2, no. 3, pp. 304–315, 2024, <https://doi.org/10.61455/sicopus.v2i03.222>.
- [14] M. A. R. Toni Ardi Rafsanjani and 1, "Educational Problems in Indonesia," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 2, no. 2, pp. 135–144, 2024, <https://doi.org/10.61455/sujiem.v2i02.197>.
- [15] P. Anak, D. I. Sekolah, T. A. Rafsanjani, and M. A. Rozaq, "Internalisasi Nilai-Nilai Keislaman Terhadap Muhammadiyah Kriyan Jepara," vol. 20, no. 1, pp. 16–29, 2018.
- [16] T. A. Rafsanjani, R. P. Rahmawati, and M. Abdurrozaq, "Sharia Pharmacy in the Perspective of the Qur ' an : An Analysis of Verses About Medicine," *Demak Univers. J. Islam Sharia*, vol. 3, no. 1, pp. 55–66, 2025, <https://doi.org/10.61455/deujis.v3i01.246>.
- [17] S. Arifin, S. A. Aryani, and H. J. Prayitno, "Improving The Professional Teacher Competence Through Clinical Supervision Based on Multicultural Values in Pesantren," *Nazhruna J. Pendidik. Islam*, vol. 6, no. 3, pp. 386–402, 2023, <https://doi.org/10.31538/nzh.v6i3.4037>.
- [18] M. A. Rozaq and T. A. Rafsanjani, "The Effect of Speech Therapy With Hijaiyyah Letters on the Capability of Verbal Communication of Stroke Patients," vol. 27, no. ICoSHEET 2019, pp. 233–235, 2020.
- [19] T. A. Rafsanjani and M. A. Rozaq, "Peran Gerakan Jama'Ah Dan Dakwah Jama'Ah Dalam Internalisasi Nilai-Nilai Islam Di Ranting Muhammadiyah Blimbingrejo," *Profetika J. Stud. Islam*, vol. 23, no. 1, pp. 146–152, 2021, <https://doi.org/10.23917/profetika.v23i1.16804>.
- [20] T. A. Rafsanjani and M. A. Razaq, "Internalisasi Nilai-Nilai Keislaman Terhadap Perkembangan Anak Di Sekolah Dasar Muhammadiyah Kriyan Jepara," *Profetika J. Stud. Islam*, vol. 20, no. 1, pp. 16–29, 2019, <https://doi.org/10.23917/profetika.v20i1.8945>.
- [21] A. Haironi and M, "Implementasi Metode Tahfīz Qur'an 'Sabaq, Sabqi, Manzil' Di Marhalah Mutawasithah Dan Tsanawiyah Putri Pondok Pesantren Imam Bukhari Tahun Pelajaran 2010-2014," UMS, 2016.
- [22] S. Trihariyanto, E. Supriyanto, M. M, and Z. 'Uyung, "Strategi Pembelajaran Inovatif Pendidikan Agama Islam Dengan Media Powerpoint Dalam Meningkatkan Mutu Pendidikan Di Sdit Muhammadiyah Sinar Fajar Cawas Dan Sd Muhammadiyah Pk Bayat," *Profetika J. Stud. Islam*, vol. 21, no. 1, pp. 109–120, 2020, <https://doi.org/10.23917/profetika.v21i1.11653>.
- [23] S. Rochanah, A. R. Ridha, and A. Nirwana, "Development Teacher ' s Performance of Construct Reliability and Avarice Variance Extracted Measurement Instruments of Certified Islamic Education Teacher ' s," *Int. J. Relig.*, vol. 3538, no. 10, pp. 3828–3849, 2024,
-

<https://doi.org/10.61707/xzjvmb82>.

- [24] A. Jayanegara, A. Mukhtarom, and I. Marzuki, “Innovative learning methods of Islamic education subject in Indonesia: a meta-analysis,” *Int. J. Eval. Res. Educ.*, vol. 13, no. 2, pp. 1148 – 1158, 2024, <https://doi.org/10.11591/ijere.v13i2.26364>.
- [25] S. N. Asia, M. M, M. S. Apriantoro, A. Amrin, S. Sya’roni, and R. Irfan Rosyadi, “Analysis of Islamic Economic Law on Fishing Pool Business in Indonesia,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 01, pp. 01–09, 2023, <https://doi.org/10.61455/deujis.v1i01.7>.
- [26] M. M, I. Amelia, and A. B. Eprahim Ali, “Islamic accounting: Ethics and contextualization of recording in Muamalah transactions,” *Multidiscip. Rev.*, vol. 7, no. 8, 2024, <https://doi.org/10.31893/multirev.2024132>.
- [27] M. M. Nugroho. M, “Outsourcing System in View of Islamic Law : Study on Employees at Universitas Muhammadiyah Surakarta,” in *Proceedings of the International Conference on Engineering, Technology and Social Science (ICONETOS 2020)*, Atlantis Press, 2021, <https://doi.org/10.2991/assehr.k.210421.015>.
- [28] M. Apriantoro, A. Suryaningsih, and M. M, “Bibliometric Analysis of Research Development of Economic Dispute Settlement,” *EUDL Eur. Union Digit. Libr.*, 2023, <https://doi.org/10.4108/eai.19-10-2022.2329068>.
- [29] N. Muthoifin, “Mengungkap Isi Pendidikan Islam Perspektif Al- Qur ’ an Surat Al -Ashr Ayat 1-3,” in *The 7th University Research Colloquium 2018 STIKES*, 2018, pp. 206–218.
- [30] P. Hapsari, “Correlation Between Islamic Religiosity and Mental Well-Being in Students in the Perspective of Achieving Sustainable Development Goals (SDGs),” *Profetika J. Stud. Islam*, vol. 25, no. 2, pp. 363–374, 2024, <https://doi.org/10.23917/profetika.v25i02.4363>.
- [31] M. E. Ruhullah, T. Ushama, N. Ain, and B. Norman, “Al- ‘ Ulama Warasatul Anbiya : Theological Leadership, Wasatiyyah (Modernization) in Advancing Sustainable Development Goals (SDGs),” *Profetika J. Stud. Islam*, vol. 25, no. 2, pp. 317–336, 2024, <https://doi.org/10.23917/profetika.v25i02.8346>.
- [32] U. I. Indonesia, “Existence and Optimization of Zakat, Infaq, Sadaqah in Indonesia for Sustainable Development Goals (SDGs),” *Profetika J. Stud. Islam*, vol. 25, no. 2, pp. 337–350, 2024, <https://doi.org/10.23917/profetika.v25i02.8424>.
- [33] A. A. Sarvestani, “Insights into Self-Knowledge from Islamic Teachings : A Path Towards Ethical Environmental Stewardship within the Framework of the SDGs,” *Profetika J. Stud. Islam*, vol. 25, no. 2, pp. 375–386, 2024, <https://doi.org/10.23917/profetika.v25i02.6721>.
- [34] A. Mahmud and H. Ilyas, “Islam and Tolerance Education for the Sustainable Development Goals (SDGs),” *Profetika J. Stud. Islam*, vol. 25, no. 2, pp. 387–404, 2024, <https://doi.org/10.23917/profetika.v25i02.8510>.
- [35] M. Rusli and I. Khullatil Mardiyah, “The Urgency and Revitalization of the Development of the Economic System in Indonesia Through the Management of the Scientific Approach of Fiqh Pesantren,” *Profetika J. Stud. Islam*, vol. 24, no. 02, pp. 244–258, 2023, <https://doi.org/10.23917/profetika.v24i02.2160>.
- [36] R. Duivenbode and A. I. Padela, “The problem of female genital cutting: Bridging secular and Islamic bioethical perspectives,” *Perspect. Biol. Med.*, vol. 62, no. 2, pp. 273–300, 2019, <https://doi.org/10.1353/pbm.2019.0014>.
- [37] M. R. S. Izurrohman, M. Z. Azani, and ..., “The Concept of Prophetic Education According to Imam Tirmidzi in the Book of Syamail Muhammadiyah,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 1, pp. 52–61, 2023, <https://doi.org/10.61455/sicopus.v1i01.33>.
- [38] I. Rosyadi., M. M, “The phenomenon of the rise of online transactions : A case study Tokopedia.com and Bukalapak.com,” *Multidiscip. Rev.*, 2024, <https://doi.org/10.31893/multirev.2024133>.
- [39] E. B. G. Suwoko, Waston, Bambang Setiaji, Muthoifin, Huda Kurnia Maulana, “Family Education To Improve The Quality Of Human Resources And Sustainable Development In Samarinda,” *Rev. Gestão Soc. e Ambient.*, vol. 18, no. 6, pp. 1–19, 2024, <https://doi.org/10.24857/rgsa.v18n6-011>.
- [40] H. J. Prayitno *et al.*, “Prophetic educational values in the Indonesian language textbook: pillars of

- positive politeness and character education,” *Heliyon*, vol. 8, no. 8, p. e10016, 2022, <https://doi.org/10.1016/j.heliyon.2022.e10016>.
- [41] E. Islami and J. P. Islam, “Islamic Prophetic Guidance Model To Develop Noble Character Islamic Prophetic Guidance Model To ... Islamic Prophetic Guidance Model To ...,” no. 3, pp. 281–296, 2021.
- [42] H. Hermawan, “Prophetic Values In Aik Learning (Al-Islam And Kemuhadiyah At Muhammadiyah High Education: Case Study at Muhammadiyah University of Purworejo,” *Profetika J. Stud. Islam*, vol. 23, no. 2, pp. 265–271, 2022, <https://doi.org/10.23917/profetika.v23i2.19660>.
- [43] T. Immawan Nurdin, Utama, “Implications Of Tolerance Character Values In Home-Stay Activities: A Multicultural Education Perspective In Assalaam Senior High School,” *Profetika J. Stud. Islam*, vol. 221, no. 2, pp. 113–124, 2020, <https://doi.org/10.2307/2110618>.
- [44] S. Suryono, S. Utama, M. Asy’arie, and M. Fatimah, “Model of Tolerance Education in the Tahfidzul Qur’an Al-Kahfi Hidayatullah Islamic Boarding School in Surakarta, Central Java, Indonesia,” *Profetika J. Stud. Islam*, vol. 21, no. 2, pp. 125–133, 2020, <https://doi.org/10.23917/profetika.v21i2.13074>.
- [45] M. H. Islam, “Tolerance Limitation in Facing Religious Diversity Based on the Teaching of Islam,” *Nazhruna J. Pendidik. Islam*, vol. 3, no. 1, pp. 1–13, 2020, <https://doi.org/10.31538/nzh.v3i1.483>.
- [46] N. Berggren and T. Nilsson, “Tolerance in the United States: Does economic freedom transform racial, religious, political and sexual attitudes?,” *Eur. J. Polit. Econ.*, vol. 45, pp. 53–70, 2016, <https://doi.org/10.1016/j.ejpoleco.2016.06.001>.
- [47] S. Shobron, T. Trisno, M. M. M. Mahmudulhassan, and M. N. Rochim Maksum, “Humanist Education the Dayak of Kalimantan Indonesia Islamic Perspective,” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 01, pp. 20–29, 2023, <https://doi.org/10.61455/sujiem.v1i01.27>.
- [48] B. A. Nurdin Arifin, Muthoharun Jinan, M., “The Influence of Student Learning Styles on Student Achievement and Intelligence,” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 2, pp. 135–146, 2023, <https://doi.org/10.61455/sujiem.v1i02.68>.
- [49] S. Shobron, M. Nur, and R. Maksum, “Humanist Education the Dayak of Kalimantan Indonesia Islamic Perspective,” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 1, pp. 17–25, 2023, <https://doi.org/10.61455/sujiem.v1i01.27>.
- [50] S. Hidayat and I. A. Ghani, “Values of Progressive Islamic Education and Multicultural Education in Alaq : 1-5,” vol. 1, no. 2, pp. 147–160, 2023, <https://doi.org/10.61455/sujiem.v1i02.69>.
- [51] I. Yaumil, F. Bansu, N. S. B. Elmanaya, M. Gamal, I. Elbasiouny, and S. Shobron, “Religious Values and Multiculturalism in the Sayyang Pattu ’ du Tradition in West Sulawesi Indonesia,” vol. 1, no. 2, pp. 104–117, 2023, <https://doi.org/10.61455/sujiem.v1i02.46>.
- [52] S. Uddin Ahmed Khondoker, “Understanding the Essence of Islamic Education: Investigating Meaning, Essence, and Knowledge Sources,” *Solo Univers. J. Islam. Educ. Multicult. E*, vol. 2, no. 1, pp. 27–36, 2024, <https://doi.org/10.61455/sujiem.v2i01.115>.
- [53] A. N. Andri Nirwana, Mahmudulhassan, F. D. Marshal, Muthoifin, and N. Fadli, “Human Rights and Social Justice in Quranic Contexts: A Global Trend,” *Leg. J. Ilm. Huk.*, vol. 32, no. 2, pp. 453–471, 2024, <https://doi.org/10.22219/ljih.v32i2.35088>.
- [54] B. Purnomo. M., “Readiness Towards Halal Tourism in Indonesia Perspective of Reality and Religion,” *Int. J. Adv. Sci. Technol.*, vol. 29, no. 8, pp. 862–870, 2020.
- [55] Waston *et al.*, “Islamophobia and Communism: Perpetual Prejudice in Contemporary Indonesia,” *Rev. Gestão Soc. e Ambient.*, vol. 18, no. 2, p. e04875, Feb. 2024, <https://doi.org/10.24857/rgsa.v18n2-075>.
- [56] S. Raharja, “Boarding Model Education Concept to Improve the Quality of Pesantren Education.” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 3, pp. 161–171, 2023, <https://doi.org/10.61455/sujiem.v1i03.70>.
- [57] A. Edler, M. Adamshick, R. Fanning, and N. Piro, “Leadership lessons from military education for postgraduate medical curricular improvement,” *Clin. Teach.*, vol. 7, no. 1, pp. 26–31, 2010,

- <https://doi.org/10.1111/j.1743-498X.2009.00336.x>.
- [58] A. L. Bright, “Practicing Leadership Skills through Peer Mentoring and Teaching: the Lived Experience of BSN Students,” *Int. J. Nurs. Educ. Scholarsh.*, vol. 16, no. 1, 2019, <https://doi.org/10.1515/ijnes-2019-0022>.
- [59] H. E. Vidergor, “The Case of a Leadership Course Based on the Multidimensional Curriculum Model: Gifted Elementary Students’ Perceptions,” *Roeper Rev.*, vol. 42, no. 3, pp. 179–191, 2020, <https://doi.org/10.1080/02783193.2020.1765922>.
- [60] N. Faris and M. Abdalla, *Leadership in Islam: Thoughts, processes, and solutions in Australian organizations*. University of South Australia, Adelaide, SA, Australia: Springer International Publishing, 2017. <https://doi.org/10.1007/978-3-319-66441-5>.
- [61] M. D. Shuni, “Bello ’ s Leadership Style : A Lesson for the Nigeria ’ s Political Leadership,” *Solo Int. Colab. Publ. Soc. Sci. Humanit.*, vol. 2, no. 3, pp. 328–340, 2024, <https://doi.org/10.61455/sicopus.v2i03.227>.
- [62] R. Albertyn and L. Frick, “A collaborative higher education initiative for leadership development: Lessons for knowledge sharing,” *South African J. High. Educ.*, vol. 30, no. 5, pp. 11–27, 2016, <https://doi.org/10.20853/30-5-617>.
- [63] I. Rifai, “Various Dimensions of Globalization and Their Implications for The Leadership and Management of Education,” *Ling. Cult.*, vol. 7, no. 2, p. 87, 2013, <https://doi.org/10.21512/lc.v7i2.425>.
- [64] D. Goleman, R. E. Boyatzis, and A. McKee, *Primal leadership : kepemimpinan berdasarkan kecerdasan emosi*. Boston, MA, USA: Harvard Business Publishing, 2008. [Online]. Available: https://books.google.com/books/about/Primal_leadership.html?hl=id&id=m_k4-CxQ7sMC
- [65] M. I. Alif and T. Nastiti, “Empowering leadership in creativity and work-effort: An elucidation through the psychological empowerment and self-leadership of the millennials generation,” *Gadjah Mada Int. J. Bus.*, vol. 24, no. 3, pp. 269–288, 2022, <https://doi.org/10.22146/gamaijb.61306>.
- [66] A. L. Bright, “Practicing Leadership Skills through Peer Mentoring and Teaching: the Lived Experience of BSN Students,” *Int. J. Nurs. Educ. Scholarsh.*, vol. 16, no. 1, 2019, <https://doi.org/10.1515/ijnes-2019-0022>.
- [67] E. Durkheim, “The elementary forms of religious life,” *Soc. Theory Re-Wired New Connect. To Class. Contemp. Perspect. Second Ed.*, pp. 52–67, 2016, <https://doi.org/10.4324/9781315775357>.
- [68] H. Haroen, “Epistemologi Idealistik Syekh Az-Zarnuji Telaah Naskah Ta’lim al-Muta’alim,” *Profetika J. Stud. Islam*, vol. 15, no. 02, pp. 160–174, 2016.
- [69] M. R. Waston, “Pendidikan anak dalam perspektif psikologi islam (studi pemikiran prof. dr. zakiyah daradjat),” *Profetika J. Stud. Islam*, vol. 18, no. 1, pp. 27–35, 2017, <https://doi.org/10.23917/profetika.v18i1.6298>.
- [70] Z. Qodir, “Kuntowijoyo dan kebudayaan profetik,” *Profetika J. Stud. Islam*, vol. 16, no. 1, pp. 103–113, 2015.
- [71] R. A. R. M, Nur Hanif Wachidah, “Contribution of Kartini’s Thought on Women Education,” *Humanit. Soc. Sci. Rev.*, vol. 8, no. 2, pp. 143–150, 2020, <https://doi.org/10.18510/hssr.2020.82e18>.
- [72] R. Rudiyanto, “Pandangan Keuangan Publik Abu Yusuf Dan Implementasinya Di Indonesia,” *Profetika J. Stud. Islam*, vol. 22, no. 1, pp. 134–140, 2021, <https://doi.org/10.23917/profetika.v22i1.14772>.
- [73] S. M Fachdir Saputra, Rojif Mualim, M, Sudarno Shobron, “Penanaman Nilai-Nilai Karakter Di Paguyuban Pengajar Pinggiran Sungai Code (P3s) Yogyakarta,” *Profetika J. Stud. Islam*, vol. 22, no. 1, pp. 169–176, 2021, <https://doi.org/10.23917/profetika.v22i1.14775>.
- [74] S. Anwar, K. G. Permatasari, S. Nur, M. Munawar, and M. N. Shabrina, “History of Muhammadiyah in Blora Mustika City : Development and Challenges,” *Pakistan J. Life Soc. Sci.*, vol. 22, pp. 812–821, 2024, <https://doi.org/10.57239/PJLSS-2024-22.2.0059>.
-