

Prophetic Leadership of Manahijussadat Islamic Boarding School in Realizing a Sustainable Islamic Education Ecosystem in Banten Province

Iwan Falahudin^{1*}, Irfan Anshori², Wasehudin³, Heri Setiaji⁴, Hasan Maulana⁵

¹State University of Lampung, Indonesia

²Serang Raya University, Indonesia

³Sultan Maulana Hasanuddin State Islamic University, Banten, Indonesia

⁴STAI Babunnajah Pandeglang, Indonesia

⁵Sekolah Tinggi Pesantren Darunna'im Lebak, Indonesia

*email Koresponden Penulis: wanfalahudin@unilam.ac.id

Article Info

Article History

Received:
January 18, 2026

Revised:
Mart 06, 2026

Accepted:
April 02, 2026

ABSTRACT

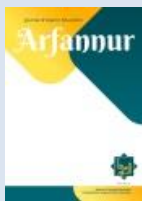
The sustainability of Islamic education in Islamic boarding schools faces serious challenges amid social change, increasing demands for institutional professionalism, and the dynamics of religious values. This study aims to examine the practice of prophetic leadership at Pondok Pesantren Manahijussadat and its role in building a sustainable Islamic education ecosystem in Banten Province. This research employs a qualitative approach with a case study design. Data were collected through in-depth interviews, participant observation, and document analysis, and were analyzed thematically to obtain a comprehensive understanding of leadership patterns and the process of internalizing prophetic values. The findings indicate that prophetic leadership at Pondok Pesantren Manahijussadat is implemented through role modeling, deliberation, and service, and is grounded in the values of humanization, liberation, and transcendence. These values are not only embodied in the leader's personal conduct but are also institutionalized within the pesantren's systems, organizational culture, and governance. Prophetic leadership plays a crucial role in integrating various components of the educational ecosystem, strengthening cadre regeneration, and maintaining the continuity of values and social relations with the surrounding community. This study contributes to the literature on Islamic educational leadership by positioning prophetic leadership as a value-based foundation and an institutional mechanism for achieving sustainable Islamic education.

Keywords: Prophetic Leadership, Islamic Boarding School, Ecosystem, Islamic Education, Manahijussadat.

ABSTRAK

Keberlanjutan pendidikan Islam di pesantren menghadapi tantangan serius di tengah perubahan sosial, tuntutan profesionalisme lembaga, dan dinamika nilai keagamaan. Penelitian ini bertujuan untuk mengkaji praktik kepemimpinan profetik di Pondok Pesantren Manahijussadat serta perannya dalam membangun ekosistem pendidikan Islam yang berkelanjutan di Provinsi Banten. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi, kemudian dianalisis secara tematik untuk memperoleh pemahaman komprehensif mengenai pola kepemimpinan dan proses internalisasi nilai profetik. Hasil penelitian menunjukkan bahwa kepemimpinan





Lisensi: cc-by
Copyright © 2026 Penulis

profetik di Pondok Pesantren Manahijussadat dijalankan melalui keteladanan, musyawarah, dan pelayanan, serta berlandaskan pada nilai humanisasi, liberasi, dan transendensi. Nilai-nilai tersebut tidak hanya melekat pada figur pimpinan, tetapi juga terinternalisasi dalam sistem, budaya organisasi, dan tata kelola pesantren. Kepemimpinan profetik berperan penting dalam menyinergikan berbagai komponen ekosistem pendidikan, memperkuat kaderisasi, serta menjaga kesinambungan nilai dan relasi sosial dengan masyarakat. Penelitian ini berimplikasi pada penguatan kajian kepemimpinan pendidikan Islam dengan menempatkan kepemimpinan profetik sebagai fondasi nilai dan mekanisme kelembagaan dalam mewujudkan pendidikan Islam yang berkelanjutan.

Kata Kunci: *Kepemimpinan Profetik, Pondok Pesantren, Ekosistem, Pendidikan Islam, Manahijussadat.*

How to Cite:

Prophetic Leadership of Manahijussadat Islamic Boarding School in Realizing a Sustainable Islamic Education Ecosystem in Banten Province. (n.d.). *Arfannur: Journal of Islamic Education*, 7(1), 87-104.
<https://doi.org/10.24260/arfannur.v7i1.5826>

A. INTRODUCTION

Islamic education in Indonesia, particularly that based in Islamic boarding schools (pesantren), faces complex challenges amidst the dynamics of social, cultural, and global change. Pesantren are no longer positioned solely as institutions for the transmission of classical Islamic knowledge (Salim et al., 2025), but are also required to be able to build an educational ecosystem that is sustainable, adaptive, and relevant to the needs of contemporary society (Ainul Yaqin & Sholihah, 2025; Khomsinnudin et al., 2024). In this context, Islamic boarding school leadership plays a strategic role in determining policy direction, institutional culture, and the sustainability of inherited Islamic educational values.

Banten Province is one of the regions that has a strong and deep-rooted tradition of Islamic boarding schools (Astuti, 2017; Samudi, 2021) in the socio-religious life of the community. However, the reality on the ground shows that not all Islamic boarding schools are able to develop sustainably. Some Islamic boarding schools face serious problems such as weak institutional governance (Jakandar et al., 2024; Purnairawati, 2025), dependence on the central figure of the kiai without a clear cadre system (Syihabudin et al., 2023), limitations of educational innovation (Jafari et al., 2024), and the lack of integration of spiritual values with modern management (Zakki et al., 2023). This situation has the potential to hinder the realization of a robust, inclusive, and competitive Islamic education ecosystem.

One relevant leadership approach to address these challenges is prophetic leadership. The concept of prophetic leadership is rooted in the exemplary life of the Prophet Muhammad, who emphasized the values of humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (Kartika et al., 2025; Zainuddin et al., 2025). This leadership is not only oriented towards organizational effectiveness, but also places moral, spiritual, and humanitarian values as the main foundation in decision-making and management of educational institutions (Musoffa, 2024). In the context of Islamic boarding schools, prophetic leadership is relevant because it aligns with the character of Islamic boarding schools, which uphold exemplary behavior, sincerity, and blessings in the educational process (Ferihana & Rahmatullah, 2023).

The Manahijussadat Islamic Boarding School in Banten Province is interesting to study because it demonstrates leadership practices that are not solely traditional and charismatic,

but also integrate prophetic values with efforts to build a sustainable Islamic education ecosystem. This Islamic boarding school not only focuses on strengthening the scientific and spiritual aspects of its students but also strives to develop an educational system, organizational culture, and social relations that support the institution's long-term sustainability. This practice is important for scientific research to obtain an empirical understanding of how prophetic leadership is implemented and how it contributes to the formation of a sustainable Islamic education ecosystem.

Although many studies have been conducted on Islamic boarding school leadership, most of the research still focuses on the charismatic leadership of kiai or on managerial aspects (Marjuki et al., 2024; Muntaha & Asyhari, 2025). Research specifically examining prophetic leadership in Islamic boarding schools from the perspective of developing a sustainable Islamic education ecosystem, particularly in the local context of Banten Province, is still relatively limited. This gap prompted this study. Based on this, this research is crucial to examine in depth how prophetic leadership is implemented at the Manahijussadat Islamic Boarding School, what values are internalized, and how this leadership contributes to realizing a sustainable Islamic education ecosystem.

Previous research shows that Islamic boarding school leadership has a significant influence on the success of the implementation of Islamic education, especially through the central role of the kiai in forming an educational culture (Mustari et al., 2025), internalization of Islamic values, and strengthening the character of students (Faujiah et al., 2024). Studies on the charismatic leadership of kiai confirm that personal exemplary behavior, spiritual depth, and social legitimacy are the main factors in maintaining the loyalty of students and the sustainability of Islamic boarding schools (Humaisi & Thoyib, 2025; Jazuli & Rohman, 2025), so that the moral and spiritual dimensions are seen as the main strengths of Islamic boarding school leadership compared to modern leadership models that tend to be bureaucratic. As studies have progressed, number of recent studies have begun to link Islamic boarding school leadership with a prophetic leadership approach that emphasizes the values of honesty, justice, trustworthiness, and service (Munif et al., 2023) as a foundation for strengthening institutional integrity and creating a humanistic and transformative learning climate.

However, these studies still have several limitations. Among them, most studies of Islamic boarding school leadership still focus on the charismatic aspects of the kiai's personality, resulting in insufficient elaboration on how these leadership values are institutionalized within the system and organizational culture of Islamic boarding schools. Furthermore, research on sustainable Islamic education still tends to emphasize aspects of the curriculum, learning innovation, or educational policy (Ichsan et al., 2021; Sofia & Mahendra, 2024), without specifically linking it to the role of Islamic boarding school leadership as the primary driver of the educational ecosystem. Another limitation is the limited research examining prophetic leadership in Islamic boarding schools within specific local contexts. Banten Province, despite being known as a region with a strong Islamic boarding school base, has relatively rarely been used as a locus for research integrating prophetic leadership with the development of a sustainable Islamic education ecosystem.

Based on the mapping of previous research above, the state of the art in this study lies in its efforts to integrate three main areas of study: prophetic leadership, Islamic boarding schools, and the sustainable Islamic education ecosystem. Scientifically, the development of Islamic educational leadership studies has shifted from a traditional charismatic approach to a more reflective and sustainable approach based on values and systems. However, the

integration of prophetic values with the practice of Islamic boarding school leadership in building a sustainable Islamic education ecosystem has yet to be widely studied empirically.

This research positions itself as a study that bridges this gap by examining in depth the prophetic leadership practices of the Manahijussadat Islamic Boarding School in Banten Province. The novelty of this research lies in (1) the analysis of prophetic leadership not only as a normative concept, but as a real practice internalized in the system, culture, and policies of the Islamic boarding school; (2) the study of the contribution of prophetic leadership in building a sustainable Islamic education ecosystem that includes spiritual, social, and institutional dimensions; and (3) strengthening the local perspective of the Banten Islamic boarding school as an empirical context that enriches the treasury of Islamic educational leadership studies in Indonesia.

Although the concept of prophetic leadership has been widely discussed, most research remains conceptual and normative, thus failing to provide a comprehensive empirical picture of its implementation in the context of Islamic boarding schools as traditional Islamic educational institutions. Furthermore, studies of Islamic boarding school leadership tend to focus on the figure of the kiai as a charismatic leader, with an emphasis on personal and spiritual aspects (Elkaleh et al., 2025; MI Yusuf et al., 2024). However, there has been little study of how these leadership values are institutionalized within the systems, organizational culture, and sustainable management patterns of Islamic boarding schools. On the other hand, research on sustainable Islamic education has focused more on the curriculum, learning strategies, and educational policies, without specifically linking them to the role of Islamic boarding school leadership in building and maintaining the Islamic education ecosystem (Hairo, 2025; Santi & Aini, 2022). This gap is further highlighted by the limited research that examines the practice of prophetic leadership in Islamic boarding schools in the local context of Banten Province, even though the uniqueness of Islamic boarding school traditions and the socio-religious character of Banten society have the potential to enrich understanding of how prophetic leadership interacts with local culture in realizing a sustainable Islamic education ecosystem.

In line with the aforementioned gaps, the purpose of this study is to examine in-depth the practice of prophetic leadership at the Manahijussadat Islamic Boarding School, identify the prophetic values that underlie the boarding school's leadership, and analyze its contribution to building a sustainable Islamic education ecosystem. Specifically, this study aims to answer how prophetic leadership is applied in the context of the boarding school, how such leadership influences institutional governance and educational culture, and its role in maintaining the sustainability of Islamic education amidst the challenges of contemporary social and educational change.

B. METHOD

This research uses a qualitative approach with a case study type. The qualitative approach was chosen because this research aims to gain an in-depth understanding (Waruwu et al., 2025). Prophetic leadership practices in the natural context of Islamic boarding schools, particularly in building a sustainable Islamic education ecosystem. A case study design was chosen because this research focuses on a single research locus, namely the Manahijussadat Islamic Boarding School in Banten Province, which is seen as a representative case of prophetic leadership practices in Islamic boarding schools. Case

studies allow researchers to comprehensively explore the dynamics of leadership, the process of internalizing prophetic values, and the interactions between elements within the Islamic education ecosystem in depth and holistically.

This research was conducted at the Manahijussadat Islamic Boarding School in Banten Province, considering that this Islamic boarding school demonstrates leadership practices that combine prophetic values with sustainable Islamic education management. The research subjects included Islamic boarding school leaders (*kyai*), educational institution managers, religious teachers (*ustad/ustadzah*), students (*santri*), and other parties involved in the implementation of education and management of the Islamic boarding school. Subjects were selected using purposive sampling, based on their involvement, experience, and understanding of Islamic boarding school leadership practices.

Research data was collected through several techniques, including in-depth interviews, participant observation, and documentation studies. In-depth interviews were conducted to gain an understanding of the views, experiences, and practices of prophetic leadership from the perspective of Islamic boarding school leaders and administrators. Participatory observation was used to directly observe leadership interactions, organizational culture, and educational activities that reflect prophetic values. Meanwhile, documentation studies were conducted on official Islamic boarding school documents such as the vision and mission, educational policies, curriculum, cadre development programs, and archives of activities relevant to the sustainability of Islamic education.

Data analysis was conducted interactively and continuously, adhering to a qualitative analysis model that includes data reduction, data presentation, and verification. During the data reduction stage, researchers selected and focused on data relevant to prophetic leadership and the sustainable Islamic education ecosystem. The data was then presented in descriptive narrative form and a thematic matrix to facilitate understanding of patterns and relationships between categories. The final stage involved drawing reflective conclusions and continuously verifying them based on field data.

To ensure data validity, this study employed triangulation techniques, including source triangulation, technical triangulation, and time triangulation. Source triangulation was conducted by comparing data from various informants, technical triangulation was conducted by comparing the results of interviews, observations, and documentation, while time triangulation was conducted by collecting data at different times. In addition, the researcher also conducted member checks with key informants to ensure the correspondence between the data obtained and the intended meaning of the informants.

The research procedure was carried out through several stages, namely: (1) the pre-research stage which includes preliminary studies, preparation of interview instruments, and research permits; (2) the data collection stage through interviews, observations, and documentation; (3) the data analysis stage simultaneously with data collection; and (4) the stage of preparing research reports and drawing conclusions. This research pays attention to the principles of research ethics, including obtaining approval from the Islamic boarding school and informants, maintaining the confidentiality of informants' identities, and ensuring that the entire research process is carried out honestly, objectively, and responsibly in accordance with academic principles. For easier understanding, see the table below:

Table 1.
The Relationship between Research Objectives, Data, and Analysis Techniques

Research purposes	Data source	Data collection technique	Technique Data analysis
Examining the practice of prophetic leadership at the Manahijussadat Islamic Boarding School	Islamic boarding school leaders and managers	In-depth interviews, documentation	Data reduction, descriptive analysis
Identifying prophetic values in Islamic boarding school leadership	Kiai, manager, ustad, santri	Interviews, observations	Thematic analysis
Analyzing the internalization of prophetic leadership values in the Islamic boarding school system and culture	Activities and policies of Islamic boarding schools	Observation, documentation, interviews	Interactive analysis and patterns
Analyzing the role of prophetic leadership in building a sustainable Islamic education ecosystem	Leaders, educators, and students	Interviews, observations, documentation	Thematic analysis
Analyzing the contribution of prophetic leadership to the sustainability of Islamic education	Islamic boarding school education practices	Interviews, observations, documentation	Descriptive-analytical analysis

C. RESULT AND DISCUSION

The research findings show that leadership practices at the Manahijussadat Islamic Boarding School reflect strong prophetic leadership characteristics. The boarding school leadership serves not only as policymakers but also as moral and spiritual role models for all boarding school members. Leadership is implemented through exemplary practices (*uswah*), deliberation, and service, fostering egalitarian and humanistic relationships between leaders, administrators, educators, and students. These findings demonstrate that prophetic leadership in the boarding school is not merely instructive, but rather relies on the influence of values and role models in daily practice.

Prophetic leadership at the Manahijussadat Islamic Boarding School is based on the core prophetic values of humanization, liberation, and transcendence. The value of humanization is reflected in the leadership's attitude of respecting the dignity of each individual, treating students and educators fairly, and encouraging the creation of an inclusive educational environment. The value of liberation is evident in the boarding school's efforts to free students from intellectual and moral dependence through the cultivation of critical thinking, character building, and the development of independence. Meanwhile, the value of transcendence is realized through the strengthening of spirituality, the cultivation of worship, and the instilling of an educational orientation based on devotion to God Almighty.

The values of prophetic leadership extend beyond the personal level of the leader, but have been internalized within the system and organizational culture of the Islamic boarding school. This is evident in the formulation of the Islamic boarding school's vision and mission,

which emphasize a balance between knowledge, morality, and social benefits, as well as in the Islamic boarding school's management model, which is based on deliberation and collective responsibility. Furthermore, the Islamic boarding school culture is built through the inculcation of the values of honesty, discipline, and service, which are consistently instilled in educational activities and the daily lives of students. These findings indicate that prophetic leadership has become part of the institutional mechanisms of the Islamic boarding school.

Prophetic leadership plays a significant role in building a sustainable Islamic education ecosystem at the Manahijussadat Islamic Boarding School. The boarding school's leadership is able to synergize various components of the educational ecosystem, such as educators, students, curriculum, and social environment, under a single vision of sustainability. The boarding school is not only oriented towards the administrative continuity of the institution, but also towards the continuity of values, cadre development, and social relations with the surrounding community. This demonstrates that prophetic leadership is a key driver in maintaining the stability and relevance of the boarding school amidst social change.

The prophetic leadership model makes a significant contribution to the sustainability of Islamic education at the Manahijussadat Islamic Boarding School, both from a spiritual, social, and institutional perspective. From a spiritual perspective, prophetic leadership strengthens an educational orientation based on the values of worship and devotion. From a social perspective, this leadership encourages harmonious relations between the Islamic boarding school and the community. Meanwhile, from an institutional perspective, prophetic leadership supports the sustainability of the Islamic boarding school through strengthening the cadre system, adaptive governance, and an organizational culture based on Islamic values. These findings confirm that prophetic leadership not only maintains the sustainability of the Islamic boarding school but also continuously improves the quality of the Islamic education ecosystem.

Table 2.
Summary of Prophetic Leadership Research Results

Aspects Studied	Focus of Research Results	Key Findings	Empirical Indicators (Practical Example)
Prophetic leadership practices	Islamic boarding school leadership patterns and styles	Leadership based on example, deliberation, and service	Leaders set an example, decisions are made through deliberation
Prophetic values	Basic values of leadership	Leadership based on humanization, liberation, and transcendence	Fair treatment, fostering independence, strengthening worship
Internalization of leadership values	Islamic boarding school system and culture	Prophetic values are institutionalized in systems and cultures	Values are stated in the vision, mission and rules of procedure
The role of prophetic leadership	Development of an Islamic education ecosystem	Leadership synergizes educational components	Collaboration between educators, students, and the community
Contribution to sustainability	The impact of prophetic leadership	The continuity of Islamic education is maintained	Cadre system and sustainable programs

1. Prophetic Leadership Practices at Manahijussadat Islamic Boarding School

The practice of prophetic leadership at the Manahijussadat Islamic Boarding School is not only understood as a normative concept, but has functioned as a leadership pattern that is lived and worked in the daily life of the Islamic boarding school. This answers the research question in the introduction regarding how prophetic leadership is implemented in the context of Islamic boarding schools. Leadership based on example, deliberation, and service shows that the main strength of Islamic boarding school leadership lies in the leader's ability to influence the Islamic boarding school community through values and real examples (Maretalinia et al., 2025), not through a purely structural or instructive approach.

This finding aligns with studies that suggest that Islamic boarding school leadership is generally charismatic and relies on the figure of the kiai as a moral and spiritual role model. However, this study expands on this understanding by demonstrating that leadership charisma extends beyond the personal aspect and is articulated through more systematic and participatory prophetic leadership practices (Hanafi et al., 2021; Jacovetty et al., 2025). In contrast to some previous studies that emphasized the hierarchical dominance of the kiai figure, leadership at the Manahijussadat Islamic Boarding School actually demonstrates a more egalitarian and humanistic relationship between the leaders and the boarding school community.

These findings also reinforce the views of a number of studies on prophetic leadership in Islamic education, which emphasize the importance of exemplary behavior (*uswah*) and service (*khidmah*) as core leadership values. However, this study makes an empirical contribution by demonstrating that these values are not merely symbolic, but are manifested in decision-making patterns involving deliberation and in leadership attitudes that are close to the pesantren community. Thus, prophetic leadership in pesantren cannot be understood solely as a personal leadership style, but as a social practice that shapes organizational culture.

From a scientific perspective, these findings have important implications for future studies of Islamic educational leadership. First, this research demonstrates the need to shift the focus of research from merely examining the personal characteristics of leaders to analyzing prophetic leadership practices within an institutional context. Second, these findings open the door for further research to examine how prophetic leadership practices can be replicated or adapted in other Islamic boarding schools with different social and cultural characteristics. Third, further research could also examine the relationship between prophetic leadership practices and other variables, such as the quality of Islamic boarding school governance, educator performance, or the success of leadership development.

Practically, these findings imply that strengthening Islamic boarding school leadership cannot be achieved solely through managerial training, but rather requires a focus on strengthening prophetic values embodied in daily leadership practices. Thus, prophetic leadership can serve as an alternative model for developing Islamic boarding school leadership that maintains Islamic identity while addressing the challenges of sustainable Islamic education, as outlined in the introduction to this study.

2. Prophetic Values Underlying Islamic Boarding School Leadership

The research findings regarding the values of humanization, liberation, and transcendence in the leadership of the Manahijussadat Islamic Boarding School provide answers to the research question of what values underpin the practice of prophetic leadership in Islamic boarding schools. These values demonstrate that Islamic boarding school leadership is oriented not only toward institutional effectiveness but also toward the development of the whole person, both as an individual, a member of society, and a servant of God. Thus, prophetic leadership serves as a framework of values that guides the entire process of Islamic education in Islamic boarding schools.

This finding aligns with studies that place prophetic values as the ethical foundation of Islamic educational leadership. Several previous studies have emphasized that the values of justice, exemplary behavior, and spirituality are essential elements in Islamic boarding school leadership (Sari et al., 2025). However, this research enriches that study by demonstrating the integration of the dimensions of humanity, liberation, and transcendence in the practice of Islamic boarding school leadership. In other words, prophetic values do not stand alone but complement each other in shaping a comprehensive leadership orientation.

This finding distinguishes prophetic leadership in Islamic boarding schools from more technocratic models of educational leadership. In a number of non-Islamic boarding school studies, leadership is often understood in terms of achieving organizational performance and efficiency (Susan Febriantina et al., 2024). Conversely, the results of this study indicate that prophetic leadership places humanitarian and spiritual values as the starting point for decision-making, so that educational goals are measured not only by academic achievement but also by the development of students' character and spiritual awareness. This strengthens the argument in the introduction that Islamic boarding schools possess relevant value advantages to address contemporary educational challenges.

From a scholarly perspective, these findings offer opportunities for future studies of Islamic educational leadership to emphasize a values-based leadership approach. Future research could examine how the balance between humanization, liberation, and transcendence is maintained in different Islamic boarding school contexts, and how these values influence graduate quality, learning culture, and institutional adaptability. Furthermore, further research could explore the extent to which prophetic values can be contextualized within formal Islamic education systems outside of Islamic boarding schools.

These results imply that strengthening Islamic boarding school leadership cannot be achieved solely through increasing managerial capacity, but must also be accompanied by strengthening prophetic values as the foundation of leadership ethics. This is relevant to the issue raised in the introduction, namely the need for a model of Islamic boarding school leadership that can maintain Islamic identity while simultaneously addressing the demands of educational sustainability. By embracing the values of humanization, liberation, and transcendence as the foundation of leadership, Islamic boarding schools have a greater opportunity to build an Islamic education ecosystem that is not only sustainable but also meaningful and sustainable.

3. Internalization of Prophetic Leadership Values in the Islamic Boarding School System and Culture

The findings of this study provide important insights into the importance of prophetic leadership at the Manahijussadat Islamic Boarding School, which is not individual and situational, but rather institutionalized within the school's organizational system and culture. This aligns with the question of how prophetic leadership contributes to the formation of a sustainable Islamic education ecosystem. The internalization of values into the institutional vision, management patterns, and daily culture demonstrates that the sustainability of the Islamic boarding school depends not only on the leadership figure but also on the value system inherited and implemented collectively.

When compared with previous research, this finding is in line with studies which confirm that the success of Islamic boarding schools in maintaining the sustainability of the institution is greatly influenced by the strength of a value-based organizational culture (Wijaya et al., 2025). Several studies show that Islamic boarding schools that rely solely on the charisma of the kiai tend to stagnate when there is a change in leadership (Zafi et al., 2021). In contrast, the results of this study demonstrate that internalizing prophetic values into the system and culture allows Islamic boarding schools to remain stable despite leadership dynamics. Thus, this study reinforces previous findings while also placing new emphasis on institutional aspects.

Other research on Islamic educational leadership also notes that moral and spiritual values often remain limited to the normative or discursive level. However, this study demonstrates that prophetic values can be operationalized in concrete mechanisms, such as collective decision-making, the allocation of responsible roles, and the inculcation of values in educational activities. This clarifies this research's position within the landscape of Islamic boarding school leadership studies, highlighting not only values but also the process of internalizing values within the organizational system.

In terms of theoretical implications, these findings open up opportunities for Islamic educational leadership studies to focus more attention on the institutionalization of prophetic values. Future research could examine how these values are maintained and transformed across generations of leadership, as well as the factors influencing the success of value internalization in different Islamic boarding school contexts. Further research could also examine the relationship between an organizational culture based on prophetic values and the resilience of institutions and the quality of Islamic educational output.

These findings imply that strengthening Islamic boarding school leadership needs to be directed at developing a values-based system and culture, not solely focused on the leader's figure. This is relevant to the issues raised in the introduction regarding the challenges of Islamic boarding school sustainability amidst social change and the demands of modernization. By incorporating prophetic leadership values into institutional mechanisms, Islamic boarding schools have a stronger foundation for building a sustainable, adaptive Islamic education ecosystem that remains rooted in Islamic values.

4. The Role of Prophetic Leadership in Building a Sustainable Islamic Education Ecosystem

This study found that prophetic leadership plays a significant role in building a sustainable Islamic education ecosystem at the Manahijussadat Islamic Boarding School. The leadership of the Islamic boarding school is able to synergize various components of

the educational ecosystem, such as educators, students, curriculum, and social environment, under a single vision of sustainability. The Islamic boarding school is not only oriented towards the administrative sustainability of the institution, but also towards the continuity of values, cadre development, and social relations with the surrounding community. This demonstrates that prophetic leadership is a key driver in maintaining the stability and relevance of Islamic boarding schools amidst social change.

The findings of this study confirm that prophetic leadership at the Manahijussadat Islamic Boarding School plays a key role in building and maintaining a sustainable Islamic education ecosystem. This addresses the question posed in the introduction regarding how Islamic boarding schools can maintain their relevance amidst social change and the demands of the times. Prophetic leadership has proven capable of integrating various elements of education, educators, students, curriculum, and social relations with the community, within a single, long-term vision, not merely focused on the institution's administrative continuity.

When compared with previous research, most studies on sustainable Islamic education place more emphasis on aspects of curriculum, learning innovation, or educational policy, while the role of leadership is often positioned as a supporting factor (Nadhif Muhammad Mumtaz et al., 2024). This research demonstrates a different perspective: prophetic leadership is the primary foundation that enables all components of the educational ecosystem to work harmoniously. Thus, the results of this study complement previous findings by positioning leadership as the connecting link between the values, systems, and practices of sustainable Islamic education.

Several other studies state that the sustainability of Islamic boarding schools is very dependent on the institution's ability to carry out cadre development and build social networks with the community (Nurcendani & Ratnasari, 2020). The findings of this study align with this view, but further emphasize that the process of cadre formation and strengthening social relations will be effective when guided by prophetic leadership values. Service-oriented and devotion-oriented leadership encourages the collective involvement of all Islamic boarding school members and the community, so that Islamic boarding schools are not isolated but rather part of a broader social ecosystem.

Future studies of Islamic educational leadership need to adopt an ecosystem perspective, no longer viewing Islamic boarding schools as isolated institutions. Further research can explore how prophetic leadership shapes inter-institutional relationships, strengthens the social resilience of Islamic boarding schools, and contributes to the development of an Islamic-based society. Furthermore, comparative studies between Islamic boarding schools with varying leadership characteristics are crucial for deepening understanding of the diversity of sustainable Islamic educational ecosystem models.

Efforts to strengthen the sustainability of Islamic boarding schools cannot be achieved solely through program development or infrastructure development; they must begin with strengthening leadership capable of synergizing all components of the educational ecosystem. This is relevant to the research background highlighting the challenges of Islamic education sustainability. With visionary, value-oriented, prophetic leadership, Islamic boarding schools have a greater opportunity to remain stable, adaptive, and meaningful to society amidst constantly changing social dynamics.

5. The Contribution of Prophetic Leadership to the Sustainability of Islamic Education

Prophetic leadership contributes comprehensively to the sustainability of Islamic education at the Manahijussadat Islamic Boarding School. These results provide answers to the research question of the extent to which prophetic leadership is able to maintain the continuity of the Islamic boarding school amidst social and educational dynamics. The contribution of prophetic leadership is evident not only in the sustainability of the institution but also in strengthening the meaning and quality of Islamic education itself.

Compared with previous research, some studies on the sustainability of Islamic education place more emphasis on structural factors, such as the availability of resources, policy support, or innovation in educational programs (Sauri et al., 2022). This study complements these findings by demonstrating that values and leadership play equally important roles. Prophetic leadership serves as a bridge between the spiritual, social, and institutional dimensions, ensuring that the sustainability of Islamic education is not fragmented but integrated (Aidulsyah, 2023; Rasyidin, 2021).

Several other studies state that weak cadre development and governance are often the main causes of Islamic boarding school stagnation (M. Yusuf & Wekke, 2015). The results of this study align with this view, but provide an additional perspective: the success of cadre development and governance is greatly influenced by leadership orientation. Prophetic leadership, which emphasizes devotion, exemplary behavior, and collective responsibility, fosters the emergence of a future generation that is not only academically competent but also possesses a strong commitment to the sustainability of Islamic boarding schools.

The theoretical implications of these findings suggest that future studies of Islamic educational leadership need to develop a sustainability model based on prophetic values. Further research could examine how prophetic leadership influences graduate quality, the institutional resilience of Islamic boarding schools, and the adaptability of Islamic education in the context of global change. Furthermore, cross-contextual and cross-regional studies could enrich understanding of the relevance of prophetic leadership in various types of Islamic educational institutions.

Efforts to maintain the sustainability of Islamic boarding schools are not sufficient through merely improving managerial systems or strengthening infrastructure; they require long-term, values-oriented leadership. This aligns with the research background in the introduction, which highlights the challenges of sustainable Islamic education. With consistent, prophetic leadership, Islamic boarding schools can not only survive but also thrive as centers of meaningful, adaptive, and sustainable Islamic education for the community.

Overall model Prophetic leadership at the Manahijussadat Islamic Boarding School plays a strategic role in building and maintaining the sustainability of the Islamic education ecosystem. Leadership practices based on exemplary behavior, prophetic values, and service not only foster humanistic relationships but are also deeply internalized within the Islamic boarding school's system and culture, enabling leadership to become more than just a figurehead but also an institutional mechanism (Nuha et al., 2024). Through internalizing the values of humanization, liberation, and transcendence, prophetic leadership is able to synergize the spiritual, social, and institutional dimensions in a unified vision of sustainability

(Zaki et al., 2022). These findings demonstrate that the sustainability of Islamic education is not solely supported by curriculum innovation or administrative governance, but is crucially determined by values-oriented leadership, cadre development, and harmonious social relations. Thus, prophetic leadership not only maintains the existence of Islamic boarding schools amidst social change but also sustainably improves the quality and relevance of Islamic education.

This research makes a significant contribution to the development of Islamic educational leadership literature by expanding the understanding of prophetic leadership from the conceptual realm to the empirical and institutional realm. While prophetic leadership studies have tended to be positioned as a normative framework or ethical ideal, this research demonstrates how prophetic values can be operationalized in the context of Islamic boarding schools as traditional Islamic educational institutions. By positioning prophetic leadership as a driver of the sustainable Islamic education ecosystem, this research also contributes to bridging two previously separate fields of study: pesantren leadership and sustainable Islamic education. Furthermore, the focus on the local context of Banten Province enriches the literature with a previously under-recognized contextual perspective, while demonstrating that prophetic leadership practices have the flexibility to adapt to local socio-cultural characteristics.

Despite providing meaningful findings, this study has several limitations that warrant consideration. Methodologically, this study used a qualitative approach with a focus on a single case study, so the findings cannot be broadly generalized to all Islamic boarding schools in Indonesia, which have diverse leadership characteristics and organizational cultures. Furthermore, the research data relies heavily on the perspectives of informants and the internal context of the Islamic boarding schools, leaving open the possibility of subjectivity in interpreting prophetic leadership practices. In terms of scope, this study did not in-depth examine the long-term impact of prophetic leadership on educational outcomes, such as the quality of graduates or alumni contributions to society. These limitations open up opportunities for further research using comparative, longitudinal, or mixed-methods approaches to strengthen and expand the findings.

The findings of this study have important implications for policy and practice. From a policy perspective, these findings suggest the importance of policymakers' attention to strengthening the leadership capacity of values-based Islamic boarding schools, for example through leadership development programs that are oriented not only toward modern management but also toward the internalization of prophetic values. Meanwhile, in practice, this study provides a reference for Islamic boarding school administrators and other Islamic educational institutions to build systems, cultures, and cadres based on values, so that the sustainability of the institution does not depend on a specific figure, but on a robust and adaptive institutional mechanism.

D. CONCLUSION

This study concludes that prophetic leadership is the primary foundation for building and maintaining the sustainability of the Islamic education ecosystem at the Manahijussadat Islamic Boarding School. Leadership serves not only as an instrument for institutional management but also as a force of values that directs educational orientation, forms constructive social relations, and supports the institutional resilience of the Islamic boarding school. Therefore, the issue of the sustainability of Islamic education raised in the introduction

can be addressed through an understanding of leadership as an integrative process between educational values, systems, and practices. The study shows that the sustainability of Islamic boarding schools does not arise from a single factor, but rather from the integration of exemplary leadership practices, the internalization of prophetic values within the organizational culture, and the leadership's ability to synergize all components of the educational ecosystem. Prophetic leadership functions as a value transformation mechanism that bridges the spiritual, social, and institutional dimensions, enabling the Islamic boarding school to adapt to change without losing its Islamic identity. These findings confirm that the sustainability of Islamic education is more cultural and systemic than merely administrative or structural. This study offers a new understanding that institutionalized prophetic leadership has stronger resilience than leadership that relies on individual figures. When prophetic values become part of the pesantren system and culture, leadership doesn't stop at the leader's personality, but continues as a collective consciousness that fuels the process of cadre development, adaptive governance, and sustainable social relations. In this context, pesantren are positioned not merely as educational institutions but as ecosystems of values that continue to grow and develop. Further research is recommended to develop comparative studies between Islamic boarding schools with different leadership models to deepen our understanding of variations in prophetic leadership implementation. Furthermore, longitudinal research is needed to explore the long-term impact of prophetic leadership on the quality of graduates and the social contribution of Islamic boarding schools. Quantitative or mixed-methods research can also be conducted to more systematically measure the relationship between prophetic leadership and indicators of sustainability in Islamic education. Thus, the study of Islamic boarding school leadership is expected to be both theoretically robust and practically relevant for the future development of Islamic education.

E. BIBLIOGRAPHY

- Aidulsyah, F. (2023). The rise of urban Salafism in Indonesia: The social-media and pop culture of new Indonesian Islamic youth. *Asian Journal of Social Science*, 51(4), 252–259. <https://doi.org/10.1016/j.ajss.2023.07.003>
- Ainul Yaqin, M., & Sholihah, I. H. (2025). Transforming Women's Leadership in Improving Service Quality in Islamic Boarding Schools. *Managere: Indonesian Journal of Educational Management*, 7(1), 49–58. <https://doi.org/10.52627/managere.v7i1.728>
- Astuti, R. D. P. (2017). Perubahan Pondok Pesantren Modern di Perkotaan: Studi Kasus Pondok Pesantren Al-AdzkarTangerang Selatan, Banten. *Masyarakat Jurnal Sosiologi*, 22(2). <https://doi.org/10.7454/mjs.v22i2.6873>
- Elkaleh, E., Ali, N., Abu Khurma, O., & El Sherif, H. M. (2025). Towards a model for sustainable leadership in educational contexts: A moderated mediated analysis of UAE and Hong Kong. *Social Sciences & Humanities Open*, 11, 101478. <https://doi.org/10.1016/j.ssaho.2025.101478>
- Faujiah, H., Muslihah, E., & Shobri, S. (2024). Model Kepemimpinan Profetik (Nabi Muhammad Saw) dan Implementasinya di Pondok Pesantren Miftahunnajah Lamongan Serang. *JlIP - Jurnal Ilmiah Ilmu Pendidikan*, 7(2), 1436–1441. <https://doi.org/10.54371/jlIP.v7i2.3466>
- Ferihana, F., & Rahmatullah, A. S. (2023). Pembentukan Adab Santri Berbasis Keteladanan Guru di Pondok Pesantren Hamalatul Qur'an Yogyakarta. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 17(5), 3627. <https://doi.org/10.35931/aq.v17i5.2689>

- Hairo, A. K. (2025). Kyai Leadership in the Effort for Pesantren Education Innovation(A Study of Kyai Ahmad Umar's Leadership at Pondok Pesantren Salaf Al-Khudlary Cigasong Majalengka). *International Journal of Islamic Education Discourse*, 1(2), 40–45. <https://doi.org/10.59966/neb9w688>
- Hanafi, Y., Taufiq, A., Saefi, M., Ikhsan, M. A., Diyana, T. N., Thoriquttyas, T., & Anam, F. K. (2021). The new identity of Indonesian Islamic boarding schools in the “new normal”: the education leadership response to COVID-19. *Heliyon*, 7(3), e06549. <https://doi.org/10.1016/j.heliyon.2021.e06549>
- Humaisi, M. S., & Thoyib, M. (2025). Charismatic Leadership in Improving the Quality of Islamic Boarding School Education. *Al-Hayat: Journal of Islamic Education*, 9(3), 662–677. <https://doi.org/10.35723/ajie.v9i3.208>
- Ichsan, A. S., Samsudin, S., & Pranajati, N. R. (2021). Pesantren and Liberating Education: A Case Study at Islamic Boarding School ISC Aswaja Lintang Songo Piyungan Yogyakarta. *DAYAH: Journal of Islamic Education*, 4(1), 112–127. <https://doi.org/10.22373/jie.v4i1.8269>
- Jacovetty, J., Wagner, A. L., Ichsan, I., Yufika, A., Menawati, T., Indah, R., Kairadini, F., Koumpias, A. M., & Harapan, H. (2025). Associations between parental vaccine hesitancy, religion-based vaccine hesitancy, and childhood full vaccination in a cross-sectional study in Aceh, Indonesia, 2023. *Vaccine*, 56, 127154. <https://doi.org/10.1016/j.vaccine.2025.127154>
- Jafari, M., Maghribi, H., & Salman, A. M. bin. (2024). Konsep Kepemimpinan Profetik dalam Pendidikan Islam. *Alhamra Jurnal Studi Islam*, 5(1), 97. <https://doi.org/10.30595/ajsi.v5i1.19644>
- Jakandar, L. I. E., Eriyanti, R. W., Fauzan, F., & Arista, R. (2024). Democratic Leadership in the Management of Student Discipline in Islamic Boarding Schools. *JIE (Journal of Islamic Education)*, 9(1), 126–140. <https://doi.org/10.52615/jie.v9i1.344>
- Jazuli, S., & Rohman, M. (2025). PERAN KEPEMIMPINAN PROFETIK DALAM PENGEMBANGAN MUTU LEMBAGA PENDIDIKAN ISLAM DI MA BUSTANUL ULUM JAYASAKTI. *Al-Mahabbah: Jurnal Manajemen Pendidikan Islam*, 1(3), 157–167. <https://doi.org/10.62448/ajmpi.v1i3.367>
- Kartika, I., Noerlitasari, Saputra, A. M., Purwaningsih, Y., Yuningsih, A., Alimuddin, & Leman, S. (2025). Integrasi Nilai-Nilai Islam dalam Kepemimpinan Pendidikan. *At-Tadris: Journal of Islamic Education*, 4(2), 315–324. <https://doi.org/10.56672/vf6x5n20>
- Khomsinnudin, K., Pangeran, G. B., Tamyiz, A., Wulandari, C. E., & Firdaus, F. A. (2024). Modernitas dan Lokalitas: Membangun Pendidikan Islam Berkelanjutan. *Journal of Education Research*, 5(4), 4418–4428. <https://doi.org/10.37985/jer.v5i4.1523>
- Maretalinia, Jampaklay, A., Sawangdee, Y., Hunchangsith, P., & Teerawichitchainan, B. (2025). The effect of marital transition on body weight changes among Indonesian adults: A Longitudinal study. *SSM - Population Health*, 30, 101813. <https://doi.org/10.1016/j.ssmph.2025.101813>
- Marjuki, M., Nisoh, A., & Sabtudin, S. (2024). Kepemimpinan Demokratis Kyai Untuk Mengatasi Disiplin Santri. *Thawalib: Jurnal Kependidikan Islam*, 5(1), 95–106. <https://doi.org/10.54150/thawalib.v5i1.308>
- Munif, M., Fuadi, I., Tanzeh, A., & Kojin, K. (2023). Implementasi Profetik di Lembaga Pendidikan Pesantren. *IDEALITA: Jurnal Pendidikan Dan Sosial Keagamaan*, 3(1), 66–90. <https://doi.org/10.62525/10.62525/idealita.2023.v3.i1.66-90>
- Muntaha, A., & Asyhari, A. (2025). Kepemimpinan Kiai dalam Manajemen Sekolah Berbasis Pesantren. *At Tadbir: Islamic Education Management Journal*, 3(1), 17–26. <https://doi.org/10.54437/attadbir.v3i1.1880>

- Musoffa, M. (2024). Comparative Analysis of The Management of Modern and Salafiyah Islamic Boarding Schools in Indonesia. *Thawalib: Jurnal Kependidikan Islam*, 5(2), 587–600. <https://doi.org/10.54150/thawalib.v5i2.373>
- Mustari, M., Hakim, M. N., Munir, N., & Masrufa, B. (2025). Model Strategic Adaptive Management dalam Pengembangan Kurikulum Pondok Pesantren. *At Tadbir: Islamic Education Management Journal*, 3(2), 98–110. <https://doi.org/10.54437/attadbir.v3i2.2496>
- Nadhif Muhammad Mumtaz, Alghani, E. M., & Doli Witro. (2024). Educational Policy Analysis: Examining Pesantren Policies and Their Implications on the Independence of Kyai and Pesantren in the Contemporary Era. *Jurnal Pendidikan Agama Islam*, 21(2), 287–306. <https://doi.org/10.14421/jpai.v21i2.9612>
- Nuha, M. F. A. U., Muklason, A., & Agustawan, Y. (2024). Enhancing Administrative Efficiency in Pondok Pesantren: Exploring the Acceptance of E-Santren App System for Administrative Tasks. *Procedia Computer Science*, 234, 795–804. <https://doi.org/10.1016/j.procs.2024.03.096>
- Nurcendani, R. W., & Ratnasari, D. (2020). The Integration of 2013 Curriculum with Pesantren Curriculum in Fiqh Subject of Class X at Madrasah Aliyah Al-Mawaddah Ponorogo. *Jurnal Pendidikan Agama Islam*, 17(2), 155–170. <https://doi.org/10.14421/jpai.2020.172-04>
- Purnairawati, A. (2025). Merajut Masa Depan Pesantren: Reformasi Kebijakan untuk Integrasi dan Satu Data Pendidikan. *JURNAL ILMIAH GEMA PERENCANA*, 4(2), 1583–1604. <https://doi.org/10.61860/jigp.v4i2.288>
- Rasyidin, R. (2021). The social political role of Muslim scholars (ulamas) in the Acehese society. *Journal of Global Responsibility*, 12(1), 1–21. <https://doi.org/10.1108/JGR-10-2018-0040>
- Salim, N. A., Zaibi, M., Brantasari, M., Ikhsan, M., & Aslindah, A. (2025). Islamic Boarding School Leadership Innovation: From Traditional to Modernization of Education. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 5(4), 447–460. <https://doi.org/10.31538/munaddhomah.v5i4.1392>
- Samudi, S. (2021). Pembaharuan Pendidikan Keagamaan Islam Di Banten (Studi Pada Pondok Pesantren). *Aksioma Ad-Diniyah*, 9(2). <https://doi.org/10.55171/jad.v9i2.556>
- Santi, D., & Aini, Y. (2022). Konsep Pengembangan Kurikulum Pendidikan Pesantren Menurut Nurcholis Madjid. *TA'DIBAN: Journal of Islamic Education*, 3(1), 1–19. <https://doi.org/10.61456/tjie.v3i1.51>
- Sari, E. R., Ma'ruf, I., Triana, M., & Hidayat, R. (2025). Praktek Kepemimpinan Pendidikan Islam di Lembaga Pendidikan Pesantren. *Invention: Journal Research and Education Studies*, 567–580. <https://doi.org/10.51178/invention.v6i2.2688>
- Sauri, S., Gunara, S., & Cipta, F. (2022). Establishing the identity of insan kamil generation through music learning activities in pesantren. *Heliyon*, 8(7), e09958. <https://doi.org/10.1016/j.heliyon.2022.e09958>
- Sofia, A., & Mahendra, S. (2024). Modernisasi dalam Tradisi Pembelajaran Bahasa Arab (Studi Komparatif di Pesantren Darussalam Labuhan Haji Aceh Selatan dan Pesantren Musthafawiyah Purba Baru, Sumatera Utara). *DAYAH: Journal of Islamic Education*, 7(1), 30–42. <https://doi.org/10.22373/jjie.v7i1.17857>
- Susan Febriantina, Amanda Rezki Ananda, Endah Sahira, Lareina Maritza, & Maya Agriyani Putri. (2024). Literature Review : Meningkatkan Keterampilan Kepemimpinan Untuk Mencapai Tujuan Organisasi. *Student Scientific Creativity Journal*, 3(1), 144–155. <https://doi.org/10.55606/sscj-amik.v3i1.4747>
- Syihabudin, T., Syafuri, B., & Fauzi, A. (2023). The Leadership Planning and Education Quality of Salafi Islamic Boarding Schools. *Tadbir : Jurnal Studi Manajemen Pendidikan*, 7(2), 477.

<https://doi.org/10.29240/jsmp.v7i2.7552>

- Waruwu, M., Pu`at, S. N., Utami, P. R., Yanti, E., & Rusydiana, M. (2025). Metode Penelitian Kuantitatif: Konsep, Jenis, Tahapan dan Kelebihan. *Jurnal Ilmiah Profesi Pendidikan*, 10(1), 917–932. <https://doi.org/10.29303/jipp.v10i1.3057>
- Wijaya, I. F., Moro, A., Belghitar, Y., & Prabowo, M. A. (2025). Islam and early-stage entrepreneurial activity in Indonesia: religion is not the opium of entrepreneurship. *Journal of Small Business and Enterprise Development*, 32(8), 137–168. <https://doi.org/10.1108/JSBED-03-2024-0159>
- Yusuf, M. I., Maimun, A., Basri, & As`ad, M. (2024). Transformational Leadership of KH. Yusuf Hasyim in Preserving Traditional Islamic Education at Pesantren Tebuireng. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 5(4), 383–394. <https://doi.org/10.31538/munaddhomah.v5i4.1430>
- Yusuf, M., & Wekke, I. S. (2015). Active Learning on Teaching Arabic for Special Purpose in Indonesian Pesantren. *Procedia - Social and Behavioral Sciences*, 191, 137–141. <https://doi.org/10.1016/j.sbspro.2015.04.245>
- Zafi, A. A., Jamaluddin, D., Partono, P., Fuadi, S. I., & Chamadi, M. R. (2021). The Existence of Pesantren Based Technology: Digitalization of Learning in Pondok Pesantren Darul Ulum Kudus. *Jurnal Pendidikan Agama Islam*, 18(2), 493–510. <https://doi.org/10.14421/jpai.2021.182-15>
- Zainuddin, M., Citriadin, Y., & Thohri, M. (2025). Principal Managerial Competence in Administering the Full Day School Program at Pondok Pesantren Tahfizul Qur`an Darussomad. *Thawalib: Jurnal Kependidikan Islam*, 6(1), 99–110. <https://doi.org/10.54150/thawalib.v6i1.590>
- Zaki, I., Zusak, M. B. F., Mi`raj, D. A., & Hasib, F. F. (2022). Islamic community-based business cooperation and sustainable development goals: a case of *pesantren* community in Indonesia. *International Journal of Ethics and Systems*, 38(4), 621–632. <https://doi.org/10.1108/IJOES-12-2021-0218>
- Zakki, M., Fu`adi, I., Tanzeh, A., & Kojin. (2023). KEPEMIMPINAN PROFETIK PADA MASA KHULAFATUR RASYIDIN. *Nidhomiyah: Jurnal Manajemen Pendidikan Islam*, 4(2), 103–115. <https://doi.org/10.38073/nidhomiyah.v4i2.1023>

