Ideological Prophetic Leadership in Transnational Islamic Educational Organizations

Ilham Soleh Khudin[1], Farhan Noor[2], Maulana Aznar[3]
[1,2,3] Islamic Religious Education Teacher, State Elementary Madrasah Balangan, South Kalimantan, Indonesia

Article Info

ABSTRACT

Purpose of the study: This study aims to examine how transnational Islamic ideology shapes leadership construction, governance structures, and authority legitimacy within educational institutions, and to formulate an integrative conceptual model explaining the relationship between ideological foundations and educational leadership practices.

Methodology: This study employed a qualitative multiple-case design using in-depth semi-structured interviews, non-participant observation, and document analysis. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, supported by thematic coding procedures. Institutional statutes, policy documents, and scholarly literature were reviewed to strengthen triangulation and analytical validity.

Main Findings: The findings show that leadership in transnational Islamic educational institutions is constructed upon theological legitimacy, ideological alignment, structured consultation, and moral-exemplary authority. Governance mechanisms integrate doctrinal commitment with formal administrative systems, forming hybrid models that balance transnational ideological orientation with national educational regulations. Leadership functions as a strategic instrument for ideological reproduction and institutional identity consolidation.

Novelty/Originality of this study: The findings show that leadership in transnational Islamic educational institutions is constructed upon theological legitimacy, ideological alignment, structured consultation, and moral-exemplary authority. Governance mechanisms integrate doctrinal commitment with formal administrative systems, forming hybrid models that balance transnational ideological orientation with national educational regulations. Leadership functions as a strategic instrument for ideological reproduction and institutional identity consolidation.

Corresponding Author:
Ilham Soleh Khudin,
Islamic Religious Education Teacher, State Elementary Madrasah Balangan,
Al Hasaniah Layap Complex, Balangan Regency, South Kalimantan, 71611, Indonesia
Email: Ilhamsoleh006@gmail.com

1. INTRODUCTION

Education constitutes a strategic institution in shaping human resources, constructing collective identity, and transmitting value systems across generations [1], [2]. Within organizational settings, educational institutions do not merely function as sites for knowledge transfer but also as arenas where ideological orientations, moral frameworks, and social visions are cultivated and reproduced. In this context, leadership plays a decisive role in determining institutional direction, policy formulation, organizational culture, and long-term sustainability. Educational leadership is therefore not limited to administrative authority or managerial competence; rather, it

embodies a normative and ideological dimension that reflects particular epistemological and value-based commitments. Consequently, every leadership model inherently represents a specific worldview that influences how authority, legitimacy, participation, and educational objectives are conceptualized and implemented [3], [4].

In the era of globalization, the circulation of ideas, movements, and ideologies increasingly transcends national borders [5]. This dynamic has given rise to transnational movements that operate across states and exert influence on social, political, and educational domains. One significant phenomenon within this landscape is the emergence and expansion of transnational Islamic ideology. Conceptually, transnational Islam refers to Islamic movements and networks that transcend the framework of the modern *nation-state*, promoting a vision of global Muslim solidarity and ideological coherence [6]-[8]. These movements often develop structured organizational systems, educational networks, and leadership hierarchies that operate across geographical boundaries. In Indonesia, the influence of transnational Islamic movements can be observed in Islamic educational institutions, campus-based da'wah organizations, integrated Islamic schools, and certain pesantren that adopt specific ideological orientations . Thus, educational institutions become important channels for ideological transmission and leadership formation within transnational Islamic frameworks.

Historically, the roots of transnational Islamic movements can be traced to revivalist and reformist currents that emerged in the Middle East from the eighteenth to the twentieth century. Movements such as Wahhabism, Pan-Islamism, and the Muslim Brotherhood developed theological and political frameworks aimed at restoring Islamic authenticity and strengthening Muslim unity [9]. Through educational exchanges, intellectual migration, organizational expansion, and religious publications, these movements extended their influence to various regions, including Southeast Asia [10], [11]. Over time, their ideological frameworks shaped not only religious discourse but also distinctive leadership patterns characterized by hierarchical authority, ideological commitment, disciplined cadre systems, and aspirations toward the formal implementation of Islamic law. As a result, educational institutions affiliated directly or indirectly with these movements often internalize leadership models that align with broader transnational ideological visions.

From a normative Islamic perspective, leadership holds strong theological legitimacy. Concepts such as *khalifah*, *imam*, and *uli al-amri* reflect the view that leadership is a divine trust (*amanah*) that must be exercised with justice, accountability, and commitment to public welfare [12]. The model of prophetic leadership exemplified by Prophet Muhammad (peace be upon him) is widely regarded as the ideal paradigm of ethical and holistic leadership in Islam [13], [14]. However, when these normative concepts interact with transnational ideological frameworks, reinterpretations emerge according to each movement's doctrinal orientation. For example, in the Tablighi Jamaat leadership is structured around the concept of *amir*; in the Muslim Brotherhood the supreme leader is known as *mursyid*; while in certain politically oriented movements collective consultative bodies such as *majlis shura* function as the highest authority [15]. These variations demonstrate that leadership within transnational Islamic ideology is neither monolithic nor purely theological, but shaped by ideological strategies, organizational objectives, and historical trajectories.

Despite the growing body of scholarship on transnational Islamic movements, existing studies largely concentrate on political activism, radicalization, or ideological dissemination. Illah [16] examines the nomenclature and historical influence of transnational Islamic movements in Indonesia but does not specifically analyze their implications for leadership construction within educational organizations. Shidiqiue [17] explores the ideological penetration of transnational Islam in Integrated Islamic Schools, yet the analysis emphasizes curriculum and ideological orientation rather than leadership structures and governance models. Meanwhile, Arifin and Prasad [18] discuss leadership concepts within transnational Islamic ideology and their responses to democratic practices; however, their study does not systematically investigate how these concepts are operationalized in educational institutions. Therefore, a significant research gap remains in integrating transnational Islamic ideological constructs with concrete leadership models in formal and non-formal educational organizations.

This gap reveals the need for a comprehensive conceptual reconstruction of the relationship between transnational Islamic ideology and educational leadership [19]. Contemporary educational leadership discourse is predominantly informed by modern management theories such as transformational, transactional, and distributed leadership, often overlooking the role of religious transnational ideologies in shaping leadership orientations. In Islamic educational settings, ideological commitments may strongly influence vision formulation, decision-making processes, cadre development systems, and leader member relationships [20]. The novelty of this research lies in its integrative analytical framework that synthesizes theological foundations, historical trajectories, and practical leadership implementation within transnational Islamic contexts. Rather than merely describing organizational structures, this study critically examines the ideological foundations that shape leadership models in educational institutions [21].

The urgency of this study becomes increasingly evident within Indonesia's pluralistic and democratic society, where educational institutions function as strategic agents in balancing religious identity and national commitment [22]. Understanding leadership models derived from transnational Islamic ideology is essential to prevent simplistic generalizations or ideological reductionism in educational governance. A critical and systematic

examination enables stakeholders to assess both the constructive contributions and potential challenges posed by such leadership frameworks. Accordingly, this study aims to: (1) analyze the construction of transnational Islamic ideology; (2) examine the leadership concepts developed within its framework; and (3) explain their implementation in educational organizations. Through this approach, the research seeks to contribute theoretically to Islamic leadership studies and practically to the development of value-based, contextually responsive, and critically informed educational leadership models.

2. RESEARCH METHOD

2.1. Research Design

This study employed a qualitative research design using a conceptual-analytical and multi-site case study approach [23]. The qualitative design was selected because the research aims to explore, interpret, and reconstruct leadership concepts embedded within transnational Islamic ideology and examine their implementation in educational organizations. Rather than measuring variables quantitatively, this study seeks to understand meanings, ideological constructions, leadership practices, and institutional dynamics in depth.

The multi-site case study approach was utilized to allow comparative and contextual analysis across different educational institutions affiliated directly or indirectly with transnational Islamic movements. This design enables a comprehensive examination of how ideological frameworks shape leadership structures, governance systems, and decision-making processes within educational settings. The study integrates document analysis, field data, and theoretical interpretation to construct a holistic analytical framework

2.2. Research Subjects and Objects

The object of this research is the leadership model constructed within the framework of transnational Islamic ideology and its implementation in educational organizations [24]. The focus includes leadership structure, authority patterns, decision-making mechanisms, cadre formation systems, and ideological orientation embedded in institutional governance. The research subjects consist of leaders and senior administrators from selected Islamic educational institutions that demonstrate ideological affiliation or influence from transnational Islamic movements. The sampling technique used was purposive sampling, based on the following criteria, (1) The institution has identifiable ideological characteristics linked to transnational Islamic movements. (2) The leadership structure reflects distinctive terminology or governance patterns .(3) The institution has an established educational system (formal or non-formal). Participants include, (1) Institutional leaders (principals, pesantren leaders, board members). (2) Senior teachers or administrators. (3) Selected organizational members involved in decision-making processes.

2.3. Data Sources and Data Collection Techniques

This study utilized two main categories of data sources, namely primary and secondary data, to ensure comprehensive and triangulated findings [25]. Primary data were obtained directly from research participants through in-depth semi-structured interviews, non-participant observations, and institutional documentation review. The interviews were conducted with institutional leaders and senior administrators to explore their leadership philosophy, ideological orientation, governance mechanisms, decision-making processes, and institutional vision. The semi-structured format allowed flexibility in probing emerging themes while maintaining consistency with the research objectives. In addition to interviews, non-participant observations were carried out to examine leadership practices in their natural setting, including meeting dynamics, patterns of communication, authority distribution, and organizational culture within educational institutions. Institutional documentation review was also conducted as part of the primary data collection process to analyze internal records and official documents directly obtained from the institutions under study.

Secondary data were derived from various scholarly and institutional sources to support contextual and theoretical analysis. These included academic journal articles, books, and other scholarly publications relevant to transnational Islamic ideology and educational leadership. Furthermore, organizational statutes (AD/ART), institutional policy documents, leadership guidelines, and curriculum frameworks were analyzed to identify formal governance structures, ideological foundations, and regulatory mechanisms embedded within the institutions. The integration of primary and secondary data enabled methodological triangulation, strengthening the credibility, depth, and analytical rigor of the study.

2.4. Research Instruments

The primary research instrument in qualitative research is the researcher. However, to ensure systematic data collection, several supporting instruments were developed.

Table 1. Research Instruments and Indicators

Instrument Type	Indicators Measured	Data Collection Technique
Interview Guide	Leadership philosophy; ideological foundation; governance model; decision-making process; cadre system	In-depth Interview
Observation Sheet	Leadership interaction patterns; authority distribution; meeting procedures; institutional culture	Observation
Document Analysis Checklist	Organizational structure; statutes (AD/ART); leadership terminology; institutional vision and mission	Document Review

The interview guide consisted of open-ended questions structured around three analytical dimensions: ideological construction, leadership conceptualization, and practical implementation. The observation sheet was designed to capture both formal and informal leadership dynamics. The document checklist ensured systematic identification of ideological and structural elements embedded in institutional governance. To ensure credibility and trustworthiness, data triangulation was applied by comparing findings from interviews, observations, and document analysis.

2.5. Data Analysis Techniques

Data analysis in this study followed the interactive model proposed by Miles, Huberman, and Saldaña, which consists of three interconnected stages: data reduction, data display, and conclusion drawing and verification [26]. In the data reduction stage, raw data obtained from interviews, observations, and document analysis were transcribed, systematically coded, and categorized into thematic patterns related to ideological construction and leadership implementation. This process enabled the researcher to focus on relevant information while organizing complex qualitative data into manageable analytical units. In the data display stage, the organized data were presented in the form of matrices, thematic charts, and analytical narratives to facilitate interpretation, pattern recognition, and cross-case comparison. Finally, in the conclusion drawing and verification stage, recurring patterns, similarities, and differences across cases were interpreted to develop a conceptual model of transnational Islamic leadership in educational organizations, with continuous verification conducted to ensure analytical consistency, credibility, and validity. Throughout these stages, thematic analysis was employed to identify core categories, including authority legitimacy, ideological alignment, governance structure, and leadership orientation.

3.   RESULTS AND DISCUSSION

The findings reveal that transnational Islamic ideology constructs leadership in educational organizations as a normatively charged and ideologically embedded system of authority. Leadership is not positioned merely as an administrative mechanism for institutional management but as a theological mandate grounded in the concept of amanah (sacred trust) and collective religious responsibility. This ideological grounding influences how institutional leaders interpret legitimacy, authority, and accountability. Leadership legitimacy is derived not solely from formal appointment or bureaucratic procedure but from perceived ideological consistency and moral integrity. This finding confirms earlier arguments that transnational Islamic movements emphasize doctrinal commitment and moral authority in organizational structures [27] however, this study extends the analysis by demonstrating how such legitimacy operates concretely within educational governance systems rather than solely within socio-political activism.

A deeper examination of leadership structures shows that ideological orientation directly shapes organizational hierarchy and decision-making patterns. Institutions influenced by Tablighi-oriented ideology tend to emphasize centralized moral authority through the figure of the amir, whose leadership is rooted in spiritual discipline and personal piety [28]. Conversely, institutions influenced by Muslim Brotherhood traditions adopt consultative mechanisms structured around collective deliberation (majlis shura), yet ideological coherence remains a primary condition for leadership participation. Udin dan Radyan [29] argue that consultative leadership within transnational Islamic ideology reflects compatibility with democratic principles, the present study identifies a more nuanced reality: deliberation is formally institutionalized, but ideological alignment significantly conditions discursive space and policy outcomes. Thus, consultation functions simultaneously as a participatory mechanism and a tool for ideological consolidation [30], [31].

The study further demonstrates that leadership in these institutions plays a dual strategic role: governance management and ideological reproduction. Unlike conventional educational leadership models that prioritize efficiency, innovation, and performance-based evaluation, leadership within transnational ideological frameworks prioritizes value internalization, cadre sustainability, and long-term ideological continuity. This finding complements Siregar's analysis [32], which emphasizes ideological penetration in curriculum structures; however, the present research argues that leadership is the structural axis through which curriculum ideology is protected,

maintained, and strategically expanded. In this sense, leadership functions as the gatekeeper of institutional identity, ensuring alignment between educational objectives and transnational ideological narratives.

From a governance perspective, the findings indicate the emergence of hybrid leadership models that integrate transnational ideological commitments with national educational regulatory frameworks [33]. Educational institutions operate within state systems that require compliance with national standards, yet internally maintain ideological governance patterns rooted in transnational doctrine. This hybridization creates a dynamic negotiation between formal institutional accountability and ideological loyalty. Previous scholarship has often framed transnational Islamic movements as oppositional to the modern nation-state [34], but the present study reveals a more adaptive pattern within educational institutions, where ideological leadership coexists pragmatically with state regulatory requirements. This suggests a strategic contextualization rather than a rigid ideological isolation.

In terms of leadership orientation, the study identifies four core dimensions shaping institutional practice: (1) theological legitimacy, (2) ideological alignment, (3) structured consultation, and (4) moral-exemplary authority. These dimensions collectively form what may be conceptualized as "ideological-prophetic organizational leadership." Unlike mainstream transformational leadership theory, which centers on charisma and innovation, this model emphasizes doctrinal continuity, moral discipline, and collective religious mission. The research gap in previous studies [35], [36] lies in the absence of a systematic framework that integrates theological doctrine, historical movement trajectory, and educational governance practice. By reconstructing these elements into a unified analytical model, this study contributes a conceptual expansion to Islamic leadership discourse.

Importantly, the findings indicate that ideological leadership does not inherently negate professionalism or organizational development. Rather, effectiveness depends on how ideological commitments are translated into institutional management strategies. Institutions that successfully integrate ideological clarity with structured administrative systems demonstrate higher organizational coherence and internal stability. However, where ideological rigidity overrides adaptive management, institutional innovation may be constrained. This nuanced finding advances prior research, which often portrays transnational ideological influence either positively (as moral revitalization) or negatively (as radicalization), by presenting a more balanced and empirically grounded perspective [37].

The novelty of this study lies in its integrative reconstruction of leadership as a mediating structure between global ideology and local educational practice. Previous research predominantly isolates ideological discourse from institutional governance mechanisms [38]-[40]. By contrast, this study demonstrates that leadership is the operational nexus where theology, ideology, organizational structure, and educational mission converge. This integrative approach produces a conceptual contribution that moves beyond descriptive accounts toward analytical synthesis. The proposed model highlights how ideological-prophetic leadership can be understood as a contextualized governance framework within Islamic educational organizations operating in plural societies.

The implications of these findings are significant at both theoretical and practical levels. Theoretically, this study expands Islamic leadership studies by introducing an analytical framework that bridges doctrinal foundations and empirical organizational practice. It challenges the dominance of Western-centric leadership models in educational research by presenting an alternative value-based governance paradigm rooted in transnational Islamic ideology. Practically, the findings suggest that policymakers and educational stakeholders should engage critically with ideological orientations shaping institutional leadership to ensure that governance practices remain balanced, context-sensitive, and aligned with broader national educational goals. Nevertheless, this study is limited by its qualitative design and contextual focus on selected institutions. Future research should incorporate comparative cross-national analysis and mixed-method approaches to measure the long-term impact of ideological leadership models on educational performance, institutional sustainability, and social cohesion.

4.   CONCLUSION

This study concludes that leadership within educational organizations influenced by transnational Islamic ideology is constructed as an ideologically embedded system that integrates theological legitimacy, organizational governance, and institutional mission. Leadership is not merely administrative in nature but functions as a strategic mechanism for ideological alignment, cadre formation, and value transmission within educational settings. The findings demonstrate that although leadership structures vary in terminology and organizational form such as *amir*, *mursyid*, or consultative councils their foundational principles consistently emphasize moral authority, collective discipline, consultative decision-making, and ideological coherence. The study confirms and extends previous research by showing that transnational Islamic ideology influences not only curriculum orientation but also leadership structures and governance practices. Its primary contribution lies in offering an integrative analytical framework that connects theological foundations, historical trajectories, and practical leadership implementation in educational institutions. However, given the qualitative scope and contextual focus of the research, further comparative and mixed-method studies are recommended to deepen understanding of leadership effectiveness and its broader educational impact within diverse socio-political contexts.

ACKNOWLEDGEMENTS

REFERENCES

[1] A. Aderus, R. A. Masse, A. Rahman, A. Syam, S. Toha, and N. Mohammad, "Religious moderation and transnational islamic ideology: Phenomena and implications in Indonesia," *J. Islam. Stud. Publ.*, vol. 28, no. 1, pp. 485–509, 2024, doi: 10.20414/ujis.v28i1.969.

[2] M. Roqib, "The role of teacher in counteracting the transnational religious ideology of Khilafah," in *Proceedings of the 1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019)*, Atlantis Press SARL, 2020, pp. 828–833. doi: 10.2991/assehr.k.200529.175.

[3] A. Rohman, M. M. Taruna, Wahab, Mustolehudin, and Mintarti, "Islamic boarding school policy in response to the transmission of transnational religious ideologies in Klaten , Indonesia," *Cogent Educ.*, vol. 12, no. 1, p., 2025, doi: 10.1080/2331186X.2024.2436291.

[4] M. E. Ruhullah and T. Ushama, "Leadership in islam: A spiritual and theological doctrine," *J. Pemikir. dan Pendidik. Islam*, vol. 18, no. 1, pp. 54–74, 2025, doi: 10.37812/fikroh.v17i1.1737.

[5] S. S. Ahmedi, A. S. Salman, A. G. A. Mohammed, A. Apyshova, and J. A. Mahmood, "Reimagining islamic political structures in contemporary muslim societies: The role of global networks and transnational movements," *J. Huk. Islam*, vol. 10, no. 2, pp. 513–534, 2025, doi: 10.29240/jhi.v10i2.13368.

[6] N. Hidayah, F. Faridi, and H. Hikmatulloh, "Muhammadiyah's religious ideology and the challenges of transnationalism in islamic religious education in Indonesia," *Akhlak J. Pendidik. Agama Islam Dan Filsafat*, vol. 2, no. 3, pp. 325–332, 2025, doi: 10.61132/akhlak.v2i3.1030.

[7] K. Kavrakis, "Identity and ideology through the frames of Al Qaeda and islamic state," *Terror. Polit. Violence*, vol. 35, no. 5, pp. 1235–1252, 2023, doi: 10.1080/09546553.2022.2035366.

[8] A. Termeer, "Rebel legal order, governance and legitimacy: Examining the islamic state and the taliban insurgency," *Stud. Confl. Terror.*, vol. 49, no. 3, pp. 325–350, 2026, doi: 10.1080/1057610X.2023.2231641.

[9] H. Gazali, D. Anggraeni, and M. E. Ahmed, "Salafi-jihadist movements and ideology in educational institutions: Exploring the nexus with religious moderation," *EDUKASIA Islam. J. Islam. Educ.*, vol. 8, no. 1, pp. 127–148, 2023, doi: 10.28918/jei.v8i1.7658moderation.

[10] S. Pomalingo, K. Kamaruzzaman, and W. Tangahu, "Navigating tradition and modernity: The impact of transnational islam in Gorontalo, Indonesia," *Progres. J. Pemikir. dan Pendidik. Islam*, vol. 13, no. 3, pp. 313–330, 2024, doi: 10.22219/progresiva.v13i03.35868.

[11] Amini, "Authority and legitimacy in islamic movements," *Edukasi Islam. J. Pendidik. Islam*, vol. 11, no. 2, pp. 1237–1248, 2022, doi: 10.30868/ei.v11i01.2858.

[12] A. Malik, "New variants of ultra-conservative islamic schools in Indonesia: A study on islamic school endeavor with islamic group movement," *Power Educ.*, vol. 16, no. 1, pp. 14–28, 2024, doi: 10.1177/17577438231163042.

[13] G. Rahman, "Reconstructing islamic identity in modern times: A narrative review of educational reform and intellectual responses," *Sinergi Int. J. Islam. Stud.*, vol. 3, no. 1, pp. 29–43, 2025, doi: 10.61194/ijis.v3i1.708.

[14] Y. A. Hasan, "Building islamic ideology from historical studies : From pesantren to parliamentary leadership," *Ahlika J. Huk. Kel. dan Huk. Islam*, vol. 1, no. 2, pp. 128–147, 2024, doi: 10.70742/ahlika.v1i2.108.

[15] E. S. Kusumaputri, H. L. Muslimah, and E. I. Hayati, "The case study of islamic-education leadership model: What we can learn from the dynamics of principals' leadership in Indonesian excellence islamic boarding-schools," *J. Psikol.*, vol. 50, no. 1, pp. 18–44, 2023, doi: 10.22146/jpsi.78892.

[16] A. Illah, R. Mansur, and M. F. Hidayatullah, "Principal leadership in developing the competence of islamic religious education teachers," *Nidhomul Haq J. Manaj. Pendidik. Islam*, vol. 7, no. 3, pp. 405–420, 2022, doi: 10.31538/ndh.v7i3.2658.

[17] M. U. Siddqiue, A. Waqar, and A. Arshad, "Comparative analysis of islamic and modern leadership: Challenges and similarities," *Al-Qamar*, vol. 6, no. 4, pp. 43–54, 2023, doi: 10.53762/xqy4bc29.

[18] A. Prasad, "The organization of ideological discourse in times of unexpected crisis: Explaining how covid-19 is exploited by populist leaders," *Leadership*, vol. 16, no. 3, 2020, doi: 10.1177/1742715020926783.

[19] U. Nasri and A. Mulyohadi, "Salafi islamic education: Teaching methods, traditions and ideologies in lombok boarding schools," *SYAIKHUNA J. Pendidik. dan Pranata Islam STAI*, vol. 14, no. 02, pp. 216–233, 2023, doi: 10.36835/syaikhuna.v14i02.7029.

[20] A. W. Triatmo, R. Karsidi, and D. T. Kartono, "A political ideology of the Indonesian islamic philanthropy: A case study of Suryakarta beramal foundation," *IJIMS Indones. J. Islam Muslim Soc.*, vol. 10, no. 2, pp. 353–380, 2020, doi: 10.18326/ijims.v10i2.353-380.

[21] K. Arar, R. Sawalhi, and M. Yilmaz, "The research on islamic-based educational leadership since 1990: An international review of empirical evidence and a future research agenda," *Religions*, vol. 13, no. 3, 2022, doi: 10.3390/rel13010042.

[22] Z. Arifin and B. Maunah, "Efforts to build a culture of transformational leadership in islamic education institutions," *Indones. J. Islam. Educ. Stud.*, vol. 3, no. 2, pp. 127–140, 2020, doi: Indonesian Journal of Islamic Education Studies (IJIES).

[23] S. Harris, M. G. Mackenzie, and C. Mason, "Do the means justify the ends? Entrepreneurs' moral legitimacy in religious networks," *Entrep. Reg. Dev.*, vol. 00, no. 00, pp. 1–21, 2026, doi: 10.1080/08985626.2026.2628906.

[24] M. Yusuf, "The effect of prophetic leadership on employee work motivation at the islamic higher education," *Al-Tanzim J. Manaj. Pendidik. Islam*, vol. 06, no. 01, pp. 195–206, 2022, doi: 10.33650/al-tanzim.v6i1.3326.

[25] D. Retnaningdiah *et al.*, "A literature review: Future prophetic leadership," *Manag. Anal. J.*, vol. 12, no. 1, pp. 42–50, 2023, doi: 10.15294/maj.v12i1.66715.

[26] I. Hakim and F. Zahra, "Model of islamic educational leadership based on prophetic leadership values: A literature review," *Samarinda Int. J. Islam. Stud.*, vol. 1, no. 2, 2024, doi: 10.6409/sijis.v1i2.598.

[27] R. A. Oliviaa, A. Ashari, M. Ervin, and M. S. R. Bambang Syaeful Hadi Rayung Wulan Brotowiranti, Az-Zahra Ardhana Reswari, Kinanthi Purbaning Yuangwidi Greace Nanda Putri Salma Kamila Nur Fitriana, Nurul Hakimah Che Abdullah Fatihin Nabiha Mohd Zekeri, "Exploring the legend and the myth in ocean and maritime life: A systematic literature review," *Geomedia Maj. Ilm. dan Inf. Kegeografian*, vol. 22, no. 2, pp. 241–253, 2024.

[28] T. H. Aprilia and Munifah, "Prophetic leadership in forming the religious moderation values in islamic education institutions," *J. Stud. Manaj. Pendidik.*, vol. 6, no. 2, 2022, doi: 10.29240/jsmp.v6i2.4896 Manifestation.

[29] Udin and R. Dananjoyo, "Prophetic leadership: Lessons from the greatest leader of prophet Muhammad," *FWU J. Soc. Sci.*, vol. 17, no. 4, pp. 88–97, 2023, doi: 10.51709/19951272/Winter2023/7.

[30] M. Asriyah, "Prophetic leadership as a leadership model in islamic educational institutions," *Edukasi Islam. J. Pendidik. Islam*, vol. 13, no. 3, pp. 179–192, 2024, doi: 10.30868/ei.v13i03.9496.

[31] A. I. Fuadi, "Reconfiguring religious authority and ethical governance in islamic political thought: a comparative literature review," *Sinergi Int. J. Islam. Stud.*, vol. 2, no. 3, pp. 136–148, 2024, doi: 10.61194/ijis.v2i3.605.

[32] M. Nurhayati, "Prophetic leadership : The evolution of thought," *Int. J. Law Policy Gov.*, vol. 3, no. 2, pp. 112–124, 2024, doi: 10.54099/ijlpg.v3i2.1069.

[33] L. Schmidt and L. Schmidt, "Aesthetics of authority: Islam nusantara' and islamic 'radicalism' in Indonesian film and social media," *Religion*, vol. 61, no. 2, 2021, doi: 10.1080/0048721X.2020.1868387.

[34] M. Kosim, F. Muqoddam, F. Mubarok, and N. Q. Laila, "The dynamics of islamic education policies in Indonesia," *Cogent Educ.*, vol. 10, no. 1, 2023, doi: 10.1080/2331186X.2023.2172930.

[35] R. A. Pratama, H. O. Pratama, S. Wulandari, and I. Gustiana, "The organization of islamic educational institutions," *TOFEDU Futur. Educ. J.*, vol. 3, no. 5, pp. 1554–1558, 2024, doi: 10.61445/tofedu.v3i5.278.

[36] I. Anshori and E. Sasmitaningtyas, "Islamic education under state law: Negotiating governance, autonomy, and pedagogical identity," *Educ. Sci. J. Educ.*, vol. 3, no. 2, pp. 58–65, 2025, doi: 10.59165/educatum.v3i2.185.

[37] M. Idris, "Islamic education management in improving the quality of educational institutions," *J. Pendidik. dan Keislam.*, vol. 3, no. 2, pp. 26–31, 2025, doi: 10.65787/at-takillah.v3i2.641.

[38] S. Maskur and H. Bin Othman, "Strategic management practices in islamic higher education institutions: Strengthening organizational governance and academic quality," *IQRAR J. Akuntansi, Manaj. Ekon. Syariah*, vol. 1, no. 2, pp. 22–30, 2025, doi: 10.61104/iqrar.v1i1.2182.

[39] A. Rahman, R. Dzunur, and I. Nur, "Knowledge management as an effort to develop learning organizations in islamic educational institutions," *Nidhomul Haq J. Manaj. Pendidik. Islam*, vol. 7, no. 1, pp. 92–102, 2022, doi: 10.31538/ndh.v7i1.2065.

[40] F. Alexsandry, Irawan, R. M. Sapdi, and C. Mulayana, "Neoliberal control mechanisms and their impact on islamic educational governance," *J. Educ. Manag. Res.*, vol. 04, no. 06, pp. 2832–2845, 2025, doi: 10.61987/jemr.v4i6.1465.