

## Prophetic Leadership in the Role: Building Madrasah Culture and Harmonious Interpersonal Relationships with the Community

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### Abstract

*Today, leadership has become a growing discourse among many groups, including practitioners, observers, and even in public spaces, emphasizing the ideal form of leadership that is dynamic and relevant to everyday life. Madrasas, as Islamic educational institutions, play a strategic role in shaping a generation that is knowledgeable, moral, and competitive. However, the challenges of the era of globalization and modernization demand a leadership model that is not merely administrative, but also transformative and based on spiritual values. This article aims to analyze the concept of prophetic leadership in building madrasa culture, interpersonal and its relationship with society, and transcendence in educational leadership. The research method uses a literature study approach. The results of the study indicate that prophetic leadership contributes significantly to strengthening the madrasa vision, building an academic culture of integrity, and improving the quality of human resources. Thus, prophetic leadership in building madrasa culture becomes a relevant paradigm for strengthening the role of madrasas in facing the challenges of the times.*

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## 1. INTRODUCTION

Today, leadership has become a growing discourse among many groups, including practitioners, observers, and even in public spaces. It encompasses a dynamic and relevant form of leadership idealism that resonates with everyday life. Leadership disparities, based on theories put forward by experts, represent a menu and a choice for achieving effective change for both individuals and communities.

The leadership entity encompasses values that bind to the aspects of integrity, professionalism, and responsibility, as an affirmation to be emulated. As God's will for humans *askhlifahon* earth. (Muhammad Zakki, 2023) This will hold a high and noble position for humans among other creatures. Achieving leadership requires a long, repeated, natural, and procedural process.

A person can be said to be a leader when he puts the principles of the value of truth as a support in his life, becomes an example and can be imitated by many people, able to move with his orders and actions, smart and firm in every decision. It is impossible for a person or group to follow the instructions of a leader that is against the existing norms or lines of truth. A leader's exemplary attitude is reflected in the extent to which he behaves, speaks and behaves.

Acting correctly, speaking honestly, and being responsible for everything one does, leadership based on the value of truth, namely the harmony between actions and deeds, unity of heart and mind, and a firm attitude and conviction that is not easily shaken in

achieving common goals. As Atiqullah stated, *Prophetic leadership* is leadership that reflects the characteristics of the prophets and Messengers of Allah SWT from the visible characteristics that are then emulated as role models by their followers. (Atiqullah in Achmad Fatoni, 2017)

Leadership that implements the values of truth that exist in the prophets is very much needed in building a madrasa culture as an institution that upholds Islamic culture, one of the leadership typologies of *prophetic*. This leadership has a strategic role, the leader directly becomes a symbolic language to build effective harmony between interpersonally relationship with society. (Amin, M. 2017). The values of honesty, justice, patience and compassion in the madrasa culture of madrasa leaders are not only oriented towards the managerial level to fulfill academic needs but also prioritize more transcendental spiritual aspects and social sensitivity.

Cultivating empathy and a sense of togetherness in the madrasah culture reflects Islamic values forming a growing and strong madrasah culture, with prophetic leadership in the madrasah carrying the mainstream for mutual respect (Fauzi, A 2019). Leadership of *Prophetic* Madrasahs in motivating teaching staff and students in accordance with Islamic teachings that are measured and planned to support the quality of learning.

Madrasa leaders who implement professional leadership position the madrasa as an entity of the community that has a relationship of mutual support and need, (Hasanah, U. 2020). Managing educational institutions with sincere service and openness can foster trust and support from the community.

In an effort to achieve the goal of managing madrasa culture, madrasa leaders are required to have the ability and role first, at least the ability to communicate well, provide freedom for madrasa residents to participate in building the madrasa system in initiating and planning, listening to input or aspirations from madrasa residents that are solution-oriented and fair and prioritizing wisdom in responding to differences that arise among madrasa residents is the key to maintaining harmony. (Mulyana, A 2018).

Madrasah leadership requires an awareness of its capabilities and role, first and foremost, to establish a strong madrasah culture that fosters emotional connections with the community. Leadership skills and roles involve influencing many people through communication to achieve goals.

Leaders can also influence someone in various ways, one way is by giving instructions or orders, this action can cause others to act or respond and create positive changes, an important dynamic force that motivates and coordinates the organization in achieving goals, the ability to create self-confidence and support among subordinates so that organizational goals can be achieved.

The values of honesty, simplicity, gentleness, and compassion among others can have an impact on the sense of justice, because honesty is the main value position for the organization or madrasah being led. How could it not be, honesty as the initial foundation of prophetic leadership or prophethood influences the assessment of not covering up a truth that is accepted only for oneself but also for many people or society. (Mulayana, A 2018) Public Relations Management in Educational Institutions states; a madrasah leader who prioritizes prophetic leadership can build a madrasah culture that is not oriented towards academic quality but is also able to maintain harmony between madrasah institutions and their relationships with the community. The unique and deep-rooted madrasah culture has a positive effect in the form of motivation for teachers and students to implement habits in accordance with religious demands, improve the quality of learning to create a conducive environment.

Meanwhile, the practice of prophetic leadership in madrasah institutions is able to build good interpersonal relationships between educators, students, and madrasah staff to build

and create a healthy and brotherly work atmosphere to increase productivity. In line with (Hasanah, U 2020) "interpersonal relationships in educational leadership," prophetic leaders in their application in madrasahs can reduce and manage conflicts well and more constructively, able to act as mediators or mediators at a time *negotiator* to cool and calm the atmosphere so that we can support each other.

## 2. METHOD

### Types of research

In this article, the researcher used the library study method (*Library Research*). This research refers to data collection including sources related to the topic of discussion taken in this research. This is in accordance with the definition of literature study (Bakhrudin All Habsy, 2017). Meanwhile, according to (Zed Mestika, 2014) literature study is the entire series of actions in collecting data, reviewing or reading and then concocting it without going down to the field or object where the research is conducted.

### Research Procedures

The method used in this research method is a literature study, namely compiling by arranging sentences in the form of descriptions that have a link with prophetic leadership in the role of building madrasa culture and harmonious interpersonal relationships with the community. The procedure used in this literature study research takes several steps, namely as follows: (1) Selecting a topic in the research, (2) Focusing on the research point, (3)

### Data Collection Techniques

In collecting data for this study, the researcher used documentation techniques. The process of searching for and collecting data in the form of records such as books, papers, journals, or articles as reference materials for the research is referred to as documentation techniques (Article, 2020).

### Data Analysis Techniques

Generally, the data analysis technique in literature studies in this research uses analytical techniques of *content analysis* or content analysis. According to Weber (Safitri & Naqiyah, 2021), this analysis is a series of methods for drawing conclusions from collected data or documents to ensure valid research results.

In order to support this research, researchers can structure their search for material through searches on several journal portal websites with the addresses Google Scholar, Science Direct, and Harzing Publish or Perish. In accordance with the study topic in the research regarding prophetic leadership in the role of building madrasa culture and harmonious interpersonal relationships with the community.

## 3. DISCUSSION

Prophetic leadership is leadership that is based on the values of prophetic truth, namely Shiddiq (honesty), Amanah (trustworthiness), Tabligh (conveying the truth), and Fathanah (intelligence and wisdom). Morality, management, and the principle of openness in the madrasah context are appropriate for a leader to practice, as this can create harmonious relationships with madrasah members and the community. Therefore, building a madrasah culture requires several things, including:

**First**, a harmonious and family-like madrasa culture can be well received if the madrasa leader is able to place the values of truth and religion as the basic point of prophetic leadership both in behaving in educational activities including in making decisions. Prophetic leaders in madrasahs become inspirations and role models that can be emulated by madrasa residents, policies that favor and uphold discipline instill the values of honesty and responsibility foster the spirit of madrasa residents to be able to work together. The solidarity of madrasa residents who are harmonious, sharpening and nurturing each other is able to

create a conducive learning atmosphere, prophetic leadership is applied and imitated by teachers and applied to students as a form of noble character, this strengthens the identity of madrasas as a dignified Islamic educational institution. (Zuhri, S 2020)

**Second**, interpersonal relationships of prophetic leadership in building relationships with the community always prioritize polite communication with the principles of openness that inspire empathy. Madrasah management with a prophetic leadership style does not emphasize internal institutional affairs, but is also progressive in building good relationships with parents or guardians of students, community leaders within the madrasah. (Qomar, M. 2019) management of socio-religious activities can be a means of realizing collaborative programs including community involvement in strengthening economic enterprises in the form of empowerment that supports madrasah education programs. Thus, a sense of mutual trust and community participation in supporting educational success are formed.

**Third**, Prophetic leadership in madrasah activities is able to synergize with the social activities of the madrasah community and internalize them in the form of real *siyar* practices of the madrasah's values to the community as a strengthening of the madrasah's religious culture as an Islamic institution. Thus, the madrasah in turn receives a positive response and a moral relationship is established and even material support from the community for the madrasah (Mujib, A. & Jusuf, N 2021). Real *siyar* activities prevent the madrasah from being isolated, ultimately the community participates and becomes an integral part that is inseparable from the madrasah, which plays a role in building civilization.

Thus, prophetic leadership is not merely a formal concept on paper. In practice, prophetic leaders serve as role models who can be implemented in building resilient madrasas, fostering humanistic and harmonious interpersonal relationships with the community. Through leadership based on prophetic values, madrasas can become centers of education that produce religious, character-based generations and contribute significantly to social life.

**a. Value Cultivation *Siddiq* (Honesty)**

Character education in madrasas emphasizes honesty in both words and actions. Teachers and principals set an example by being transparent, fair, and consistent. Programs such as honesty, *canteen*, exams without strict supervision, and admitting mistakes are real practices in cultivating honesty.

**b. Value Habituation *Trust* (Responsibility)**

Students are guided to become trustworthy and responsible individuals. This is demonstrated through timely completion of assignments, involvement in student organization activities, and the implementation of small daily responsibilities of *trust* fostering awareness that every action must be accounted for before Allah SWT and society.

**c. Internalization of *Tabligh* Values (Communication and Social Concern)**

The character of *tabligh* (Islamic outreach) is instilled by developing a culture of polite communication, openness in expressing opinions, and social awareness. Madrasas can facilitate youth *da'wah* activities, scientific debates, and community service programs as a means of honing the ability to convey the truth with wisdom while cultivating empathy for others.

**d. Development of *Fathanah* Values (Intelligence)**

Intelligence encompasses not only intellectual aspects, but also emotional and spiritual intelligence. Through integrative learning, students are trained to think critically, creatively, and innovatively. Meanwhile, spiritual intelligence is honed through strengthening worship, studying scriptures, and reflecting on moral values. Thus, students are not only academically intelligent but also wise in dealing with life's challenges.

#### e. Implications for Holistic Character Formation

Character development based on prophetic values better prepares students to face the global era without losing their Islamic identity. They are trained to become individuals with noble morals, competitiveness, and the ability to contribute to national development. This aligns with the madrasah's goal as an educational institution that integrates *tafaqquh fiddin* (religious deepening) with academic competencies and 21st century skills.

Thus, developing students through prophetic values-based character education not only strengthens the moral dimension but also creates a resilient, intelligent, and noble generation. This is a concrete manifestation of the role of prophetic leadership in preparing a superior generation for the future.

#### 4. CONCLUSION

Building a strong madrasah culture and harmonious interpersonal relationships with the community is a crucial foundation for creating a high-quality and competitive educational environment. A madrasah culture based on religious values, discipline, responsibility, and a collective work ethic can shape the character of students while enhancing the image of Islamic educational institutions.

On the other hand, establishing positive interpersonal relationships between madrasahs and the community will strengthen trust, participation, and social support for the sustainability of educational programs. This collaboration creates an inclusive, participatory, and mutually beneficial educational climate.

Thus, strengthening madrasah culture and managing harmonious interpersonal relationships is not only an internal need of educational institutions, but also a strategy in building a social ecosystem that is conducive to the development of a generation that is knowledgeable, moral, and able to contribute to the progress of society.

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