



Management Transformation and Character Building through Prophetic Leadership at Al-Mardliyah Islamic Boarding School, Jombang

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ABSTRACT

This study examines the implementation of the prophetic leadership model – shiddiq, amanah, tabligh, and fathanah – at Al-Mardliyah Islamic Boarding School in Jombang and its impact on modern school management and student character development. Using a qualitative case study approach with interviews, observations, and document analysis, the findings show that prophetic values are embedded in program planning, participatory execution, and exemplary supervision, forming an integrated management system. These values appear in curriculum development, digital initiatives, managerial innovation, and institutional collaboration. The model has strengthened student character, enhancing discipline, integrity, communication, cultural ethics, and adaptability. The study concludes that prophetic leadership provides an effective, value-based framework for modernizing Islamic boarding schools, offering a strategic approach for institutions seeking improved management and holistic student development.

INTRODUCTION

The modernization and disruption of information technology have significantly changed the face of Islamic education (Aedi, 2024; Saada, 2023). The availability of knowledge is extensive; however, it also offers a significant challenge to the core principles of Islamic education, which focus on cultivating ethical conduct and spiritual growth (Islamic et al., 2024).

Islamic boarding schools, called *pesantren*, are Indonesia's oldest form of Islamic educational organizations and are not immune to this wave of change. As an institution firmly rooted in Islamic scientific traditions and spirituality, *pesantren* is now faced with the demand to adapt to modern management systems without losing the authenticity of the prophetic values that have become its foundation (Halimah et al., 2024).

Amidst this turmoil, Islamic boarding institutions encounter a conundrum regarding the preservation of tradition versus the necessity for innovation (Achmadin et al., 2024; Muhammad-Asadi Lateh, 2025). Islamic boarding schools began to apply modern management principles to improve management effectiveness (Silahuddin et al., 2025; Zahraini et al., 2022). The application must be based on the spiritual values typical of *pesantren* (Budiharso & Suharto, 2022; Misdah et al., 2025).

Nevertheless, this phenomenon raises a fundamental question: how can *pesantren* remain adaptive and innovative, without losing the prophetic spirit that is at the heart of their education? In the context above, prophetic-based management represents a significant alternative paradigm (Asykur et al., 2022). This paradigm seeks to integrate prophetic values in the education governance system (Basori et al., 2023; Fathih et al., 2024). The prophetic values encompass *shiddiq* (truthfulness and moral uprightness), *amanah* (accountability), *tabligh* (openness and effective communication), and *fathanah* (insightfulness and professional competence) (Gawhar Ahmad Khan, 2024).

Although the number of studies on prophetic values, *pesantren* leadership, and modern Islamic education management continues to increase, existing research tends to examine these elements separately. The research focuses on normative descriptions of prophetic ethics, technical aspects of education management, or the cultural role of *Kiai* in *pesantren* governance. However, there is no comprehensive framework that integrates prophetic values with concrete managerial functions, such as planning, organizing, implementing, and controlling, in contemporary *pesantren* governance, especially in the context of digital disruption and shifting value systems.

Previous studies have not sufficiently explained how prophetic values are implemented into adaptive, measurable, and sustainable management practices. This gap limits theoretical and practical understanding of how prophetic leadership can function as an integrative management paradigm in modern Islamic schools. This gap is what makes this research unique.

Thus, prophetic-based *pesantren* management offers a synthesis between modern management systems and Islamic spirituality. In addition to relying on rational-instrumental approaches such as efficiency and control, the paradigm

also focuses on value management, exemplary, and character building (Hastasari et al., 2022; Saifullah, Fuadi, et al., 2023).

Nevertheless, in the midst of an era of digital disruption and value globalization, the sustainability of these functions requires strengthening a management system that can maintain a balance between the demands of efficiency and the spiritual dimension (Koburtay et al., 2023). Leadership and management models are needed that are not only technically effective but also value-authentic (Wojtaszczyk et al., 2025). This prophetic leadership model was born from the socio-cultural context of the *pesantren* itself.

This phenomenon is clearly observable at Jombang's Al-Mardiyah Islamic Boarding School (IBS). This *pesantren* shows adaptive, participatory, and collaborative efforts in implementing prophetic value-based management to shape the character of *santri* (IBS students). *Pesantren* leaders (*Kiai*), teachers, *santri*, and *santri* guardians are involved in achieving the vision and mission of education that instills prophetic values through exemplary togetherness and a benefit-oriented learning culture.

Al-Mardiyah IBS embodies two fundamental dimensions of Prophetic leadership: the integration of Prophetic principles within its educational framework and organizational governance, as well as the translation of these values into practical management practices, encompassing planning, implementation, and control of educational activities. This shows that prophetic leadership is not merely a normative slogan, but a value system that is reflected in the behavior of clerics, teachers, and students.

However, the application of this model is not free from several challenges. The globalization of values and the flow of digital information have often led to the distortion of religious understanding. The emergence of the phenomena of radicalism, textualism, and religious liberalism poses a serious threat to the goals of Islamic education (Burhanuddin & Khairuddin, 2022; Eka Firmansyah et al., 2023).

Considering the explanation given above, this study attempts to address the following inquiries:

1. How does the administration of a *pesantren* take into account the prophetic values of *shiddiq*, *amanah*, *tabligh*, and *fathanah*?
2. What are the specific management practices that reflect prophetic leadership in the administration of contemporary *pesantren*?
3. What are the outcomes of using the prophetic leadership paradigm to help kids develop their character?

This article explores how prophetic values are developed, internalized, and applied within the *pesantren* management system, using the case study of Al-Mardiyah IBS. Through this empirical analysis, a deeper understanding of how prophetic leadership can serve as a model of Islamic education management that is both contextual and universal is expected to emerge.

LITERATURE REVIEW

Transformational Leadership

Burns characterizes transformational leadership as a method by which followers and leaders support one another, promoting higher ethics and inspiration (Burns, 1978, p. 20). Transformational leadership is not simply transactional, an exchange of resources or rewards, but involves a fundamental transformation in the values, aspirations, and identity of followers. Transformational leaders strive to awaken their followers' awareness of a greater purpose, transcending self-interest to foster collective interests and noble values.

Bernard M. Bass later developed and expanded Burns' conceptual framework through extensive empirical research (Longshore & Bass, 1987). Bass operationalized transformational leadership into a more measurable and applicable model. Transformational leadership inspires individuals to go beyond typical performance benchmarks by altering their attitudes, beliefs, and values (Riggio, 2006). Bass achieved a crucial theoretical breakthrough by identifying four essential elements known as the "Four I's": Idealized Influence, Inspirational Motivation, Intellectual Stimulation, and Individualized Consideration (Jyoti & Dev, 2015; Khan et al., 2022).

Idealized Influence

The capacity of a leader to lead by example and gain respect, admiration, and trust of their followers is known as idealized influence. Leaders exhibiting idealized influence demonstrate actions that embody strong ethical and moral principles, leading followers to connect with the leader and aspire to replicate their conduct (Bass, B. M., & Riggio, 2010). This kind of leader puts the needs of followers above personal interests, shares risks with followers, and is consistent in demonstrating the values upheld (Mudd-Fegett & Mudd, 2024). Deep regard and trust, the cornerstones of a leader's influence, are fostered by this dimension. Here, an example is more than just words; it's actual deeds that motivate followers to embrace similar ideals.

Inspirational Motivation

The ability of a leader to convey a compelling and important outlook for the future in a way that inspires followers with high expectations is known as inspirational motivation. Riggio (2006) emphasizes that transformational leaders utilize emotive symbols and language to focus collective efforts, cultivate team spirit, and foster enthusiasm for a shared goal. They not only set targets but also inspire followers to see the more profound meaning and significance of their work. Inspirational motivation involves optimism and commitment to organizational goals. Leaders can generate collective energy to realize the goal that has been set out (Reid, 2023).

Intellectual Stimulation

What is meant by intellectual stimulation is the manner in which leaders motivate their followers to think creatively and innovatively by questioning preconceived notions, redefining issues, and viewing familiar situations from new perspectives (Saifullah, Maunah, et al., 2023). Transformational leaders

foster a safe space for exploring new ideas (Manu, 2022). Mistakes are not viewed as failures but as learning opportunities. Intellectual stimulation motivates followers to engage in critical thinking, analyze problems from multiple perspectives, and develop independent solutions (Khan et al., 2022). Leaders do not provide direct answers, but facilitate the process of exploration and discovery of knowledge independently.

Individualized Consideration

Individualized consideration emphasizes the personal attention that leaders give to each follower. Riggio (2006) describes this dimension as leader behavior that actively listens to followers' individual needs, serves as a mentor or coach, and creates learning opportunities tailored to each individual's needs and aspirations. Leaders with individualized consideration recognize that each follower has unique needs, abilities, and aspirations, so a one-size-fits-all strategy is ineffective (Joyce J. C. Kiplimo, 2023). They provide support, delegate tasks as a means of development, and give personalized constructive feedback (Karakitapoğlu-Aygün et al., 2024). This leadership creates a climate of continuous learning and development. Each individual feels valued and supported in their personal growth.

Prophetic Leadership in Pesantren Administration

Transformational Leadership Theory has a strong conceptual relevance to prophetic leadership in the context of *pesantren* management. Prophetic leadership, which is rooted in prophetic values (*shiddiq*, *amanah*, *tabligh*, and *fathanah*), is essentially transformational because it aims to change individuals holistically, not just cognitive dimensions, but also moral and spiritual ones (Allen & Fry, 2023).

Idealized influence is deeply resonant with the prophetic values of *shiddiq* and *amanah*, as both prioritize honesty, trustworthiness, and ethical conduct – key foundations for building trust and effective leadership (Siswanto & Yuliana, 2022). *Kiai* who show honesty in every decision and trustworthiness in managing the institution will become a role model that students naturally follow (Karim et al., 2023).

Inspirational motivation is consistent with the importance of truth-telling (*tabligh*) (Salin et al., 2020). Prophetic leaders not only oversee institutions administratively but also communicate an inclusive vision of Islamic education aimed at cultivating knowledgeable and *santri* with high moral standards who make constructive contributions to society (Purnomo et al., 2024). The ability to communicate the *pesantren's* prophetic mission in inspiring and meaningful language will motivate *santri* to commit to a long-term process of self-transformation (Karim et al., 2020).

Intellectual stimulation correlates with *fathanah* (intelligence and wisdom) scores (Jun & Lee, 2023; Vinh et al., 2022). *Fathanah* boarding school leaders encourage students to think critically, analyze religious texts with contextual understanding, and develop innovative solutions to contemporary challenges (Calis, 2022). Intellectual stimulation in IBS is not limited to the mastery of

traditional religious knowledge (*turats*), but also encompasses the process of developing analytical, creative, and solution-oriented thinking skills relevant to the contemporary world.

Individualized Consideration reflects a humanistic and particularistic approach that is prophetic (Anadol & Behery, 2020). The Prophet Muhammad SAW was known for his ability to understand the uniqueness of each of his companions and provide guidance tailored to their individual capacities and circumstances. This approach aligns with Islamic educational principles that emphasize the individual nature and development of each student's unique potential.

Values-Based Management Theory

Simon L. Dolan and Salvador Garcia place values at the strategic and philosophical core that drives the entire organizational system (Simon L. Dolan et al., 2006, pp. 6–26). In an era of complexity and rapid change, sustainable organizations are those built on a foundation of strong, explicit values that all members of the organization internalize and uphold.

Value management is employed as a strategic and holistic approach to managing organizations, using shared values as a guide for decision-making, conflict resolution, and priority setting (Simon L. Dolan et al., 2006). Values are not merely slogans or aspirational statements displayed on office walls, but are operational principles that consistently guide individual and collective behavior within an organization. Values become shared beliefs that create cohesion, a distinctive organizational identity, and an ethical framework for acting in ambiguous or uncertain situations (Shimon L. Dolan & Garcia, 2002).

Character Education Theory

Character education is not merely an addition or supplement to the curriculum, but an essential and historical mission of education itself (Lickona, 2012). The goal of education is not only to cultivate intellectually capable people, but also good people and good citizens (Sholeh et al., 2022).

Character is a dependable inner trait that guides one to respond to situations morally well (Thomas Lickona, 1991, pp. 6–8). Character includes three interconnected and inseparable aspects: moral knowing, moral feeling, and moral action (Lickona, 2012, p. 52). The definition goes beyond a reductionist understanding of character as merely knowledge of good and evil, or mere compliance with external rules. True character involves the integration of cognition, affection, and conation (Rijal et al., 2023). A person with good character not only knows what is right but also genuinely cares about what is right and consistently acts in accordance with it, even when faced with pressure, temptation, or difficulties.

Previous Research

Previous studies have highlighted prophetic leadership and *pesantren* management rooted in four core values, namely: *shiddiq*, *amanah*, *tabligh*, and *fathanah* (Mirela et al., 2021). This study emphasizes that prophetic leadership encompasses more than simply ethical considerations theory; it's a management

approach that balances spiritual and rational aspects within an organization. However, this study is conceptual in nature and has not yet explored the implementation level in Islamic educational institutions, particularly IBS (*pesantren*), which have a unique management tradition rooted in collective spirituality.

Solikah et al. (2025) expand on the concept of integrating prophetic values into the quality management system of Islamic education. They found that prophetic principles such as trustworthiness, benevolence, and accountability can be applied in the quality assurance and governance systems of modern Islamic educational institutions. This study demonstrates the relevance of prophetic values in modern institutional mechanisms, but its focus is limited to quality assurance aspects rather than comprehensive institutional management.

Arifin et al. (2024) highlight Kiai's revolutionary guidance in shaping the *pesantren's* organizational culture through a qualitative multi-case study approach involving two *pesantren* cases. The findings of this study indicate that *Kiai* serve as transformative cultural leaders, i.e., leaders who not only preserve traditional values but also adapt them to the demands of the times. This study does not explicitly link prophetic values (*shiddiq, amanah, tabligh, fathanah*) with dimensions of transformation. Integrating the two can enrich the *pesantren* leadership framework.

Meanwhile, Mandra et al. (2025) explore the managerial values of the Prophet Muhammad SAW within the framework of modern Islamic studies education. This study found that the values of *shiddiq, amanah, tabligh, and fathanah* can be translated into managerial principles such as transparency, accountability, effective communication, and professional competence. However, the study focused on modern Islamic schools and did not relate them to the unique dynamics of IBS, which are institutions based on tradition and Sufi spirituality.

Overall, previous studies have provided valuable insights into prophetic leadership, the role of *kiai*, and the integration of prophetic values into certain aspects of Islamic education management. However, these studies remain fragmented. Some studies are conceptual in nature, while others focus on quality assurance, cultural leadership, or modern Islamic education, without offering an integrated conceptual framework that connects prophetic values with the functional domains of IBS management, such as planning, organizing, implementing, and controlling.

This study bridges this gap by developing a conceptual framework that synthesizes prophetic values with contemporary management functions and applying it empirically in the unique socio-spiritual context of Islamic boarding schools (IBS). Prophetic values serve as guiding principles that direct managerial functions, which are then reflected in practical leadership behavior in IBS governance, and ultimately shape the character development process of the *santri*. Through this position, this study contributes theoretically by proposing an integrated prophetic-based management model, and empirically by demonstrating how this framework operates in practice at Al-Mardiyah.

METHODOLOGY

This study employs a qualitative method utilizing an interpretive paradigm. This paradigm views social reality as the result of meaning construction formed through human interaction and cultural context (Cuthbertson et al., 2020). Researchers choose this approach because it aligns with their goal of understanding how Islamic prophetic values, specifically *shiddiq*, *amanah*, *tabligh*, and *fathanah*, are developed and applied within the pesantren management system. This approach is not intended to test hypotheses, but to understand the meanings, actions, and values that exist in the *pesantren* environment as expressions of prophetic leadership (Pervin & Mokhtar, 2022).

The research was conducted at the Al-Mardiyah IBS, Tambakberas, Jombang. The location was selected purposively, taking into account its characteristics associated with the *Nahdlatul Ulama* (NU) tradition, its classical scholarly foundation, its integration of Sufi values in student training, and its prophetic management practices. The research was conducted from January to June 2024. Researchers conducted repeated observations and built trust with informants.

The research population included *pesantren* leaders (*Kiai*), institution administrators, teachers, senior *santri*, and *santri* guardians. Sampling with a purpose was used to select informants based on their roles in planning, implementing, and supervising *pesantren* activities. The number of informants interviewed intensively was 18.

The primary research tool employed was the researcher, supplemented by observation sheets, semi-structured interview guides, and document review forms. Data was collected through three primary methods. Comprehensive in-person interviews were conducted to gather participants' perspectives, experiences, and reflections on the application of prophetic values in the leadership and management of IBS. Participant observation was conducted by researchers who participated in routine *pesantren* activities such as religious lectures, management meetings, and *santri* activities in order to capture patterns of social interaction and spiritual symbols that are alive in everyday life. Documentation studies that include analysis of institutional archives, organizational structures, curricula, parenting guidelines, and activity and evaluation records.

The data analysis procedure follows the interactive model of Miles, Matthew B., A.M. Huberman (2014), which includes three main steps: data condensation, presentation, and the process of drawing or verifying conclusions. The data analysis procedure followed an interactive model. From this process, a conceptual model of prophetic leadership was developed, rooted in the empirical reality of Islamic boarding schools.

The research's validity and reliability were upheld by applying four trustworthiness criteria, specifically: (1) Credibility, through triangulation of methods and sources, member checking, and in-depth observation; (2) Transferability, through detailed contextual explanations; (3) Reliability, through an audit trail of the entire research procedure; and (4) Confirmability, through

upholding consistency between field data and interpretation results (Adler, 2022).

RESULTS AND DISCUSSION

Implementation of the Prophetic Leadership Model at Al-Mardliyah IBS, Tambakberas, Jombang

Al-Mardliyah Islamic Boarding School implements prophetic values-based leadership (*shiddiq, amanah, tabligh, fathanah*) in a structured manner, starting from program planning and curriculum implementation, to habit-forming activities and monitoring and assessment. These values are translated into concrete managerial practices, including selection policies and memorization standards, vision- and mission-based department planning, the formation of a multimedia team, and local cultural etiquette coaching programs.

The findings of this study indicate that Al-Mardliyah IBS uses the prophetic principles of *shiddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (preaching), and *fathanah* (wisdom) as an ethical and spiritual framework that forms the basis of the institution's leadership and management. These values not only serve as moral norms but also as a value system institutionalized in every policy, organizational structure, and educational management practice at the boarding school.

The prophetic value of *shiddiq* is understood as intellectual and spiritual honesty, which forms the foundation for decision-making and task implementation. This value is evident in the commitment of leaders and administrators to maintain transparency, honesty, and exemplary behavior in all activities, especially in the study of the Qur'an and Madrasah Diniyah. The activities of listening to readings (*tasmi'*) and evaluating Al-Qur'an memorization serve not only to test students' memorization, but also as a means of internalizing the values of honesty and integrity.

Prophetic values are realized through a clear system of shared institutional responsibility. The organizational structure of the *pesantren* consists of various departments, including Education, Interest and Talent Development, and *pesantren* Support Services. Each department has tasks and work plans that refer to the *pesantren*'s vision: "The realization of Muslim women who are devoted to Allah SWT and have good character." The principle of trust is not only a guide for leaders in exercising their authority, but also a standard of professionalism and accountability for all administrators.

The prophetic value of *tabligh* is represented in the ability to communicate and preach in a manner that is adaptive to the times. The creation of the Al-Mardliyah Multimedia Team exemplifies the practical application of the value of *tabligh*. This team serves as a digital platform for disseminating moderate Islamic values through online media, including YouTube, websites, and social media. This effort reflects the ability of IBS to convey prophetic messages in a contextual and relevant manner to the digital generation, without losing their moral and spiritual substance.

Meanwhile, the prophetic value of *fathanah* is interpreted as managerial wisdom and intelligence demonstrated in the innovative strategies of Islamic

boarding schools. This is demonstrated through the partnership with the Vocational Training Center (BLK) and extracurricular activities, such as journalism, for students. This strategy demonstrates the leadership's ability to read the challenges of modernity and respond to them through policies that balance spiritual strengthening and practical competency development.

Four essential elements define transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass & Steidlmeier, 1999). The prophetic principles used in Al-Mardiyah seem to be entwined with these four components. The value of *shiddiq* (honesty and integrity) represents idealized influence because it places moral exemplarity as a source of inspiration and trust for followers. *Kiai* and teachers demonstrate intellectual and spiritual honesty in the selection process, *tahfidz* exams, and *tasmi'* activities so that *santri* learn to emulate the integrity of their leaders.

Prophetic leadership in Islamic boarding schools emphasizes spiritual guidance aimed at cultivating transcendental consciousness and managing organizations rooted in divine values (Allen & Fry, 2023). Prophetic leadership is not only socially transformational but also spiritually transcendental because it connects the dimension of faith with managerial practices. The findings in Al-Mardiyah show strong alignment with this model. Prophetic values do not stop at moral norms, but become an institutional value system that informs every policy and organizational structure.

Furthermore, these results are similarly consistent with the research conducted by Arifin et al. (2024) on *Kiai*'s transformative leadership in shaping the way Islamic boarding schools are run. *Kiai* act as agents of transformation through moral exemplarity, spiritual motivation, and managerial innovation. A similar pattern can be seen in Al-Mardiyah. Prophetic-based leadership fosters a communicative, innovative, and character-oriented *pesantren* culture. However, this study goes further by showing how prophetic values not only inspire leadership behavior but are also institutionalized in the management system, thereby creating a transformational and sustainable educational ecosystem.

Management Practices that Reflect Prophetic Leadership at Al-Mardiyah IBS, Tambakberas, Jombang

The study's results show that prophetic values are applied across three main areas: planning based on prophetic vision, participatory implementation, and exemplary supervision. At the planning stage, all programs are systematically organized and oriented towards the *Pesantren*'s goals and objectives. Each department is required to develop work plans that are relevant to the needs of the *santri* and the direction of prophetic education. For example, the Ministry of Education designed the *Madrasah Diniyah* and *Madrasah Al-Qur'an* curricula by considering the academic, spiritual, and psychological needs of students. This program includes learning the Salaf books, strengthening tauhid, morals, and applying the *sorogan* method and worship practices as a means of shaping religious character.

In implementing the prophetic leadership model, emphasis is placed on collaboration among all stakeholders: caregivers, teachers, senior students, and

guardians. Discussion forums such as *Bahtsul Masail* and Focus Group Discussions (FGD) serve as platforms for open dialogue to build mutual understanding and a shared vision for education. The principles of *tabligh* and *fathanah* are implemented in participatory and reflective communication and decision-making processes.

As for the monitoring stage, the evaluation mechanism is carried out through direct examples set by the *Kiai* and teachers. Moral and spiritual supervision is carried out through *mau'izhah hasanah* (wise counsel) and internal deliberations that emphasize continuous improvement. Each program is reviewed periodically to ensure its alignment with prophetic values and the needs of students.

In addition, the modernization of *pesantren* management is also a concrete form of prophetic leadership. The application of information technology for learning, preaching, and institutional documentation activities is proof that Al-Mardiyah IBS has successfully integrated *fathanah* values into the digitalization of Islamic education. This digitization not only enhances management efficiency but also expands the reach of preaching, constructing an overview of Islamic boarding institutions that are modern and responsive to contemporary times.

The fundamental ideas of TQM include continuous improvement, customer focus, employee involvement, dan fact-based decision making (Besterfield et al., 2011). When these principles are applied within Islamic education, the term "customers" can be understood to encompass students, parents, and the broader community. At the same time, "products" refers to individuals with an Islamic character who excel morally and intellectually. The dimension of fact-based decision-making is evident in the practice of Islamic boarding school planning, which uses demographic data and analysis of students' needs as the basis for program development. This marks the presence of managerial rationality combined with prophetic spirituality.

However, unlike conventional TQM approaches that emphasize efficiency and productivity, quality management at Al-Mardiyah is directed at producing spiritual quality, namely the moral and spiritual quality of students who grow up in an educational ecosystem that values trustworthiness and wisdom. Thus, Al-Mardiyah has expanded the meaning of TQM to Total Quality of Morality and Spirituality. Management excellence is measured not only by the effectiveness of the system, but also by the purity of intention and integrity of the actors.

A sustainable organization is built not just on systems and procedures, but also on core values that shape both individual actions and the organization's overall direction (Simon L. Dolan et al., 2006). In the context of Al-Mardiyah, prophetic values – *shiddiq, amanah, tabligh, and fathanah* – serve as core values that drive all aspects of management.

While Simon L. Dolan et al. (2006) emphasize the importance of aligning individual values with those of the organization. At Al-Mardiyah, this alignment occurs holistically: the prophetic values believed in by the leaders are also internalized by teachers and students through habits, examples, and spiritual reflection. Management at these Islamic boarding schools is more than

just centered on values but also exemplifies them, ensuring that these values are reflected in the daily actions of its staff and students.

The findings of this investigation reinforce the findings of Javed & Alenezi (2023), which highlight the importance of sustainable quality assurance in educational institutions. They demonstrate that the sustainability of educational quality depends on the existence of an adaptive, participatory, and reflective-based system. This is also found in Al-Mardliyah, where evaluation and deliberation systems are continuously carried out to maintain the program's relevance to the needs of students and the times' developments. However, Al-Mardliyah goes further by making prophetic values the foundation of sustainable quality, so that the dimension of sustainability is not only technocratic, but also spiritual.

The Results of Applying the Prophetic Leadership Model to Character Building at Al-Mardliyah IBSs, Tambakberas, Jombang

Implementing prophetic values in the leadership and management system at Al-Mardliyah IBS has brought about notable changes in students' characters, both on an individual and group level. Individually, students demonstrate improved discipline, independence, responsibility, and integrity. The educational process in the Tahfidz and Madrasah Al-Qur'an programs fosters spiritual discipline through a schedule of recitations, multiple exams, and the completion of *30 juz tasmi'*. This process trains students to be committed, value time, and maintain academic integrity. Meanwhile, the implementation of Madrasah Diniyah, based on Salafi books, trains students in critical thinking skills, intellectual perseverance, and loyalty to the teachings of *Ahlussunnah wal Jamaah an-Nahdliyah*.

Socially, habituation programs such as *Jalsah Bersama* (JB) and *Monggo Sami Matur Jawi* (MOSAWI) play an important role in fostering values of politeness, respect for teachers, social awareness, and appreciation of local culture. JB shapes practical manners in everyday life, while MOSAWI strengthens the identity of *santri* as part of a religious and civilized Javanese society.

In the realm of developing interests and talents, extracurricular activities such as journalism, *qiroah*, *banjari*, and multimedia shape students who are communicative, creative, and able to convey Islamic values through modern media. These activities serve as a forum for fostering the values of *tabligh* and *fathanah* in a practical context, namely, disseminating the message of Islam in an intelligent and aesthetically pleasing manner.

The application of the prophetic leadership model strengthens the culture of quality and the *pesantren's* adaptability to the challenges of the times. Increased managerial capacity, openness to technological innovation, and collaboration with external institutions are indicators that prophetic values have been transformed into organizational culture. *Pesantren* serve as more than just traditional educational institutions; they also function as environments that cultivate Muslim women leaders equipped with a harmony of spirituality, social skills, and preparedness for modern challenges.

Effective character education emphasizes not only moral knowledge (knowing the good), but also moral feelings (desiring the good) and moral actions (carrying out the good) (Lickona, 2012). The findings of this investigation show that all three work together. The Tahfidz and Al-Qur'an Madrasah programs develop moral knowledge through mastery of the values of honesty (*shiddiq*) and responsibility (*amanah*) in the memorization and examination process. Moral feelings are developed through the internalization of sincerity, religious discipline, and respect for teachers. In contrast, moral actions are manifested in the form of academic honesty, adherence to schedules, and active involvement in *pesantren* social activities.

The connection between the *Kiai*, the caretaker, and the *santri* at Al-Mardiyah illustrates a tangible form of the ethic of care (Noddings, 2013). *Kiai* and teachers play a role not only as educators but also as caring figures who are fully present, listening, guiding, and setting a good example. Meanwhile, *santri* act as cared-for individuals who grow and learn in a space of affection, exemplary behavior, and shared responsibility.

This finding reinforces Assa'idi (2021). Research findings argue that the expansion of Indonesian Islamic boarding schools is motivated by more than just religious reasons, but also by the rising social status and class of *santri*. In the context of Al-Mardiyah, managerial modernization and the strengthening of prophetic values demonstrate that Islamic boarding schools now serve as venues for social mobility, fostering the development of identity and leadership among empowered Muslim women who are prepared to face contemporary challenges.

CONCLUSION

Prophetic values are conceptualized as a system of *pesantren* management values that integrate intellectual and spiritual honesty (*shiddiq*), accountability and professionalism (*amanah*), wise and adaptive communication of da'wah in line with the times (*tabligh*), and wisdom in decision-making and innovative capabilities in responding to the challenges of modernity (*fathanah*). This conceptualization gives rise to a management character that is not only normative but also operational, because these values are transformed into structural and cultural guidelines across all lines of the *pesantren*.

Modern *pesantren* management practices at Al-Mardiyah reflect prophetic leadership. This is evident in prophetic vision-based program planning, participatory involvement of all stakeholders, supervision based on moral exemplarity, a curriculum system that combines *salaf* and modern approaches, and the digitization of management and da'wah. Prophetic leadership does not stop at rhetorical values, but is manifested in measurable, adaptive management practices oriented towards spiritual and managerial sustainability.

Implementing the prophetic leadership model leads to a holistic transformation of the *santri*'s character, encompassing spiritual, social, and intellectual aspects, as well as their capacity to adapt to changing times. Utilizing prophetic ideals fosters a more contemporary, cooperative, creative, and character-building organizational environment, thereby enhancing the

reputation of Islamic boarding schools as innovative and flexible Islamic educational institutions in the digital era.

RECOMMENDATION

To ensure effective implementation of prophetic-based management, several practical recommendations can be made. First, Islamic boarding schools can establish a structured spiritual monitoring system (spiritual audit) by creating measurable indicators for *shiddiq*, *amanah*, *tabligh*, and *fathanah*, supported by periodic evaluation sheets filled out by teachers and supervisors. This system can be implemented through monthly reflective meetings where Kiai, teachers, and administrators review the consistency of value-based practices using a mutually agreed rubric.

Second, prophetic leadership training for young administrators can be developed in the form of a tiered program consisting of workshops, mentoring sessions with clerics or senior teachers, and practical assignments related to actual administrative tasks. This program should include competency modules, based on prophetic values, with clear performance criteria to evaluate progress during leadership regeneration.

Additionally, the digitization of management can be implemented using digital tools, such as attendance tracking applications, online reporting dashboards, and digital archives, for program planning and evaluation. These applications must be accompanied by regular training to enable administrators to use them effectively. Digitization not only reflects the value of *fathanah* but also increases transparency and efficiency in *pesantren* management.

ADVANCED RESEARCH

Future studies could focus on culture, institutional size, and the type of school, *salaf*, *khalaf*, or integrated Islamic boarding schools, to gain a deeper comprehension of how prophetic leadership is evaluated in various Islamic boarding school environments. Furthermore, a more thorough comprehension of the differences in the application of the principles of *shiddiq*, *amanah*, *tabligh*, and *fathanah* in various management systems can be gained through comparative studies among Islamic boarding schools. In order to ascertain the long-term effects of the prophetic leadership model on the character development of santri in the post-*pesantren* era, including their contributions to society, longitudinal study is also essential. On the other hand, further research can develop more standardized quantitative measurement instruments to assess the level of internalization of prophetic values in the character of *santri* and institutional performance.

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