



Prophetic Leadership Paradigm and Madrasah Teacher Performance: A Comparative Study in Banten

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Received: November 13, 2025; *Revised:* May 20, 2026, *Accepted:* July 7, 2026, *Published:* July 13, 2026

Abstract: This study analyzes the application of the prophetic leadership paradigm in madrasah educational institutions and its influence on teacher performance in Banten Province. Using a comparative qualitative method, the study was conducted in four leading madrasahs: MAN Insan Cendekia Serpong, MAN 2 Serang City, MAN 2 Pandeglang, and MAS Miftahul Huda Pasirangka Tigaraksa. Data were collected through in-depth interviews, participatory observation, and documentation studies, then analyzed using the Miles and Huberman model. The results of the study indicate that prophetic leadership based on prophetic values (shiddiq, amanah, tabligh, and fathanah) is proven to be a key factor in improving the performance of madrasah teachers. The three dimensions of prophetic leadership—spiritual transcendence, humanity, and prophetic morals—are implemented with different patterns in each madrasah according to institutional characteristics. MAN IC Serpong stands out in professionalism and modern management systems; MAN 2 Serang City in participatory communication and moral-bureaucratic balance; MAN 2 Pandeglang in spirituality and religious culture. Meanwhile, MAS Miftahul Huda excels in sincerity and personal exemplary behavior. The principal's exemplary behavior is a dominant factor in fostering trust, loyalty, and intrinsic motivation among teachers, thereby improving lesson planning, innovative teaching methods, work discipline, and socio-religious involvement. This study recommends internalizing prophetic values in the madrasah management system and integrating them into the Islamic educational leadership training curriculum.

Keywords: Islamic education; madrasah; prophetic leadership; prophetic values; teacher performance.

Introduction

The Islamic education system is structured with a comprehensive orientation, encompassing the intellectual dimension, the practical realm of daily life, and the formation of moral and spiritual character grounded in Islamic values (Brutu et al., 2023). In education, humans instill long-term hopes through an ongoing process of creating future generations capable of playing a role in the future. Education is seen as a strategic investment that impacts the quality of human resources, particularly in the fast-moving vortex of globalization that presents complex challenges (Hartati, 2021). Within this context, Islamic education is not only directed at fulfilling formal knowledge but also at instilling a life ethic that emphasizes a balance between rational, emotional, and spiritual intelligence. This effort is part of the process of cultivating values and passing on knowledge between generations within the social context of the community.

Madrasahs, as formal Islamic educational institutions in Indonesia, play a significant role in shaping the identity of the younger generation. These institutions serve as spaces for the socialization of Islamic values integrated with science, enabling students to acquire a broad range of knowledge without losing their religious roots (Asbari, 2024). The goals of this development include developing a strong personality, nurturing faith, and developing intellectual skills that enable students to actively

participate in social life. In the modern world, which demands rapid adaptation and high competitiveness, madrasahs are required to strengthen academic foundations while remaining resilient in facing the dynamics of changing times (Yanto et al., 2024). The educational process at madrasahs not only prepares students to meet the needs of the job market but also fosters an awareness of moral and social responsibility as part of the broader community.

In the implementation of education, the presence of teaching staff and the leadership competence of the madrasah principal are crucial elements that determine the direction and quality of the learning process. Both serve as driving forces that align the institution's vision with the reality of implementation on the ground (Wahyudi et al., 2025). Teachers act as educators, mentors, and knowledge facilitators, while the madrasah principal holds managerial responsibility for organizing, directing, and creating a conducive work climate for all components of the institution. The quality of education is greatly influenced by the balanced relationship between teacher professionalism and the madrasah principal's ability to strategically manage the institution. A sound institutional structuring process results in meaningful learning experiences for students. This is where leadership competencies are crucial, not merely administrative, but also visionary, inspirational, and possessing a deep understanding of the Islamic values that underlie education.

Banten Province is known for its strong Islamic educational tradition, reflected in the numerous well-developed madrasahs (Islamic schools) in the formal education system. This region boasts numerous Madrasah Aliyah (Islamic Senior High Schools) that excel not only academically but also demonstrate national achievements through the dedication of highly competent and committed teachers (Kusumajati, 2024). This scholarly tradition thrives alongside the cultural values of a community historically tied to religious traditions (Djaed, 2023). However, behind these achievements lie organizational dynamics that require sound management, particularly in the leadership of madrasah principals. Strong leadership can guide institutions toward stable and growing institutional performance. Deeply rooted Islamic spiritual values serve as the foundation for madrasah principals in formulating their vision, strategy, and work culture (Khusnah, 2025).

Leadership in the context of Islamic education has distinctive characteristics that distinguish it from other leadership models based on secular thought (Gunawan et al., 2024). One leadership concept currently receiving attention is prophetic leadership, which is based on the exemplary values of the prophets, namely shiddiq, amanah, tabligh, and fathanah (Thoyibah, 2025). The value of shiddiq reflects the honesty that underlies a leader's moral integrity. Amanah relates to responsibility for one's duties and roles. Tabligh emphasizes the ability to convey messages in an enlightening and educational manner, while fathanah refers to intelligence and wisdom in decision-making. These values combine moral and intellectual aspects in a leadership style that blends spiritual orientation with the managerial needs of educational institutions.

In the educational space, prophetic leadership is not only understood as normative idealism but also applied as a strategic guideline for institutional management. These values can be translated into concrete actions, ranging from how leaders build relationships with teachers and students, manage conflict, and design a realistic and measurable vision (Darmawan, 2025). Madrasah principals who apply prophetic principles are expected to demonstrate character as role models, not merely administrative figures. The presence of an inspiring leader has a direct impact on the work atmosphere, which influences teacher performance and interaction patterns in the learning process. Exemplary behavior serves as a symbolic force that strengthens the moral legitimacy of leaders and shapes an inclusive, harmonious, and spiritually valuable organizational culture.

In this context, a madrasah principal who practices prophetic leadership plays a role as a catalyst for change, a spiritual guide, and a role model for teachers and students (Diana & Sopingi, 2025). The leader serves not only as a policy director but also as a guardian of values, ensuring that every operational step of the institution is inseparable from Islamic fundamentals. The relationship between the leader and the madrasah community is built through a process of habituating values, sincere communication, and a willingness to listen to aspirations. The presence of prophetic values provides a deeper meaning to the ongoing educational process, making the madrasah not just an institution for imparting knowledge but also a space for identity formation. In a situation of ever-changing developments, the presence of leaders with ethical awareness and spiritual vision supports the continuity of relevant and adaptive Islamic educational traditions.

In the context of Banten Province, there are four Islamic Senior High Schools (Madrasah

Aliyah) that are often used as references for outstanding teacher performance: MAN Insan Cendekia Serpong, MAN 2 Kota Serang, MAN 2 Pandeglang, and MAS Miftahul Huda Pasirangka Tigaraksa. These four Madrasahs demonstrate quality, visible through the academic achievements of students, the consistent discipline of their teaching staff, the innovations implemented in their learning, and the religious environment fostered within their institutional culture. These achievements did not emerge spontaneously, but rather are the result of the leadership style of the Madrasah principals, who combine technical administrative aspects with prophetic leadership traits. Such leadership fosters a work culture that is not only oriented towards academic results but also towards the spiritual and moral development of their teaching staff. The Madrasah principal serves as a guiding figure, a guide, and a builder of collective awareness regarding the meaning of Islamic education in the contemporary context.

MAN Insan Cendekia Serpong is often seen as a representative madrasah that successfully combines intellectual and spiritual aspects in its management (Nikma et al., 2023). The principal not only performs administrative functions but also acts as an inspirational figure who encourages a sincere, collaborative, and responsible work ethic. Meanwhile, MAN 2 Kota Serang and MAN 2 Pandeglang demonstrate a leadership approach that places great emphasis on discipline, structured communication patterns, and teacher empowerment through scientific forums and ongoing training activities. On the other hand, the privately owned MAS Miftahul Huda Pasirangka Tigaraksa demonstrates that limited resources do not hinder the development of superior teacher performance. The principal's moral and spiritual example serves as a foundation that motivates teachers to work with high commitment.

This phenomenon demonstrates that prophetic leadership values can be applied not only to public madrasahs with relatively strong structural support, but also to private madrasahs based on community empowerment. Prophetic values can foster a harmonious and trusting work climate among educators. Madrasah principals who demonstrate integrity through honesty and responsibility foster healthy and productive interpersonal relationships. Communication that reflects the spirit of *tabligh* (Islamic outreach) fosters dynamic collaboration in addressing evolving educational issues. Thus, the work environment becomes more stable, conducive, and oriented toward continuous improvement. The exemplary behavior of leaders creates a social learning space that is shared by all components of the madrasah.

However, the implementation of prophetic leadership does not always run smoothly. In practice, challenges arise from various aspects, such as educational bureaucracy, administrative demands, budget constraints, and internal resistance to change (Obet, 2023). Not all madrasah principals are able to consistently translate prophetic values into every decision-making process or institutional management pattern. This imbalance creates varying levels of prophetic leadership success, which impacts teacher performance. In some cases, religious education learning models tend to remain unchanged despite significant societal transformations (Syafei et al., 2020). This situation demands critical reflection on how prophetic leadership values can be adapted to the needs of modern education without losing the moral-spiritual essence that serves as its primary foundation.

In addition to leadership factors, the socio-cultural context and institutional characteristics also influence the effectiveness of prophetic leadership implementation (Sadullah, 2025). Public madrasahs generally have a more formal and hierarchical organizational structure, with coordination patterns that follow clear bureaucratic lines. In contrast, private, community-based madrasahs often move more flexibly and quickly in decision-making, despite limitations in funding and facilities (Mukminin et al., 2025). These structural differences influence how madrasah principals interpret the values of *shiddiq*, *amanah*, *tabligh*, and *fathanah* in institutional policies. Thus, the implementation of prophetic leadership cannot be understood uniformly but must be understood according to the institutional situation of each madrasah, which has its own organizational uniqueness.

In efforts to improve the quality of Islamic education in Banten, the study of the prophetic leadership paradigm has become increasingly relevant. This study opens up the possibility of understanding how prophetic values, beyond normative concepts, can be applied in modern educational management strategies. The four madrasahs studied serve as empirical examples of how the relationship between spiritual and managerial values can create a quality learning environment. Comparative research is expected to provide insights into patterns of success that can be replicated, as well as conditions of failure that require new approaches. Thus, the prophetic leadership paradigm can serve as a theoretical and practical framework that supports the sustainability of the quality of Islamic education at the institutional level.

This study focuses on analyzing and comparing the application of the prophetic leadership paradigm in four Islamic schools (madrasahs) known for their high teacher performance. This research is expected to provide theoretical contributions that enrich the study of Islamic education management, particularly regarding the integration of moral-spiritual values into institutional leadership. Furthermore, the research findings can be used as practical guidance for madrasah principals in improving managerial capacity and creating a work environment conducive to teacher professional growth. Strengthening leadership through a prophetic approach is one way to ensure madrasahs remain relevant and competitive amidst rapid social and educational changes.

The main problem underlying this research is the lack of in-depth and comparative studies on the application of prophetic leadership in relation to teacher performance in public and private Islamic schools in Banten. This study aims to describe the application of the prophetic leadership paradigm in MAN Insan Cendekia Serpong, MAN 2 Kota Serang, MAN 2 Pandeglang, and MAS Miftahul Huda Pasirangka Tigaraksa. In addition, this study describes the condition of teacher performance from the aspects of professionalism, pedagogical competence, discipline, and learning innovation, as well as the relationship between the application of prophetic leadership and the improvement of work ethic and spirituality of educators. This study also identifies supporting and inhibiting factors for the implementation of prophetic leadership, both those originating from organizational culture and leader commitment, as well as from educational policies and community support.

Method

This study uses a comparative qualitative approach as a framework to understand the phenomenon of prophetic leadership among madrasah principals in relation to teacher performance improvement (Wasehudin & Upiyani, 2024). The qualitative approach allows researchers to capture social, relational, and cultural dynamics that cannot be seen through statistics. Meanwhile, the comparative nature provides space to examine the differences and similarities in leadership practices across four leading madrasahs. The four madrasahs were selected using a purposive technique that takes into account teachers' verified performance reputations through academic track records, institutional awards, and moral identities built over time. Thus, this study positions madrasahs not only as institutional objects but also as social spaces where pedagogical values, practices, and relationships are produced and maintained.

The selection of MAN Insan Cendekia Serpong, MAN 2 Kota Serang, MAN 2 Pandeglang, and MAS Miftahul Huda Pasirangka Tigaraksa was based on the consideration that all four have a consistent record in maintaining teacher quality and the learning process. The existence of stable learning outcomes, structured teacher development activities, and a collaboration-oriented work culture are indicators of success that can be analyzed further. By focusing the study on the madrasah principal as the main actor in institutional governance, this research highlights how leadership based on prophetic values can create a productive, ethical, and spiritual work atmosphere. Mastery of knowledge, communication sensitivity, and moral example are important aspects in the relationship between leaders and teachers as a professional community involved in educational practice (Punch, 2008).

Data collection techniques were conducted through in-depth interviews involving the madrasah principal, vice principal for academic and student affairs, senior teachers, and education staff with experience and understanding of institutional processes. In-depth interviews were used to explore reflective experiences and personal perspectives on the meaning of prophetic leadership in daily practice. In addition, participant observation in classrooms, institutional meetings, and religious development activities was conducted to capture authentic interactions between leaders and teachers. Documentation studies were conducted by reviewing the institution's vision and mission, professional development documents, internal regulations, performance evaluation reports, and archives of teacher capacity building activities (Bartlett & Vavrus, 2017). The data obtained not only describe the formal structure but also the cultural work practices formed through habits and interactions between individuals within the educational institution.

The data analysis steps followed the Miles and Huberman model, which includes a data reduction process to separate relevant information from broad descriptive information. The data were then presented in the form of a thematic narrative that allows for the clarity of patterns, meanings, and relationships between categories. Furthermore, a comparison matrix was used to display differences

and similarities between the four madrasahs regarding the application of prophetic leadership values and strategies for improving teacher performance (Morrison, 2025). Conclusions were drawn using an inductive approach, beginning with reading the data from individual cases before drawing broader conceptual generalizations. This approach allows for meaning to emerge directly from the data, without imposing theoretical categories that are inappropriate for the actual context.

To ensure data validity, the study employed source triangulation, technical triangulation, and time triangulation. Source triangulation was conducted by comparing information obtained from the madrasah principal, teachers, and official institutional documents. Technical triangulation was conducted by combining interviews, observations, and documentation so that the data could strengthen each other (Adibah et al., 2025). Meanwhile, time triangulation was conducted by observing various academic activity situations, such as classroom learning, professional meetings, and regular religious activities. The use of triangulation was intended to minimize interpretation bias and provide a complete picture of the reality of leadership in madrasahs. Data validity is important because this study seeks to capture values, motivations, and practices that are more internal and contextual.

This study focuses on comparing four madrasahs based on the application of prophetic values, consisting of *shiddiq*, *amanah*, *tabligh*, and *fathanah*, in the leadership patterns of madrasah principals. Each leader of these educational institutions displays a unique managerial character in interpreting and transmitting prophetic values into internal policies, communication dynamics, and professional development patterns for teachers. Variations in the translation of these prophetic values are evident in interpersonal communication styles, decision-making mechanisms, and the form of direction given to academic programs. In addition, the study also explores strategies for improving the quality of teacher performance through scientific activities, structural workshops, in-institutional training, and collaborative learning between educators. The collegial work culture that grows from these leadership practices is positioned as an important foundation for developing teachers' capacity as agents of change in learning within the madrasah environment (Miles & Huberman, 1994).

This study views collegial culture as an element that strengthens professional relationships between educators in building a synergistic work environment. A madrasah principal who internalizes prophetic values acts as a guiding figure, maintaining a balance between structural authority and a warm, nurturing approach. Prophetic leadership relies not only on administrative competence but also on inspiring moral example. In this environment, teacher performance improvement occurs through the exchange of ideas, reflective practice, and shared attitudes toward establishing learning quality standards (Miles & Huberman, 2013). This process demonstrates that professional development is not merely a technical activity but also a space for ethical interaction framed by the values of trust and respect. Thus, leadership serves as a bridge that unites spiritual vision with the process of developing pedagogical competence.

The dimension of spiritual transcendence is understood as the foundation that positions the task of education as a series of acts of worship and devotion. The principal plays a role in instilling the view that teaching activities are inseparable from religious awareness. Spiritual transcendence then transforms into moral energy that drives teachers' dedication in imparting knowledge and instilling attitudes. In this context, teacher performance is not solely measured by curriculum achievement or administrative assessments, but also by their spiritual involvement in interpreting the learning process. Teachers serve as guardians of the continuity of values within the institution, and the classroom becomes an arena for character formation linked to spirituality. This awareness strengthens teachers' integrity in carrying out their duties with full responsibility and sincerity, thereby imparting a depth of meaning to educational practices (Miles et al., 2024).

The humanitarian dimension of prophetic leadership refers to respect for human dignity as central to the educational process. A principal who adheres to humanitarian principles pays attention to the emotional well-being of teachers, the dynamics of daily work, and the warm atmosphere of interaction within the workplace. Strengthening interpersonal relationships is not formalistic, but rather grows from empathy, a willingness to listen, and mutual understanding. This results in the creation of a conducive workspace, where teachers feel valued and encouraged to develop without undue pressure. Professional relationships based on respect for individuals strengthen a sense of belonging to the institution. This emotional attachment then generates an internal drive to deliver the best possible performance as a manifestation of pride and moral responsibility for the educational process (J. Miles. et al., 2014).

The prophetic moral dimension serves as a guide to action, placing ethical values as the primary basis for decision-making. The principal exemplifies consistency between what is said and what is done. This exemplary behavior builds a strong structure of trust in the workplace. Prophetic morality extends beyond principles to daily habits, including conflict management, communication, and strategic decision-making. Teachers absorb these values through routine interactions and the work environment, which then influence their teaching approaches and relationships with students. Prophetic morality serves as an ethical framework that protects the institution from practices that diminish human values, allowing the madrasah to grow as a space for the formation of holistic personalities (Mahmudulhassan & Abuzar, 2024).

The relationship between prophetic leadership values, teacher performance improvement strategies, and collegial culture forms a mutually supportive system. Prophetic values provide conceptual direction for the formation of leadership patterns, development strategies establish mechanisms for quality improvement, and collegial culture creates an atmosphere that supports the process so that it continues (Mahmudulhassan et al., 2025). An organizational structure that thrives through collaboration and internalized spiritual values creates an educational atmosphere that combines professional and religious aspects. Improved teacher performance grows from the dialectic between role models, knowledge, and value awareness. Within this framework, this study positions prophetic leadership as a conceptual foundation connecting the moral, academic, and practical realms of education.

Results and Discussion

Profile and Characteristics of Madrasah

The profiles and characteristics of the four madrasahs that were the focus of this study demonstrate diverse approaches to building teacher performance quality. MAN Insan Cendekia Serpong is often positioned as a representative of a nationally superior madrasah with institutional governance that integrates modern management principles, a professional ethos, and rigorous academic standards. The learning environment is constructed with measurable discipline, a continuous evaluation system, and adequate facilities that strengthen the learning ecosystem. MAN 2 Kota Serang demonstrates a management style that combines an educational bureaucratic structure with a consistent religious nuance. Leadership is able to maintain the organizational rhythm through structured procedures, internal dialogue, and an emphasis on ethical role models. MAN 2 Pandeglang presents a madrasah character that places spiritual aspects as the center of development orientation, both for teachers and students. MAS Miftahul Huda Pasirangka Tigaraksa reflects a charismatic leadership pattern with a warm, paternalistic relationship, building emotional closeness between leaders and educators.

MAN Insan Cendekia Serpong is known for its systematically designed academic culture, fostering a competitive atmosphere grounded in ethical values. The success of this madrasah is not only supported by a comprehensive curriculum, but also by a teacher development structure that involves planned academic supervision, scientific discussion forums, and the stimulation of learning innovation. Teachers in this environment are guided to develop a professional identity that is aware of their strategic role in shaping an educated generation. The value of integrity is used as a basis for decision-making and a benchmark for work behavior. The madrasah's identity grows from a combination of intellectual passion and moral responsibility. Relationships between educators are collaborative, fostering efforts to maintain the quality of learning as a collective commitment. The robust academic structure demonstrates that the profile of a superior madrasah is determined not only by facilities and systems, but also by how teachers interpret their profession as part of their service.

MAN 2 Kota Serang demonstrates the character of an institution that combines administrative governance with spiritual sensitivity rooted in Islamic educational traditions. The principal exercises leadership functions through a clear division of tasks and regular communication with all elements of the institution. The bureaucratic system implemented does not eliminate the human dimension of interactions. Teachers are given space to express their views, provide evaluations, and develop learning models appropriate to the classroom context. Structural relationships coexist alongside collegial relationships, creating a stable work environment. Teacher competency development is carried out through reflective meetings, learning monitoring, and motivation based on religious values. The madrasah's religious identity is not a slogan, but is evident in the ethos of attendance, the way teachers greet students, and the mutual respect maintained in daily activities. This character makes the madrasah appear as an institution that prioritizes a balance between discipline and moral tranquility.

MAN 2 Pandeglang excels in its efforts to strengthen spiritual character as the core of its educational system. The principal acts as a spiritual guide, interpreting educational tasks as part of a moral journey. Teacher development is directed at strengthening the awareness that teaching is a form of devotion linked to inner responsibility. The madrasah environment is created as a space that emphasizes courtesy, respect, and self-control. Teachers are encouraged to internalize the value of sincerity in their work, without diminishing attention to the quality of teaching material delivery. This approach creates a gentle learning atmosphere, oriented toward personality development. The relationship between teachers and students is based on empathy and sincere presence, creating a stable and profound classroom atmosphere. Academic achievement thrives within an ecosystem of spiritual values that animates all institutional activities, creating harmony between intellectual learning and moral development.

Miftahul Huda Islamic Boarding School (MAS) Pasirangka Tigaraksa demonstrates a strong personal charisma-based leadership pattern, stemming from the Islamic boarding school tradition that emphasizes emotional closeness between leaders and educators. The principal is known to be a respected figure not only for his position structure, but also for his moral qualities and ability to lead by example. Paternalistic relationships are built through mutual trust, guiding advice, and informal approaches that foster a warm community. Teachers in this environment feel a strong sense of attachment to the institution, not due to procedural pressures, but rather due to respect and familiarity. The warmth of collective relationships creates a familial work atmosphere. Religious values underpin madrasah life, influencing ways of thinking and acting in learning activities. The inherent culture of the Islamic boarding school provides emotional depth to educational practices, making the madrasah a space steeped in religious meaning and togetherness.

The four madrasas were selected based on their outstanding reputations for academic achievement, teacher discipline, and the strength of the religious culture inherent in the institution's daily activities. Teacher performance is defined not only by formal supervision, but also by consistent work attitudes, moral responsibility, and the ability to maintain a sustainable learning environment. The work environment is characterized by a shared purpose understood as part of a contribution to the development of civilization through education. The institution's identity grows from a combination of spiritual values, a professional ethos, and social bonds fostered through regular interaction. Madrasas emerge as spaces that not only carry out the function of transferring knowledge, but also serve as cultural institutions that maintain the continuity of Islamic values in a modern context. These characteristics make the four madrasas representative of educational institutions capable of maintaining harmony between tradition and innovation.

The Dimension of Spiritual Transcendence in Prophetic Leadership

The research findings show that the dimension of spiritual transcendence emerged as the most decisive foundation for prophetic leadership character in the four madrasas studied. At MAN Insan Cendekia Serpong, spiritual values are woven into the institutional workflow through religious habituation routines such as morning prayers, religious sermons, and character development programs aimed at fostering moral awareness. The principal emphasized the importance of beginning every activity, both administrative and pedagogical, with an orientation toward worship to God, so that the teaching and learning process is inseparable from the foundation of divine values. MAN 2 Kota Serang displays a similar approach through the consistent example of the principal in conducting congregational worship and making religious reflection a habit before activities begin. These practices create a religious atmosphere that is not merely a formality, but develops into part of the daily culture of teachers and students in the madrasah environment.

Meanwhile, MAN 2 Pandeglang and MAS Miftahul Huda Pasirangka Tigaraksa demonstrated a spiritual pattern rooted in traditions of simplicity, sincerity in teaching, and the strengthening of religious culture derived from the Islamic boarding school tradition. The principals of the madrasas at both institutions play a role not only as administrators, but also as spiritual guides (*mursyid*) who nurture the religious awareness of the teachers. Guidance is carried out through regular religious studies, reading and contemplation of verses from the Quran, and dialogues on the meaning of the teaching profession as a form of worship that has a deep sense of devotion. Spiritual values are positioned as the main energy that animates work ethic and sincerity in the learning process. This approach binds the emotional relationship between educators and institutions, so that character formation takes place not only in students, but also deeply ingrained in teachers.

The findings of this study align with the concept of prophetic leadership developed by Kuntowijoyo, where the dimension of transcendence (*tu'minuna billah*) serves as the moral foundation for one's social and professional actions (Pratama & Mulyadi, 2024). Prophetic leadership is not understood simply as an organizational management model, but rather as an inner orientation that places faith values at the center of decision-making and interaction patterns. The integration of the spirit of monotheism influences how madrasah principals interpret the responsibilities and strategic roles of teachers. Teachers are not seen simply as implementers of the curriculum, but as guardians of values that maintain the moral continuity of the institution. From this perspective, educational activities are inseparable from efforts to develop individuals with complete character, intellectual intelligence, civilized actions, and life goals directed towards devotion to God (Chukwuma, 2022). Spiritual transcendence becomes the breath that connects the ethical, pedagogical, and social aspects of leadership.

The integration of spiritual values into prophetic leadership also influenced teacher development patterns in all the madrasahs studied. Madrasah principals positioned teacher professional development as a gradual process that requires presence, mentoring, and sensitivity to the inner dynamics of educators. This approach focused development not only on technical teaching skills but also on fostering self-awareness and moral depth. In practice, development activities were characterized by religious reflection aimed at fostering a sense of spiritual responsibility for the task of educating. Teachers were guided to view the classroom not simply as a space for delivering material, but as a space of trust that demanded sincerity, exemplary behavior, and patience (Mawikere & Hura, 2025). This awareness fostered a stable and sustainable work ethic, despite the pressures of a curriculum or high administrative demands.

Thus, the application of the spiritual transcendence dimension in prophetic leadership in the four madrasahs is not only evident in ceremonial activities or religious rituals, but also in the way the madrasah principals build the institutional atmosphere, direct teacher behavior, and shape interpersonal relationships within the educational environment. Spirituality serves as the foundation that unites the institution's goals, ethos of service, and the quality of work interactions (Yousaf & Dogar, 2025). This condition indicates that prophetic leadership has a strong transformative power in improving teacher performance by instilling divine values that animate professional practice. Learning that takes place in the madrasahs then does not stop at academic success, but also becomes a process of personality formation and the wholeness of meaning as a person of faith and knowledge.

The Humanity Aspect in Prophetic Leadership

The humanitarian aspect of prophetic leadership is evident in the principal's attitude when positioning teachers as equal partners in managing and advancing the educational institution. At MAN IC Serpong, the principal provides a space for teacher involvement through structured dialogue forums and reflective conversations regarding curriculum needs and learning development. Ideas and innovations proposed by teachers are not only recorded but also considered as the basis for developing academic policies. This working environment fosters a collective awareness that teachers have a strategic role not only as implementers but also as conceptualizers and directors of learning practices (Diş & Demirkasımoğlu, 2025). The opportunity for teachers to express their views strengthens their sense of ownership of the institution and broadens their emotional attachment to the madrasah's vision. In this context, the practice of teacher appreciation is not merely symbolic but is articulated through a participatory space that directly influences the direction of educational delivery.

MAN 2 Kota Serang demonstrates the application of humanitarian values through warm, open, and empathetic interpersonal communication patterns. The principal regularly holds informal meetings with teachers to listen to their experiences, challenges, and ideas for developing learning (Abbaspour et al., 2024). These meetings are not ceremonial, but rather serve as a space for emotional encounters that strengthen social cohesion among the madrasa community. When teachers feel heard, stronger and more supportive working relationships are formed. This type of communication practice creates a conducive work atmosphere, where psychological closeness influences performance stability. Teachers not only carry out their duties technically but also contribute to building a trusting learning environment. The principal serves as a mediator between the professional and affective needs of educators, providing the madrasa with a strong foundation for connecting structural decisions with the realities of daily life in the learning environment.

At MAN 2 Pandeglang, the humanitarian dimension takes shape through the instillation of a culture of mutual respect, social awareness, and the habit of working together on various religious and social agendas. Activities such as commemorating Islamic holidays, community service activities, and regular religious studies provide a platform for teachers to gather in a sincere atmosphere of togetherness (Ariwibowo et al., 2025). In these activities, teachers are not merely present as event organizers, but engage in emotional relationships that strengthen a sense of mutual need. Collective activities create a space for interaction that balances professional relationships with human relationships. This awareness enriches the meaning of educational tasks as practices that require both spiritual and social dimensions. Teachers view the institution as a learning platform that not only produces academic knowledge but also fosters solidarity as part of the madrasah's moral identity (Abdul Jaleel et al., 2024).

At MAS Miftahul Huda, humanitarian values are rooted in the Islamic boarding school tradition, which positions the principal as a charismatic figure who guides and protects educators. The relationship between the principal and teachers has a strong familial feel, where communication occurs with a natural emotional closeness. The principal does not merely perform administrative functions but also plays a role in fostering moral development in daily life (M. Wahyu Hidayat & Janan, 2023). Teachers view the principal as a reference for ethics and spirituality, thus creating a working relationship filled with deep trust. This emotional connection fosters stable organizational harmony, where structural directives are accepted with moral awareness, not merely as procedural obligations. The paternalistic tradition that exists is not domineering, but rather reflects a relationship of mutual care rooted in the collective ethics of the Islamic boarding school.

These findings confirm that prophetic leadership places humanity at the core of institutional strengthening through equal and mutually empowering relationships between individuals. The dimension of humanization, as understood in the concept of *amar ma'ruf* proposed by Kuntowijoyo, gives rise to the practice of respecting the dignity of teachers as active subjects in the educational process (Surahmat, 2025). In this context, humanity is not merely understood as improving material well-being, but also as a recognition of the emotional, spiritual, and psychological needs of teachers in carrying out their professional duties. The identity of teachers as individuals with intrinsic value takes place within the social construction of madrasahs that foster a sense of security, appreciation, and recognition for their contributions. In the landscape of Islamic education, humanity develops as a basis for forming meaningful, sustainable performance, rooted in the awareness that education is a process of ennobling humanity in all its dimensions (Saidina, 2025).

Prophetic Moral Dimension in Leadership

The prophetic moral dimension emerged as a distinguishing aspect of leadership styles across the four madrasahs studied in this study. MAN IC Serpong implemented a performance evaluation system oriented toward professional ethics and personal integrity through a structured and accountable assessment mechanism. The madrasah principal instilled the values of *shiddiq* (honesty), reflected in the accuracy of words and actions, and *amanah* (trustworthiness), which directs all managerial activities toward moral and professional responsibility. This principle applies to the teacher selection process, the development of assessment instruments, and the transparency of information regarding the use of the institution's budget. The merit system provided space for objective assessment of teacher performance, encouraging educators to develop competencies and consistently maintain teaching quality. The established work environment emphasized respect for professionalism while fostering ethical awareness in carrying out their roles as educators.

MAN 2 Kota Serang emphasizes the principle of justice as part of the prophetic morality embedded in institutional policies. The distribution of teachers' workloads is regulated proportionally, taking into account capacity, experience, and pedagogical needs. The principal rewards educators who demonstrate performance achievements through an open appreciation mechanism involving the school community as a form of strengthening collective motivation (Ermita & Baysa, 2025). This management creates a work environment where competition thrives within the corridors of professional ethics, without harming the sense of togetherness (Enyinnaya & Ogbechie, 2024). Favoritism is anticipated through a culture of transparency and dialogue, so that institutional decisions are accepted as agreements nuanced by moral justice. This condition strengthens the moral legitimacy of the principal's leadership in the eyes of teachers, while helping to build a more stable,

productive, and mutually respectful work environment.

At MAN 2 Pandeglang, the implementation of prophetic morals is present through the strengthening of ethical oversight that occurs within the relationship between teachers. The practice of mutual advice and reminders of goodness emerges as a daily culture that grows from a collective awareness of the dignity of the profession. Interactions between educators demonstrate a concern that the task of teaching is not merely imparting knowledge, but also nurturing moral values in the classroom and maintaining the quality of interpersonal relationships. The principal provides space for the strengthening of these values through internal religious activities, so that ethical nuances are naturally integrated into the institution's culture (Thoha et al., 2025). Moral awareness does not appear as coercive rules, but rather manifests as habits that are seen as shared values. This bond adds spiritual and emotional color to teachers' professionalism within the educational environment.

Meanwhile, MAS Miftahul Huda demonstrates the instillation of prophetic morals through a model of nurturing and emotional closeness derived from the Islamic boarding school tradition. The principal is positioned as a guiding figure who serves as a concrete example in implementing the values of honesty and sincerity in work (Siahaan et al., 2023). These values are not outlined in written guidelines, but are lived out through daily routines and interactions between leaders and teachers. The relationship fostered is not a rigid administrative one, but rather resembles a pattern of inner development that binds moral commitment through spiritual closeness. Teachers feel part of a community with a shared moral purpose, so their professional identity is strongly tied to religious awareness. Sincerity in teaching is seen as a form of worship that is constantly renewed through the practice of religious reflection.

The differences in the implementation of prophetic morals across the four madrasas indicate that the application of prophetic values follows the institutional culture and leadership traditions that have developed within each educational environment. The value of *tabligh* (preaching) is reflected in the madrasa principal's ability to convey the institutional vision in language that teachers can accept and understand (Kalsum et al., 2025). *Fathanah* (prophetic) is manifested in the leader's precision in managing internal dynamics, resolving problems, and formulating strategic policies that guide the institution's growth. Prophetic morals are not merely normative guidelines, but serve as the basis for a work ethic that unites spirituality, professionalism, and humanity in the practice of Islamic educational leadership (Alazmi & Bush, 2024). This approach provides teachers with the opportunity to interpret their work holistically as a pedagogical act rooted in morals and a vision of civilization.

Correlation of Prophetic Leadership with Teacher Performance Improvement

Field findings indicate a strong correlation between prophetic leadership models and improved teacher performance in madrasas. At MAN IC Serpong, teachers demonstrate a level of professionalism evident in their dedication to both pedagogical and administrative roles. Work motivation stems from an institutional culture that places recognition as a key component of a commitment to achievement. Teachers are afforded opportunities for growth through participation in ongoing training, involvement in research, and the development of creative and adaptive learning media tailored to student needs. Their scientific activities serve not merely as a means of fulfilling formal obligations but also as a means of personal improvement (Lomas et al., 2025). The structured development system provides a foundation for teachers to understand their work as a process of enhancing professional capacity and contributing to the institution's image as a leading madrasa.

At MAN 2 Kota Serang, teacher performance improvement is not solely driven by the managerial system, but also by ongoing moral support from the leadership through a motivational reinforcement approach. The principal consistently provides a meeting space that addresses not only administrative agendas but also religious reflections that touch on aspects of self-awareness as educators. Regular meetings and evaluations serve as a medium for emotional and spiritual empowerment, where teachers feel their roles are understood, appreciated, and encouraged to continuously improve the quality of their work (Ghamrawi et al., 2024). The resulting work atmosphere showcases fluid, open, and supportive professional relationships. This provides an emotional foundation for teachers to work with a stable spirit and helps create continuity in the institution's productivity.

At MAN 2 Pandeglang, improved teacher performance is evident through their commitment to serving students' learning needs. Work motivation stems from an awareness of religious values that connect the teaching profession with spiritual responsibility. Performance is not viewed as a set

of administrative targets, but as a practice of devotion involving sincerity and continuous self-improvement. The established work environment fosters mutual assistance and mutual support in carrying out pedagogical mandates (Diab & Green, 2024). Teachers carry out their duties with a meaningful orientation, not merely to meet institutional demands. A respectful, collegial culture demonstrates that the task of educating is always linked to the development of moral character and culture within the educational community.

Meanwhile, MAS Miftahul Huda demonstrated improved teacher performance through the value of devotion that grows from the Islamic boarding school tradition. The institutional environment fosters a strong atmosphere of sincerity, enabling teachers to interpret their teaching duties as part of a journey of worship. Spiritual awareness serves as the foundation that drives consistent attendance, serving, and guiding students with care. Teachers demonstrate personal concern for student development, both in academic aspects and character development. The scientific relationship between teachers and madrasah leaders is built on trust and respect, creating a sense of emotional attachment that influences work behavior (Limnawati et al., 2026). This environment results in performance that is not only measured formally but also evident in attitudes of responsibility and perseverance in the daily learning process.

Overall, the findings demonstrate that teacher performance depends not only on the structural aspects of the institution but also on the spiritual and moral values that underpin prophetic leadership. The view that interprets work as part of worship fosters sustained intrinsic motivation. This context aligns with the concept of transformational leadership as developed by Bass and Riggio, who position the leader's role as an inspirational provider and shaper of meaning for the task (Muliawan & Ulum, 2025). Within the spectrum of Islamic education, prophetic leadership adds a depth of transcendence, where the teaching process is seen as a path to drawing closer to God. This understanding strengthens teachers' dedication, creativity, and concern in guiding the holistic development of students. This approach provides an understanding that improved performance is the result of an inner connection between professional responsibility and spiritual awareness experienced in daily life.

Teacher Professional Development Strategy

The teacher professional development strategies at the four madrasahs demonstrate diverse approaches tailored to the context of each institution. MAN IC Serpong prioritizes competency strengthening through research-based training and the application of educational technology. Programs such as workshops on the use of learning management systems (LMS) and classroom action research training are designed to enhance teachers' abilities in managing dynamic, data-driven learning. Collaboration with universities is a crucial element in broadening teachers' professional horizons, ensuring a sustainable and structured knowledge transfer process. The resulting environment encourages teachers to become accustomed to updating their knowledge and adapting to developments in relevant teaching methods. These development practices demonstrate that improving teacher performance is understood as a competency transformation effort that requires institutional support and the active participation of educators as subjects involved in the learning process (Gümüş, 2022).

MAN 2 Kota Serang develops teacher professionalism through an internal mentoring approach that involves collegial relationships between senior and junior educators. The mentoring pattern operates in a dialogic atmosphere that facilitates the exchange of experiences, evaluation of learning practices, and the formulation of more effective teaching strategies. High-achieving teachers are given the role of mentors who assist colleagues in developing lesson plans, selecting teaching methods, and strengthening mastery of teaching materials. The work environment that emerges from this process is collaborative and fosters mutual trust. Teachers are not merely implementers of instructions, but also contribute to building an academic atmosphere based on emotional and intellectual support among fellow educators. This mentoring pattern demonstrates that competency development is not only carried out through formal training, but also through interpersonal relationships cultivated in the daily professional realm (Toh et al., 2022).

The approach implemented at MAN 2 Pandeglang demonstrates a greater emphasis on strengthening spirituality in the professional development of educators. Scientific halaqah activities and religious experience sharing sessions serve as a means of developing pedagogical competencies grounded in religious moral values. Discussions on Quranic interpretations related to teacher work ethics and the study of hadiths on the virtue of knowledge provide a space for reflection for educators

to deeply understand their professional responsibilities (Eka Mahendra Putra, 2025). Teachers view teaching as an act of worship that requires sincerity, honesty, and a commitment to developing students' character. This integration of academic and spiritual knowledge fosters a work ethic that integrates knowledge and values, thus providing a solid ethical orientation to the teaching process.

At MAS Miftahul Huda, teacher professional development takes place through *bahtsul masail* forums and religious activities typical of Islamic boarding school traditions. Religious discussions addressing current educational and social issues serve as a means for teachers to hone their critical, argumentative, and analytical thinking skills. These forums reflect not only textual learning but also social reflection practices that lead teachers to a deeper understanding of the relevance of religious values in the context of modern education. Teacher participation in Islamic boarding school religious activities and rituals provides a strong ethos foundation for their professional behavior in carrying out their teaching duties (Marlina et al., 2025). The Islamic boarding school environment, which emphasizes spiritual closeness between teachers and institutional leaders, creates a collegial atmosphere of trust and togetherness. Competence development grows through experience, interaction, and the appreciation of religious values in daily activities.

The differences in professional development strategies across these four madrasas demonstrate that prophetic leadership is adaptive and adapts to the cultural characteristics of the institution. Principals with managerial acumen and religious insight are able to formulate development programs aligned with the potential and needs of teachers (Farwati, 2025). Accurately interpreting institutional realities forms the basis for determining the most relevant development interventions. The value of *fathanah* (intelligible) is reflected in the leadership's ability to assess the dynamics of the institution and establish a proportionate direction for development policies. Leadership is not understood as one-way instruction, but as a continuous process of interpreting, mentoring, and strengthening academic culture.

Flexibility in designing teacher competency development strategies is a key strength of prophetic leadership in responding to changes in the contemporary educational environment. The ongoing transformation of education demands that institutions transcend a single development model. The four madrasas demonstrate that teacher professionalism can develop through various approaches as long as there is a strong awareness of values, moral commitment, and spiritual foundation. Developing teacher competency is not only related to improving technical teaching skills but also strengthening one's identity as guardians of values and agents of student character formation (Zulmi & Natuna, 2025). The resulting development practices are the result of the intersection of leadership vision, institutional culture, and teacher awareness as actors who bring the educational space to life.

The Role of Institutional Culture in Strengthening Prophetic Leadership

Institutional culture plays a central role in supporting the internalization of prophetic values in leadership. At MAN IC Serpong, a rational academic culture encourages the improvement of teacher professionalism through the implementation of a structured, data-based evaluation system. A healthy, competitive work environment strengthens teachers' motivation to achieve and develop learning innovations. Appreciation for academic achievement is part of the institution's mechanism for fostering a quality work ethic (Dartey-Baah et al., 2025). Meanwhile, MAN 2 Kota Serang displays a strong culture of discipline with an emphasis on punctuality, adherence to organizational rules, and dedication to the institution as part of professional morality. The value of loyalty develops as a principle that unites the relationship between teachers and leaders, so that the workspace becomes an arena for the formation of shared commitment and responsibility.

MAN 2 Pandeglang demonstrates a deep religious cultural character through the habituation of religious rituals integrated with educational practices. Recitation of the *Asmaul Husana* (*Asmaul Husana*), congregational *Dhuha* prayer, and study of moral books create a spiritual atmosphere that underpins the teaching and development process of students. This religious culture provides space for the development of pious teacher character and reflects moral integrity. On the other hand, MAS Miftahul Huda is rooted in a paternalistic yet warm Islamic boarding school culture, where the relationship between teachers and leaders is built on a framework of obedience, respect, and belief in the blessings of the educational process. This familial hierarchical relationship connects spiritual values with professional practice, creating a sense of emotional and moral attachment to the institution (Xiao et al., 2024).

Strengthening the madrasah culture serves as a foundation that solidifies the moral and spiritual values of prophetic leadership. Teachers carry out their duties not only based on administrative demands or formal performance assessments, but also on the awareness that the work of educating has dimensions of worship and religious responsibility. Internalization of prophetic values occurs through daily rituals, institutional reward mechanisms, and consistent social interaction patterns that reflect the leadership's exemplary behavior. This process transforms prophetic values into more than abstract norms, but a concrete part of the habits, thinking styles, and professional identity of the madrasah community (Hanum et al., 2025). The reproduction of these values occurs continuously because they are embedded in daily practices that are continuously lived out. Thus, institutional culture serves as a space that maintains the continuity of prophetic values in Islamic education.

The Exemplary Behavior of the Madrasah Principal as a Dominant Factor

The exemplary conduct of the madrasah principal is the most dominant factor in the internalization of prophetic values. The principal of MAN IC Serpong is known as a visionary and professional figure who is able to articulate the institution's vision into measurable and realistic work programs. The principal of MAN 2 Kota Serang demonstrates a disciplined and communicative organizer figure, often directly supervising the learning process and providing constructive feedback to teachers. The principal of MAN 2 Pandeglang acts as a spiritual guide who consistently provides religious advice and serves as a moral reference for all members of the madrasah. Meanwhile, the principal of MAS Miftahul Huda emerges as a charismatic figure respected for his sincerity in service and his simplicity in daily life.

This exemplary model fosters teacher trust and loyalty, which then directly impacts performance improvement. Teachers feel they have real role models in carrying out their professional duties. Exemplary behavior extends not only to formal-administrative aspects but also to moral-spiritual aspects, such as honesty, justice, patience, and sincerity (Tang & Mappatunru, 2024). From an Islamic leadership perspective, exemplary behavior (*uswah hasanah*) is the most effective method of *da'wah*, as the Prophet Muhammad (peace be upon him) set an example for his followers (Handayani et al., 2024).

Obstacles in the Implementation of Prophetic Leadership

Despite showing positive results, several obstacles remain in the implementation of prophetic leadership. MAN IC Serpong faces the challenge of maintaining a balance between professionalism and spirituality amidst high academic demands and societal expectations for student achievement. The pressure to maintain its reputation as a leading madrasah sometimes leads to an overly focused focus on cognitive aspects and a less-than-optimal focus on strengthening affective-spiritual aspects.

MAN 2 Kota Serang faces bureaucratic obstacles that sometimes hinder innovation. Lengthy administrative procedures and top-down policies from the Ministry of Religious Affairs make madrasah principals less flexible in making strategic decisions quickly. MAN 2 Pandeglang still has limited support facilities for quality improvement, such as the availability of laboratories, an adequate library, and access to digital learning technology. Meanwhile, MAS Miftahul Huda faces limited funding and human resources, which prevents several teacher development programs from being implemented optimally. These obstacles demonstrate that the success of prophetic leadership is also influenced by structural factors and external policies. Synergy is needed between the institution's internal commitment with the support of government policies, community participation, and adequate budget allocation to create a superior madrasah with a prophetic character in a sustainable manner (Zhang et al., 2023).

Synthesis of Findings: Prophetic Leadership Model in the Context of Madrasahs in Banten

In general, this study found that prophetic leadership had a significant impact on improving teacher performance in all four madrasahs, but with varying characteristics. MAN IC Serpong stood out for its professionalism with its modern, structured management system; MAN 2 Kota Serang for its balance of morality and bureaucracy with its communicative and participatory approach; MAN 2 Pandeglang for its deep spirituality and religious culture; and MAS Miftahul Huda for its sincerity and strong personal role model.

The combination of spiritual values (transcendence), humanitarianism (empowerment and respect for humanity), and prophetic morals (honesty, responsibility, communication, and intelligence) forms the primary foundation for developing competent and characterful madrasa

teachers. These findings enrich the discourse on Islamic educational leadership by offering a leadership model that is oriented not only toward managerial efficiency and effectiveness but also toward moral and spiritual transformation in line with the Islamic values of rahmatan lil 'alamin

Conclusion

Research on four Islamic Senior High Schools in Banten Province (MAN Insan Cendekia Serpong, MAN 2 Kota Serang, MAN 2 Pandeglang, and MAS Miftahul Huda Pasirangka Tigaraksa) shows that the prophetic leadership paradigm that displays prophetic values (shiddiq, amanah, tabligh, and fathanah) has proven to be a key factor in building a productive and character-based madrasah education ecosystem. Although each madrasah has different advantages MAN IC Serpong in organizational systems and culture, MAN 2 Serang in educational participation and communication, MAN 2 Pandeglang in spirituality and sincerity, and MAS Miftahul Huda in social solidarity and moral exemplary implementation of prophetic leadership has consistently been proven to significantly improve teacher performance in learning planning, teaching method innovation, work discipline, and involvement in religious and social activities, while creating a harmonious and collaborative work climate.

It is recommended that madrasah principals continue to instill prophetic values, especially fathanah and tabligh, teachers emulate prophetic characters in work ethics and learning, the Ministry of Religion includes the prophetic leadership paradigm as an indicator of performance assessment and training curriculum, researchers further conduct quantitative and longitudinal studies to measure the statistical influence on other variables, and the community provides support so that madrasahs function as agents of moral transformation amidst the challenges of globalization and digitalization in the modern era.

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