

Reconstruction of Islamic Education Management Based on Prophetic Leadership and Sufism in Educational Institutions

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Abstract

Islamic education management currently faces several problems, such as declining student morale, a lack of role models from educational institution leaders, and the increasingly strong administrative-technical management approach, resulting in a lack of attention to spiritual values. This condition indicates the need for a new model of Islamic education management that remains professional but does not abandon Islamic values. This study aims to examine the concepts of prophetic leadership and Sufism as a basis for rebuilding the Islamic education management model, and to formulate how these two concepts can be applied in the management functions of planning, organizing, implementing, and supervising. This study uses a qualitative method with a library research approach, namely by collecting, reading, and analyzing various relevant literature from the last five to ten years. The results show that the resulting management model consists of four main parts: planning based on deliberation, organizing that prioritizes justice and openness, leadership that implements honesty (Shiddiq), trustworthiness (Amanah), communication (Tabligh), and intelligence (Fathanah), and supervision based on the awareness that every action is watched by Allah SWT. By combining prophetic leadership and Sufism, Islamic educational institutions are expected to produce leaders and administrators who are not only technically capable, but also have strong spirituality and character in facing the challenges of education in the modern era.

Kata Kunci: Reconstruction, Islamic Education Management, Prophetic Leadership

Abstrak

Manajemen pendidikan islam saat ini masih menghadapi sejumlah masalah, seperti

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menurunnya moral peserta didik, kurangnya keteladanan dari pemimpin lembaga pendidikan, dan semakin kuatnya pendekatan manajemen yang bersifat administratif teknis sehingga nilai spiritual menjadi kurang diperhatikan. Kondisi ini menunjukkan perlunya model manajemen pendidikan islam baru yang tetap profesional namun tidak meninggalkan nilai-nilai keislaman. Penelitian ini bertujuan untuk mengkaji konsep kepemimpinan profetik dan tasawuf sebagai dasar dalam membangun ulang model manajemen pendidikan Islam, serta merumuskan bagaimana kedua konsep tersebut dapat diterapkan dalam fungsi-fungsi manajemen yaitu perencanaan, pengorganisasian, pelaksanaan, dan pengawasan. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan (library research), yaitu dengan mengumpulkan, membaca, dan menganalisis berbagai literatur yang relevan dalam lima sampai sepuluh tahun terakhir. Hasil penelitian menunjukkan bahwa model manajemen yang dihasilkan terdiri dari empat bagian utama yaitu perencanaan yang dilandasi dengan musyawarah, pengorganisasian yang mengutamakan keadilan dan keterbukaan, kepemimpinan yang menerapkan sifat jujur (Shiddiq), dapat dipercaya (Amanah), komunikatif (Tabligh), dan cerdas (Fathanah), serta pengawasan yang didasari kesadaran bahwa setiap tindakan diawasi oleh Allah SWT. Dengan menggabungkan kepemimpinan profetik dan tasawuf, lembaga pendidikan islam diharapkan dapat menghasilkan pemimpin dan pengelola yang tidak hanya mampu secara teknis, tetapi juga memiliki spiritual dan karakter yang kuat dalam menghadapi tantangan pendidikan di era modern.

Keywords: Rekonstruksi, Manajemen Pendidikan Islam, Kepemimpinan Profetik

A. Introduction

Islamic education is crucial for building a human civilization based on divine values, morality, and humanity. Islamic education is an educational system that fosters not only intellectual intelligence but also moral and spiritual development. The existence of Islamic educational institutions, whether in the form of madrasas, Islamic schools, or Islamic boarding schools, is fundamentally aimed at producing a generation that excels both academically and spiritually and morally. However, empirical reality shows that these ideals have not been fully realized in the management practices of contemporary Islamic educational institutions. The development of globalization and modernization has pushed Islamic educational institutions to adopt modern management models that emphasize administrative aspects and technocratic efficiency over the development of spiritual and moral values. Some believe that education in Indonesia has not been able to shape the behavior, attitudes, and morals of this nation. They even believe that education has failed to instill character values that can address the nation's problems.¹ As a result, many educational organizations are still deemed incapable of producing a generation that is honest, responsible, and environmentally conscious. This phenomenon is not merely a technical-administrative issue, but rather indicates a paradigmatic crisis in the way Islamic educational institutions interpret and carry out their managerial functions. This situation demonstrates that Islamic educational management still requires reform to meet the needs of the times without losing Islamic spiritual values.

¹ Hermawan, Iwan. "Konsep nilai-nilai karakter Islami sebagai pembentuk peradaban manusia." *Southeast Asian Journal of Islamic Education Management* 1.2 (2020): 200-220.

This phenomenon has led to various problems, such as the moral degradation of students, a crisis of exemplary leadership in education, and a weakening of the transcendental orientation in Islamic education. Therefore, a reconstruction of the Islamic education management paradigm is needed that can integrate management professionalism with the spiritual dimension of Islam. Islamic Education Management must consider the balance between technological advances and Islamic spiritual and moral values. Rapid social and technological changes require the world of education, particularly in the field of Islamic Education Management, to adapt and transform in order to produce graduates who not only master Islamic knowledge but also possess technological and humanistic competencies appropriate to the era of modernization driven by digital technology. It is crucial for Muslim leaders to possess integrity, ethics, and a vision in accordance with Islamic principles.² Islamic education is not enough to only teach religious knowledge, graduates must also have digital technology skills to be able to face the developments of the modern era.

However, in addition to technological competence, they must also possess humanistic attitudes such as caring for others, the ability to work together, and good morals. Every human being possesses leadership qualities as part of a divine message, born to carry out God's mission in this world. When humans become role models for leadership, they are entrusted with the responsibility to safeguard the earth and manage natural resources wisely. Just, trustworthy, and wise leaders will safeguard the well-being of humanity and the sustainability of the earth.³ As mentioned in the Qur'an, Surah Al-Baqarah, verse 30, humans are given the responsibility to lead the earth and be God's vicegerent. This indicates that this task is a serious one, requiring wisdom, justice, and great responsibility. In the context of the verse above, it is clear that humans are the only creatures entrusted with carrying out God's duties. In line with this, the task of prospering the world and its contents is the responsibility of humanity. This is the reason why human existence is so important for its existence on this earth. Institutional leaders are the most important component in improving academic achievement, because they will determine the life of the institution, such as discipline, the school's cultural climate, and the quality of educational services for students. Institutional leaders or principals are the driving force behind school resources, especially teachers and school staff. Human resources in educational institutions must be utilized accordingly. Teachers need to be motivated towards a positive, exciting, and productive work atmosphere, because teachers are input that has a very large influence on the learning process.⁴ This requires the need for the implementation of educational leadership by school principals who are innovative and integrated.

² Halil Zaim and others, 'The Influence of Islamic Leadership on Work Performance in Service Industry: An Empirical Analysis', *International Journal of Ethics and Systems*, 40.1 (2024), pp. 127–52,

³ Salsabil, Syahla Ghaziyah, Imansyah Imansyah, and Hanief Monady. "Makna Kata Khalifah Dalam Qs. Al-Baqarah [2]: 30 (Studi Komparasi Tafsir Al Manar Dan Jawahir)." *JOURNAL SAINS STUDENT RESEARCH* 3.2 (2025): 550-558.

⁴ Taufik, M. Pd. "Manajemen pendidikan islam." (2023).

One approach that can serve as a basis for reconstructing Islamic Educational Management is the concept of prophetic leadership. Academically, this approach is oriented not only toward the effectiveness of educational administration but also toward the formation of character, spirituality, and human values. Prophetic leadership is presented as a leadership concept that exemplifies the attributes of prophecy, with the principles of Siddiq (honesty), Amanah (trustworthiness), Tabligh (conveyance), and Fathanah (intelligence). The success of leadership has been proven by the Prophet Muhammad as a leader. He was the most successful and influential person of all time. These values can serve as the foundation for building a just, visionary, humanistic, and integrity-based educational leadership system. This concept positions leaders as moral figures and agents of social transformation. On the other hand, Sufism offers a spiritual approach that emphasizes purification of the soul, self-control, and the formation of a perfect human being. In Islamic education, leadership also plays a crucial role. Leadership is considered a trigger for change in the development of the quality and achievement of Islamic education, whether in madrasas, Islamic schools, or Islamic boarding schools. Leadership is a very important factor in determining the direction and goals to be achieved by an agency/institution.⁵

The study of Islamic educational management is not a new phenomenon. Several previous studies have discussed the concept of prophetic leadership as a model of educational leadership based on prophetic qualities, while other studies have separately discussed Sufism as a foundation for character formation and individual spirituality in the context of Islamic education. On the other hand, studies on Islamic educational management generally still focus on functional-administrative aspects such as the application of the Planning, Organizing, Actuating, and Controlling (POAC) principles, institutional accountability, and the strengthening of sharia-based governance. From this exploration, a fundamental difference can be identified: not many studies have explicitly examined the integration of prophetic leadership and Sufism as a unified framework for reconstructing complete Islamic educational management. Prophetic leadership tends to be studied as a leadership model per se, which is essentially not just a management model but a holistic framework. Meanwhile, Sufism is more often positioned as a stand-alone study of individual spirituality, without being systematically integrated into educational management functions such as planning, organizing, mobilizing, and supervising. As a result, the resulting Islamic education management model tends to be partial, either strong only in the administrative-technocratic aspect without deep spiritual content, or rich spiritually but weak in its managerial operationalization. Thus, this research is crucial to examine how the reconstruction of Islamic education management can be built through a prophetic leadership and Sufism approach. More clearly and systematically, the research aims to identify and analyze the roots of the contemporary crisis in Islamic

⁵ Faishol, Lutfi. "Kepemimpinan profetik dalam pendidikan islam." *Eduprof: Islamic Education Journal* 2.1 (2020): 39-53.

education management from an administrative, philosophical, and epistemological perspective. This research also aims to analyze the concepts of prophetic leadership and Sufism values and their relevance as the foundation for the reconstruction of Islamic education management. It also aims to formulate a reconstruction model for Islamic education management that integrates prophetic leadership and Sufism into management functions (POAC). Therefore, prophetic leadership and Sufism are believed to be able to present a model of Islamic education management that is not only organizationally effective but also capable of building spiritual awareness, social ethics, and moral transformation within educational institutions.

B. Literature Review

The process of planning, organizing, implementing, and evaluating educational activities based on Islamic principles is known as Islamic educational management. The POAC (Planning, Organizing, Acting, and Controlling) model is the management function used. However, it differs from conventional management because it must comply with the principles of sharia, justice, transparency, and social welfare. Islamic Educational Management is a process of planning, organizing, implementing, and supervising educational activities based on Islamic teachings, with a focus on the development of students' personality, morals, and spirituality.⁶ Islamic education management is also a planned and systematic process in managing education based on Islamic values with the aim of achieving learning success and developing the potential of students.⁷ This article identifies the crisis facing contemporary Islamic education management as not only administrative but also philosophical and epistemological. A lack of transparency and accountability, a lack of management skills, and the low welfare of educators are some of the factors contributing to this crisis. According to al-Attas, the primary crisis in Islamic education is not a lack of infrastructure or teaching methods, but rather a loss of etiquette and confusion in the understanding of knowledge. Therefore, al-Attas's idea of the Islamization of knowledge is not merely a labeling project, but rather an effort to restore knowledge to its correct epistemological foundation, based on the Islamic view of humanity, the universe, and God.⁸

Therefore, there is a need for reconstruction in Islamic education management with a prophetic leadership model that emulates the character and behavior of the Prophet Muhammad (peace be upon him), integrating spiritual, moral, intellectual, and social dimensions. This is done by emulating the four attributes of the Prophet. The theoretical basis is based on four prophetic attributes: Shiddiq (honesty), Amanah (trustworthiness), Tabligh (communicativeness or transparency), and Fathanah

⁶ Langgulong, Hasan. *Asas-asas pendidikan Islam*. Dewan Bahasa dan Pustaka, 1991

⁷ Hasbi, Imanuddin, et al. "Administrasi Pendidikan (Tinjauan teori dan praktik)." (2021).

⁸ Musa, Mohd Faizal. Naquib Al-Attas' Islamization of Knowledge. ISEAS-Yusof Ishak Institute, 2021.

(intelligence and competence).⁹ The book, "The Prophet Muhammad as an Authentic Educator: Reflections on Islamic Education in Indonesia," explains that the Prophet Muhammad's main characteristics in education are not only appropriate for the past, but also crucial for use as guidelines in the present era. Modern educators can learn many lessons from his methods in guiding society. Honesty creates trust, trustworthiness creates a sense of responsibility, gentleness produces closeness, while intelligence offers solutions to existing problems. This is the core of what makes the Prophet Muhammad's education successful in producing a quality generation.¹⁰ Prophetic leadership positions leaders not merely as administrative managers but also as moral figures and agents of social transformation. In the context of Islamic educational management, Sufism is positioned as the ethical-spiritual foundation that animates all managerial activities. The Sufi tradition views the crisis in Islamic education as fundamentally a crisis of spirituality and morality. Therefore, the solution must be spiritual, not merely technical-administrative. Sufism offers a systematic method of character formation through a spiritual process that each individual undergoes on their journey toward moral perfection. In the book "Kalam Ilmu, Filsafat, dan Sufism," Sufism also functions to shape the spiritual and moral dimensions that form the basis of individual behavior, including in leadership activities and the management of educational organizations.¹¹ Sufi values are emphasized as the ethical-spiritual foundation in management reconstruction, such as sincerity in work and leadership, *tawadhu* (humility), and *Qana'ah* (contentment), which embodies spiritual satisfaction. By implementing a prophetic leadership model based on Sufism, professional and Rabbani *Insan Kamil* (perfect human beings) and Islamic educational institutions will be created.

C. Method

This research method uses a descriptive qualitative method with a library research approach, which aims to understand and analyze certain phenomena in depth through searching various relevant literature sources. The library research method is a research process carried out by reviewing, examining, and analyzing various literature and examining topics relevant to the problem to be solved.¹² Library research is a non-field-based research approach that relies on the analysis and interpretation of existing literature, and tends to use an inductive approach with a focus on perspective and experience.¹³ This study uses secondary data, not primary data from direct

⁹ Dewi, Elitya Rosita, et al. "Konsep Kepemimpinan Profetik." *Al-Muaddib: Jurnal ilmu-ilmu sosial dan keislaman* 5.1 (2020): 147-159.

¹⁰ Thoyibah, Firda Amalia. "Model Kepemimpinan Profetik Rasulullah dalam Konteks Kepemimpinan Transformasional Modern." *IHSAN: Jurnal Pendidikan Islam* 3.3 (2025): 582-589.

¹¹ Nata, H. Abuddin. *Pendidikan Islam Di Era Milenial*. Prenada Media, 2020.

¹² Jalal, Novita Maulidya. "Analisis Faktor-Faktor Yang Mempengaruhi Prokrastinasi Skripsi Pada Mahasiswa: Studi Kepustakaan." *BISMA: Business and Management Journal* 2.1 (2024): 45-52.

¹³ Abdurrahman, A. "Metode Penelitian Kepustakaan dalam Pendidikan Islam." *Adabuna: Jurnal Pendidikan Dan Pemikiran* 3.2 (2024): 102-113.

observations or interviews. Data were collected through a systematic literature review of primary and secondary sources, which included identifying sources based on thematic relevance, selecting literature using inclusion criteria such as topic suitability, source credibility, and text availability, as well as documenting and codifying data.¹⁴ Literature review also means a data collection technique by identifying relevant literature within the last 5 years with a research focus, reading and exploring the contents of books and related reports, and reviewing and critically analyzing the literature on the topic to be solved. This approach was chosen because it allows researchers to examine concepts, theories, and previous research results in depth without directly collecting field data.¹⁵ In addition, the author also utilizes other supporting sources from various scientific literature that are considered capable of enriching the analysis such as research journals, scientific articles, and academic books to obtain a more complete understanding of the Reconstruction of Islamic Education Management based on Prophetic Leadership and Philosophical Sufism. Data were analyzed using descriptive analysis techniques, namely by reviewing, describing, and analyzing literature based on certain themes, concepts, or categories. The researcher also carried out the process of data reduction, data presentation, and drawing conclusions to obtain a comprehensive understanding of the problems studied. Data validity was achieved through source triangulation comparing information obtained from different sources and reviewing information from various types of literature to ensure the consistency and validity of the findings. Triangulation that takes data from various sources such as research journals, scientific articles, books, and research reports is carried out by comparing and reviewing information from various literature.

D. Results and Discussion

The Crisis of Contemporary Islamic Education Management

The contemporary crisis of Islamic education management refers to the dysfunctional conditions experienced by Islamic educational institutions in managing their resources, processes, and educational objectives amidst the rapid flow of global change. This crisis encompasses more than just technical administrative issues; it encompasses the philosophical and epistemological foundations of how Islamic education is organized, oriented, and developed. Historically, Islamic education achieved extraordinary success during the classical Islamic civilization, where institutions such as Al-Azhar University in Cairo and various madrasas in Andalusia became centers of world civilization. Entering the modern era, particularly during the colonial period, Islamic education faced various structural challenges that affected its

¹⁴ Adlini, Miza Nina, et al. "Metode penelitian kualitatif studi pustaka." *Jurnal Edumaspol* 6.1 (2022): 974-980.

¹⁵ Roesadhi, Allya Nur Aini, Annisa Deli Saputri Pasaribu, and Najwa Fahraini Nasution. "Instrumen Pengumpulan Data Dan Teknik Pengumpulan Data Penelitian Kualitatif." *Jurnal Intelek Dan Cendekiawan Nusantara* 2.6 (2025): 14330-14344.

value orientation, curriculum, governance, institutions, and management systems. Colonial education policies gave rise to educational dualism and limited the development of Islamic educational institutions, thus impacting the transformation of the character of Islamic education in Indonesia. The leadership crisis in contemporary Islamic educational institutions can be seen from several interrelated symptoms, namely a culture of transparent and accountable governance. The transformation of the governance of Islamic educational institutions demands the integration of modern theory and Islamic values to increase resilience, accountability, and sustainable global competitiveness.¹⁶ The leadership crisis in contemporary Islamic educational institutions can be identified by the weak implementation of the principles of transparency and accountability in institutional governance. These two principles are fundamental to building public trust, organizational professionalism, and effective Islamic education management.¹⁷ Many Islamic educational institutions lack effective oversight mechanisms, systematic strategic planning, or measurable performance evaluation. This results in reactive rather than proactive decision-making. Furthermore, there is a managerial competency crisis, as many Islamic educational institution administrators, with strong religious backgrounds, lack modern management skills. Consequently, management functions such as planning, organizing, directing, and controlling are not functioning optimally. The quality and well-being of educators are also crucial crisis points. In some Islamic educational institutions, educators face relatively low welfare conditions, particularly in remote areas. This is not only a social justice issue but also a strategic management issue.

Educational Management Reconstruction Model Based on Prophetic Leadership

Prophetic leadership is a leadership concept derived from the example of the Prophet Muhammad (peace be upon him), a leader who combined spiritual, intellectual, moral, and social dimensions into one complete personality. This concept has attracted the attention of many contemporary Muslim thinkers as an alternative to various leadership models considered too materialistic and secular. Prophetic leadership is a leadership model that emulates the character and behavior of the Prophet Muhammad (peace be upon him), integrating spiritual, moral, intellectual, and social dimensions in carrying out leadership functions through the values of Shiddiq, Amanah, Tabligh, and Fathanah.¹⁸ In Islamic tradition, the leadership of the Prophet Muhammad (peace be upon him) is characterized by four primary qualities: Shiddiq

¹⁶ Armadan, A., Anwar, K. et al. "Rekonstruksi Lima Pilar Tata Kelola Lembaga Pendidikan Islam Di Era Disrupsi: Analisis Komparatif Literatur Manajemen Teoretis Dan Praktis." *Jurnal Inovasi Tenaga Pendidik Dan Kependidikan*, 6(2), 257–270.

¹⁷ Kholiq, Abdul, and Sri Wahyunik. "Penguatan Akuntabilitas dalam Manajemen Pendidikan Islam: Studi tentang Transparansi dan Profesionalisme." *JIEM: Journal Of Islamic Education and Management* 5.2 (2025): 10-23.

¹⁸ Thoyibah, Firda Amalia. "Model Kepemimpinan Profetik Rasulullah dalam Konteks Kepemimpinan Transformasional Modern." *IHSAN: Jurnal Pendidikan Islam* 3.3 (2025): 582-589

(honesty), Amanah (trustworthiness), Tabligh (communicative/transparent), and Fathanah (intelligence). These four qualities are not merely a list of individual virtues, but rather the epistemological foundation for constructing a comprehensive and distinctive leadership model.

Islamic Educational Management is essentially the process of planning, organizing, implementing, and evaluating educational activities based on Islamic values and principles. From an Islamic perspective, the management functions of planning, organizing, actuating, and controlling (POAC) have a different value content than conventional management.¹⁹ The POAC's function in Islamic management must align with sharia values, justice, transparency, social welfare, and Islamic principle-based oversight. Planning in Islam is based on the concepts of reflection and deliberation. In Surah Al-Hashr, verse 18 of the Quran, every believer is instructed to consider what has been prepared for tomorrow. The planning stage in the planning reconstruction model is not only technical and administrative but also contains a spiritual dimension.²⁰ The planning process begins with deliberation that reflects humility and openness to divine guidance. The institution's vision and mission are formulated based on Islamic values that transcend narrow institutional interests, encompassing contributions to the development of Islamic civilization and the development of human resources with Rabbani character. To apply the principle of fathanah in planning, a SWOT (Strengths, Weaknesses, Opportunities, and Threats) analysis must be conducted. This analysis involves non-material factors such as the quality of spiritual human resources, Islamic values in the organizational culture, and the level of public trust in the organization. Programs must balance academic orientation and character building.

The next stage is organization. In this reconstruction model, the principles of shura (deliberation), justice, and proportionality are used to organize. The principle of shura forms the basis for participatory decision-making, while justice serves to maintain balance and harmony in the organization. Both principles are essential in the management and organization of Islamic educational institutions.²¹ The organizational structure avoids centralization of power and allows for active participation from all institutions. Justice, trustworthiness, and competence are the basis for the division of tasks and authority, not nepotism or pragmatic considerations. In organizing, the principle of trustworthiness demands that every position and responsibility be given to the most experienced and reliable person. "Wait for destruction if a matter is entrusted to someone who is not an expert," said the Prophet Muhammad (peace be upon him). According to Bukhari, this hadith serves as the foundation for the

¹⁹ Sinta, Sukma Ayu, And M. Nawawi Zuhri. "Penerapan Planning, Organizing, Actuating, And Controlling (POAC) Dalam Manajemen Bisnis Islam." *Jurnal Ekonomi, Bisnis Dan Manajemen* Учредители: Universitas Maritim AMNI Semarang 3.1 (2024): 51-68.

²⁰ Saputri, Sindi, Yesita Roza Niza, and Sri Budiarti. "Fungsi-Fungsi Perencanaan Pendidikan Dalam Perspektif Manajemen Pendidikan Islam: Kajian Literatur." *Jurnal Pendidikan Nasional* 5.1 (2025): 8-12.

²¹ Adinigrat, Nadia, et al. "Nilai-Nilai Islam Dalam Pengelolaan Organisasi Pendidikan: Studi Atas Prinsip Syuro, Amanah dan Keadilan." *Cemara Education and Science* 4.1 (2026).

importance of a merit system in human resource management in Islamic educational institutions. Changing the leadership pattern from an instructive-coercive one to a nurturing and prophetic-transformative leadership. Spiritual leaders view their leadership duties as part of their worship and responsibility. Leaders guide not only intellectually but also spiritually, by providing exemplary examples in morals, worship, and attitudes.²² In this reconstruction, the leadership model combines prophetic and Sufi aspects. A leader of an Islamic educational institution must possess four key qualities from a prophetic perspective: Shiddiq (honor), Amanah (trustworthiness), Tabligh (discipline), and Fathanah (dedication). The mobilization process has many sub-activities, as it combines several educational management functions that will drive the educational plan, such as communication, leadership, direction, motivation, and infrastructure.²³ Prophetic leadership reconstructs this aspect through tabligh (Islamic outreach) and good morals. Leaders not only govern but also become the first to practice discipline and noble character. From a Sufi perspective, a leader must possess spiritual maturity demonstrated by sincerity, humility, positive expectations, and contentment. Leaders with prophetic-Sufi qualities lead through spiritual authority derived from good morals. In contemporary management, the concept of servant leadership aligns with this leadership model. However, this model is richer because it is based on firm faith. Prophetic leaders serve sincerely, driven by an awareness of moral and spiritual obligations, not simply by the effectiveness of their organization.

Furthermore, supervision in this reconstruction model is designed based on the principle of muraqabah, which means the awareness that Allah SWT always supervises every human action is the basis on which supervision is designed in this reconstruction model.²⁴ Muraqabah is understood as an internal awareness that encourages individuals to monitor themselves because they feel they are always under the supervision of Allah SWT. This supervision model consists of several layers. Divine supervision (muraqabatullah) is the deepest layer, self-supervision (muhasabatun nafs) is the second layer, community supervision based on ukhuwah is the third layer, and formal-structural supervision is the outermost layer. Forming internalization of values, which encourages intrinsic accountability, is an advantage of the muraqabah-based supervision model. A leader and manager of an Islamic educational institution who is aware of muraqabah will behave honestly and responsibly not because of fear of external supervision, but because they recognize the presence of Allah in every aspect of their lives. In this study, the reconstruction of Islamic educational management is a radical effort to restore the spirit of spirituality and prophetic ethics to the management of educational institutions, not simply an administrative change.

²² Setiawan, Abdi, Ahmad Syukri Saleh, and Ahmad Husein Ritonga. "Tipologi Pemimpin Lembaga Pendidikan Islam." *Arus Jurnal Sosial dan Humaniora* 5.2 (2025): 2291-2300.

²³ Supriani, Yuli, et al. "Peran manajemen kepemimpinan dalam pengelolaan lembaga pendidikan islam." *JiIP-Jurnal Ilmiah Ilmu Pendidikan* 5.1 (2022): 332-338.

²⁴ Saifullah, S., Elistatia, U., Septia, R., Subandi, S., & Dermawan, O. (2025). Integrasi Prinsip Supervisi Pendidikan dan Nilai Islam dalam Al-Qur'an dan Hadis. *Jurnal Manajemen Pendidikan*, 10(4).

According to literature research, contemporary educational management is often trapped in the currents of secular, mechanistic, and overly anthropocentric market-oriented modernity. Therefore, two main pillars are integrated in this reconstruction model: Sufism as the foundation of spiritual ethics and prophetic leadership as the driving force of strategic operations.

Implications of Reconstruction for Islamic Educational Institutions

The reconstruction of Islamic educational management based on prophetic leadership and Sufism has significantly impacted the organizational culture of Islamic educational institutions. Internalizing prophetic leadership values into the managerial activities of Islamic educational institutions serves to shape a shared paradigm, organizational behavior, and institutional culture grounded in Islamic values of transcendence, humanization, and ethics.²⁵ Islamic spiritual values such as honesty, sincerity, responsibility, and a spirit of service will shape organizational culture. In providing character-based education, this organizational culture will become a strategic strength that distinguishes Islamic educational institutions from other educational institutions. One of the most fundamental implications of this reconstruction is the necessity for Islamic educational institutions to reorient their institutional vision and mission. The success of Islamic educational institutions depends heavily on the alignment between organizational structure, organizational culture, and vision and mission based on Islamic values.²⁶ Visions, often formulated in normative-formalistic language, need to be revitalized to incorporate a living and operational spirituality. Visions and missions, often written in rigid, formal, and merely formal language, need to be revived or updated to be more powerful and embody moral values or a spirit that inspires readers to care. The goal of Islamic education within this reconstruction framework is not simply formulated as achieving academic competence or passing national standards. Furthermore, the goal of Islamic education must be directed toward the formation of a perfect human being, a person who possesses a balance between intellectual, spiritual, emotional, and physical dimensions.

In developing its human resources, the reconstruction of Islamic education management based on prophetic leadership and Sufism has major implications for how institutions view and develop their human resources.²⁷ Human resource development within this framework cannot be separated from spiritual and moral development, because humans, from an Islamic perspective, are beings who possess physical, intellectual, and spiritual dimensions simultaneously. For educators, this reconstruction demands a fundamental shift in professional identity. Educators are no

²⁵ Nasukah, B., Harsoyo, R., & Winarti, E. (2020). Internalisasi Nilai-Nilai Kepemimpinan Profetik di Lembaga Pendidikan Islam. *Dirasat: Jurnal Manajemen dan Pendidikan Islam*, 6(1), 52–68.

²⁶ Pangestuti, A. D., & Syahfadi, I. (2025). Sinergi Struktur dan Budaya Organisasi dalam Mencapai Visi Misi Pendidikan Islam. *Tarbawy: Jurnal Pendidikan Islam*, 11(2), 86–92.

²⁷ Yusuf, M., and Binti Ulfatul Jannah. "Manajemen Sumber Daya Manusia Berbasis Nilai-Nilai Tasawuf dalam Lembaga Pendidikan Islam." *JIEM: Journal Of Islamic Education and Management* 6.1 (2025): 26-41.

longer simply teachers who transfer knowledge, or facilitators who manage the learning process, but rather spiritual guides responsible for the spiritual and moral growth of their students. This concept is rooted in the Sufi tradition, where the teacher-student relationship is viewed as a sacred and responsible spiritual relationship. Therefore, the human workforce in Islamic educational institutions will develop into academics who are also Rabbani. From a governance perspective, the reconstruction of Islamic educational management based on prophetic leadership and Sufism has significant implications for how Islamic educational institutions organize their structures and governance. A purely bureaucratic and hierarchical organizational structure needs to be reconstructed into a more organic, participatory, and valuable one.²⁸ The prophetic leadership exemplified by the Prophet Muhammad (peace be upon him) demonstrates that effective management is built on four key qualities: Shiddiq (honesty and integrity), Amanah (trustworthiness and accountability), Tabligh (open and transparent communication), and Fathamah (intelligence and competence). These four qualities must be operational principles in the governance of Islamic educational institutions, not merely written or slogans. In practice, this implication means that decision-making in Islamic educational institutions must be carried out through open deliberation and not merely a formality. Every policy in the institution must be morally and spiritually accountable, not just administratively. Transparency in the management of finances, resources, and institutional programs is an ethical imperative rooted in the value of trustworthiness.

²⁸ Nasukah, Binti, Roni Harsoyo, and Endah Winarti. "Internalisasi nilai-nilai kepemimpinan profetik di lembaga pendidikan Islam." *Dirasat: Jurnal Manajemen Dan Pendidikan Islam* 6.1 (2020): 52-68.

Conclusion

Based on a comprehensive analysis of relevant literature, this study produces several key conclusions. First, the reconstruction of Islamic education management based on prophetic leadership and Sufism is a historical and theoretical necessity in responding to the challenges of modernity without losing its Islamic identity. Second, the resulting reconstruction model includes several main dimensions: prophetic planning, shura-based organization, prophetic leadership, and muraqabah-based supervision. Third, this reconstruction model is not anti-modernity, but rather an attempt at a critical synthesis between modern management and authentic Islamic values. Fourth, the integration of prophetic leadership and Sufism in Islamic education management has the potential to produce leaders and managers of institutions who are not only technically competent, but also possess the spiritual maturity and strength of character necessary to face the complexity of contemporary educational challenges. Fifth, this reconstruction model has great potential to contribute to the formation of a superior Islamic civilization through educational institutions that are managed professionally, trustworthy, and with a Rabbani spirit.

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