

## The Implementation of Prophetic Leadership Principles in Student's Organization of Fahmil Qur'an Islamic Boarding School, Serang, Banten

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### Abstract

Student organizations are an integral component of educational activity in schools. In addition to serving as an educational resource for students studying organizational management, this activity also facilitates communication between school administrators and their students. Fahmil Quran Islamic Boarding School (PPFQ), likewise, applies this approach in overseeing its student organizations. The research aims to determine the way student organization implements prophetic leadership principles. Researchers also examine the viewpoints of student organizations' leaders in adopting these principles. An in-depth interview was conducted with two leaders of student organizations and one supervisor of the organization. Furthermore, researchers also conducted non-participant observations to provide a comprehensive understanding of the implementation of student organizations in this Islamic boarding school. The findings of the observation indicate that Prophetic leadership has a positive impact on all members of the organization, because they can strengthen discipline, be wise while carrying out responsibilities, and have good boundaries for do and don't's when solving some problems. The findings of in-depth interviews with the student organization leaders illustrate that the responsibilities undertaken by student organizations' leaders, especially in providing standing examples for students, align with the application of the four principles of prophetic leadership. As leaders in the organization, they place high importance on demonstrating good behavior and practicing 'servant leadership' when it comes to fostering relationships and promoting collaboration with the students. The organization's supervisor further highlights the leadership mandate which is subject to future accountability. It is closely related to the precedent established by the Prophet Muhammad [PBUH], which serves as the foundation for prophetic leadership. This research is constrained to the specific research location. Therefore, future research endeavors are anticipated to broaden the reach by encompassing many schools inside the Islamic boarding school system, to provide comprehensive findings on the implementation of prophetic leadership.

Key words: Prophetic Leadership, Student Organizations

## Introduction

The government of Indonesia imposes *wajib belajar* (mandatory education) for Indonesian citizens, as stated in the Government Regulation No. 47/2008. The regulation defines mandatory education as a minimum education program that must be followed by the citizens under the responsibility of both local and central governments (BPHN, 2008). The mandatory education can be conducted formally (in schools) or informally (in learning centers). In formal education, according to Wiedarjati & Sudrajat (2021), schools function to help pupils develop their potential, both in the hope to acquire general knowledge and to improve instruction in morality and belief. Wiedarjati & Sudrajat further mention that to facilitate coaching for students to prepare for their future is through intra-curricular and extracurricular activities, organized by students with school administrators' supervision. Intra-curricular activities involve morning teaching and learning, while extracurricular activities are supporting activities carried out in the afternoon or after completion of intra-curricular activities. A popular organization in schools, especially in high schools, is school organizations, like *OSIS* (student council) or *ROHIS* (Islamic Religious Activists). In addition to serving as an educational resource for students studying organizational management, this activity also facilitates communication between school administrators and their students.

Student organizations are an integral component of educational activity in schools. Students benefit from improved academic performance, reduced antisocial conduct, and improved adolescents' subjective well-being (González et al., 2020). On the other hand, schools may improve students' welfare by providing them access to school activities' participation, which encompass the students' independence and self-efficacy (Akbar & Anshori, 2022; Ott et al., 2023). For instance, Afandi (2023) examines the role of the student council of a high school in Lumajang in fostering leadership in the school. He points out that the student council can sharpen students' leadership skills by involving them in planning and executing school events, fully supported by the school administrators. Additionally, Adinata & Hanami (2024), in their study of high school students in Bandung, illustrate that students' sense of belonging to school are mainly determined by their relationships with peers, suitable learning facilities, extracurricular engagement, and interest alignment with school majors. Thus, involvement in school activities plays a significant role in high school students' self-development.

One of the ways to foster leadership skills among high school students is by implementing prophetic leadership. It generates high standards of leadership behavior or moral principles, which can develop a sense of trust, esteem, pride, and belief in being role models for others in carrying out an established objective (Bass and Riggio, in Arif, 2021). It was mostly based on Islamic teachings gleaned from the Prophet Muhammad's example (Mubarok et al., 2020). Prophetic leadership refers to the leadership practiced by Prophet Muhammad SAW through the four basic values that underlined His leadership namely *siddiq* (honest), *amanah* (trust), *fathonah* (intelligent), and *tabligh* (telling the truth) (Dewantoro et al., 2021; Hasbi Indra, 2022). Additionally, leaders, in Islam perspective, need to pay attention to followers' needs as a trusteeship of Allah, a responsibility trusted to him/her, and a service to mankind (Toor, 2007); hence, the term *servant leadership* is well-known in the Prophet's lifestyle that the prophet himself used to practice it (Ahmad, 2019). Arif (2021) mentions that prophetic leadership within educational institutions, including Islamic boarding schools, has a goal of promoting Islamic ideals established by the Prophet Muhammad, such as Islamic law, excellent morals, and *ukhuwah Islamiyah* (unity in Islam).

Fahmil Quran Islamic Boarding School (PPFQ), likewise, applies this approach in overseeing its student organizations. The students encouraged to join student organizations due to Experience and

learning that will be felt when already amid society, how to be a good and fair citizen and wise in community life. Through this small organization, members can learn how to apply discipline to students to emphasize preventive awareness and minimize acts of violence over a problem. Thus the path of discipline in students becomes better, and a more family atmosphere will be seen.

As an Islamic boarding school, PPFQ implements the prophetic principles in the form of prophetic education. Prophetic education can be characterized as ideal educational policy and administration based on the teachings of Prophet Muhammad. Prophetic principles imbued in prophetic education can strengthen spirituality and social culture within the school environment (Sahri et al., 2023). Also, the principles can specifically aim at character building, which is implemented by intervention and habituation process (Laila et al., 2022). Therefore, this research chiefly aims to determine the way student organization in PPFQ implements prophetic leadership principles, especially students' cognition of the essence of the principles themselves.

## Method

This study uses a qualitative research method. According to Leedy and Ormrod et al (Sarosa, 2017), qualitative research is research that tries to understand phenomena in their natural settings and contexts, namely, researchers try not to manipulate the observed phenomena. In this case, the organizational phenomenon that is the object of research on PPFQ students is about leadership based on the teachings of the Prophet. The data collection is descriptive and packaged in interviews and field notes. The interview session involved not only students but also their organizational mentors, called *ustad* or *ustadzah*.

## Results and Discussion

The findings of the observation indicate that Prophetic leadership has a positive impact on all members of the organization, because they can strengthen discipline, be wise while carrying out responsibilities, and have good boundaries for do and don't's when solving some problems.

PPFQ has two student councils, each representing male and female students of the boarding school. Therefore, there are two heads of the student council interviewed for this study, namely NA and AR. Both are senior year students and directly supervised by the principal of PPFQ, FA. From the interviews, they expressed contentment of having the chance of leading the student council.

*Alhamdulillah, bisa dibilang berat namun seiring jalannya waktu, alhamdulillahnya dengan saya mendapatkan tugas sebagai ketua OSPPFQ, saya bisa mengatur aktivitas saya dengan lebih baik tidak hanya saya namun yang lain juga. (Praise to the Almighty, I should say that it is a weighty responsibility; however, I can manage it from time to time. With this responsibility as the head of the female student council, I can organize my activities better, both for me and for the organization members). (NA)*

*Alhamdulillah bisa mendapatkan ilmu leadership dan dari berbagai ilmu lainnya, meskipun banyak sekali suka dan duka yang saya pribadi alami dalam mengemban amanah ini, namun berkat support dari berbagai sisi, bukan hanya dari teman sebaya, namun juga dari pembimbing saya, yaitu ustd. FA, karena atas izin Allah arahan dari beliau yang bisa membuat saya terus berjalan lurus dalam mengemban amanah ini... (Praise to the Almighty, I can gain leadership skill and other knowledge, even though I get to experience both good and bad sides of this responsibility. Support given from my surroundings, not only from my teammates but also from my supervisor, Ustadz FA, as from Allah's will and his guidance, I can carry this responsibility on...) (AR)*

These two students mention that the responsibility as the student councils' leader gives them positive and negative experiences. Yet, these experiences shape their characters and they are grateful for the support given. This finding illustrates the way leadership experience shapes students' self-esteem and skills. Thus, it is in-line with the studies by Akbar & Anshori (2022) and Ott et al. (2023) which state that participation in school activities fosters students' independence and self-efficacy.

As the heads of the student council, NA and AR often confront problems that may challenge their leadership capacities. For instance, NA explains one of her experiences dealing with violation of school regulation done by a student.

*Sebagai ketua OSPPFQ harus mencari kebenarannya terlebih dahulu setelah itu saya mendiskusikan bersama bagian keamanan lalu dengan pengurus yang lainnya. Setelah itu kami menghadap kepada ustadz yang ada di asrama dan meminta arahnya, bagaimana baiknya untuk menyelesaikan masalah tersebut. (As the head of the student council of PPFQ, I need to find the truth first before discussing it with the law enforcement team and fellow council members. Next, we will consult with the teachers and ask for their guidance to settle the problem).*

Also, AR runs a similar approach when he encounters problems. He mentions *tabayyun* (truth verification or validation) as a step in handling problems with the students.

*Apabila ada konflik atau masalah terhadap anggota maupun pengurus yakni kita tabayyun terlebih dahulu diberi nasehat. Kemudian apabila dia melanggar lagi mau tidak mau akan kami bawa kepada asatidz. (When there is a conflict or problem with the students or council members, I and my team will immediately conduct tabayyun before offering advice. When a (troubled) student keeps repeating the mistake, we will bring this issue to our teachers (for solution)).*

Hence, this finding indicates that the steps taken by NA and AR agree to Toor's (2007) argument which highlights that leaders need to pay close attention to the desires of their followers, as a part of responsibility trusted to him/her, and a service to humanity. In this case, the implementation of prophetic leadership has also been made visible in NA and AR's statements, especially in the implementation of *tabayyun*, council's meeting or discussion, and consultation to the teachers. Nik Muhammad (2015) asserts that the principles of trait, spirituality, Islamic leadership, and social network theory all serve as the foundation for prophetic leadership.

The in-depth interviews also illustrate that the responsibilities undertaken by student organizations' leaders, especially in providing standing examples for students, align with the application of the four principles of prophetic leadership. As quoted from AR, the head of male student council in PPFQ.

*Sidiq, yg artinya jujur bagi dirinya dan orang lain. Amanah, menyampaikan, dapat dipercaya karena pemimpin yg dilihat oleh orang adalah pemimpin yg Amanah dalam menjalankan tugasnya dengan baik. Fathonah, cerdas dalam membijakan segala konflik yg ada pada orang lain. Tabligh, menyampaikan, sesuatu yg manfaat bagi guna manusia dekat dengan Allah swt. (Sidiq, which means honesty, (applies) to oneself and others. Amanah (trustworthy), delivers, trustable as a leader is evaluated by others for his/her trustworthy leadership. Fathonah means smart or capable of settling disputes. Tabligh delivers purposeful things to others and makes other people closer to Allah, the Almighty).*

In this excerpt, AR thoroughly understands the application of prophetic principles on a daily basis. He provides examples of each personal trait that the Prophet [PBUH] exemplified. NA also mentions in detail the implementation of prophetic principles in her duty as head of council.

*Amanah dimana kita harus dijalankan sesuai dengan nasehat pimpinan dan peraturan pondok. Sidiq dengan menjalankan amanah sesuai dengan peraturan pondok, dengan tidak melanggar larangan-larangan yang sudah tertera dalam peraturan. Tabligh yaitu dengan menyampaikan dan melakukan sesuai dengan arahan. Fathonah dimana sebagai pengurus OSPPFQ kami harus cerdas atau pandai dalam melihat memilah dan memilih mana yang baik mana yang tidak baik, tidak hanya asal mengambil keputusan tanpa adanya proses telaah. (Trustworthy shows when we have to follow the regulation of the boarding school or advice provided by our teachers. Honesty is shown when we work on our responsibility (as the school council) according to the school's regulations and follow them as it is. Smart reflects our strategy, as the school council, in deciding sides. We also avoid making decisions without prior consideration).*

As leaders in the organization, NA and AR place high importance on demonstrating good behavior and practicing 'servant leadership' when it comes to fostering relationships and promoting collaboration with the students. For instance, NA explains the way servant leadership is reflected in her leadership.

*Servant leadership merupakan hal yang wajib ada dalam setiap kepemimpinan, dalam organisasi OSPPFQ tugas kami selain memimpin, kami juga dituntut untuk bisa menjadi pengayom atau pelayan bagi adik kelas kami, seperti halnya, kami harus bangun lebih pagi untuk bisa mengkondisikan para santri untuk bersiap-siap sholat berjamaah, begitupun dengan sholat-sholat yang lainnya, kami harus tampil lebih awal agar santri yang lain bisa segera bergegas mengikuti (Servant leadership is essential in leadership. In the student council of PPFQ, we have the task, aside from leading the council, to be protectors or servants to our juniors. For example, we have to wake up earlier to organize the younger students during mass prayer. It goes the same to the other prayers; we have to get ready earlier, so other students will follow our leads).*

In servant leadership, the leader is driven to recognise and understand his followers' needs and motivates them to do something to help their followers attain the best possible outcomes for those needs (Lesminadi, 2021). In the aforementioned example, NA made herself an example rather than explaining or giving command. Thus, as a leader, she has established at least three principles of servant leadership, as in Kansil & Sujuti (2024), such as, becoming a role model in behavior and values, understanding the feelings, needs, and perspectives of others, and striving to remove barriers.

The council's supervisor further highlights the leadership mandate which is subject to future accountability. FA highlights that the supervisor's role is to offer guidance and counsel to all council organizers, serving as a reminder to always be prudent in accomplishing the mandate that would be theirs in the future. On the application of prophetic leadership, FA offers his viewpoint.

*Kegiatan dalam kehidupan sehari-hari hendaknya tidak terlepas dari kebiasaan suri tauladan kita yaitu nabi Muhammad. Salah satu contoh sikap nabi saat menjadi seorang pemimpin yaitu selalu bersikap lemah lembut saat menghadapi berbagai problem. (Activities on a daily basis should reflect on the examples provided by Prophet Muhammad. A prime illustration of the prophet's leadership style was to be courteous while dealing with challenges).*

Supervisor in this organization acts as the students' parent, who can provide advice or guidance when needed. With years of experience in handling PPFQ, the supervisor can recommend solutions to problems that occur in the student council. Thus, student council leaders may benefit from problem-solving experience and receive feedback on their actions.

The leadership exemplified by Prophet Muhammad [PBUH] serves the foundation of prophetic leadership known in the present days. El Syam (2017) asserts that the prophet is a righteous figure who showcases honorable and exceptional attitude in many ways. He further elaborates that, in contrast to the

established leadership paradigm, which exclusively focuses on human interactions, the prophet's leadership model connects human relations to their creator. Therefore, it can govern individuals to perform the roles of just persons or leaders. In Islamic boarding school setting, leadership is critical to the upward trajectory of the institution, imparting religious ideals that are believed by all society components (Arif, 2021). In the case of PPFQ, the student councils have practiced the prophetic leadership principles in their organization and found the model suitable and comply with the school's philosophy. Thus, it is proven that prophetic leadership is also suitable at a student organizations level, in addition to studies on school administrators that have been proven appropriate by prior studies.

As Akbar & Anshori (2022) and Ott et al. (2023) assert, encouraging pupils to participate in school activities can enhance their wellbeing since the activities can foster autonomy and self-esteem. Hence, equipping them with values embedded in prophetic leadership principles can thoroughly enhance both emotional and spiritual capacities. Safitri et al. (2021) also point out that Islamic leadership places a strong emphasis on using one's own abilities as an example, encouraging moral behavior and maintaining ethical values. In the long run, students who are actively involved in school's intra and extracurricular activities can put the experiences into application in college or work settings. With the knowledge and experiences gained from school organizations, a pupil is expected to be able to make a genuine contribution to the development of the institutions he or she later serves.

### Conclusion and Limitation

Formal education in Indonesia aims to help students develop their potential. One of the ways is facilitating the students with school organizations which enable them to actively participate in managing the organizations. In PPFQ Serang, where this study takes place, students share their take on the responsibilities of organizing student councils, with prophetic leadership principles as the standpoint. The results indicate that leading student councils provide valuable experiences and improve a sense of responsibility, which indicate the application of servant leadership. From the viewpoint of the council's supervisor, support and guidance are always provided for all students, especially to the councils' organizers. With the prophet [PBUH] exemplary, students can take his leadership style as a model. On that account, the students can use their expertise managing curricular activities to the further level of their education.

This research is constrained to the specific research location. PPFQ Serang can represent the implementation of prophetic leadership, in the setting of Islamic boarding schools. However, future research endeavors are anticipated to broaden the reach by encompassing many schools inside the Islamic boarding school system. It is essential to provide comprehensive viewpoints on the implementation of prophetic leadership. Also, similar research with broader scope can illustrate how prophetic leadership shapes students' characters and how it is beneficial to the schools and their management.

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