Journal on Islamic Studies, Vol 3, no. 1 (2026): 42-53
Publisher: Yayasan Dermawan Cendikiawan Bersatu
E-ISSN: 3048-0124

The Relevance of Prophetic Leadership in Strengthening Contemporary Islamic Organizations: An Ethical and Spiritual Perspective

Alfathunisa Husna[1], Azzam Putra[2], Idyzraf Izzadin[3]
[1,2] Faculty of Economics, Accountancy and Management, Universiti Islam Selangor, Bandar Seri Putra, 43000 Kajang, Selangor, Malaysia
[3] Abdulhamid Abusulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia, Kuala Lumpur, Malaysia

Abstract: Leadership plays an essential role in maintaining the effectiveness and sustainability of contemporary Islamic organizations. However, challenges related to ethical leadership, accountability, transparency, and organizational professionalism highlight the need for leadership models grounded in Islamic values. This study aims to analyze the relevance of prophetic leadership principles in addressing contemporary leadership challenges and strengthening Islamic organizational management. It employs a qualitative descriptive-analytical approach through library research, using the Qur'an, Hadith, Islamic scholarly literature, and relevant scientific publications as data sources. Data are examined through descriptive and content analysis to identify prophetic leadership principles and their organizational implications. The literature analysis identifies four fundamental characteristics: Shiddiq, which promotes honesty and organizational integrity; Amanah, which strengthens responsibility and accountability; Tabligh, which encourages effective communication and transparency; and Fathanah, which supports strategic thinking, professional competence, and wise decision-making. This study concludes that prophetic leadership remains relevant as an ethical and spiritual framework for strengthening contemporary Islamic organizations. Its effectiveness depends on translating prophetic values into practical governance, accountable leadership, and professional management.

Research Highlights:

- I Examines the relevance of prophetic leadership in addressing contemporary challenges faced by Islamic organizations.
- Identifies four core prophetic leadership characteristics: Shiddiq, Amanah, Tabligh, and Fathanah.
- Explains how Shiddiq and Amanah strengthen organizational integrity, responsibility, and accountability.
- Highlights the roles of Tabligh and Fathanah in promoting transparency, effective communication, professional competence, and wise decision-making.
- Proposes the integration of prophetic values into contemporary organizational governance and professional management to support institutional effectiveness and sustainability.
- Keywords: Prophetic Leadership; Islamic Organizations; Shiddiq; Amanah; Organizational Management.

Article history
Submitted 19-02-2026
Revised 05-04-2026
Accepted 30-05-2026

Keywords
Prophetic Leadership;
Islamic Organizations;
Shiddiq;
Amanah;
Organizational Management.

© 2026 by author(s).
Licensee *Journal on Islamic Studies*. This article is licensed under the term of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY-NC 4.0).

Corresponding Author:

Name: Alfathunisa Husna

Email:alfathunisahusna@gmail.com

INTRODUCTION

The development of contemporary Islamic organizations has become increasingly complex due to rapid social, economic, educational, political, and technological changes(Bano, 2018). Islamic organizations, including religious institutions, Islamic educational institutions, charitable foundations, mosques, and Islamic social organizations, play an important role in promoting religious values, social welfare, moral development, and community empowerment. However, these organizations face various challenges in maintaining institutional effectiveness, organizational sustainability, and public trust. The increasing demands of modern organizational management require Islamic leaders to possess not only religious knowledge but also professional competence, ethical integrity, strategic thinking, and effective communication skills. Consequently, leadership has become a fundamental factor in determining the success and sustainability of contemporary Islamic organizations.

Effective leadership in Islamic organizations should be grounded in ethical principles, transparency, justice, accountability, and responsibility(Ramadan, 2008). Nevertheless, various leadership challenges continue to emerge, including organizational conflicts, corruption, misuse of authority, inadequate transparency, weak accountability mechanisms, and declining public confidence in institutional leadership. These problems indicate that organizational effectiveness cannot depend exclusively on administrative structures, managerial authority, or professional capabilities. Instead, leadership must also be supported by strong moral foundations and spiritual values that guide decision-making and organizational behavior. In this context, prophetic leadership offers an important framework for integrating Islamic ethical principles with contemporary organizational management practices.

Prophetic leadership refers to a leadership model inspired by the exemplary character, moral values, and leadership practices of Prophet Muhammad (peace be upon him). This model emphasizes the integration of spiritual responsibility, ethical conduct, intellectual competence, and social commitment in exercising leadership. The fundamental characteristics of prophetic leadership are commonly represented by four essential qualities: Shiddiq, which refers to honesty and integrity; Amanah, which emphasizes trustworthiness and responsibility; Tabligh, which represents effective communication and the ability to convey information transparently; and Fathanah, which reflects intelligence, wisdom, and professional competence(Wardi & Ismail, 2018). These characteristics provide a comprehensive ethical foundation for leaders in managing organizational resources, establishing institutional policies, resolving conflicts, and maintaining relationships with organizational members and stakeholders.

The relevance of prophetic leadership becomes increasingly significant in addressing the challenges experienced by contemporary Islamic organizations. The principle of Shiddiq encourages transparency and integrity in organizational administration, while Amanah strengthens accountability and responsible management of institutional resources(Salin et al., 2020). Furthermore, Tabligh promotes effective communication, consultation, and participatory decision-making, whereas Fathanah encourages strategic thinking, innovation, and professional competence in responding to organizational developments. Integrating these four characteristics into organizational practices can provide a foundation for developing ethical institutional cultures, strengthening organizational trust, and improving management effectiveness. Therefore, prophetic leadership should not merely be understood as a religious ideal but also as a practical leadership framework that can guide contemporary Islamic organizations toward responsible and sustainable institutional development.

Previous research on prophetic leadership has examined its conceptual foundations, ethical dimensions, and practical implications for organizational development, particularly within Islamic educational institutions, religious organizations, and Islamic financial institutions. Budiono, Hamidah, and Yasin (2020), in their study entitled The Role of Prophetic Leadership on Workplace Spirituality at Sufism-Based Islamic Boarding School, examined the influence of prophetic leadership on workplace spirituality among organizational officials and employees in an Islamic boarding school in Tasikmalaya, Indonesia. Using a quantitative approach involving 270 respondents, their findings indicated that prophetic leadership significantly influenced workplace spirituality. This study emphasized the importance of integrating spiritual values into organizational leadership and demonstrated that prophetic principles could contribute to creating a spiritually oriented working environment.

Furthermore, Yusuf (2022), in his research entitled The Effect of Prophetic Leadership on Employee Work Motivation at the Islamic Higher Education, investigated the relationship between prophetic leadership and employee work motivation at the Faculty of Economics and Islamic Business, UIN Antasari

Banjarmasin. The findings indicated that prophetic leadership had a significant influence on employee work motivation, with the reported coefficient of determination indicating that 34.3% of the variation in work motivation was explained by the model. This research highlighted the importance of leadership practices grounded in prophetic values in encouraging employee motivation and improving organizational performance. However, its focus was primarily on employee motivation within an Islamic higher education institution rather than the broader governance and sustainability of Islamic organizations.

Hefniy, Mardiana, Enggal, and Baharun (2023), through their study entitled Prophetic Leadership in Creating Superior Educational Institutions: Phenomenological Study of Private Islamic Universities, explored the implementation of prophetic leadership in two private Islamic higher education institutions, namely Nurul Jadid University in Probolinggo and Muhammadiyah University of Malang. Their research examined how prophetic leadership practices could encourage institutional development and educational excellence. The study provided insights into the contribution of prophetic leadership to organizational improvement through the integration of Islamic values and institutional management. Nevertheless, its analytical focus remained within the context of Islamic higher education institutions, leaving other organizational contexts relatively unexplored.

Amin (2024), in his article entitled Pengembangan Organisasi Melalui Nilai-Nilai Kepemimpinan Profetik, discussed the relationship between prophetic leadership and organizational development through a literature review. The study emphasized three important dimensions of prophetic leadership, namely humanization, liberation, and transcendence. These dimensions were considered relevant to organizational development because they promote human dignity, social responsibility, ethical transformation, and spiritual awareness. Amin's research provides an important theoretical foundation for understanding prophetic leadership as an organizational development approach. However, further examination is necessary to connect these broader prophetic values with specific managerial functions, including accountability, transparency, communication, and institutional decision-making.

More recently, Mustofa, Tjahjono, and Qamari (2025), in their article entitled Prophetic Leadership, Satisfaction, Islamic Citizenship Capability, and Performance in Islamic Financial Institutions, investigated the relationship between prophetic leadership, employee job satisfaction, Islamic citizenship capability, and employee job performance. Their quantitative research involved 230 employees from Islamic financial institutions in Yogyakarta and Central Java. The findings indicated that prophetic leadership positively influenced employee job performance, job satisfaction, and Islamic citizenship capability. Furthermore, job satisfaction mediated the relationship between prophetic leadership and employee performance. This research provides empirical evidence regarding the organizational benefits of prophetic leadership, particularly in Islamic financial institutions. However, its emphasis on employee-level outcomes provides an opportunity for further research examining broader institutional governance and organizational sustainability.

Rahman, Tharaba, and Nasith (2026), in their study entitled Prophetic Leadership Model in Islam: A Transformational Strategy to Build a Positive Organizational Culture in Educational Institutions, explored the implementation of Shiddiq, Amanah, Tabligh, and Fathanah in developing positive organizational cultures within Islamic educational institutions. Through a literature review, they highlighted the importance of monotheism, justice, consultation, and promoting good while preventing wrongdoing (amar ma'ruf nahi munkar) as foundations for ethical organizational transformation. Their findings reinforced the significance of prophetic leadership in aligning institutional values with organizational behavior. However, their research concentrated primarily on educational institutions, indicating the need to examine the applicability of prophetic leadership across different types of contemporary Islamic organizations.

Despite the importance of Islamic ethical values in organizational leadership, the implementation of prophetic leadership principles remains a significant challenge in contemporary Islamic institutions. Some organizations continue to experience problems related to leadership integrity, accountability, communication, and managerial competence(Bolden & Gosling, 2006). Furthermore, the relationship between the normative teachings of prophetic leadership and their practical application in modern organizational governance requires further examination. Accordingly, this research addresses four principal questions: why contemporary Islamic organizations need prophetic leadership, what organizational leadership challenges can be addressed through prophetic leadership principles, how the characteristics of prophetic leadership can be implemented in contemporary organizational management, and what factors support or hinder their implementation. These questions provide the foundation for

examining the relevance of prophetic leadership as an ethical and managerial framework for Islamic organizational development.

This study aims to analyze the concept and fundamental principles of prophetic leadership within the Islamic perspective and examine their relevance to contemporary Islamic organizational challenges. Specifically, it seeks to identify how the four prophetic characteristics, namely Shiddiq, Amanah, Tabligh, and Fathanah, can be incorporated into organizational governance, leadership practices, communication systems, and managerial decision-making(Haron et al., 2022). Furthermore, this research aims to explain the potential contribution of prophetic leadership to strengthening organizational integrity, accountability, effectiveness, and institutional sustainability. Through these objectives, the study seeks to establish a conceptual understanding of how Islamic spiritual and ethical principles can be translated into practical leadership approaches within contemporary Islamic organizations.

The significance of this research encompasses theoretical and practical dimensions. Theoretically, this study is expected to contribute to the development of Islamic leadership studies by strengthening the conceptual relationship between prophetic leadership principles and contemporary organizational management. It also provides an analytical perspective on the application of Islamic ethical values in modern institutional governance. Practically, the findings are expected to provide insights for Islamic organizational leaders, managers, administrators, and members concerning the importance of integrating prophetic characteristics into daily leadership practices. The study may also serve as a reference for developing leadership training, improving organizational accountability, strengthening institutional integrity, and promoting professional management based on Islamic values.

Previous discussions of Islamic leadership have frequently emphasized the moral and spiritual dimensions of prophetic leadership, particularly the four fundamental characteristics of Shiddiq, Amanah, Tabligh, and Fathanah. However, understanding these characteristics as individual ethical qualities is insufficient to explain their broader implications for contemporary organizational governance and management. A further analytical perspective is needed to connect classical Islamic leadership principles with current organizational challenges, including transparency, accountability, institutional trust, participatory decision-making, professional competence, and organizational sustainability(Ghafran & Yasmin, 2020). Therefore, the novelty of this study lies in examining prophetic leadership not only as a normative religious concept but also as an integrated ethical and managerial framework for contemporary Islamic organizations. By connecting the four prophetic characteristics with practical organizational functions and leadership responsibilities, this research seeks to provide a more comprehensive understanding of how prophetic values can contribute to strengthening organizational governance, improving institutional effectiveness, and supporting sustainable development in Islamic organizations.

METHOD

This study employs a qualitative research approach using a descriptive-analytical design to examine the relevance of prophetic leadership in contemporary Islamic organizations(Mukhtar et al., 2021). A qualitative approach is considered appropriate because the research focuses on understanding, interpreting, and analyzing Islamic leadership concepts, particularly the moral, spiritual, and managerial principles derived from the leadership practices of Prophet Muhammad (peace be upon him). The study utilizes library research as its primary research strategy, allowing the researcher to investigate relevant Islamic literature, scholarly interpretations, and academic publications concerning prophetic leadership and contemporary organizational management. The descriptive dimension aims to explain the fundamental concepts and characteristics of prophetic leadership, while the analytical dimension examines their relevance and practical implications for addressing organizational challenges. Through this approach, the research seeks to establish a conceptual relationship between Islamic ethical teachings and modern organizational leadership practices, particularly in relation to integrity, accountability, transparency, communication, decision-making, and institutional sustainability.

The data used in this research consist of primary and secondary sources. Primary data sources include the Qur'an, Hadith, and Islamic historical accounts that provide fundamental explanations of the leadership principles, moral character, and organizational practices of Prophet Muhammad(Almoharby & Neal, 2013). Particular attention is given to Islamic teachings concerning honesty (Shiddiq), trustworthiness (Amanah), effective communication (Tabligh), and intelligence and wisdom (Fathanah). Relevant Qur'anic passages concerning leadership, justice, consultation, responsibility, and exemplary conduct are examined

to establish the normative foundations of prophetic leadership. Meanwhile, secondary data sources consist of scholarly books, peer-reviewed journal articles, academic publications, research reports, and previous studies addressing Islamic leadership, prophetic leadership, organizational governance, and contemporary management practices. These secondary sources are used to provide theoretical perspectives, compare previous research findings, and develop a broader understanding of the application of prophetic leadership within different organizational contexts. The selection of literature considers its relevance to the research objectives, academic credibility, conceptual contribution, and applicability to contemporary Islamic organizations.

Data collection is conducted through documentary research and a systematic literature review of relevant Islamic and academic publications. The process begins with identifying and collecting Qur'anic verses, Hadith, and Islamic historical sources related to the leadership characteristics and practices of Prophet Muhammad. Subsequently, classical and contemporary Islamic scholarly interpretations are examined to understand the theological and ethical foundations of prophetic leadership(Almoharby & Neal, 2013). Academic literature is also collected from scientific journals, scholarly books, and previous research discussing leadership ethics, organizational management, institutional governance, and the implementation of prophetic values in Islamic institutions. Literature searches focus on relevant keywords, including prophetic leadership, Islamic leadership, organizational governance, leadership ethics, Shiddiq, Amanah, Tabligh, and Fathanah. The collected materials are then reviewed, selected, and organized according to their relevance to the research questions. Particular attention is given to publications that explain the relationship between Islamic leadership principles and contemporary organizational challenges. This process enables the researcher to obtain comprehensive conceptual information and identify similarities, differences, and research gaps in previous scholarly discussions.

The collected data are analyzed using qualitative descriptive and content analysis techniques through several interconnected stages(Ritchie et al., 2003). First, data reduction involves selecting, examining, and organizing relevant information from primary and secondary sources to ensure that the analysis remains focused on the research objectives. Irrelevant information is excluded, while significant discussions concerning prophetic leadership and organizational management are retained. Second, data classification involves categorizing the selected information according to the four fundamental characteristics of prophetic leadership, namely Shiddiq, Amanah, Tabligh, and Fathanah. This classification provides a structured framework for examining the ethical and managerial dimensions of prophetic leadership. Third, content analysis is conducted by examining the meanings, principles, and implications contained in Qur'anic passages, Hadith, scholarly interpretations, and relevant academic publications. Fourth, interpretative analysis connects the identified Islamic leadership principles with contemporary organizational challenges, including leadership integrity, transparency, accountability, communication, professional competence, organizational conflicts, and institutional sustainability. This stage emphasizes the relationship between normative Islamic teachings and their practical implications for modern organizational governance. Finally, conclusion drawing involves synthesizing the results of the analysis to formulate an overall understanding of the relevance, potential contributions, and implementation challenges of prophetic leadership in contemporary Islamic organizations.

The credibility and trustworthiness of this research are maintained through source comparison, critical literature evaluation, and consistency of interpretation(Kyngäs et al., 2019). Source comparison is conducted by examining the relationship between Qur'anic teachings, authentic Hadith, recognized Islamic scholarly interpretations, and relevant academic publications concerning prophetic leadership. The researcher also considers the historical and contextual dimensions of Islamic sources to avoid interpretations that are inconsistent with their original meanings. Secondary literature is critically evaluated based on its academic credibility, relevance, methodological clarity, and contribution to the research topic. Furthermore, the interpretations of the four prophetic characteristics are compared across different scholarly perspectives to identify conceptual consistency and possible differences in understanding. The findings derived from Islamic primary sources are subsequently examined in relation to contemporary organizational management literature to establish a reasonable connection between Islamic ethical principles and modern institutional practices. Through these procedures, the study seeks to maintain analytical consistency, minimize subjective interpretation, and produce credible conclusions concerning the relevance of prophetic leadership in contemporary Islamic organizations.

RESULTS AND DISCUSSION

The Concept and Foundations of Prophetic Leadership in Islam

Prophetic leadership is a leadership model grounded in the moral teachings, spiritual values, and exemplary leadership practices of Prophet Muhammad (peace be upon him). It emphasizes the integration of religious principles, ethical responsibility, intellectual competence, and social commitment in directing individuals and organizations toward common objectives. Unlike leadership approaches that primarily emphasize authority, administrative control, or organizational performance, prophetic leadership places morality, accountability before Allah, justice, and human welfare at the center of leadership practices(Noor, 2015). Historically, this leadership model can be understood through the leadership activities of Prophet Muhammad in establishing and developing the Muslim community in Makkah and Madinah. His leadership demonstrated the importance of building social relationships, resolving conflicts, establishing justice, strengthening solidarity, and managing community affairs based on Islamic values. These practices provide an important foundation for understanding leadership as both a responsibility before God and a commitment to society.

The leadership model demonstrated by Prophet Muhammad reflects a comprehensive relationship between spirituality, morality, and organizational responsibility. His leadership was not limited to religious guidance but also included social administration, community development, conflict resolution, consultation, and the management of collective interests. The Qur'an establishes Prophet Muhammad as an exemplary figure through QS. Al-Ahzab [33]: 21, which identifies him as an excellent example (Uswatun Hasanah) for those who believe in Allah and the Last Day(Syarif, 2020). This verse provides a fundamental basis for understanding prophetic leadership as a model that should be reflected in the behavior, decisions, and responsibilities of Muslim leaders. Furthermore, QS. Al-Qalam [68]: 4 emphasizes the noble character of Prophet Muhammad, demonstrating that moral integrity is an essential foundation of legitimate and responsible leadership.

The principles of trustworthiness and justice are also central to the Islamic understanding of organizational leadership. QS. An-Nisa [4]: 58 instructs believers to fulfill entrusted responsibilities and establish justice when making decisions among people. This teaching highlights the importance of accountability, fairness, and responsible authority in managing organizational affairs. In addition, QS. Ali 'Imran [3]: 159 emphasizes compassion, consultation (musyawarah), and trust in Allah in the process of leadership. The verse demonstrates that effective leadership requires the involvement of organizational members, respectful communication, and collective consideration in decision-making. These Qur'anic foundations indicate that prophetic leadership is not simply a personal moral quality but also a comprehensive ethical framework for managing institutional responsibilities. Therefore, the application of prophetic leadership in contemporary Islamic organizations requires the integration of spiritual commitment, moral conduct, professional competence, and organizational accountability.

The Four Characteristics of Prophetic Leadership

a. Shiddiq (Honesty and Integrity)

Shiddiq refers to honesty, truthfulness, and consistency between words, intentions, and actions. In prophetic leadership, this characteristic represents the moral foundation that enables leaders to establish credibility and maintain the confidence of organizational members and stakeholders. Leaders who demonstrate Shiddiq are expected to communicate information truthfully, make decisions based on ethical considerations, and avoid manipulating organizational policies for personal or individual interests. Within contemporary Islamic organizations, honesty is particularly important in administrative activities, financial management, institutional reporting, and the implementation of organizational policies. Transparency in managing organizational resources reflects the practical application of this prophetic characteristic because members and stakeholders have a legitimate interest in understanding how institutional responsibilities and resources are managed.

Furthermore, Shiddiq requires consistency between leadership statements and actual organizational practices. Leaders should demonstrate the values they communicate to their members rather than merely presenting religious and ethical messages without corresponding actions. This consistency can strengthen organizational credibility and encourage members to develop similar ethical behaviors. The principle also provides a moral foundation for preventing corruption, manipulation, dishonesty, and the misuse of organizational authority. In this regard, Shiddiq should be translated into institutional practices through transparent financial reporting, accurate documentation, ethical decision-making, and clear communication regarding

organizational objectives. Consequently, honesty becomes not only an individual leadership characteristic but also an important element of an ethical organizational culture.

b. Amanah (Trustworthiness and Responsibility)

Amanah refers to trustworthiness, responsibility, and the obligation to fulfill entrusted duties with sincerity and integrity(Herijanto, 2022). In the Islamic perspective, leadership is not merely a position that provides authority or social recognition but a responsibility that must be exercised in accordance with moral and religious principles. Leaders are entrusted with managing organizational resources, directing members, protecting institutional interests, and ensuring that organizational decisions benefit the wider community. Therefore, the principle of Amanah requires leaders to understand that every leadership responsibility carries ethical consequences and accountability before Allah and society.

In contemporary Islamic organizations, Amanah can be implemented through responsible financial management, fair distribution of responsibilities, proper supervision, and the protection of institutional resources. Leaders must ensure that organizational funds, facilities, information, and human resources are managed according to established objectives and ethical standards. This characteristic also emphasizes the importance of maintaining the confidence of organizational members, employees, donors, beneficiaries, and other stakeholders. The implementation of Amanah can be strengthened through clear organizational procedures, internal supervision, performance reporting, and mechanisms for evaluating leadership responsibilities. Thus, trustworthiness becomes an essential foundation for ethical governance and institutional accountability.

c. Tabligh (Communication and Transparency)

Tabligh refers to the ability and responsibility to communicate information, convey important messages, and provide guidance effectively and truthfully. In prophetic leadership, communication is not simply the transmission of information but also an important means of building understanding, maintaining relationships, and encouraging collective responsibility. Leaders are expected to communicate organizational objectives, policies, decisions, and institutional developments in a clear, honest, and constructive manner. Effective communication enables organizational members to understand their responsibilities and participate meaningfully in institutional activities.

Within contemporary Islamic organizations, Tabligh is relevant to developing transparent communication systems and participatory organizational governance. Leaders should provide opportunities for members to express opinions, communicate concerns, and contribute to organizational decision-making through musyawarah. Consultation can strengthen mutual understanding and reduce misunderstandings that may develop into organizational conflicts(Chan et al., 2014). Moreover, transparent communication regarding institutional policies, financial information, and organizational performance can strengthen trust between leaders and members. In the digital era, the principle of Tabligh also requires leaders to communicate responsibly through digital platforms and social media while avoiding misinformation, misleading statements, and inappropriate disclosure of confidential information. Therefore, effective communication should be supported by honesty, respect, openness, and a commitment to maintaining harmonious organizational relationships.

d. Fathanah (Intelligence and Wisdom)

Fathanah represents intelligence, wisdom, knowledge, and the ability to make appropriate decisions in complex situations. This characteristic demonstrates that prophetic leadership requires not only spiritual integrity and moral responsibility but also sufficient intellectual and professional competence. Leaders must understand organizational conditions, identify potential problems, evaluate available alternatives, and determine appropriate strategies to achieve institutional objectives(Tushman & O'Reilly, 2006). Wisdom in leadership also involves considering the consequences of decisions for organizational members, stakeholders, and the wider community.

In contemporary Islamic organizations, Fathanah is particularly relevant to strategic planning, institutional innovation, resource management, and organizational adaptation. Leaders need to develop the ability to respond to changes in technology, social expectations, economic conditions, and institutional competition. For example, Islamic educational institutions must adapt

their learning systems to technological developments, while Islamic financial institutions must respond to changes in digital financial services and regulatory requirements. Similarly, religious and social organizations need to improve their management systems to ensure effective service delivery and institutional sustainability. The integration of Fathanah with professional management practices encourages leaders to make decisions based on knowledge, consultation, ethical considerations, and careful evaluation. Accordingly, intelligence and wisdom provide an important foundation for ensuring that Islamic organizational leadership remains adaptive, competent, and responsive to contemporary challenges.

The Relevance of Prophetic Leadership in Contemporary Islamic Organizations

The relevance of prophetic leadership can be observed in its potential application across different types of contemporary Islamic organizations. Islamic educational institutions and pesantren, for example, require leaders who can integrate religious education, institutional discipline, academic development, and professional management. The characteristics of Shiddiq and Amanah can strengthen transparency in institutional administration, while Tabligh encourages constructive relationships between institutional leaders, teachers, students, parents, and the surrounding community. Meanwhile, Fathanah supports educational innovation, curriculum development, and strategic institutional planning. Through these principles, educational leadership can promote an institutional environment that combines academic excellence with Islamic moral development.

In Islamic foundations and religious social organizations, prophetic leadership is relevant to ensuring that social programs and organizational resources are managed responsibly. Leaders are expected to demonstrate honesty in managing donations, accountability in distributing assistance, and effective communication with beneficiaries and stakeholders. Similarly, mosques and Islamic community institutions require leadership that promotes participation, solidarity, transparency, and responsible management of religious activities and community resources. The implementation of prophetic leadership can encourage mosque administrators to develop inclusive programs, strengthen community relationships, and ensure that institutional activities respond to the needs of society.

Islamic charitable organizations and zakat institutions also provide important contexts for implementing prophetic leadership(Fauzia, 2013). The principles of Shiddiq and Amanah are essential in collecting, managing, and distributing zakat, infaq, and sadaqah funds. Transparency in financial reporting and fairness in distributing assistance can strengthen public confidence and institutional credibility. Furthermore, Tabligh supports clear communication with donors and beneficiaries, while Fathanah encourages effective planning, accurate beneficiary identification, and innovation in social welfare programs. In Islamic financial institutions, prophetic leadership can provide an ethical foundation for financial management, responsible decision-making, professional services, and the maintenance of public trust.

The same principles are relevant to Islamic student and youth organizations, which play an important role in developing future Muslim leaders. Through prophetic leadership, young organizational members can learn honesty, responsibility, effective communication, cooperation, and intellectual development. Leadership activities based on these values can strengthen organizational discipline, participation, and social responsibility. Overall, the application of prophetic leadership across different Islamic organizational contexts demonstrates its potential to strengthen institutional trust, ethical governance, professional management, and social contributions. Nevertheless, its effectiveness depends on the extent to which these values are translated into consistent organizational policies and leadership practices.

Prophetic Leadership and Contemporary Organizational Challenges

Contemporary Islamic organizations face various leadership challenges resulting from institutional complexity, changing social expectations, technological developments, and increasing demands for organizational accountability(Bashori et al., 2022). One significant challenge is the leadership crisis associated with declining public trust. When organizational leaders fail to demonstrate honesty, responsibility, and consistency, the credibility of the institution may be weakened. The principle of Shiddiq provides an ethical foundation for addressing this problem by encouraging truthful communication, transparent administration, and consistency between leadership commitments and organizational actions. At the same time, Amanah emphasizes that leaders must protect institutional interests and fulfill their responsibilities in accordance with ethical and religious principles.

Another important challenge concerns corruption, misuse of authority, and weak accountability mechanisms. These problems can emerge when organizational authority is exercised without adequate supervision, transparency, or ethical commitment. Prophetic leadership offers a moral framework for addressing these issues through the principles of honesty, trustworthiness, and justice(El Syam, 2017). However, moral commitment alone may not be sufficient to prevent institutional misconduct. Islamic organizations also require practical governance mechanisms, including financial audits, clear administrative procedures, internal supervision, and transparent reporting systems. Therefore, prophetic leadership should be supported by institutional structures that ensure responsible management and prevent the concentration or abuse of authority.

Internal conflicts and communication problems also represent significant challenges in contemporary organizational management. Differences in opinions, interests, and leadership approaches may create misunderstandings and reduce organizational cooperation. The principle of Tabligh encourages leaders to establish open communication, provide opportunities for consultation, and promote constructive dialogue. Through musyawarah, organizational decisions can consider different perspectives and encourage collective responsibility. Furthermore, Fathanah enables leaders to identify the causes of conflicts, evaluate possible solutions, and make decisions that maintain organizational stability while respecting ethical principles.

Digital transformation presents additional challenges for Islamic organizations, particularly regarding institutional communication, information management, and organizational innovation(Adiyono, 2020). The increasing use of digital platforms requires leaders to develop technological awareness, digital communication competence, and responsible information management. The characteristic of Fathanah encourages organizational leaders to adapt to technological developments without abandoning Islamic ethical principles. Meanwhile, Shiddiq and Amanah provide guidance for ensuring accurate information, protecting institutional data, and maintaining responsible digital practices. In addition, competition and demands for institutional sustainability require leaders to develop effective strategies, improve service quality, and strengthen organizational capabilities. Consequently, prophetic leadership can provide an integrated ethical and intellectual framework for addressing contemporary organizational challenges.

Implementation Strategies of Prophetic Leadership

The implementation of prophetic leadership in contemporary Islamic organizations requires systematic efforts to translate Islamic ethical principles into practical leadership behavior and institutional management policies. The first strategy is developing leadership training programs based on Islamic ethical values. Such programs should introduce the theological foundations of prophetic leadership and explain the practical implications of Shiddiq, Amanah, Tabligh, and Fathanah in organizational activities. Leadership development should emphasize ethical decision-making, responsibility, communication skills, conflict resolution, and professional competence. Through continuous training, organizational leaders and prospective leaders can develop a stronger understanding of the relationship between Islamic spirituality and managerial responsibility.

The second strategy involves establishing transparent and accountable organizational governance. Islamic organizations should develop clear administrative procedures, financial management systems, internal supervision mechanisms, and regular institutional reporting. These arrangements can translate the principles of honesty and trustworthiness into measurable organizational practices. The third strategy is strengthening consultation and participatory decision-making. Leaders should encourage organizational members to contribute ideas, express concerns, and participate in discussions concerning institutional policies and strategic decisions(Kaner, 2014). This approach reflects the principle of musyawarah and can strengthen cooperation, mutual respect, and collective responsibility.

The fourth strategy is promoting professional competence and continuous leadership development. Islamic organizational leaders must possess adequate knowledge, managerial skills, and the ability to respond to changing institutional conditions. Professional development may include strategic planning, financial management, digital literacy, human resource management, and organizational evaluation. The fifth strategy is integrating Islamic moral values into organizational policies and institutional culture. This integration requires more than symbolic religious activities; it should be reflected in recruitment procedures, leadership appointments, employee relationships, institutional services, conflict resolution, and organizational decision-making.

The sixth strategy is developing leadership evaluation systems based on integrity, responsibility, communication, and competence. Islamic organizations should establish appropriate indicators to assess whether leaders consistently demonstrate prophetic characteristics in their professional responsibilities(Hani et al., 2020). For example, integrity may be evaluated through transparency and ethical conduct, trustworthiness through accountability and fulfillment of responsibilities, communication through information openness and member participation, and intelligence through decision quality and problem-solving competence. These evaluation mechanisms can help organizations identify leadership strengths, recognize implementation weaknesses, and establish continuous improvement programs. Through these strategies, prophetic leadership can become an operational framework that guides organizational behavior and institutional development rather than remaining an abstract religious ideal.

Implications of Prophetic Leadership for Organizational Effectiveness and Sustainability

The application of prophetic leadership has important potential implications for organizational effectiveness and institutional sustainability. First, the integration of Islamic ethical values into leadership practices can support organizational effectiveness by establishing clear moral standards for decision-making, resource management, and interpersonal relationships. Leaders who demonstrate honesty, responsibility, communication competence, and intellectual capability can provide stronger direction and encourage organizational members to work toward shared objectives. In this context, prophetic leadership connects organizational performance with ethical responsibility, ensuring that institutional achievements are pursued through appropriate and accountable processes.

Second, prophetic leadership can strengthen institutional credibility and public trust. Trust is an important foundation for maintaining relationships between Islamic organizations and their stakeholders, including members, employees, donors, beneficiaries, and the wider community. When leaders demonstrate Shiddiq and Amanah, stakeholders have stronger ethical grounds for trusting organizational decisions and institutional resource management. Similarly, transparent communication based on Tabligh can improve institutional relationships by reducing information gaps and encouraging greater participation. These characteristics can contribute to strengthening the legitimacy and reputation of Islamic organizations(Alam, 2021).

Third, prophetic leadership can support the development of a positive and ethical organizational culture. The consistent practice of prophetic values can encourage organizational members to demonstrate honesty, discipline, cooperation, respect, and responsibility. Such an environment may strengthen member commitment and participation because organizational values are reflected in everyday institutional practices(Collier & Esteban, 2007). Furthermore, the principle of Fathanah supports institutional learning, innovation, and adaptation to changing organizational environments. Leaders who combine professional competence with ethical responsibility are better positioned to develop strategies that respond to institutional needs and social expectations.

Fourth, prophetic leadership has potential implications for long-term organizational sustainability. Institutional sustainability requires effective resource management, responsible leadership succession, public confidence, organizational adaptability, and the ability to maintain meaningful social contributions(Avery & Bergsteiner, 2011). The four prophetic characteristics provide an ethical and intellectual foundation for addressing these requirements. Shiddiq supports institutional credibility, Amanah strengthens responsible resource management, Tabligh encourages stakeholder relationships, and Fathanah supports strategic development and innovation. Therefore, prophetic leadership can contribute to the sustainability of Islamic organizations by integrating spiritual values, organizational responsibility, and professional management into institutional development.

CONCLUSION

This study concludes that prophetic leadership represents an important ethical and spiritual foundation for strengthening contemporary Islamic organizations. The principles of Shiddiq, Amanah, Tabligh, and Fathanah provide comprehensive guidance for addressing organizational leadership challenges through honesty, trustworthiness, effective communication, and intellectual competence. These four characteristics demonstrate that Islamic leadership should integrate spiritual commitment, moral responsibility, and professional capabilities in organizational management. The literature analysis indicates that prophetic leadership has important implications for strengthening organizational integrity, accountability, transparency, institutional trust, and management effectiveness. Furthermore, integrating prophetic

values with contemporary management practices can encourage the development of ethical organizational cultures, responsible decision-making, participatory governance, and institutional sustainability. However, the implementation of prophetic leadership requires concrete institutional policies, continuous leadership development, and systematic organizational evaluation to ensure consistency between Islamic ethical principles and actual leadership practices. Based on these conclusions, Islamic organizational leaders are encouraged to integrate prophetic values into their daily leadership responsibilities and decision-making processes. Islamic institutions should also establish transparent, accountable, and participatory governance systems. Future researchers are recommended to conduct empirical studies examining the implementation of prophetic leadership in specific Islamic organizational contexts. Further investigations should explore its relationship with organizational performance, member commitment, institutional trust, and long-term organizational sustainability.

AUTHORS' DECLARATION

Authors' Contributions and Responsibilities

The author was responsible for all stages of the research, including conceptualization, development of the research framework, literature collection, data analysis, interpretation of findings, and manuscript preparation.

Competing Interests

The author declares that there are no financial, personal, or institutional competing interests that could have influenced the research, analysis, or publication of this article.

Acknowledgments

The author would like to express sincere gratitude to all individuals and institutions that provided academic support, constructive feedback, and encouragement throughout the preparation of this research.

REFERENCES

Adiyono, A. (2020). Digital Transformation of Islamic Education: Trends, Challenges, and Future Research Directions. *Kawanua International Journal of Multicultural Studies*, *1*(2), 85–92.

Alam, M. K. (2021). Rationality of fourth party in legitimacy theory: Shariah governance of Islamic financial institutions. *Journal of Islamic Accounting and Business Research*, *12*(3), 418–438.

Almoharby, D., & Neal, M. (2013). Clarifying Islamic perspectives on leadership. *Education, Business and Society: Contemporary Middle Eastern Issues*, *6*(3–4), 148–161.

Avery, G. C., & Bergsteiner, H. (2011). Sustainable leadership practices for enhancing business resilience and performance. *Strategy & Leadership*, *39*(3), 5–15.

Bano, M. (2018). *Modern Islamic Authority and Social Change, Volume 1: Evolving Debates in Muslim Majority Countries*. Edinburgh University Press.

Bashori, B., Yusup, M., & Khan, R. (2022). From vision to reality: A holistic examination of transformational leadership as a catalyst for cultivating organizational culture in Pesantren. *Development: Studies in Educational Management and Leadership*, *1*(2), 133–152.

Bolden, R., & Gosling, J. (2006). Leadership competencies: time to change the tune? *Leadership*, *2*(2), 147–163.

Chan, T., Bakewell, F., Orlich, D., & Sherbino, J. (2014). Conflict prevention, conflict mitigation, and manifestations of conflict during emergency department consultations. *Academic Emergency Medicine*, *21*(3), 308–313.

Collier, J., & Esteban, R. (2007). Corporate social responsibility and employee commitment. *Business Ethics: A European Review*, *16*(1), 19–33.

El Syam, R. S. (2017). Prophetic leadership: The leadership model of Prophet Muhammad in political relation of social–ummah. *Jurnal Pendidikan Islam*, *6*(2), 371–396.

Fauzia, A. (2013). *Faith and the state: A history of Islamic philanthropy in Indonesia* (Vol. 1). Brill.

Ghafran, C., & Yasmin, S. (2020). Ethical Governance: Insight from the Islamic Perspective and an Empirical Enquiry: C. Ghafran, S. Yasmin. *Journal of Business Ethics*, *167*(3), 513–533.

Hani, S., Nasution, M. Y., & Siregar, S. (2020). Performance assessment of Islamic banks in the leadership value of the Prophet Muhammad: A conceptual framework. *Journal of Islamic, Social, Economics and Development*, 10–18.

Haron, H., Ramli, N. M., Jamil, N. N., & Rahman, A. R. A. (2022). Values in an Islamic University in Malaysia: Analysis from western and Islamic perspectives. *The Journal of Muamalat and Islamic Finance Research*, 86–105.

Herijanto, H. (2022). Al amanah in al qur'an vs trust: a comparative study. *International Journal of Ethics and Systems*, *38*(4), 549–575.

Kaner, S. (2014). *Facilitator's guide to participatory decision-making*. John Wiley & Sons.

Kyngäs, H., Kääriäinen, M., & Elo, S. (2019). The trustworthiness of content analysis. In *The application of content analysis in nursing science research* (pp. 41–48). Springer.

Mukhtar, M., el-Widdah, M., & Padli, M. (2021). The Impression of Kiai's Leadership in Managing Islamic Boarding Schools. *International Journal of Educational Review*, *3*(1), 38–52.

Noor, I. (2015). *Altruistic Service Leadership: Prophet Muhammad's Model*. Partridge Publishing Singapore.

Ramadan, T. (2008). *Islamic ethics and liberation* (Vol. 163). Oxford: Oxford University Press.

Ritchie, J., Spencer, L., & O'Connor, W. (2003). Carrying out qualitative analysis. *Qualitative Research Practice: A Guide for Social Science Students and Researchers*, *2003*, 219–262.

Salin, A. S. A. P., Manan, S. K. A., & Kamaluddin, N. (2020). Ethical framework for directors–learning from the prophet. *International Journal of Law and Management*, *62*(2), 171–191.

Syarif, S. (2020). Spiritual education mission in the mufassirin perspective. *TADRIS: Jurnal Pendidikan Islam*, *15*(1), 23–44.

Tushman, M. L., & O'Reilly, C. A. (2006). *Winning through innovation: A practical guide to leading organizational change and renewal*. Harvard Business Press.

Wardi, M., & Ismail, I. (2018). Following The Prophet Muhammad Character Through Ngabuleh Tradition in Pondok Pesantren Darul Ulum Banyuanyar Pamekasan. *El Harakah*, *20*(1), 49.