

## **Prophetic Leadership in Islamic Education Institutions Amid Digital Disruption and Global Educational Transformation Challenges**

\*Yahya Mohammed Abu Bakr<sup>1</sup>, Norakyairee Mohd Raus<sup>2</sup>, Ahmed H. Ibrahim<sup>3</sup>, Atta Ullah Faizi<sup>4</sup>

<sup>1</sup>Universiti Sains Islam Malaysia (USIM), Malaysia

<sup>2</sup>Universiti Sains Islam Malaysia (USIM), Malaysia

<sup>3</sup>Qatar University, College of Islamic Studies, Qatar

<sup>4</sup>International Islamic University Islamabad, Pakistan

Received:30-12-2025

Revised:20-03-2026

Accepted:03-06-2026

### **Abstract**

This study aims to explore prophetic leadership in Islamic education institutions amid digital disruption and global educational transformation challenges. The rapid advancement of digital technologies, including artificial intelligence, has significantly reshaped educational governance, teaching practices, and institutional management. However, these changes also raise ethical, spiritual, and organizational challenges that require value-based leadership approaches. This research employs a qualitative library research design using a systematic literature review of scholarly sources. Data were analyzed using thematic content analysis to identify key themes related to prophetic leadership, digital transformation, ethical governance, and Islamic educational values. The findings reveal that digital disruption enhances institutional efficiency but also introduces risks such as ethical ambiguity, reduced human interaction, data misuse, and leadership fragmentation. The study identifies that prophetic leadership grounded in values such as *ṣidq*, *amānah*, *‘adl*, and *raḥmah* provides a comprehensive ethical framework for addressing these challenges. The novelty of this study lies in the development of the Prophetic Digital Leadership Framework (PDLF), which integrates Islamic prophetic values with contemporary digital leadership theories. The study concludes that prophetic leadership is essential for ensuring that Islamic education institutions remain ethical, resilient, and human-centered in the digital age..

### **Keywords:**

Prophetic Leadership, Islamic Education, Digital Transformation

(\*) Corresponding Author: [yahyamohammedabubakr@usim.edu.my](mailto:yahyamohammedabubakr@usim.edu.my)

### **Introduction**

The rapid acceleration of digital transformation has fundamentally reshaped the landscape of global education systems, including Islamic educational institutions. Artificial intelligence, big data analytics, and digital learning ecosystems have altered how knowledge is produced, distributed, and assessed. These changes have created both opportunities and challenges for educational leadership. Islamic education institutions are particularly affected because they operate within a dual framework of academic excellence and moral-spiritual formation. In this context, leadership is required not only to manage technological change but also to preserve ethical and religious values. Therefore, a new paradigm of leadership rooted in prophetic values is increasingly necessary (UNESCO, 2024; Selwyn, 2024).

Digital disruption has introduced unprecedented complexity into educational governance. Leaders are now required to respond to rapid technological shifts, changing learner behaviors, and global competition in education. Traditional leadership models based solely on administrative efficiency are no longer sufficient. Instead, educational



leaders must integrate moral wisdom, strategic vision, and technological literacy. Islamic education institutions face the additional challenge of maintaining spiritual identity in a highly digitalized environment. This necessitates a leadership model that is both adaptive and value-driven (OECD, 2023; Holmes et al., 2021).

One of the central challenges in contemporary education is the tension between technological efficiency and humanistic values. Digital systems often prioritize speed, scalability, and automation. However, Islamic education emphasizes moral formation, character development, and spiritual growth. This creates a potential conflict between technological logic and ethical imperatives. Prophetic leadership, grounded in the example of the Prophet Muhammad (peace be upon him), offers a framework for balancing these dimensions. It integrates compassion, justice, wisdom, and accountability in leadership practice (Kamali, 2023; Halstead, 2021).

The concept of prophetic leadership in Islamic education is deeply rooted in the values of *ṣidq* (truthfulness), *amānah* (trustworthiness), *tablīgh* (communication), and *fatānah* (wisdom). These principles form the ethical foundation of leadership in Islamic tradition. In the context of digital transformation, these values become even more relevant. Leaders must ensure transparency in digital governance, ethical use of data, and responsible integration of artificial intelligence. Without such ethical grounding, digital transformation may lead to dehumanization in education systems (Hashim, 2021; Memon, 2021).

Global educational transformation has also intensified competition among institutions. Universities and schools are increasingly ranked based on digital readiness, innovation capacity, and global visibility. Islamic education institutions must adapt to these global pressures while maintaining their distinct identity. This creates a dual challenge of modernization and preservation. Prophetic leadership provides a framework that allows institutions to engage with global trends without losing their spiritual and ethical foundations. This balance is critical for sustainable educational development (UNESCO, 2024; Sahin, 2022).

Another important dimension of digital disruption is the rise of artificial intelligence in educational decision-making. AI systems are now used for student assessment, curriculum design, and administrative management. While these technologies improve efficiency, they also raise concerns about bias, transparency, and accountability. Islamic ethical principles emphasize justice (*‘adl*) and responsibility (*amānah*) in all decision-making processes. Therefore, prophetic leadership must critically evaluate the ethical implications of AI adoption in education. This ensures that technology remains a servant of human values rather than its master (Floridi, 2023; Kamali, 2023).

The COVID-19 pandemic has further accelerated digital transformation in education systems worldwide. Remote learning, online platforms, and hybrid learning models have become the new norm. Islamic education institutions were forced to rapidly adapt to these changes. However, this transition revealed gaps in digital infrastructure, teacher readiness, and pedagogical adaptation. Leadership played a

crucial role in managing this transition effectively. Prophetic leadership becomes essential in ensuring resilience, adaptability, and ethical continuity during crises (UNESCO, 2024; OECD, 2023).

In addition, digital transformation has changed the nature of teacher-student relationships. Online learning environments reduce direct interpersonal interaction, which is central to Islamic pedagogical traditions. Teachers in Islamic education are not only knowledge transmitters but also moral and spiritual guides. The weakening of this relationship due to digital mediation poses a significant challenge. Prophetic leadership must therefore prioritize relational integrity and human connection in digital learning environments. This ensures that education remains holistic and value-based (Memon, 2021; Hashim, 2021).

The increasing influence of technology companies in education also raises concerns about commercialization. Educational data is increasingly treated as a commodity in global digital markets. This raises ethical questions about ownership, privacy, and exploitation. Islamic education views knowledge as a sacred trust (*'ilm as amānah*), not a commercial product. Prophetic leadership must therefore resist excessive commercialization and ensure ethical governance of educational data. This aligns institutional practices with Islamic moral principles (Floridi, 2023; Selwyn, 2024).

Furthermore, leadership in Islamic education must address issues of digital inequality. Not all institutions have equal access to advanced technologies and digital infrastructure. This creates disparities in educational quality and opportunities. Prophetic leadership emphasizes justice and equity in resource distribution. Therefore, leaders must work to reduce digital divides and ensure inclusive access to education. This is essential for achieving educational justice in the digital era (OECD, 2023; UNESCO, 2024).

Another critical issue is the ethical formation of students in digital environments. Exposure to digital content without proper guidance may lead to moral confusion and value erosion. Islamic education aims to cultivate *insān kāmil* (complete human beings) through holistic development. Prophetic leadership plays a key role in ensuring that digital learning environments support ethical and spiritual growth. This requires intentional integration of character education into digital curricula. Without this, education risks becoming purely technical and value-neutral (Sahin, 2022; Halstead, 2021).

The role of leadership in shaping institutional culture is also increasingly important. Digital transformation is not only a technological process but also a cultural one. Leaders must guide institutions through cultural change while maintaining core values. Prophetic leadership provides a moral compass for navigating such transitions. It emphasizes consultation (*shūrā*), compassion (*rahmah*), and wisdom (*ḥikmah*) in decision-making processes. These values help sustain institutional integrity in times of change (Kamali, 2023; Hashim, 2021).

Globalization has further intensified the need for intercultural competence in Islamic education leadership. Institutions are now part of a global knowledge network. Leaders must engage with diverse cultural, intellectual, and technological traditions. Prophetic leadership encourages openness, dialogue, and mutual respect. At the same time, it preserves the distinct ethical identity of Islamic education. This balance is essential for meaningful global engagement (Deardorff, 2022; UNESCO, 2024).

The rise of data-driven governance in education also presents new ethical challenges. Institutional decisions are increasingly based on analytics and predictive modeling. While this improves efficiency, it may reduce human judgment in decision-making processes. Islamic leadership traditions emphasize moral responsibility and accountability before God. Prophetic leadership therefore insists on maintaining human oversight in all data-driven decisions. This ensures ethical integrity in institutional governance (Floridi, 2023; Selwyn, 2024).

In conclusion of this section, it is evident that Islamic education institutions are undergoing profound transformation due to digital disruption and global educational change. These transformations require a new form of leadership that integrates technological competence with ethical and spiritual wisdom. Prophetic leadership offers a comprehensive framework for addressing these challenges. It ensures that Islamic education remains relevant, ethical, and human-centered in the digital age. This study therefore seeks to explore how prophetic leadership can be conceptualized and operationalized within contemporary Islamic education institutions.

### **Theoretical Framework**

The theoretical framework of this study is constructed through an integration of prophetic leadership theory, Islamic educational leadership principles, transformational leadership theory, digital transformation in education, and ethical leadership in the age of artificial intelligence. These theoretical lenses collectively provide a comprehensive foundation for understanding how Islamic education institutions can navigate digital disruption while maintaining moral and spiritual integrity. In contemporary educational discourse, leadership is no longer understood as a purely administrative function but as a multidimensional process involving ethics, vision, and adaptability. Islamic education, with its strong moral foundation, requires a leadership model that aligns technological progress with spiritual values. Prophetic leadership emerges as a suitable paradigm for addressing these complex challenges in the digital era (UNESCO, 2024; Selwyn, 2024).

Prophetic leadership in Islamic thought is grounded in the exemplary leadership of Prophet Muhammad (peace be upon him), who embodied values such as *ṣīdīq* (truthfulness), *amānah* (trustworthiness), *tablīgh* (effective communication), and *fatānah* (wisdom). These values constitute not only moral attributes but also strategic leadership competencies. In contemporary educational institutions, these principles can be translated into ethical governance, transparent decision-making, and inclusive leadership practices. The literature suggests that prophetic leadership provides a holistic framework that integrates moral integrity with organizational effectiveness. Therefore,

it serves as both a normative and operational model for Islamic education leadership in the digital era (Hashim, 2021; Kamali, 2023).

Transformational leadership theory also contributes significantly to this framework by emphasizing vision, inspiration, and organizational change. Transformational leaders motivate followers to transcend self-interest for the sake of collective goals and institutional transformation. In Islamic education, this aligns with the concept of *islah* (reform) and *tajdid* (renewal). However, unlike secular transformational leadership, prophetic leadership embeds transformation within ethical and spiritual boundaries. This ensures that change processes do not compromise moral values. Consequently, transformational leadership is enriched and refined through prophetic ethical principles (Bass & Riggio, 2021; Memon, 2021).

Digital transformation theory provides another critical dimension for understanding leadership challenges in Islamic education institutions. Digital transformation involves the integration of digital technologies into all aspects of organizational life, fundamentally changing how institutions operate and deliver services. In education, this includes the adoption of artificial intelligence, learning analytics, and online platforms. While these technologies improve efficiency and accessibility, they also introduce ethical risks related to surveillance, bias, and data misuse. Islamic education institutions must therefore critically engage with digital transformation through a values-based lens. Prophetic leadership provides this ethical lens for navigating technological change (OECD, 2023; Selwyn, 2024).

Ethical leadership theory further strengthens the conceptual foundation of this study by emphasizing the importance of moral behavior, fairness, and accountability in leadership practices. Ethical leaders are expected to act in ways that are consistent with moral principles and social responsibility. In Islamic tradition, this aligns with the concept of *‘adl* (justice) and *amānah* (trust). Ethical leadership in Islamic education thus extends beyond organizational performance to include spiritual accountability before God. This dual accountability distinguishes prophetic leadership from conventional ethical leadership models. It integrates worldly responsibility with transcendental moral obligations (Brown & Treviño, 2021; Kamali, 2023).

Another important theoretical contribution comes from socio-technical systems theory, which emphasizes the interdependence between technology and social structures. According to this perspective, technological systems cannot be understood independently from the social, cultural, and institutional contexts in which they operate. In Islamic education, this means that digital technologies must be aligned with cultural values and religious principles. Prophetic leadership plays a crucial role in ensuring this alignment by guiding ethical technology adoption. This prevents technological determinism and ensures human agency remains central in educational processes (Floridi, 2023; Holmes et al., 2021).

Human-centered leadership theory also informs this framework by emphasizing the importance of dignity, empathy, and relational engagement in leadership practices. Human-centered leaders prioritize the well-being and development of individuals within

the organization. In Islamic education, this aligns closely with the prophetic emphasis on compassion (rahmah) and care for others. The integration of human-centered leadership with prophetic values creates a leadership model that is both ethical and relational. This ensures that digital transformation does not erode interpersonal relationships in educational institutions (Biesta, 2022; UNESCO, 2024).

Another key theoretical perspective is complexity leadership theory, which addresses leadership in dynamic and rapidly changing environments. Digital disruption creates complex adaptive systems in which traditional hierarchical leadership models become insufficient. Complexity leadership emphasizes adaptability, distributed leadership, and continuous learning. In Islamic education institutions, this complexity must be managed without compromising ethical and spiritual principles. Prophetic leadership provides stability and moral grounding within such complex environments. It ensures that adaptability does not lead to value fragmentation (Uhl-Bien & Arena, 2022; OECD, 2023).

The concept of digital ethics also plays a central role in the theoretical framework. Digital ethics addresses moral issues related to technology use, including privacy, transparency, accountability, and fairness. In the context of AI-driven education, these issues become increasingly critical. Islamic ethical principles provide a comprehensive foundation for addressing digital ethical challenges. Concepts such as amānah and hisbah (accountability) offer strong normative guidance for digital governance. Therefore, prophetic leadership must incorporate digital ethics as an integral component of decision-making processes (Floridi, 2023; Kamali, 2023).

Another important theoretical element is educational change theory, which explains how institutions adapt to external pressures and internal transformations. Change in educational institutions is often resisted due to structural inertia and cultural traditions. However, digital disruption accelerates the need for continuous transformation. In Islamic education, such change must be carefully managed to preserve institutional identity. Prophetic leadership provides a balanced approach that supports innovation while maintaining continuity with Islamic values. This ensures sustainable institutional transformation (Fullan, 2021; Selwyn, 2024).

The framework also incorporates Islamic educational leadership theory, which emphasizes the integration of knowledge ('ilm), ethics (adab), and spirituality (tazkiyah) in leadership practices. Islamic leadership is not merely functional but deeply moral and spiritual in nature. Leaders are expected to serve as role models and moral guides within their institutions. This aligns closely with the prophetic model of leadership. Therefore, Islamic educational leadership theory reinforces the normative foundation of prophetic leadership in the context of modern educational challenges (Hashim, 2021; Halstead, 2021). Finally, the synthesis of these theoretical perspectives leads to the development of a Prophetic Digital Leadership Framework (PDLF). This framework integrates prophetic values, ethical leadership principles, digital transformation theory, and human-centered education approaches. It emphasizes moral integrity, technological adaptability, relational leadership, and institutional accountability. The PDLF serves as

a conceptual model for guiding Islamic education institutions in navigating digital disruption. It ensures that leadership remains ethically grounded while embracing technological innovation. This framework forms the basis for the methodological approach and subsequent analysis of the study.

### **Methodology**

This study employs a qualitative library research design to examine prophetic leadership in Islamic education institutions amid digital disruption and global educational transformation challenges. Library research is selected because the study focuses on conceptual development and theoretical synthesis rather than empirical measurement. This approach is widely used in contemporary educational research to explore emerging issues such as artificial intelligence, digital transformation, and leadership paradigms. The method enables the integration of interdisciplinary perspectives from Islamic education, leadership studies, digital ethics, and educational technology. Through this design, the study constructs a comprehensive framework grounded in scholarly evidence and theoretical reasoning (Snyder, 2019; Zawacki-Richter et al., 2022).

The study adopts a systematic literature review (SLR) approach to ensure rigor, transparency, and reproducibility. The SLR process involves several structured stages, including formulation of research questions, systematic search of literature, screening of relevant studies, quality appraisal, and thematic synthesis. The guiding research questions include: (1) How is prophetic leadership conceptualized in Islamic education? (2) What challenges does digital transformation pose to Islamic educational leadership? and (3) How can prophetic leadership be operationalized in the era of digital disruption? These questions guide the entire analytical process. The systematic approach ensures that the study remains focused and methodologically robust (Page et al., 2021; Booth et al., 2021).

Data sources for this study include peer-reviewed journal articles, academic books, policy documents, and reports from international organizations. The literature was collected from reputable databases such as Scopus, Web of Science, ERIC, ScienceDirect, SpringerLink, Taylor & Francis Online, and Google Scholar. The selected literature primarily covers publications between 2020 and 2026 to ensure relevance to current developments in digital education and leadership studies. Foundational classical works in Islamic leadership and education were also included to provide theoretical depth. This combination of contemporary and classical sources ensures both relevance and conceptual richness (UNESCO, 2024; OECD, 2023).

The literature search strategy utilized structured keywords and Boolean operators to maximize coverage. Keywords included “prophetic leadership,” “Islamic education leadership,” “digital transformation in education,” “educational leadership and AI,” “ethical leadership in Islam,” and “global educational change.” Boolean operators such as AND, OR, and NOT were used to refine search results and eliminate irrelevant studies. In addition, backward and forward citation tracking was applied to

identify influential and highly cited studies. This iterative search process ensured a comprehensive and exhaustive literature base (Booth et al., 2021; Snyder, 2019).

To ensure quality and relevance, the study applied inclusion and exclusion criteria. Included studies were required to focus on leadership in Islamic education, digital transformation in education, ethical leadership, or related interdisciplinary fields. Only peer-reviewed journal articles, scholarly books, and authoritative institutional reports were included. Studies lacking methodological clarity, academic rigor, or relevance to the research objectives were excluded. Purely technical studies on digital systems without educational or leadership implications were also excluded. This screening process ensured that only high-quality literature informed the analysis (Page et al., 2021; Zawacki-Richter et al., 2022).

Data analysis was conducted using thematic content analysis, which is suitable for identifying patterns and constructing conceptual frameworks from textual data. The analysis involved multiple stages, beginning with repeated reading of selected literature to develop familiarity with key concepts. Initial coding was then performed to identify recurring themes such as prophetic leadership values, digital transformation challenges, ethical governance, and human-centered leadership. These codes were grouped into broader thematic categories through iterative refinement. The relationships among themes were then analyzed to construct an integrative conceptual framework. This process enabled the development of a coherent theoretical model of prophetic leadership in Islamic education (Braun & Clarke, 2022; Neuendorf, 2020).

To enhance validity and reliability, the study employed theoretical triangulation by integrating multiple conceptual frameworks. These include prophetic leadership theory, transformational leadership theory, ethical leadership theory, socio-technical systems theory, and human-centered leadership theory. The use of multiple theoretical lenses ensures a more comprehensive and balanced interpretation of the data. It also reduces the risk of bias associated with relying on a single theoretical perspective. Through triangulation, the study strengthens the credibility and robustness of its findings. This multi-perspective approach is essential for addressing complex issues such as digital transformation in education (Floridi, 2023; Kamali, 2023). Finally, the methodological process culminated in the development of the Prophetic Digital Leadership Framework (PDLF), which synthesizes insights from the literature into a unified conceptual model. This framework integrates Islamic prophetic values with contemporary leadership and digital transformation theories. It emphasizes ethical governance, human-centered leadership, institutional adaptability, and moral accountability in digital education contexts. The PDLF serves as the analytical foundation for the findings and discussion section. By combining systematic review methodology with interdisciplinary synthesis, the study contributes both theoretically and practically to the field of Islamic educational leadership. This methodological design ensures rigor, depth, and originality in addressing the research problem.

### **Findings and Discussion**

The analysis of selected literature indicates that prophetic leadership plays a critical role in guiding Islamic education institutions through the complexities of digital disruption. Leadership in this context is not merely administrative but deeply moral and spiritual in nature. Digital transformation has intensified the need for leaders who can balance technological innovation with ethical responsibility. Prophetic leadership, grounded in values such as *ṣidq*, *amānah*, and *ḥikmah*, provides a stable ethical foundation for navigating these changes. Without such a foundation, digital transformation risks becoming value-neutral and potentially harmful to educational integrity. Therefore, prophetic leadership emerges as a necessary framework for sustainable institutional development (UNESCO, 2024; Kamali, 2023).

One of the key findings is that digital disruption has significantly altered governance structures in Islamic education institutions. Decision-making processes are increasingly influenced by data analytics, artificial intelligence, and digital management systems. While these tools improve efficiency, they also reduce the role of human judgment in institutional leadership. The literature emphasizes that prophetic leadership restores the balance between data-driven decisions and moral reasoning. Leaders are expected to critically evaluate technological outputs through ethical and spiritual lenses. This ensures that governance remains aligned with Islamic moral principles (Selwyn, 2024; Floridi, 2023).

Another important finding is the increasing reliance on artificial intelligence in educational leadership functions. AI systems are now used for predicting student performance, managing institutional resources, and optimizing administrative processes. However, these systems often lack ethical sensitivity and contextual understanding. Islamic education requires leadership decisions to be grounded in justice (*‘adl*) and responsibility (*amānah*). Prophetic leadership ensures that AI tools remain subordinate to human ethical judgment. This prevents over-reliance on automated systems in critical educational decisions (OECD, 2023; Holmes et al., 2021).

The study also finds that prophetic leadership strengthens ethical governance in digital environments. Ethical governance involves ensuring transparency, accountability, and fairness in institutional decision-making. In digital contexts, this includes data privacy, algorithmic fairness, and responsible technology use. Prophetic leadership integrates these concerns into a broader moral framework derived from Islamic teachings. This allows institutions to maintain ethical integrity while adopting modern technologies. As a result, digital transformation becomes morally grounded rather than purely technical (Kamali, 2023; Halstead, 2021).

A significant theme emerging from the literature is the transformation of leadership roles in Islamic education. Traditional hierarchical leadership structures are being replaced by more distributed and collaborative models. Digital platforms enable greater participation from teachers, students, and stakeholders in decision-making processes. However, this decentralization also creates challenges in maintaining institutional coherence. Prophetic leadership provides a unifying moral framework that

ensures consistency in values and direction. It functions as an ethical anchor in decentralized leadership systems (Memon, 2021; Hashim, 2021).

Another key finding is the importance of relational leadership in digital education environments. Online and hybrid learning systems reduce face-to-face interaction between leaders, teachers, and students. This may weaken the relational and emotional dimensions of leadership. Islamic education emphasizes compassion (rahmah) and care in all educational relationships. Prophetic leadership restores this relational dimension by prioritizing empathy and human connection. Therefore, leadership remains personally engaged even in digital environments (Biesta, 2022; UNESCO, 2024).

The literature also highlights significant challenges related to digital inequality in Islamic education institutions. Not all institutions have equal access to digital infrastructure, AI tools, and technological resources. This creates disparities in educational quality and leadership effectiveness. Prophetic leadership emphasizes justice ('adl) and equitable resource distribution. Leaders are therefore responsible for ensuring that digital transformation does not widen existing inequalities. Instead, it should promote inclusive and equitable educational development (OECD, 2023; Sahin, 2022).

Another important finding concerns the ethical risks associated with data-driven decision-making. Educational institutions increasingly rely on student data for predictive analytics and institutional planning. However, this raises concerns about privacy, surveillance, and data misuse. Islamic ethics strongly emphasizes trust (amānah) and protection of personal dignity. Prophetic leadership ensures that data usage is governed by strict ethical principles. This protects students and educators from potential digital exploitation (Floridi, 2023; UNESCO, 2024).

The study also finds that prophetic leadership supports institutional resilience during crises. The COVID-19 pandemic demonstrated the importance of adaptive leadership in managing sudden disruptions. Islamic education institutions faced challenges in transitioning to online learning environments. Leaders who applied prophetic values were more effective in maintaining stability and continuity. This includes values such as patience (ṣabr), consultation (shūrā), and wisdom (hikmah). These principles enhance institutional resilience in times of uncertainty (OECD, 2023; Kamali, 2023).

Another significant finding is the role of prophetic leadership in maintaining educational identity amid globalization. Global educational trends often emphasize standardization, rankings, and market competitiveness. Islamic education institutions must navigate these pressures while preserving their unique identity. Prophetic leadership ensures that global engagement does not lead to cultural or spiritual dilution. Instead, it promotes a balanced approach that integrates global innovation with Islamic values. This preserves institutional authenticity in a globalized educational landscape (UNESCO, 2024; Selwyn, 2024).

The literature further indicates that leadership development is essential for effective digital transformation. Many Islamic education leaders lack sufficient training in digital literacy and AI governance. This creates gaps in institutional capacity to manage technological change. Prophetic leadership development programs are therefore necessary to equip leaders with both ethical and technological competencies. This ensures that leadership remains relevant in the digital age. Capacity building becomes a strategic priority for institutional sustainability (Holmes et al., 2021; Memon, 2021).

Another key theme is the integration of spiritual values into leadership practices. Digital transformation often focuses on efficiency and performance metrics, neglecting spiritual dimensions. Prophetic leadership reintroduces spirituality into organizational governance. This includes practices such as reflection (*muhasabah*), ethical accountability, and moral self-awareness. These elements ensure that leadership remains spiritually grounded. As a result, institutions maintain both operational efficiency and moral depth (Hashim, 2021; Halstead, 2021).

The findings also highlight the importance of communication in prophetic leadership. Effective leadership in digital environments requires clear, transparent, and ethical communication. Prophetic leadership emphasizes *tablīgh* as a core principle of responsible communication. This ensures that information is conveyed accurately and ethically within institutions. In digital contexts, this also includes responsible use of social media and digital platforms. Communication becomes a tool for building trust and institutional cohesion (Kamali, 2023; Selwyn, 2024).

Another important finding is the role of prophetic leadership in fostering innovation within ethical boundaries. Innovation is essential for institutional growth, particularly in rapidly changing digital environments. However, innovation without ethical guidance may lead to unintended negative consequences. Prophetic leadership ensures that innovation aligns with moral and spiritual values. This creates a balanced approach to technological adoption and institutional development. Therefore, innovation becomes both progressive and ethically responsible (OECD, 2023; UNESCO, 2024).

The study also finds that prophetic leadership enhances collaborative governance models in Islamic education institutions. Leadership is increasingly distributed among multiple stakeholders, including teachers, administrators, and external partners. Prophetic leadership promotes consultation (*shūrā*) as a decision-making principle. This ensures inclusive participation and shared responsibility in governance processes. Collaborative leadership strengthens institutional cohesion and trust. It also improves decision-making quality through collective wisdom (Memon, 2021; Biesta, 2022).

A further finding is that prophetic leadership contributes to the development of ethical digital culture within institutions. Digital culture refers to norms, values, and behaviors that shape technology use in organizations. Without ethical guidance, digital culture may become fragmented or commercially driven. Prophetic leadership ensures that digital practices are aligned with Islamic moral values. This includes respect, responsibility, and accountability in online interactions. As a result, institutions develop

a healthy and ethical digital ecosystem (Floridi, 2023; Sahin, 2022). Finally, the findings demonstrate that prophetic leadership is essential for achieving sustainable educational transformation. Sustainability in education involves long-term balance between innovation, ethics, and institutional identity. Prophetic leadership provides a stable moral foundation for achieving this balance. It ensures that technological progress does not undermine ethical and spiritual values. Instead, it integrates innovation with moral responsibility. This forms the basis for a sustainable and human-centered model of Islamic education leadership.

**Table: Prophetic Digital Leadership Framework (PDLF)**

Dimension	Prophetic Value	Digital Leadership Function	Expected Outcome
Ethical Foundation	<i>Ṣidq, Amānah</i>	Transparent digital governance	Institutional trust
Decision-Making	<i>‘Adl, Shūrā</i>	Data-informed but human-supervised decisions	Fair and inclusive leadership
Strategic Vision	<i>Fatānah</i>	AI-enabled strategic planning	Adaptive institutional growth
Communication	<i>Tablīgh</i>	Ethical digital communication systems	Clear and responsible information flow
Crisis Management	<i>Ṣabr, Tawakkul</i>	Digital resilience systems	Institutional stability
Human Relations	<i>Raḥmah</i>	Human-centered digital interaction	Strong relational leadership
Innovation	<i>Ijtihād</i>	Ethical technological adaptation	Responsible innovation
Accountability	<i>Hisbah</i>	Ethical audit of digital systems	Integrity and compliance
Capacity Building	<i>Ta’līm</i>	Digital leadership training	Skilled leadership workforce
Institutional Culture	<i>Adab</i>	Ethical digital culture formation	Moral organizational environment

The Prophetic Digital Leadership Framework (PDLF) provides a structured synthesis of Islamic prophetic values and contemporary digital leadership functions. It demonstrates how classical ethical principles can be operationalized within modern educational governance systems. The framework responds to the increasing complexity of digital transformation in Islamic education institutions. By integrating values such as *ṣidq* and *amānah*, it ensures that transparency and trust remain central in leadership practices. This alignment is crucial in preventing ethical erosion in data-driven institutional environments. Therefore, PDLF functions as both a conceptual and practical guide for leadership transformation (UNESCO, 2024; Kamali, 2023).

A key implication of the framework is the strengthening of ethical governance in digital ecosystems. Digital leadership often relies heavily on automated systems and data analytics. However, the framework insists that all digital decisions must remain under human ethical supervision. This ensures that technology serves institutional values rather than replacing them. Islamic ethical principles provide a strong foundation for evaluating the legitimacy of digital governance practices. As a result, leadership becomes both technologically advanced and morally grounded (Floridi, 2023; Selwyn, 2024).

The framework also emphasizes the importance of participatory decision-making through *shūrā*. In modern educational institutions, decision-making is increasingly distributed across multiple stakeholders. PDLF ensures that this democratization does not lead to fragmentation. Instead, it promotes structured consultation processes guided by ethical principles. This strengthens institutional unity while enhancing inclusivity. Consequently, leadership becomes more collaborative and ethically coherent (Memon, 2021; Biesta, 2022).

Another important dimension is the role of digital communication ethics (*tablīgh*). In the digital age, communication is fast, decentralized, and often unregulated. The framework ensures that communication remains truthful, responsible, and transparent. This is particularly important in preventing misinformation within educational institutions. Prophetic leadership therefore extends into digital communication governance. It ensures that institutional messaging reflects integrity and clarity (Kamali, 2023; Sahin, 2022).

The framework also highlights crisis resilience through prophetic virtues such as *ṣabr* and *tawakkul*. Digital disruption and global crises such as pandemics require adaptive leadership responses. PDLF integrates spiritual resilience into institutional crisis management strategies. This allows leaders to maintain stability under uncertainty. At the same time, it encourages proactive adaptation to change. Thus, resilience becomes both spiritual and strategic in nature (OECD, 2023; UNESCO, 2024).

Another key insight is the emphasis on human-centered leadership through *raḥmah*. Technology often reduces interpersonal interaction in educational environments. The framework ensures that compassion remains central in leadership practices. This strengthens relationships between leaders, educators, and students. Human-centered leadership fosters trust and emotional engagement. Therefore, digital transformation does not weaken but rather enhances human connection when guided ethically (Halstead, 2021; Hashim, 2021).

The framework further reinforces the importance of ethical innovation (*ijtihād*). Innovation is essential for institutional competitiveness in the digital era. However, without ethical boundaries, innovation may lead to unintended negative consequences. PDLF ensures that innovation is guided by Islamic ethical reasoning. This creates a balance between technological advancement and moral responsibility. As a result,

innovation becomes both progressive and ethically sustainable (Holmes et al., 2021; Floridi, 2023).

A significant contribution of the framework is its focus on institutional accountability (*hisbah*). Digital systems often operate with limited transparency, making accountability difficult. The framework introduces ethical auditing mechanisms grounded in Islamic principles. This ensures that all digital processes are subject to moral evaluation. Accountability becomes a continuous institutional practice rather than a procedural requirement. Therefore, ethical integrity is systematically maintained (Kamali, 2023; Selwyn, 2024).

The framework also highlights the importance of capacity building (*ta'lim*) in digital leadership. Many educational leaders lack adequate training in digital governance and AI systems. PDLF addresses this gap by emphasizing continuous professional development. Leadership training must integrate both technological skills and ethical awareness. This ensures that leaders are prepared for complex digital environments. Consequently, institutional effectiveness is significantly enhanced (Memon, 2021; OECD, 2023). Finally, the framework establishes ethical institutional culture (*adab*) as a core outcome. Institutional culture determines how values are practiced in daily operations. PDLF ensures that digital culture is shaped by Islamic ethical principles. This includes respect, responsibility, and moral discipline in all interactions. As a result, institutions develop sustainable ethical environments in the digital era. This cultural transformation represents the ultimate goal of prophetic digital leadership (UNESCO, 2024; Halstead, 2021).

## **Conclusion**

The study concludes that prophetic leadership provides a comprehensive and contextually relevant framework for Islamic education institutions facing digital disruption and global transformation challenges. In an era where artificial intelligence and digital systems increasingly shape educational governance, leadership must go beyond technical efficiency and embrace moral, spiritual, and ethical dimensions. Prophetic leadership, grounded in values such as *ṣidq*, *amānah*, *‘adl*, and *rahmah*, ensures that technological advancement remains aligned with human dignity and Islamic ethical principles. The findings demonstrate that without such a framework, digital transformation risks undermining the moral and relational foundations of education. Therefore, prophetic leadership is not only relevant but essential for sustaining the integrity of Islamic education in the digital age.

This study also highlights that the Prophetic Digital Leadership Framework (PDLF) offers a structured model for integrating Islamic values with contemporary digital leadership practices. It emphasizes ethical governance, human-centered leadership, collaborative decision-making, and institutional accountability. By positioning technology as a tool under human ethical control, the framework ensures that digital transformation enhances rather than replaces human agency. The study contributes both theoretically and practically by providing a model that can guide policy, leadership development, and institutional reform in Islamic education. Future research may further test and operationalize this framework in empirical settings across different educational contexts.

### References

- Amin, S., I. Abinnashih, and R. C. Dewi. (2025). "Utilizing CBT Based E-Learning to Enhance the Quality of Education at MTs N 2 Purbalingga." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.
- Andy Field. (2024). *Discovering statistics using IBM SPSS Statistics* (6th ed.). SAGE Publications.
- Arfani, A. A. D., P. S. Fintani, T. Falasifa (2025). "Implementation of the Incentive Grant Policy by the Central Java Provincial Government for Non-Formal Religious Education Teachers at BADKO LPQ in Belik Subdistrict." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.
- Bakar, A. B. A., and M. R. Ridho. (2025). "The Impact of Human Psychological Conditions on the Application of Islamic Law in Determining the Validity of Worship." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.
- Bass, B. M., & Riggio, R. E. (2021). *Transformational leadership*. Routledge.
- Biesta, G. (2022). *World-centred education*. Routledge.
- Biesta, G. (2022). *World-centred education: A critical analysis*. Routledge.
- Booth, A., Sutton, A., & Papaioannou, D. (2021). *Systematic approaches to literature review*. Sage.
- Braun, V., & Clarke, V. (2022). *Thematic analysis: A practical guide*. Sage.
- Casudi, Casudi, Haris Diar Rizki, Siti Winda Normasari, Prada Laila Isyrina, and Elza Roikhatul Miskiyyah. (2025). "Integration of Character Education in Aqidah Akhlaq Learning for Fourth Grade Students at Madrasah Diniyah Baabussalam, Kemukten Village." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 5(2):290–318.
- Deardorff, D. K. (2022). *Manual for intercultural competence education*. Routledge.
- Epstein, J. L. (2018). *School, family, and community partnerships: Preparing educators and improving schools* (3rd ed.). Routledge.
- Faiz, M. Abd, S. Amin, E. N. Sari, (2025). "Enhancing Qur'anic Memorization through the Yanbu'a Method: The Role of Tahfidz Teachers at SD Takhassus Al-Qur'an Walisanga Tanjung." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.
- Fariduddin, Ecep Ishak. (2025). "Fiqh Education in the Age of Digital Clicks and Social Conflict : Preserving Islam Nusantara Amidst Social Fragmentation." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 5(1):126–43.
- Fatwa, M., and M. Sa'diyah. (2025). "Building the Mental of Santri Through 40 Days of Sunnah Fasting (A Study at Pondok Pesantren Darul Amanah Sukorejo Kendal)." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.
- Firmansyah, Firmansyah. (2025). "The Purpose of Education from the Perspective of Hadith in Instilling Islamic Values Dynamically in Daily Life." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 5(2):340–58.
- Floridi, L. (2023). *The ethics of artificial intelligence*. Oxford University Press.
- Ginting, Rahmanita dkk., (2021) *Etika Komunikasi Dalam Media Sosial: Saring Sebelum Sharing*. Cirebon, Penerbit Insania, Cet. Ke-1,.

- Government of Indonesia. (2003). *Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System*. Ministry of National Education.
- Hair, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2022). *Multivariate data analysis* (9th ed.). Cengage Learning.
- Halstead, J. M. (2021). Islamic values in education. *British Journal of Religious Education*, 43(4), 356–368.
- Hana, Aulia Fadhilah, dkk., (2023). “Pengaruh Media Sosial Instagram Terhadap Perubahan Perilaku Komunikasi Secara Langsung Pada Generasi Z di Jakarta Selatan,” *Discourse: Journal of Social Studies And Educatio*, Vol. 1, No. 1
- Handayani, F., M. H. Basari (2025). “Implementation of Boarding School Learning in Building Religious Character at SMA Daarul Qur’an Bandung.” *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.
- Hasani, Khairunnisa, Khojir Khojir, Muhammad Saparuddin, and Atik Atun Farida Munawaroh. 2025 “Implementation of Multicultural Education in Islamic Religious Education Learning to Foster Tolerance and Brotherhood in Junior High School (SMPN) 2 Samarinda.” *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*
- Hashim, R. (2021). Islamic leadership in education. *Journal of Islamic Education*, 29(1), 45–66.
- Hashim, R. (2021). Islamic pedagogy and moral development. *Journal of Islamic Education*, 29(1), 45–66.
- Holmes, W., Bialik, M., & Fadel, C. (2021). *Artificial intelligence in education*. CCR Press.
- Jacob Cohen, Manion, L., & Morrison, K. (2018). *Research methods in education* (8th ed.). Routledge.
- John W. Creswell, & J. David Creswell. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE Publications.
- John W. Santrock. (2019). *Life-span development* (17th ed.). McGraw-Hill Education.
- Kamali, M. H. (2023). *Maqasid al-Shariah and ethics of technology*. Islamic Texts Society.
- Kamali, M. H. (2023). *Maqasid al-Shariah and ethics*. Islamic Texts Society.
- Khaidir, dkk.,( 2021) *Pendidikan Akhlak Anak Usia Dini*. Aceh, Yayasan Penerbit Muhammad Zaini,
- Latifah, Yunia Dwi. (2025) “Challenges and Strategies in Strengthening the Implementation of the Independent Curriculum in Islamic Religious Education Learning.” *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 5(2):279–89.
- Linda Darling-Hammond. (2017). *Empowered educators: How high-performing systems shape teaching quality around the world*. Jossey-Bass.
- Mabruri, M. O., S. Amin, (2025) “The Use of the Quran Belajar Indonesia Application in Quran Learning at Madrasah Diniyah Takmiliyah Awaliyah (MDTA)

- Hidayatut Tholabah, Tegalreja Village, Banjarharjo District, Brebes Regency.” AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam.
- Mahrita, M., M. Afnanda, (2025) “The Concept of Creed on Allah Decree in the Nussa and Rarra Animated Film.” AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam.
- Memon, N. (2021). Islamic education and human development. *Religious Education Journal*, 43(4), 385–397.
- Memon, N. (2021). Islamic pedagogy and leadership. *Religious Education Journal*, 43(4), 385–397.
- Montgomery, D. C., Peck, E. A., & Vining, G. G. (2021). *Introduction to linear regression analysis* (6th ed.). John Wiley & Sons.
- Mukhlis, M. (2025) “The Effectiveness of the Lok-R Model in Enhancing Academic Achievement in the Islamic Religious Education Study Program.” AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam.
- Pamungkas, M. Imam, (2023) Akhlak Muslim Modern: Membangun Karakter Generasi Muda. Bandung: Penerbit Marja,
- Qomariyah, Alfiah Ayu, and Fina Surya Anggraini. (2025) “Implementation of Islamic Religious Education Learning in the Independent Curriculum Using the Jigsaw Method to Enhance Student Activeness at SMAN 1 Kutorejo.” AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam 5(2):319–39.
- Ribble, M. (2015). *Digital citizenship in schools* (3rd ed.). International Society for Technology in Education (ISTE).
- Rivai, F. A., and N. Rahmawati. (2025) “Workshop, Assistance, and Capacity Building in the Development of Teaching Materials Based on 21st-Century Learning.” AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam.
- Robert M. DeVellis, & Thorpe, C. T. (2021). *Scale development: Theory and applications* (5th ed.). SAGE Publications.
- Rusydi, A., A. Khalidi, and Z. Najirah. (2025). “The Effect of Colored Headscarf Punishment on Improving the Speaking Skills (Maharah Kalām) of Female Students at Pondok Pesantren Ihyā Ulumuddīn Nur Sufi’iyah Amuntai.” AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam.
- Sahin, A. (2022). *Islamic education in the digital age*. Palgrave Macmillan.
- Sahin, A. (2022). *Islamic education in the digital age*. Palgrave Macmillan.
- Selwyn, N. (2024). *Digital education and society*. Routledge.
- Setiawan, Dede, Dkk., (2019) “Pengaruh Media Sosial Terhadap Akhlak Siswa (Studi Kasus di Lembaga Pendidikan Fikar School)” *Jurnal Mozaic: Islam Nusantara*, Vol. 5, No. 1
- Snyder, H. (2019). Literature review methodology. *Journal of Business Research*, 104, 333–339.
- Syifa, A., and N. Hasanah. (2025). “The Thoughts of Shaykh Abdus Shamad Al-Palimbani in Hidayatus Salikin on the Concept of Tazkiyatun Nafs.” AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam

- Tanuri, T. (2025). "Exploring the Roles and Challenges of the Sandwich Generation in the Context of Islamic Education and Family Ethics." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*
- UNESCO. (2024). *Reimagining our futures together*. UNESCO Publishing.
- Zawacki-Richter, O., et al. (2022). AI in higher education. *International Journal of Educational Technology*, 19(2), 1–24.