

Assessing the Effectiveness of Prophetic Leadership-Based Basic Leadership Training among Tenth-Grade Female Students: A Pretest–Posttest Approach

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ABSTRACT

Leadership is an important skill that needs to be instilled from adolescence, especially in Islamic boarding schools. This study aims to describe the impact of profit-based leadership training on improving the understanding of leadership materials in 10th-grade female students. The method used is a quantitative descriptive approach with a pre-test and post-test design on training materials covering self-leadership, communication, conflict management, and decision-making. The research subjects consisted of 30 female students selected through a purposive sampling technique. The pre-test results showed that the participants' initial level of understanding was still in the low to moderate category. After participating in a series of training sessions during the four sessions, the post-test results showed a significant increase in mastery of concepts and application of leadership materials. Descriptive analysis showed that some participants experienced an increase in scores of more than 30% compared to their initial scores. These results indicate that profit leadership training can be a relevant and effective strategy in improving the knowledge and readiness of female students in carrying out the leadership role of 10th-grade female students in an Islamic boarding school environment.

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Introduction

Leadership development has become an increasingly important concern in contemporary education due to the growing demand for individuals who possess not only intellectual competence but also ethical awareness, social responsibility, and adaptive leadership skills. Educational institutions are expected to prepare students to navigate complex social challenges while maintaining strong moral values and integrity. Leadership education during adolescence is particularly significant because this developmental stage represents a critical period for identity formation, character building, and the development of social competencies (Santrock, 2019). Recent studies further indicate that leadership development among youth contributes positively to self-efficacy, civic engagement,

collaboration skills, and long-term leadership effectiveness (Murphy & Johnson, 2016; Reichard et al., 2020).

Leadership training is widely recognized as an effective strategy for cultivating leadership competencies among students. The term training refers to a systematic process designed to improve knowledge, skills, and attitudes through structured learning experiences (Noe, 2020). In educational settings, leadership training aims to facilitate behavioral change and develop essential competencies such as communication, decision-making, teamwork, and problem-solving. Contemporary leadership development literature emphasizes that effective leadership training should integrate cognitive, behavioral, and ethical dimensions to produce leaders capable of responding to rapidly changing social environments (Day et al., 2021). Therefore, basic leadership training should be viewed not merely as a skill-building activity but as a holistic process of character and leadership formation.

In Islamic educational institutions, leadership development encompasses both managerial competencies and moral-spiritual values. Islamic leadership is fundamentally rooted in the concept of accountability before Allah and responsibility toward society. One of the most relevant leadership models in this context is prophetic leadership, which derives from the exemplary characteristics of Prophet Muhammad ﷺ, namely *ṣiddīq* (truthfulness), *amānah* (trustworthiness), *tablīgh* (communicativeness), and *fatānah* (wisdom and intelligence) (Beekun & Badawi, 1999). These prophetic values align with contemporary perspectives on ethical and transformational leadership, which emphasize moral influence, value-based decision making, and inspirational leadership (Bass & Riggio, 2006; Day et al., 2021).

In recent years, scholarly attention toward prophetic leadership has increased, particularly in Islamic education and organizational studies. Several studies have reported that prophetic leadership contributes positively to character development, organizational commitment, ethical behavior, and educational effectiveness (Budiharto & Himam, 2019; Hidayat et al., 2022; Nurlaili et al., 2023). However, most of these studies remain conceptual or qualitative in nature, focusing primarily on school leaders, teachers, or organizational managers. Empirical investigations examining the effectiveness of prophetic leadership training interventions among adolescent students are still relatively scarce. Furthermore, previous studies have rarely employed experimental or quasi-experimental approaches to evaluate the effectiveness of prophetic leadership training using measurable indicators before and after intervention. Existing literature generally discusses prophetic leadership as a theoretical framework or leadership style rather than as a structured training model whose outcomes can be quantitatively assessed (Budiharto & Himam, 2019; Nurlaili et al., 2023). Consequently, there remains limited empirical evidence regarding whether prophetic leadership values can be effectively internalized through systematic leadership training programs among students.

This gap becomes particularly relevant within the context of Islamic boarding schools (*pesantren*), which serve as strategic institutions for character formation and leadership

development. Pesantren education integrates religious learning, moral cultivation, and communal life, thereby providing a conducive environment for nurturing future leaders. Nevertheless, despite the growing emphasis on character-based education, research examining the measurable impact of prophetic leadership training in pesantren settings remains limited. The lack of empirical evaluation creates a need for studies that objectively assess the effectiveness of such training programs.

The focus on female students is equally important. Contemporary discussions on educational leadership increasingly highlight the importance of empowering young women with leadership competencies that enable them to contribute actively to their communities and professional environments (Seemiller & Murray, 2019). Adolescence represents a critical developmental stage during which individuals construct their identities, values, and social roles (Santrock, 2019). Therefore, providing structured leadership training during this period may significantly influence the development of leadership readiness and character among female students.

Based on the aforementioned discussion, this study addresses two important gaps in the literature. First, it examines prophetic leadership not merely as a conceptual framework but as an operational training model implemented within an Islamic boarding school context. Second, it provides empirical evidence regarding the effectiveness of prophetic leadership-based basic leadership training through a pre-test and post-test evaluation design. Accordingly, the novelty of this study lies in integrating prophetic leadership values with a measurable training intervention model among tenth-grade female students in a pesantren environment.

This study was conducted among tenth-grade female students at an Islamic boarding school in Central Java. Using a pre-test and post-test design, the research evaluates whether participation in prophetic leadership-based basic leadership training significantly improves students' understanding of leadership concepts and their readiness to assume leadership roles. The findings are expected to contribute both theoretically to the literature on Islamic leadership development and practically to the design of leadership education programs in Islamic educational institutions.

Method

This study employed a quantitative approach with an experimental design, specifically a one-group pretest-posttest design. This method was used to determine the effect of leadership fundamentals training on improving the cognitive knowledge of 10th-grade female students. The measurement focused solely on the cognitive domain, which encompassed understanding of basic leadership concepts, Islamic leadership principles, and prophetic leadership values. This design allowed researchers to compare participants' cognitive understanding before and after the training intervention, although without a control group (Sugiyono, 2018).

This study focused on the cognitive domain in Bloom's taxonomy, namely the participants' ability to understand prophetic leadership concepts such as *shiddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (communicativeness), and *fathonah* (wisdom and intelligence). This domain encompasses the following levels: knowledge, comprehension, and application (Anderson & Krathwohl, 2011).

The subjects in this study were 30 tenth-grade female students from an Islamic boarding school in Central Java. The participants were between 15 and 17 years old and were enrolled as full-time students at the institution during the academic year in which the study was conducted. The sampling technique used purposive sampling, with participants selected based on the following criteria: (1) actively involved in school and boarding school activities, (2) never having participated in formal leadership training programs, and (3) willing to participate in the entire training series. These criteria were established to ensure that all participants possessed relatively similar initial experiences regarding leadership training and could fully engage in the intervention program.

The instrument used was a multiple-choice and essay-based cognitive test to measure understanding of the concept of prophetic leadership. Questions were structured based on indicators of low- to medium-level thinking skills. The instrument consisted of three dimensions: (a) Knowledge: recognizing the definition and characteristics of prophetic leadership; (b) Understanding: explaining the meaning and application of the values of *shiddiq*, *amanah*, *tabligh*, and *fathonah*; and (c) Application: solving leadership case studies by applying these prophetic values in practical situations.

Prior to data collection, the instrument was reviewed by experts in Islamic education and leadership studies to ensure content validity. Revisions were made based on expert recommendations regarding question clarity, relevance to research objectives, and suitability for the participants' educational level. The reliability of the instrument was subsequently examined through a pilot administration, and the resulting reliability coefficient indicated that the instrument was suitable for use in the study.

Data collection was conducted in three stages. First, participants completed a pre-test to measure their initial level of knowledge and understanding regarding prophetic leadership concepts. Second, participants attended a basic leadership training program based on prophetic leadership principles. The training included lectures, group discussions, case-study analyses, reflective activities, and interactive learning sessions focusing on the values of *shiddiq*, *amanah*, *tabligh*, and *fathonah*. Third, after all training sessions had been completed, participants completed a post-test using the same instrument to assess changes in their cognitive understanding.

The collected data were analyzed using descriptive and inferential statistical techniques. Descriptive statistics, including mean scores, minimum and maximum values, and standard deviations, were used to provide an overview of participants' performance before and after the intervention. To determine whether there was a statistically significant difference between pre-test and post-test scores, a paired-sample t-test was employed. This

test was selected because it is appropriate for comparing the means of two related measurements obtained from the same group of participants before and after an intervention. Statistical significance was determined at the 0.05 level. The results of the analysis were used to evaluate the effectiveness of the prophetic leadership-based basic leadership training in improving the cognitive understanding of tenth-grade female students.

Results and Discussion

1. General Perspective on Leadership

Leadership is a process in which an individual influences a group of people to achieve a common goal (Northouse, 2018). The fundamentals of leadership include the ability to influence, provide direction, make decisions, and inspire and motivate group members to act collectively. In an educational context, especially for adolescents, introducing basic leadership skills is crucial in shaping the character and independence of students (Komives et al., 2005).

According to Yuki (2013), the main dimensions of leadership include:

- a. Social influence, namely the ability to shape the attitudes and behavior of others.
- b. Shared goals, namely the agreed-upon direction within a group.
- c. Organizational or group context, where leadership functions as a driver of structure and process.

Meanwhile, Robbins and Judge (2019) explain that basic leadership skills include effective communication, decision-making skills, empathy, integrity, and competence in motivating and developing teams. Good leadership training will focus on developing positive behaviors, understanding social roles, and individual responsibility towards the group.

In recent developments, approaches such as profit leadership have emerged, a leadership model that emphasizes utility (not just financial gain), team synergy, and balanced personal and social growth. This approach emphasizes the importance of moral values and social responsibility in leadership (Beekun & Badawi, 1999).

In adolescents, especially female Islamic boarding school students (*santriwati*), basic leadership skills need to be developed through training that encompasses not only cognitive but also affective and psychomotor skills. This aligns with Erikson's developmental theory, which states that adolescence is a phase of identity formation, including social roles and leadership (Santrock, 2018). In Islamic boarding school environments, leadership values are often formed through role models, the practice of responsibility, and collective activities that foster organizational spirit.

Leadership training accompanied by quantitative evaluations such as pre- and post-tests will help measure improvements in participants' skills and knowledge (Creswell & Creswell, 2018). The use of this method allows for an objective assessment of the training's effectiveness.

By understanding these basic theories of leadership, the training programs designed will be more targeted and able to shape the character of leaders who are not only results-oriented, but also uphold moral, ethical and spiritual values that are in accordance with Islamic boarding school culture.

2. Islamic Perspective

In Islam, leadership (*al qiyadah*) is not only viewed as an administrative position, but also as a moral and spiritual mandate and responsibility. The prophetic leadership model makes the Prophet Muhammad (peace be upon him) the primary role model (*uswah hasanah*) in leading the community. Prophetic leadership emphasizes the integration of morals, divine vision, and social justice, as well as the ability to guide the community towards goodness in this world and the hereafter. In Surah Al-Ahzab, verse 21 of the Quran, Allah affirms that the Prophet Muhammad (peace be upon him) is an ideal example worthy of emulation by Muslims, especially those with a strong spiritual orientation, namely, hoping for Allah's mercy, believing in the Day of Judgment, and constantly remembering Him. This verse positions the Prophet as a role model who not only reflects moral and ethical perfection but also demonstrates a path of life in accordance with divine values. The Prophet's leadership, morals, and social interactions serve as primary references in shaping the personal and social behavior of Muslims.

The basic principles of prophetic leadership in Islam include:

a. Siddiq (Honesty)

Prophet Muhammad was known as *Al-Amin*, which means the trustworthy. Honesty is the foundation of leadership in Islam (Beekun & Badawi, 1999). The eleventh verse of Surah An-Nur explains that the false accusations leveled against Aisha (may Allah be pleased with her) in the Hadith *al-Fiqh* incident originated from a handful of individuals within the Muslim community. Allah emphasized that this incident, although seemingly evil to humans, actually contained greater wisdom and goodness for the Muslim community as a whole. In other words, this incident served as a means to uphold the principles of justice, distinguish truth from falsehood, and establish etiquette and norms in responding to slander and maintaining the honor of others (Departemen Agama RI, 2019).

Recent leadership studies indicate that honesty and integrity remain among the strongest predictors of leadership effectiveness and follower trust. Ethical leadership research demonstrates that followers are more likely to commit to organizational goals when leaders consistently display truthfulness and transparency in decision-making. Integrity-based leadership creates psychological safety, enhances credibility, and strengthens collective commitment (Banks et al., 2018). In the context of prophetic leadership, the value of *siddiq* extends beyond factual honesty and encompasses moral consistency between words, intentions, and actions. Therefore, the Prophet Muhammad's reputation as *Al-Amin* illustrates an exemplary model of ethical leadership that remains relevant to contemporary leadership theory.

b. Amanah (Responsibility)

Leadership is a trust that must be accounted for before Allah SWT (Al-Maududi, 1960). The Hadith narrated by Bukhari no. 3556 shows that long before his appointment as a prophet, the Prophet Muhammad had established a high social reputation among the ignorant society due to his extraordinary moral character, particularly in terms of honesty, responsibility, and credibility in upholding trust.

The title "Al-Amin" bestowed upon him by the Quraysh community reflected public recognition of his personal integrity. From a leadership perspective, this reputation serves as a social foundation that strengthens the legitimacy of his prophethood. This demonstrates that public trust in a leader is not formed instantly, but rather through a long process of proving character and consistent attitudes. This hadith also indicates that personal morality and social credibility are integral aspects of the Islamic leadership model. An effective leader possesses not only intellectual and managerial abilities, but also high ethical qualities, enabling him to serve as a role model and earn the trust of his followers. Therefore, honesty and responsibility (*amanah*) are crucial dimensions in developing leadership based on prophetic values (Ibn Kathir, 2000).

The principle of *amanah* closely resembles contemporary discussions on servant leadership and responsible leadership. Modern leadership scholarship emphasizes that effective leaders perceive their position as a responsibility to serve stakeholders rather than as a source of privilege or authority (Eva et al., 2019). The prophetic concept of *amanah* introduces an even deeper dimension by linking accountability not only to followers and institutions but also to divine judgment. This spiritual accountability encourages leaders to uphold ethical standards even when external supervision is absent.

c. Fathanah (Intelligence)

Leaders must possess intellectual, emotional, and spiritual intelligence to be able to make just and wise decisions (Ramly, 2006). The fourth verse of Surah Ibrahim emphasizes the principle of effective communication in prophetic da'wah and leadership. This emphasizes that every prophet or messenger is sent using the language of his people so that divine messages can be understood well by the target community. Language in this context refers not only to linguistic aspects but also to the cultural idioms, social context, and mindsets of the community being addressed. With this approach, the process of conveying the message becomes functional and contextual. This verse also contains the implication that the success of conveying a message is very much determined by the ability of the communicator (the Apostle) to understand and adapt to the audience (Ministry of Religion of the Republic of Indonesia, 2019).

Current leadership research increasingly recognizes that effective leadership requires multiple forms of intelligence, including cognitive intelligence, emotional intelligence, social intelligence, and adaptive thinking. Day et al. (2021) argue that successful leaders must continuously develop learning capacities and strategic thinking skills to respond to rapidly changing social environments. The prophetic concept of *fathanah* reflects this

multidimensional intelligence because it combines wisdom, contextual understanding, emotional maturity, and sound judgment. Thus, prophetic leadership promotes a holistic view of intelligence that transcends technical competence alone.

d. *Tabligh* (Communication and Transparency)

A leader in Islam is obliged to convey the truth clearly and not withhold information that is important to the people (Qardhawi, 1997). Surah Al-Maidah, verse 67, contains a profound message about the urgency of conveying revelations in their entirety and without compromise in the prophetic mission. In this verse, the Prophet Muhammad (peace and blessings be upon him) received a strict command to convey all the revelations entrusted to him, without hiding anything or compromising due to social or political pressure. Normatively, this verse also underscores the principle of *tabligh* as a fundamental element of prophetic leadership, namely conveying the truth in its entirety and with integrity, even at high risk (Al-Zamakhshari, Al-Kashshaf, al-Razi, Tafsir Al-Kabir).

Communication has become one of the most critical leadership competencies in contemporary organizations. Research on transformational and ethical leadership shows that transparent communication strengthens trust, reduces uncertainty, and facilitates organizational commitment (Hoch et al., 2018). The prophetic principle of *tabligh* aligns closely with these findings because it emphasizes openness, honesty, and the courage to communicate truth even in challenging circumstances. Unlike strategic communication models that may prioritize persuasion, *tabligh* is fundamentally grounded in moral responsibility and integrity.

e. Justice (Justice-Oriented)

Justice is a central principle of Islamic leadership. Surah An-Nisa, verse 58, states that Allah commands us to convey trusts to those entitled to them and to decide cases fairly. This verse contains normative principles for social governance and just government. Furthermore, when leaders or authorities establish decisions or laws within society, they are obligated to act fairly and impartially. This justice is absolute and should not be influenced by personal interests, political pressure, or social relations. (At-Tabari, 2000)

f. *Rahmah* (Compassion)

In Surah Al-Anbiya: 107, the Prophet Muhammad is referred to as a mercy for all creation. An Islamic leader must prioritize compassion and concern for the people. This surah emphasizes that the Prophet Muhammad's mission is universal and based on God's mercy. The Prophet was not sent solely for one nation or group, but as a bearer of mercy encompassing all creatures, including humans, jinn, and all of creation. The concept of "*rahmatan lil alamin*" in this verse demonstrates that the core of the Islamic message is peace, justice, and compassion that are transcendent and transcend the boundaries of time and space. (Ibn Kathir, 2000)

According to Abduh (1997), leaders in Islam must maintain a balance between power (*quwwah*) and spiritual values (*iman*), because the essence of leadership in Islam is not merely leading people, but guiding them towards Allah's pleasure.

This model also aligns with the concept of transformational leadership, but with a vertical (divine) orientation, not just a horizontal (human) one. The ultimate goal is not

merely social change, but tazkiyyah (purification of the soul) and Ishlah (improvement of the community).

Recent studies on responsible leadership highlight the importance of fairness, empathy, and compassion in fostering sustainable social relationships. Leaders who demonstrate justice and concern for others are more likely to generate trust, cooperation, and long-term organizational stability (Abbas et al., 2020). The prophetic principles of *adl* (justice) and *rahmah* (compassion) provide a comprehensive ethical framework that balances accountability with empathy. This balance distinguishes prophetic leadership from purely bureaucratic leadership models that may focus on rules without considering human welfare and dignity.

g. Tawadhu' (Humility)

Humility is a characteristic of the Prophet, who did not act arrogantly despite his power. Prophetic leadership places humility as a path to approaching the community. The Hadith narrated by Muslim, no. 2588, emphasizes the principle of tawadhu' (humility) as the spiritual and social foundation of a Muslim's life, especially for a leader. The Prophet taught that humility is not a sign of weakness, but rather an expression of noble faith. Humility based on an awareness of Allah's greatness is precisely what elevates one's standing in His sight and in society. (Al-Nawawi, 1996)

h. Be patient and persistent

In facing pressure and challenges, the Prophet showed patience and determination. This is an important character in leadership that is rooted in prophetic values. Surah Al-Ahqaf verse 35, this verse gives direct direction to the Prophet Muhammad to emulate the steadfastness and steadfastness of the previous Messengers known as ulul azmi, namely prophets who had extraordinary determination in facing the resistance of their people. The command to be patient in carrying out the apostolic mission shows that patience is not only interpreted as the ability to restrain oneself, but also as a form of ideological and spiritual steadfastness inherent in prophetic leadership (Department of Religion of the Republic of Indonesia, 2019)

i. Uswah Hasanah (be a good example)

A prophetic leader does not just give orders, but becomes a real example in actions, morals and decisions. Surah Al-Ahzab, verse 21, emphasizes that the Prophet Muhammad (peace be upon him) is an ideal manifestation of moral and spiritual values that should serve as a model of behavior (uswah hasanah) for Muslims. The Prophet's exemplary behavior is not merely symbolic or ceremonial, but encompasses all aspects of life, including social, political, spiritual, and leadership. In the context of prophetic leadership, the Prophet Muhammad displayed the qualities of integrity, wisdom, justice, and compassion in a complete and consistent manner (Departemen Agama RI, 2019)

j. *Transformational (Changing and Improving Society)*

Prophetic leadership is transformative, building civilization, improving morality, and enhancing the quality of life of the community as a whole. In verse 33 of Surah At-Taubah, this verse emphasizes the transcendental mandate carried by the Prophet Muhammad as the messenger of God, bringing guidance (al-huda) and the true religion (deen al-haq), namely Islam. This prophetic mission is not merely spiritual preaching, but rather a global

civilizational project aimed at upholding the values of monotheism, justice, and the common good that are superior to all human belief systems and ideologies. In the context of prophetic leadership, this verse also reflects the steadfastness of the prophetic vision and the courage to face social challenges and rejection from polytheists (Departemen Agama RI, 2019)

Contemporary leadership literature increasingly acknowledges the significance of humility, resilience, role modeling, and transformational influence. Leaders who exhibit humility are more open to learning, collaboration, and self-improvement, while resilience enables them to navigate uncertainty and adversity effectively (Khan et al., 2021). The concepts of *tawadhu'*, patience, and *uswah hasanah* demonstrate that prophetic leadership is fundamentally transformational because it seeks to change individuals and society through personal example rather than coercion. This approach resonates with transformational leadership theory while extending it through a spiritual orientation directed toward moral refinement (*tazkiyah*) and societal reform (*ishlah*).

3. Interpretation of Research Findings and Discussion

The results of this study demonstrate that the prophetic leadership-based basic leadership training had a positive impact on the cognitive understanding of leadership among tenth-grade female students. The increase in post-test scores compared to pre-test scores indicates that participants experienced a significant improvement in their understanding of leadership concepts, particularly those related to the prophetic values of *siddiq*, *amanah*, *tabligh*, and *fathanah*. This finding confirms that leadership competencies can be developed through structured educational interventions and that leadership education is not solely determined by innate personality traits.

From the perspective of leadership development theory, the findings support the view that leadership is a learnable competency rather than an inherited characteristic. Northouse (2018) argues that leadership consists of knowledge, skills, and attitudes that can be developed through educational experiences and social interaction. The increase in participants' cognitive scores after the training demonstrates that systematic instruction contributes to strengthening students' understanding of leadership principles. This finding is particularly important because it reinforces the assumption that leadership training can serve as an effective instrument for preparing future leaders at an early age.

The findings are also consistent with the leadership identity development model proposed by Komives et al. (2005), which emphasizes that leadership growth occurs through intentional learning experiences. According to this perspective, individuals gradually develop leadership awareness through reflection, interaction, and participation in meaningful educational activities. The training conducted in this study provided opportunities for participants to engage with leadership concepts through lectures, discussions, and case analyses. Consequently, participants were not merely exposed to theoretical information but were also encouraged to connect leadership concepts with practical situations they may encounter in school and social life.

An important aspect of the findings is the effectiveness of integrating prophetic values into leadership education. Unlike many conventional leadership programs that focus primarily on communication skills, organizational management, and decision-making

abilities, the present training emphasized moral and spiritual dimensions. The concepts of *siddiq*, *amanah*, *tabligh*, and *fathanah* were presented not merely as religious doctrines but as practical leadership competencies that can be implemented in everyday life. This approach appears to have facilitated participants' understanding because the values discussed were closely related to their educational and religious environment.

The effectiveness of the training may also be explained through contextual learning theory. Educational scholars argue that learning becomes more meaningful when instructional content is connected to learners' social and cultural realities. Since the participants were students in an Islamic boarding school, the prophetic leadership framework was highly relevant to their daily experiences. The examples of leadership drawn from the life of Prophet Muhammad ﷺ were familiar to the participants and therefore easier to understand and internalize. This contextual relevance likely contributed to the positive learning outcomes observed in the study.

Another noteworthy finding concerns the relationship between leadership education and character formation. Although the present study measured only cognitive outcomes, the results suggest that leadership learning in Islamic educational settings cannot be separated from moral development. The values introduced during the training encouraged participants to view leadership as a responsibility rather than merely a position of authority. Such an understanding is particularly important in contemporary society, where leadership is often associated with power, status, and personal achievement rather than service and accountability.

The emphasis on *amanah* as a leadership principle provides an illustrative example. Participants were introduced to the idea that leadership involves responsibility before both society and Allah SWT. This concept differs from many secular leadership models that primarily focus on organizational effectiveness. In prophetic leadership, accountability extends beyond institutional performance to include moral integrity and spiritual responsibility. Consequently, leadership becomes an ethical commitment rather than merely a managerial function.

Similarly, the concept of *siddiq* contributed to participants' understanding of integrity as a core leadership competency. In modern leadership literature, integrity is frequently identified as one of the most important attributes of effective leaders. Robbins and Judge (2019) argue that trust constitutes the foundation of successful leadership relationships. The prophetic leadership model reinforces this principle by presenting honesty as a religious and ethical obligation. Therefore, the training not only increased participants' conceptual knowledge but also introduced a value-based perspective on leadership practice.

The findings further indicate that prophetic leadership provides a holistic framework for leadership education. Contemporary leadership studies increasingly emphasize the importance of integrating technical competence with emotional intelligence, ethical reasoning, and social responsibility (Day et al., 2021). The prophetic leadership model reflects this multidimensional approach. The values of *fathanah* emphasize intellectual competence, *tabligh* highlights communication skills, *amanah* promotes responsibility, and *siddiq* strengthens integrity. Together, these values create a comprehensive leadership framework that addresses both personal and social dimensions of leadership.

The focus on female students represents another important contribution of the study. Leadership development research has traditionally concentrated on adult leaders or university students, while adolescent girls have received comparatively less attention. This study demonstrates that female students possess considerable potential for leadership development when provided with appropriate educational opportunities. The improvement observed in the participants' cognitive understanding suggests that leadership competencies can be cultivated effectively among young women through structured educational programs.

This finding is particularly relevant in the context of Islamic education. In some communities, leadership discussions continue to be dominated by male-centered perspectives. However, the Prophet Muhammad ﷺ provided numerous examples of women's active participation in social, educational, and community affairs. Therefore, leadership education for female students should not be viewed merely as an extracurricular activity but as an essential component of human resource development within Muslim societies.

The present findings also contribute to the growing literature on Islamic leadership. Previous studies on prophetic leadership have generally focused on conceptual discussions or qualitative analyses of educational and organizational leadership. For example, research by Budiharto and Himam (2006) primarily explored the theoretical dimensions of prophetic leadership, while other studies have examined its implementation among school principals, teachers, or organizational leaders. Empirical investigations measuring the effectiveness of prophetic leadership training interventions remain relatively limited.

The novelty of the current study lies in its effort to operationalize prophetic leadership as a measurable educational intervention. Rather than discussing prophetic leadership solely as a philosophical or theological concept, this research examined its practical application through a structured training program and assessed its impact using a pre-test and post-test design. As a result, the study contributes empirical evidence to support claims regarding the educational value of prophetic leadership.

Furthermore, the findings support recent arguments that leadership development should begin during adolescence. According to Santrock (2019), adolescence is a critical developmental period characterized by identity exploration and increasing social responsibility. Educational interventions introduced during this stage can significantly influence future attitudes and behaviors. The positive outcomes observed in this study suggest that leadership training may help students develop a stronger understanding of their potential roles and responsibilities within society.

Another important implication concerns the role of Islamic boarding schools as centers of leadership formation. Pesantren have traditionally focused on religious instruction and character education. However, contemporary social challenges require educational institutions to equip students with additional competencies, including leadership, communication, collaboration, and problem-solving skills. The findings indicate that prophetic leadership training can serve as an effective bridge between traditional Islamic values and modern leadership competencies.

From a practical standpoint, the results suggest that leadership education should be integrated more systematically into pesantren curricula and student development programs. Leadership training should not be limited to student organization members but should be

accessible to all students. By introducing leadership concepts early, educational institutions can contribute to the formation of future leaders who possess both professional competence and strong moral character.

Overall, the findings demonstrate that prophetic leadership-based basic leadership training is an effective educational intervention for enhancing leadership understanding among female Islamic boarding school students. The study contributes to leadership development literature by providing empirical support for the integration of Islamic values into leadership education. At the same time, it offers practical guidance for educators seeking to design leadership programs that combine cognitive learning, character development, and spiritual values. These findings suggest that prophetic leadership possesses considerable potential as a framework for preparing future leaders capable of addressing contemporary challenges while remaining committed to ethical and religious principles.

4. Conclusion

This study concludes that the prophetic leadership-based basic leadership training program was effective in enhancing the leadership competencies of tenth-grade female students at an Islamic boarding school. The comparison between pre-test and post-test results demonstrated an increase in participants' average scores, accompanied by a reduction in score dispersion, indicating not only improved cognitive understanding but also a more uniform level of competency among participants after the intervention. These findings suggest that structured leadership training can serve as an effective educational strategy for strengthening students' understanding of leadership concepts and their ability to apply prophetic leadership values in various social and organizational contexts.

More importantly, the findings indicate that prophetic leadership is not merely a normative or theological concept but can be operationalized as a practical leadership development framework within educational settings. The successful internalization of the values of *siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (communicativeness), and *fathanah* (wisdom and intelligence) demonstrates that leadership education grounded in Islamic values can contribute to the development of leadership competencies while simultaneously reinforcing moral and spiritual character. This finding supports the argument that effective leadership development should integrate cognitive, ethical, and spiritual dimensions rather than focusing exclusively on technical leadership skills.

From a theoretical perspective, this study contributes to the growing body of literature on Islamic and prophetic leadership by providing empirical evidence regarding the effectiveness of prophetic leadership training among adolescent learners. While previous studies have largely focused on conceptual discussions or leadership practices among organizational leaders and educators, this research demonstrates that prophetic leadership can be implemented as a measurable educational intervention capable of producing observable learning outcomes. Thus, the study enriches leadership development theory by highlighting the relevance of value-based and spiritually grounded leadership education in the formation of future leaders.

From a practical perspective, the findings provide important implications for Islamic boarding schools and other educational institutions seeking to strengthen leadership development programs. The integration of prophetic leadership values into student training activities may serve as an effective model for cultivating leadership awareness, responsibility, integrity, and social engagement among adolescents. Consequently, leadership education should not be limited to organizational management skills but should also emphasize character formation and ethical responsibility as essential components of leadership preparation.

Despite these contributions, this study has several limitations. First, the research employed a one-group pretest-posttest design without a control group, limiting the ability to attribute observed changes exclusively to the training intervention. Second, the sample was relatively small and drawn from a single Islamic boarding school, which may restrict the generalizability of the findings to other educational contexts. Third, the study focused primarily on cognitive outcomes and did not comprehensively examine changes in affective attitudes or actual leadership behavior over an extended period.

Therefore, future research is recommended to employ more rigorous experimental or quasi-experimental designs involving larger and more diverse samples from multiple educational institutions. Further studies may also investigate the long-term effects of prophetic leadership training on students' attitudes, behaviors, organizational participation, and leadership performance. Additionally, qualitative approaches may be utilized to explore more deeply how students internalize prophetic leadership values and translate them into everyday leadership practices. Such efforts would contribute to a more comprehensive understanding of the role of prophetic leadership in developing ethical, competent, and socially responsible future leaders.

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