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Prophetic Leadership as a Solution to Students' Moral Crisis at *Madrasah Ibtidaiyah*

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Prophetic Leadership, Moral Crisis, Ukhrawi.

Abstract

This study aims to examine the moral crisis in contemporary leadership that is marked by a weak ukhrawi orientation, to describe the implementation of prophetic leadership at MI Sabilul Muhtadin, and to analyze its impact on students' moral development. A descriptive qualitative method was used. Data were collected through one-day observation, an interview with one teacher, and a literature review, and were analyzed using the interactive model of (data reduction, data display, and conclusion drawing). The findings show that prophetic leadership based on the values of siddiq, amanah, tabligh, and fathanah was implemented through the Habituation of responsibility, deliberation, kindness projects, empathy, and Dhuha prayer, which had a positive impact on students' discipline, responsibility, and spiritual awareness. It is concluded that prophetic leadership implemented through consistent Habituation is a promising solution to students' moral crisis at the Madrasah Ibtidaiyah level, although further research with more informants and longer observation is needed.

Kata Kunci:
Kepemimpinan Profetik, Krisis Akhlak, Ukhrawi.

Penelitian ini bertujuan menelaah krisis moral dalam kepemimpinan masa kini yang ditandai lemahnya orientasi *ukhrawi*, mendeskripsikan penerapan kepemimpinan profetik di MI Sabilul Muhtadin, serta menganalisis pengaruhnya terhadap pembentukan moral peserta didik. Penelitian menggunakan metode kualitatif deskriptif dengan pengumpulan data melalui observasi selama satu hari, wawancara dengan satu guru, dan telaah literatur, yang dianalisis dengan model interaktif (reduksi data, penyajian data, dan penarikan kesimpulan). Hasil penelitian menunjukkan bahwa kepemimpinan profetik yang berlandaskan nilai siddiq, amanah, *tabligh*, dan *fathanah* diterapkan melalui pembiasaan tanggung jawab, musyawarah, proyek kebaikan, empati, dan salat dhuha, yang berdampak positif terhadap kedisiplinan, tanggung jawab, dan kesadaran spiritual peserta didik. Dapat disimpulkan bahwa kepemimpinan profetik melalui pembiasaan yang konsisten merupakan solusi yang menjanjikan untuk mengatasi krisis moral peserta didik di *Madrasah Ibtidaiyah*, meskipun diperlukan penelitian lanjutan dengan informan yang lebih banyak dan observasi yang lebih lama.

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1. Introduction

The problem of moral crisis is a serious issue facing modern society (Gusliana, 2025). Symptoms such as increased dishonest behavior, reduced sense of responsibility, and weakening of mutual respect show that moral and spiritual values have not been firmly embedded in daily life. This condition is related to the weak *ukhrawi* orientation in life practices, including a leadership pattern that focuses more on material and worldly aspects (Aminuddin, 2024). Leadership based on prophetic values such as *Siddiq*, *Trust*, *Tabligh*, and *Fathanah* plays an important role in shaping the character of individuals with noble character. The absence of this leadership model in various areas of life has also exacerbated the moral crisis that occurred.

The problem of moral crisis also hit the world of education. Educational institutions that are supposed to function as a forum for character formation still face difficulties in instilling *ukhrawi*-oriented moral values in students (Budiyanti & Parhan, 2024). In a number of schools, students' behavior still shows a lack of discipline, responsibility, and spiritual awareness. This situation indicates that the leadership approach applied has not been fully able to meet the needs of moral development as a whole. The implementation of prophetic leadership based on *ukhrawi* values is a strategic step in overcoming the moral crisis of students, especially in the environment of MI Sabilul Muhtadin.

The phenomenon of moral crisis, which is a serious problem in society, has now penetrated the world of education, especially in the process of forming the character of students in schools. This situation shows that the implementation of education has not fully succeeded in instilling moral values that are not only normative, but also firmly embedded in spiritual aspects and *ukhrawi* orientation. Education still emphasizes cognitive and academic achievement, while the development of faith and morals has not received optimal attention. Prophetic leadership has a harmonious role in supporting the success of character education, especially in shaping the attitudes and behaviors of students so that they are not only oriented towards social relations between humans, but also have a strong awareness of the relationship with God (Pamungkas & Ichwanudin, 2025; Rakhman et al., 2023). The implementation of prophetic leadership in educational practice is considered to be able to make a real contribution in strengthening the relationship between moral and spiritual values comprehensively and sustainably (Siregar et al., 2026). Therefore, the prophetic leadership approach is relevant as a strategic solution in overcoming the moral crisis of students, especially in Islamic basic education, which demands a balance between worldly and *ukhrawi* aspects.

Moral degradation is increasingly visible, especially in *Madrasah Ibtidaiyah* as an Islamic-based basic education institution. Various behavioral deviations such as lack of discipline, low responsibility, and decreased respect for teachers and fellow students show that moral coaching has not been optimal. This condition reflects the weak application of spiritual and *ukhrawi*-based leadership values in daily educational practices. Rouf (2022) emphasized that the moral crisis in Islamic education is closely related to the lack of optimization of spiritual and prophetic

leadership values in shaping the character of students. In addition, Pamungkas & Ichwanudin (2025), added that education that has not fully implemented prophetic leadership tends to result in incomplete character formation because it lacks a balance between the social dimension and the relationship with God. Thus, the condition of moral degradation in *Madrasah Ibtidaiyah* requires a comprehensive approach through the implementation of prophetic leadership based on *ukhrawi* values as a solution in shaping the character of students with noble character.

Previous studies have mostly discussed prophetic leadership at the conceptual or model level or examined its role in character education at an integrated Islamic elementary school (Aminuddin, 2024; Rouf, 2022). However, these studies have not yet examined how the prophetic values of siddiq, amanah, *tabligh*, and *fathanah* are translated into concrete daily worship Habituation, nor how such Habituation affects students' morals at the *Madrasah Ibtidaiyah* level. The problem addressed in this study is therefore how prophetic leadership is implemented through the Habituation of worship and commendable behavior at MI Sabilul Muhtadin and how it affects students' moral development. The novelty of this research lies in aligning the concept of prophetic leadership with the practice of habituating daily worship, particularly the routine *Dhuha* prayer, at MI Sabilul Muhtadin, so that the discussion moves beyond the conceptual level to show how *ukhrawi*-based character is actually built in students.

Based on this problem, this study aims (1) to describe the form of moral crisis in contemporary leadership that indicates a weak *ukhrawi* orientation, (2) to describe the implementation of prophetic leadership through the Habituation of worship and commendable behavior, including the routine *Dhuha* prayer, at MI Sabilul Muhtadin, and (3) to analyze the impact of this implementation on students' moral development.

2. Methods

This study uses a qualitative method with a descriptive approach to gain a deep understanding of the implementation of prophetic leadership in overcoming the moral crisis of students based on *ukhrawi* values. The location of the research was MI Sabilul Muhtadin, Jl. Madrasah No. 10, Pakisrejo, Rejotangan Subdistrict, Tulungagung Regency, East Java, with one teacher, Mrs. Rofi'ah, as the key informant who was interviewed. At the same time, the students were involved as the subjects of observation, namely their participation in the habituation activities and their behavior in the madrasah environment. The selection of the location is based on the application of Islamic values and worship habits that are closely related to the formation of students' morals.

Data collection techniques are carried out through observation, interviews, and literature studies. Observation was carried out for one day by directly observing the activities of habituating *dhuha* prayers and the behavior of students in the madrasah environment. The observation was limited to one day because of the limited time available for the research. To compensate for this limitation, the observation data were complemented and cross-checked with the interview and the literature study (triangulation of techniques), and the limitation is discussed in the Results and Discussion section. Research instruments in the form of observation sheets were used to record conditions, activities, and behaviors found in the field. The interview was conducted for approximately 30 minutes with Mrs. Rofi'ah as the main resource person to obtain in-depth information about the

condition of the moral crisis of students, the application of prophetic leadership, and its impact on the moral development of students. The interview questions focused on the form of moral crisis that occurred, the implementation of prophetic values such as *siddiq*, *amanah*, *tabligh*, and *fathanah* in madrasas, and the influence of their application on students' attitudes of discipline, responsibility, and spiritual awareness.

The author also conducts a literature study by examining various sources such as journals, articles, and relevant papers on prophetic leadership and Islamic moral education to strengthen the data from observations and interviews. The data obtained were then analyzed using the interactive model of Miles et al. (2014), which consists of three stages, namely data reduction, data display, and conclusion drawing and verification. In the reduction stage, the authors select and simplify data that are considered relevant to the focus of the research. At this stage, the interview statements and observation notes were coded and grouped inductively into five categories of impact, namely brain (cognitive), heart (spiritual-emotional), mind *(mental)*, character, and sustenance *(rezeki)*; these categories emerged from the field data and were then used to organize the presentation of the results (Miles et al., 2014). Furthermore, the data are presented in the form of a narrative description to make it easier to understand. The final stage is carried out by drawing conclusions based on the results of observations, interviews, and literature studies so that a clear picture is obtained of the implementation of prophetic leadership in the formation of students' morals at MI Sabilul Muhtadin.

3. Result and Discussion

3.1. The Moral Crisis in Current Leadership and the Weak Ukhrawi Orientation

The phenomenon of moral crisis in leadership is now a fairly serious problem in the midst of the times. One of the main causes is leadership that is no longer based on *ukhrawi* values (Piwowar-Sulej & Iqbal, 2024). This condition has even entered the Islamic education environment. Various realities show that many leaders experience a decline in moral values, which can be seen in an attitude that seeks only personal gain, does not set an example, and focuses more on instant results without considering long-term values (Hasan & Malik, 2025; Muntholib, 2018). In the Islamic view, this crisis is not only caused by a weak ability to manage the organization, but also by a weakening of spiritual awareness or orientation towards the afterlife. In fact, leadership in Islam emphasizes the importance of a balance between the affairs of this world and the hereafter as a basis for attitudes and decisions.

The weak *ukhrawi* orientation is one of the causes of declining morality in the midst of the development of the current era (Minhaji et al., 2025). This can be seen from the increasing number of despicable behaviors that are actually considered normal in daily life (Wang et al., 2024). This condition is different from the past, when someone did good, others tended to imitate him. On the other hand, nowadays, people who do good often receive ridicule or scorn from the surrounding environment. This phenomenon can slowly weaken a person's motivation to continue doing good due to a lack of social support. In addition, changes in values in modern society are also influenced by a diminishing awareness of spiritual resp

onsibility or the afterlife. As a result, many individuals prioritize worldly interests over moral and ethical values, making deviant behavior more acceptable.

Moral degradation now not only hits the general public, but also penetrates the realm of leadership. This phenomenon is evident in various cases such as corruption, loss of sense of responsibility, and abuse of office, which are increasingly frequent and are no longer a strange thing to hear (Weißmüller & Ritz, 2026). In line with this, Mrs. Rofi'ah explained that an imbalance between the orientation of the world and the hereafter largely triggers the current leadership crisis. In an interview conducted by the author, he said that:

> "*When the ukhrawi orientation is weakened, a leader will be more easily trapped in three main things, namely ambition for office, tendency to pursue wealth, and desire to get praise*".

The phenomenon of moral degradation in leadership and weak *ukhrawi* orientation also has an impact on declining student attitudes and behaviors (Budiyanti & Parhan, 2024). Basically, the student is a leader unto himself. They have the control to decide whether to carry out obligations or prefer pleasure. Therefore, students should be able to take responsibility for themselves, both in acting, thinking, and speaking. This condition is an important problem that must be overcome immediately. For teachers, this is a shared responsibility that cannot be underestimated, because if ignored, the impact will be even wider. Special attention and continuous efforts are needed so that the problem does not get worse. One of the steps that can be taken is through positive Habituation that aims to reshape the character of *ukhrawi*-oriented leadership while reducing the symptoms of moral degradation.

3.2. Implementation of Prophetic Leadership as a Solution to the Moral Crisis

The phenomenon of moral degradation that occurs in *Madrasah Ibtidaiyah* requires teachers to implement an approach with the aim of overcoming this problem (Dian et al., 2025). The approach needed is not only theoretical, but also applicable and sustainable in students' daily lives. One of the solutions that can be applied is prophetic leadership based on *ukhrawi* values, which is realized through Habituation of worship and commendable behavior (Arif, 2021; Ma`arif et al., 2024). This habituation not only functions as a *ritual* activity, but also as a means of character formation, especially in fostering the attitude of responsibility, discipline, and spiritual awareness of students. Through this process, students are encouraged to take responsibility for themselves so that a pattern of positive behavior that is sustainable is formed.

Prophetic leadership is one of the relevant solutions in facing today's moral crisis (Abdul Basith et al., 2025; Pamungkas & Ichwanudin, 2025). Key values such as *Shiddiq* (Honesty), *Trust* (trustworthiness), *Tabligh* (conveying the truth), and *Fathonah* (intelligence) are indispensable to improve the condition. MI Sabilul Muhtadin applies various forms of Habituation inspired by the concept of prophetic leadership as a real effort to shape the character of students while reducing the symptoms of moral crisis in the school environment. MI Sabilul Muhtadin applies various habits as an effort to deal with these conditions. This is in line with Mrs. Rofi'ah's explanation, which conveyed that:

> "*There are several habituation activities that are carried out repeatedly to form the spirit of student leadership*".

This statement shows that habituation, when carried out consistently and gradually, is able to foster commendable behavior in students. In addition, the process also forms the spirit of leadership, especially the ability of students to lead and control themselves. He also added:

> "*The Habituation at MI Maarif Sabilul Muttaqin strongly emphasizes the value of ukhrawi-based leadership. Because MI's goal is not only to be able to read and write, but to produce caliphs from an early age. Produce leaders who are aware that everything will be destroyed in the hereafter*".

The statement emphasized that MI Sabilul Muhtadin not only focuses on the worldly aspect, but also emphasizes the *ukhrawi* orientation. Students are guided to understand that every deed done in this world will be accounted for in the hereafter. The forms of implementation of these habits include:

3.2.1 Habituation of responsibility

At MI Sabilul Muhtadin, the cultivation of a sense of responsibility is carried out through class picket activities. Through this Habituation, students are trained to cultivate a sense of responsibility for the tasks given. They are also invited to understand and think about the consequences of ignoring these responsibilities, so that their self-awareness to carry out their obligations can grow gradually.

3.2.2. Habituation of deliberation

Habituation of deliberation helps students learn to respect each other. Through this activity, students are also trained to be wise, dare to express opinions well, and be able to make careful decisions based on the results of joint deliberations. In other words, this habit is also able to emulate and cultivate traits such as prophetic leadership, namely *fathanah* (intelligence).

3.2.3 A Different Kind of Habit

This Habituation is carried out through direct practice in the form of projects. Each student is given about one month to complete a predetermined kindness project. In this case, Mrs. Rofiah explained that:

> "*These activities can be in the form of making garbage cans out of cardboard, planting a tree in the madrasah environment, or teaching younger classmates to read*".

Activities such as teaching younger classmates indirectly imitate one of the prophet's leadership qualities, namely *tabligh* (conveying). Through this activity, students are trained to dare to speak, convey knowledge, and interact with others well.

3.3.4 Empathy habituation

At MI Sabilul Muhtadin, empathy is instilled through simple but meaningful activities, such as visiting sick friends with homeroom assistance. In addition, students are also invited to share their condolences when a friend experiences a disaster. Through these activities, students are accustomed to care, feel what others are experiencing, and foster empathy in daily life.

3.2.5 The Habit of Dhuha Prayer

The habit of dhuha prayer is carried out every morning from 07.00 to 07.15 WIB. This activity aims to instill an attitude of responsibility in students. They are accustomed to being present on time, performing ablution independently, and participating in congregational *dhuha* prayers in an orderly manner.

The advantage of Habituation oriented to prophetic leadership based on *ukhrawi* values lies in an approach that is not only theoretical, but directly implemented in students' daily lives. Through this process, prophetic leadership values are slowly embedded in them so that they are gradually able to help overcome the moral crisis that occurs. The discussion can be illustrated as follows.



Figure 1. Form of Habituation Implementation

3.3. *The Impact of the Implementation of Prophetic Leadership as a Solution to the Moral Crisis*

The implementation of prophetic leadership through various habituation activities at MI Sabilul Muhtadin can be said to be quite effective as an effort to overcome the moral crisis that is currently occurring. Various forms of Habituation that are applied consistently not only function as a means of instilling character values for students, but are also able to create an educational environment that is more religious, disciplined, and noble in character. The positive impact of these activities is not only felt by students through changes in attitudes and behaviors for the better, but also contributes to teachers in improving their exemplary conduct and professionalism. In addition, institutionally, madrasas benefit from the creation of a school culture that is more conducive, harmonious, and oriented to Islamic values.

During its implementation, the Habituation does not always run smoothly. Various challenges arise in the implementation process, both from internal and external factors. Based on Mrs. Rofi'ah's explanation, internal obstacles include a lack of role models from teachers, meaning that not all teachers have set a good example for students. In addition, the implementation of Habituation has not been carried out consistently, and there are still shortcomings in cooperation and cohesiveness between teachers.

On the other hand, various impacts arise after these habits are applied, including the following: a) Impact on the brain; The Habituation applied is able to increase student concentration. In addition, these activities also help create a sense of calm in them. b) Impact on the heart (spiritual/emotional); This habit acts as a preventive effort against reprehensible behavior. This happens because *ukhrawi* values have been internalized in students through various positive habits that are carried out on an ongoing basis. c) Impact on the mind (mental): This habit helps

shape students into more resilient and confident individuals. Through a continuous process, these activities play a role in strengthening their mental and self-confidence. d) Impact on character: These habits encourage students to be more disciplined, even without direct supervision from the teacher. They learn to take responsibility for themselves, so discipline grows naturally. e) Impact on spirituality and sustenance: Dhuha prayer strengthens students' spirituality, as seen in their punctual attendance, independent ablution, and orderly participation in the congregational prayer. In addition, within Islamic teachings, *dhuha* prayer is believed to be one of the practices that can open the door to sustenance (Yulianti, 2024). However, this belief is a normative-religious claim that cannot be verified by the observation and interview data of this study; it is therefore presented as the religious perspective stated in the literature, not as an empirical finding of this research.

This habit has an important role in overcoming moral crises. Based on prophetic leadership and oriented towards *ukhrawi* values, this activity encourages students to stay away from despicable behavior as well as being a solution to the phenomenon of moral deterioration (Arif, 2021). Through Habituation, students are guided so that they do not fall into the moral crisis itself. Madrasah functions not only as a general educational institution, but also emphasizes the *ukhrawi* orientation. In the end, the values that are instilled form a person who has fear and submits only to Allah SWT. These findings are in line with Pamungkas & Ichwanudin 2025), who found that prophetic leadership supports character education by strengthening students' relationship with God as well as with fellow humans; at MI Sabilul Muhtadin, this is reflected in the Habituation of *Dhuha* prayer and kindness projects. The findings also support Rouf (2022), who relates the moral crisis in Islamic education to the lack of spiritual and prophetic leadership values, as shown by the inconsistent role modeling of some teachers that still hampers the Habituation in this madrasah. Likewise, the positive effect of *Dhuha* prayer on students' spirituality is consistent with Hilda Yulianti (2024). However, unlike Pamungkas & Ichwanudin 2025), whose study was conducted at an integrated Islamic elementary school, this study shows that in a *Madrasah Ibtidaiyah*, the implementation still faces internal obstacles, namely inconsistent teacher role modeling and limited cooperation among teachers. Based on the above discussion, it can be illustrated through the chart in Figure 2.



Figure 2. Prophetic Leadership, Habituation Activities, and Their Impact on Students

This study has several methodological limitations. First, the interview data were obtained from only one teacher informant, so the perspectives of the principal, other teachers, students, and parents have not been represented. Second, the

observation was conducted for only one day, which limits the depth of the data on the continuity of habituation. Third, as a single case study at one madrasah, the findings cannot be generalized to other *Madrasah Ibtidaiyah*, and the impacts reported are descriptive accounts rather than measured changes. Future research is recommended to involve more informants from different stakeholders, to extend the observation over several sessions or a longer period, and to use multi-site, comparative, or mixed-method designs in order to examine the impact of prophetic leadership on students' morals more rigorously.

4. Conclusion

Based on the results of the research, it can be concluded that the moral crisis in today's leadership arises due to the weakening of the *ukhrawi* orientation, so that the values of honesty, responsibility, discipline, and example have decreased. This condition also affects the educational environment, including student behavior. As a solution, MI Sabilul Muhtadin implements prophetic leadership based on *ukhrawi* values through various habits, such as responsibility, deliberation, courage to be different, empathy, and *dhuha* prayers. The implementation of Habituation has been proven to have a positive impact on the formation of student morals, in terms of character, mental, spiritual, and discipline. With the application of prophetic values such as *siddiq*, *amanah*, *tabligh*, and *fathanah*, students are guided to become more responsible, confident, caring for others, and realizing that every deed will be accountable before Allah SWT. These findings affirm the novelty of this study, namely that prophetic leadership is not only discussed conceptually but is aligned with concrete daily worship habituation, particularly *Dhuha* prayer, in building students' *ukhrawi*-based character at the *Madrasah Ibtidaiyah* level. Because this study is limited to a single case with one informant and a one-day observation, further research with broader data is recommended.

From these findings, it is suggested that the application of prophetic leadership based on *ukhrawi* values should continue to be carried out consistently and continuously in madrasas. Teachers are expected to set an example and strengthen cooperation in carrying out Habituation so that the values instilled can be applied optimally. In addition, parental support is also needed so that the formation of students' character takes place not only at school, but also in the family and community environment.

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