



# An Educational Management Model Based on the Exemplary Leadership of Prophet Muhammad (PBUH) as a Humanistic Learning Foundation

Diko Acun Pratama\*

Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia

\*Corresponding Author: [pdikoacun@gmail.com](mailto:pdikoacun@gmail.com)

DOI : <https://doi.org/10.59106/attahsin.v6i1.403>

## Abstract

This study aims to provide an in-depth understanding of the development of a humanistic educational management model based on the exemplary leadership of Prophet Muhammad (PBUH), serving as both a conceptual and implementational foundation for modern Islamic education systems. His exemplary leadership is not only a normative guide but also a practical framework in educational management that holistically humanizes students. The research employs a qualitative approach with utilizing a literature review of classical texts, tafsir, hadith, the history of Islamic education, and contemporary studies on humanistic educational management. The findings indicate that the values of Tawhid (monotheism), noble character, compassion, justice, and wisdom exemplified by Prophet Muhammad (PBUH) form the foundational principles for building a holistic education system. This system goes beyond academic achievement, focusing on character development, social competence, and the spiritual growth of students. The implementation of this model is observed through several dimensions: educational leadership that prioritizes exemplary behaviour, a dialogical and participatory teaching system, a curriculum that integrates prophetic values, a humanistic evaluation system aligned with students' development, and the creation of a conducive learning environment focused on the common good. Further research is recommended to develop operational models and implementational tools for formal educational institutions, ensuring that prophetic values can be applied systematically, measurably, and sustainably.

## Article History

Submitted: 12-12-2025

Reviewed: 29-12-2025

Accepted: 16-02-2026

Published: 24-02-2026

## Keywords

Educational Management Model, Exemplary Leadership, and Humanistic Learning Foundation

## How to Cite :

Pratama, D. A. (2026). The An Educational Management Model Based on the Exemplary Leadership of Prophet Muhammad (PBUH) as a Humanistic Learning Foundation. *At-Tahsin : Jurnal Manajemen Pendidikan*, 6(1), 82–98. <https://doi.org/10.59106/attahsin.v6i1.403>

## Introduction

Islamic education in Indonesia and the broader Muslim world is confronted with significant challenges in maintaining the relevance of Islamic values while addressing the demands of modernity and the rapidly evolving socio-cultural dynamics (Nasir & Rijal, 2021; Ritonga et al., 2021). As globalization, digitalization, and swift societal changes continue to reshape the world, Islamic educational institutions are often pressured to adapt to modern management models and curricula that align with global trends (Wei, 2013; Zhen et al., 2021). While these adjustments can improve organizational efficiency and meet the needs of a modernized world, there is a tangible risk that the spiritual, character-building, and humanistic core of Islamic education may be overshadowed (Khilmiyaha & Suudb, 2020; Rohman et al., 2024). In this context, the urgency of developing an Islamic educational management model rooted not only in organizational effectiveness but also in deep moral and religious principles has become increasingly evident. And the growing tension between adopting modern educational practices, such as digital learning tools, standardized testing, and globalized curricula, and the need to ensure that these innovations do not compromise the core ethical teachings of Islam (Saada & Magadlah, 2021a; Suhayib & Ansyari, 2023). Research shows that educational institutions that fail to strike this balance often witness a decline in the moral and spiritual development of their students, which leads to a detachment from the holistic goals of Islamic education.

In the last five years, research on Islamic education management has overwhelmingly focused on technical-administrative dimensions such as organizational effectiveness, curriculum quality, service delivery, and teacher competency, yet studies that center the epistemological role of prophetic exemplarity as a foundational management paradigm remain limited. For example, (Karimi & Konsynski, 1991) affirm that exemplarity remains a crucial variable in character formation within Islamic educational institutions, showing that teacher exemplarity functions as the core driver in shaping moral behavior even amid modern curricular pressures. Similarly, (Mukhibat et al., 2024; Pak et al., 2020) identify a strategy of management that integrates Islamic moral values and participatory leadership to form student character holistically, but stop short of conceptualizing it as a comprehensive model. (Saiti, 2012) proposes pillars for leadership transformation that synthesize prophetic ethics with modern strategic management, yet their emphasis remains primarily on leadership theory rather than a systemic managerial model.

Other research like (Eze & Quayle, 2022), study on Islamic value-based strategic management at a primary madrasah likewise demonstrates the positive impact of aligning strategic processes with Islamic values, pointing to improved implementation outcomes, yet without framing a unified prophetic-based management theory. These findings collectively underscore a substantive empirical basis for the importance of Islamic values and prophetic exemplarity in educational management, while also revealing a clear research gap the absence

of a fully developed, integrative model of Islamic educational management that is conceptually grounded in exemplarity and validated across diverse contexts. The research gap identified in the literature review is that while previous studies on Islamic education management have highlighted the importance of prophetic values such as honesty, justice, patience, compassion, consultation, and integrity, they have primarily focused on these values as isolated ethical principles rather than integrating them into a comprehensive educational management system. The existing studies have not fully conceptualized a model where these prophetic values serve as the foundational philosophy for a humanistic management approach in Islamic education.

Most research has been limited to theoretical discussions or specific aspects, such as leadership or teacher competency, without a holistic framework that addresses the broader structure and practice of education management. This gap points to the need for a new theoretical construction that not only emphasizes the ethical aspects of education but also positions these values as central to the design and implementation of an Islamic education management model. Such a model would offer a restorative, spiritual, and humanistic direction for the development of Islamic education, moving beyond a mere moral addition to a strategic, value-driven system that influences all aspects of educational practice and leadership. The primary objective of this research is to conceptually explain how the exemplary leadership of Prophet Muhammad (PBUH) can serve as a foundational basis for Islamic education management. This study seeks to articulate the components of a management model that is grounded in prophetic and humanistic values, highlighting how these values can be systematically integrated into educational management practices.

## Methods

This study adopts a qualitative research design with a library study approach, focusing on the exploration of ideas and academic concepts related to the management model of Prophet Muhammad (PBUH) as the basis for humanistic learning in Islamic education. The choice of a qualitative approach is grounded in the objective of examining theoretical and philosophical foundations rather than conducting field observations (Foster, 2024). The study aims to provide a deep exploration of the prophetic example and its implications for Islamic education, which cannot be fully understood through quantitative measures or empirical field studies (Lê & Schmid, 2022). The library study design is specifically chosen to allow for an in-depth analysis of the textual sources and the contextual relevance of Prophet Muhammad's leadership and educational practices within the framework of contemporary Islamic education management (Atenas et al., 2023).

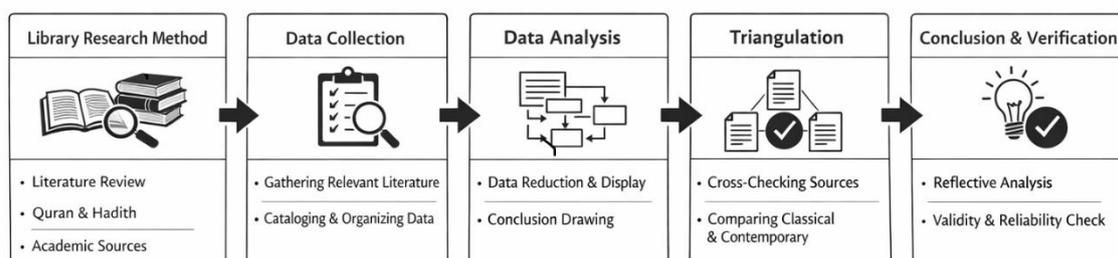
Data collection in this study involves a library research method, which emphasizes extensive reading, reviewing, and interpreting literature that is relevant to the research theme (Ary et al., 2009). The researcher conducts a literature search using specific keywords related to Islamic education, prophetic

leadership, and humanistic learning, ensuring the inclusion of both classical and contemporary sources (Creswell, 2007). Once relevant materials are identified, a deep reading and analysis are undertaken to extract key ideas and themes that align with the study's objectives. The data collection process involves catalogued findings from the Quran, hadith, academic journals, books, and other scholarly works. These findings are then categorized and systematically organized to facilitate the analysis process.

The analysis of data is carried out using the Miles and Huberman approach, which includes data reduction, data display, and conclusion drawing (Cohen et al., 2007). Data reduction involves sifting through the literature to identify the most pertinent information related to the research focus. This process ensures that only the most relevant and significant findings are included in the analysis. Once the data is reduced, it is presented through a narrative display, allowing the researcher to identify patterns, relationships, and connections between the various concepts. The final step, conclusion drawing, involves reflective analysis to determine the meaning and relevance of the prophetic values as a model for humanistic educational management. This process helps to ensure that the conclusions drawn are directly aligned with the research questions.

To ensure the validity and reliability of the research findings, data triangulation is employed. This process involves comparing and contrasting various references, both classical and contemporary, to ensure that the information gathered is accurate and consistent (Smith et al., 2009). The researcher continuously verifies the data throughout the study, cross-checking sources to confirm that the conclusions drawn are based on reliable and credible information. Triangulation is vital in qualitative research, as it strengthens the validity of the findings by ensuring that the interpretations made from the sources are well-supported and aligned with the established literature. This ongoing verification process guarantees that the study's conclusions are scientifically sound and can be accounted for within the broader context of Islamic education research.

Figure 1. The Research Progress



## Finding and Discussion

### Finding

This study reveals three key findings about the holistic nature of Islamic education, the prophetic model of education, and the centrality of faith and character-building in shaping students' personal development. First, Islamic education is fundamentally designed to nurture the complete human being, integrating spiritual, moral, social, and intellectual dimensions. Unlike modern educational systems that often prioritize academic achievements or technical skills, Islamic education fosters the development of the whole person. It emphasizes the cultivation of faith, ethical behaviour, social responsibility, and intellectual growth, ensuring that students grow not only in knowledge but also in character, reflecting the balance Islam seeks in all aspects of life (Bridges, 2017).

The second significant finding of the study concerns the prophetic model of education, which is characterized by its humanistic, inclusive, and just approach. Prophet Muhammad (PBUH) established an educational system where students were treated as active subjects, not passive objects. His leadership was rooted in empathy, respect, and fairness, making education an empowering process for every individual. This model emphasizes that education is not simply about delivering knowledge but about shaping the individual's character and moral framework. Through the Prophet's example, education becomes a space for nurturing empathy, dialogue, and a sense of justice, which are all critical in forming a just society.

The third discovery emphasizes the pivotal role of faith (Tawhid) and character-building in Islamic education. The study found that the foundation of Islamic education is built upon Tawhid, the belief in the oneness of God, which serves as the guiding principle for all learning. Without a divine orientation, education risks being limited to intellectual achievements devoid of moral consciousness. The study further highlights the importance of the Prophet Muhammad's (PBUH) exemplary behaviour in guiding students. His actions of patience, honesty, compassion, justice, and wisdom were the primary methods of character development, showing that true education begins with the cultivation of a noble character before intellectual mastery.

These findings underline the necessity of integrating moral and spiritual values into modern Islamic educational systems. In the face of globalization and modernization, Islamic education must preserve its foundational principles, ensuring that students are not only academically competent but also equipped with strong moral values. The study advocates for an educational model that balances modernity with the ethical teachings of Islam, ensuring that the focus remains on nurturing individuals who are spiritually aware, morally upright, and socially responsible.

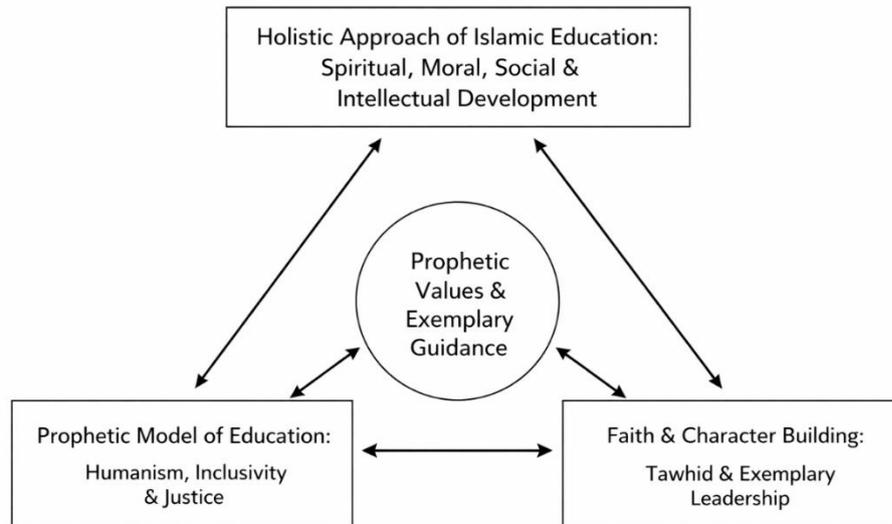
Table 1. Exemplary Islamic Management

<b>Educational Management Aspect</b>	<b>Indicator</b>	<b>Description</b>
Holistic Human Development	Integration of spiritual, moral, social, and intellectual growth	Islamic education focuses on nurturing the complete human being, ensuring that students develop not only academically but also ethically, socially, and spiritually. It balances knowledge acquisition with character formation.
Prophetic Model of Education	Humanistic, inclusive, and just teaching approach	The educational model based on Prophet Muhammad's (PBUH) example emphasizes empathy, respect, and fairness. Students are active participants in learning, and education serves to cultivate moral values, social awareness, and justice.
Faith and Character-Building	Tawhid orientation and exemplary behaviour	Faith in the oneness of God guides all learning, ensuring moral consciousness accompanies intellectual growth. Character development is shaped through the Prophet's model of patience, honesty, compassion, justice, and wisdom, prioritizing moral excellence alongside knowledge.

### **The Holistic Approach of Islamic Education: Integrating Spiritual, Moral, Social, and Intellectual Development**

The holistic approach to Islamic education, which integrates spiritual, moral, social, and intellectual development, has long been a foundational concept in Islamic pedagogical philosophy. The notion that education should cater to the complete development of an individual, beyond just cognitive and academic achievements, is a central pillar in Islamic teachings. Several studies have explored the multidimensional nature of Islamic education, yet there is a noticeable gap in fully integrating these four dimensions in contemporary educational practices (Taja et al., 2021). While traditional Islamic education systems have often emphasized the spiritual and moral aspects, modern education systems, influenced by secular models, tend to focus primarily on intellectual and technical development (Naim et al., 2022). This creates a disparity between the ideal holistic model and the practical execution in educational institutions today.

Figure 2. the Prophetic Values and Exemplary Guidance



Recent findings, such as those by (Winoto, 2022), suggest that contemporary Islamic education systems have increasingly embraced the intellectual aspect of education, often at the expense of spiritual and moral development. The research highlights a growing trend toward focusing on standardized testing and academic performance, with less attention paid to nurturing the student's spiritual and moral character. This is in stark contrast to the traditional Islamic educational model, which considers spiritual growth, moral development, and intellectual skills as interconnected, with none being prioritized over the others. This finding echo earlier works by (Mujahid, 2021), who advocated for a balanced education model that nurtures the individual's spiritual and moral aspects alongside their intellectual capabilities. The approach emphasizes that intellectual growth in Islam is always linked to the cultivation of wisdom and ethical values, which provide a moral compass for decision-making and behaviour.

Comparing these findings with the literature, it becomes apparent that while the traditional Islamic educational model is theoretically holistic, the practical application of this model is often incomplete in modern systems. The other findings (Hamami & Nuryana, 2022) suggest that there is a disconnect between Islamic ideals and the modern educational framework, which tends to lean toward a more fragmented approach. This highlights a critical challenge: how can Islamic educational systems that are increasingly shaped by modern educational paradigms reconcile the need for a balanced, holistic approach with the emphasis on intellectual achievement often driven by globalization and technological advancements?

Furthermore, other research, such as that conducted by (Chanifah et al., 2021), reveals that while spiritual and moral development are seen as essential in Islamic education, there is little consensus on how these aspects can be effectively integrated into curricula, especially in non-religious educational contexts. the research indicates that, while teachers often recognize the importance of

character-building and ethical behaviour, there is a lack of structured and systematic methods to incorporate these elements into daily learning processes. This gap in the integration of moral and spiritual development into formal education systems can lead to a situation where students may excel academically but fail to develop a well-rounded character that embodies the Islamic values of compassion, justice, and humility. This is a critical challenge, as Islamic education is not merely about the transmission of knowledge, but the formation of well-rounded individuals capable of contributing positively to society.

The theoretical implications of these findings are profound. The ideal of holistic Islamic education, where intellectual, moral, social, and spiritual dimensions are interwoven, provides a framework for a more integrated educational system. However, the divergence between this ideal and the realities of modern education systems raises important questions about how to adapt traditional Islamic models to contemporary contexts. It implies that a more nuanced and comprehensive approach is required, one that not only addresses cognitive skills but also ensures that moral and spiritual growth is nurtured simultaneously. This could involve the development of new curricula that focus on character-building and ethical leadership, alongside academic subjects. Furthermore, it suggests that educators must be trained not just in pedagogical skills, but also in fostering the moral and spiritual well-being of their students.

From a practical perspective, this research calls for an immediate reassessment of the current educational practices within Islamic institutions. To truly embody the holistic approach outlined in Islamic teachings, educational institutions must make intentional efforts to integrate spiritual, moral, social, and intellectual development into their curricula and daily practices. Educators should be provided with the resources and training needed to create a learning environment that nurtures students holistically. This may involve teaching methods that combine intellectual learning with ethical and spiritual reflections, as well as creating opportunities for students to engage in community service, ethical debates, and other forms of experiential learning that foster character development.

While the integration of spiritual, moral, social, and intellectual development is central to the holistic approach to Islamic education, its implementation remains a significant challenge. The theoretical framework calls for an interconnected, well-balanced educational system, but the practical realities show a significant gap in effectively applying this framework. There is an urgent need for further research and development of educational strategies that combine academic excellence with moral and spiritual development, ensuring that students not only excel in their cognitive abilities but also embody the Islamic virtues of justice, kindness, and integrity. Thus, this study underscores the importance of revisiting the holistic model of Islamic education and reimagining its application to meet the needs of contemporary society.

## The Prophetic Model of Education: Humanism, Inclusivity, and Justice

The educational framework established by Prophet Muhammad (PBUH) stands as a profound example of inclusive, humanistic, and just education. The core principles of his educational approach are built upon the concepts of empathy, fairness, and respect for each individual learner (Roy et al., 2020). In contrast to traditional models that view students as passive recipients of knowledge, the Prophet's approach treated them as active participants in the learning process. This empowerment of students not only enabled them to engage more deeply with the subject matter but also helped foster a sense of responsibility and agency. Prophet Muhammad's (PBUH) method was not just about transmitting information but shaping individuals' character, transform them into compassionate, just, and thoughtful human beings who actively contributed to society. This model of education remains highly relevant today, particularly in the context of contemporary education systems that often prioritize standardized testing over the holistic development of character and moral values (Jokar et al., 2026).

Research conducted by (Nazaretsky et al., 2022) underscores the importance of the Prophet's emphasis on treating students as active subjects of learning, as opposed to passive recipients of knowledge. Their study highlights how Prophet Muhammad's (PBUH) direct involvement with his companions in discussions, debates, and learning activities contributed to fostering a participatory learning environment. Similarly, research by finds that the Prophet's approach to education centered around dialogue and mutual respect, contrasting sharply with modern educational systems that often rely on hierarchical relationships between teachers and students. The research argues that the Prophet's model offers a more empowering, student-centered approach to learning, where educators serve as facilitators rather than mere conveyors of knowledge. These findings align closely with the traditional Islamic model of education, where the teacher-student relationship is based on mutual respect and active collaboration.

Further findings, however, highlight a gap between the theoretical application of the Prophet's educational approach and its practical implementation in modern times. As noted in a study (Balaj et al., 2021), although many Islamic schools and educators strive to adopt a model based on exemplary leadership, the practical application often falls short in terms of truly prioritizing empathy, respect, and inclusivity. The study identifies that, while Islamic educational institutions emphasize character-building and ethical principles, the reality of classroom environments often becomes heavily focused on academic performance. In this regard, there is a noticeable shift toward academic and disciplinary outcomes, with less attention to nurturing the moral and emotional dimensions of student development. This contrasts with the Prophet's comprehensive approach, where the development of the individual's heart, mind, and spirit were seen as equally important.

And exemplary leadership serves as the foundation of the Prophet's educational approach, as it was not merely about conveying theoretical knowledge but about demonstrating those values through actions. Prophet Muhammad's (PBUH) leadership in everyday life, whether in times of peace or conflict, served as a living example of how one could embody fairness, empathy, justice, and respect in all aspects of life. This was not limited to formal education settings but was reflected in his interactions with his companions, the public, and even with non-Muslims. Researchers such as (Humaidi et al., 2024) emphasize that leadership is not only a pedagogical tool but a holistic approach to living a moral life. The research argues that, while modern education systems emphasize knowledge acquisition and technical skills, they often neglect the importance of modelling ethical behaviour through everyday actions. The study suggests that integrating the principle of leadership of into the curriculum could help address the imbalance between intellectual and moral education in contemporary educational systems.

In comparison, several modern educational theories advocate for student-centered learning and inclusive practices. For example, the concept of "learning as a partnership" in the constructivist model, aligns with the humanistic approach of treating students as active learners (Zhao et al., 2025). However, these models often lack the ethical depth found in the Prophet's approach, which integrates spiritual development as an essential part of learning. A study by (Darmayenti et al., 2021) explores the application of these modern theories within Islamic educational settings, revealing that while they do encourage more participatory forms of learning, they often overlook the importance of spiritual growth and character development that are so central to the Islamic pedagogical tradition. This highlights a significant divergence between modern humanistic educational models and the holistic, spiritually enriched framework of the Prophet's model.

The theoretical implications of these findings underscore the need for a renewed focus on integrating both intellectual and moral development within modern educational systems. While there has been significant progress in advocating for more inclusive and student-centered approaches in education, these models still often lack a deep, integrated focus on character-building and ethical leadership. The Prophet's model of education provides a robust framework that blends intellectual engagement with moral formation. By incorporating the concept into modern educational curricula, educators can cultivate not only the cognitive abilities of students but also their emotional intelligence, empathy, and sense of justice—traits that are vital for both personal development and societal progress.

The practical implications are equally significant. If modern Islamic educational institutions aim to truly embody the Prophet's educational model, it must strive to create learning environments where empathy, inclusivity, and justice are not merely theoretical ideals but are actively practiced. This could involve structuring curricula that integrate ethical reflection with academic subjects, training teachers to the model in interactions with students, and creating classroom environments that promote open dialogue, respect, and fairness. By

doing so, Islamic education could better serve the holistic development of students, preparing them not only to excel academically but also to become moral leaders who contribute positively to society. The Prophet's model offers a blueprint for achieving this balance, highlighting the importance of embodying ethical leadership in all aspects of life.

### **The Role of Faith and Character Building: Tawhid and Exemplary Leadership in Education**

The implementation of the humanistic educational management model based on the example of Prophet Muhammad (PBUH) is a strategic effort to integrate moral, spiritual, and social values into the practice of modern Islamic education. Modern education in the era of globalization faces multidimensional challenges, including rapid technological advancements, digital information dominance, academic competition, and social and cultural pressures that can erode the character of the younger generation (Saada & Magadlah, 2021b). In this context, an educational model that focuses solely on cognitive mastery is insufficient. Education must be able to shape students into individuals who are moral, faithful, creative, empathetic, and actively engaged in society. The educational system must balance intellectual achievement with the cultivation of character and values that ensure students contribute meaningfully to their communities.

Prophet Muhammad (PBUH), as the ultimate role model, offers principles of educational management that are not only instructional but deeply humanistic. His model places the student at the centre of the learning process, not as a mere recipient of information, but as an active subject of learning (Hastasari et al., 2022). This model emphasizes the dignity and worth of each individual, recognizing their intellectual, emotional, spiritual, and social potential. In this process, the teacher plays a dual role as both a facilitator and a model, providing students with the opportunity to think critically, experience, imitate, and internalize values through real-life experiences. The implementation of this model can be seen in various dimensions, including participatory learning approaches, personalized guidance based on developmental stages, the creation of a conducive and inspirational learning environment, and the reinforcement of moral values through practical daily experiences.

One of the key dimensions of this model is educational leadership, which involves school principals, teachers, and administrators embodying the role of an exemplary role model as Prophet Muhammad (PBUH) did. These leaders must demonstrate integrity, honesty, empathy, justice, and discipline in all their actions. Through their direct example, students learn by observation, making it easier for them to internalize moral and ethical values. Leadership based on exemplary behaviour emphasizes that education is not merely about transferring knowledge but about guiding, educating, and consistently shaping the character of students (Hanafi et al., 2020). This approach ensures that leadership in education is not authoritarian but based on mutual respect, with the educator serving as a model of virtue.

The curriculum and teaching methods are another crucial dimension in implementing this model. An integrated curriculum that combines knowledge and spiritual values is essential. In this model, subjects are not just about teaching facts but also about fostering moral and spiritual awareness in students (Sukmayadi & Yahya, 2020). The teaching methods are humanistic in nature, encouraging dialogue, moral habituation, case studies based on social realities, and community service projects. These methods ensure that learning is not confined to theoretical knowledge but connects students to real-world applications where they can actively engage with their society while cultivating ethical consciousness. Furthermore, the gradual learning approach allows material to be adapted to the cognitive and psychological readiness of students, ensuring that learning is in line with their developmental stages. Experiential learning also facilitates the application of knowledge in everyday life, enabling students to internalize values practically and continuously.

Evaluation and character development form another critical dimension of the model. In this humanistic approach, evaluation goes beyond assessing cognitive abilities; it also considers morals, discipline, empathy, responsibility, and social skills (Sukenti & Tambak, 2020). Teachers and administrators play a role as mentors who assess the moral growth of students, provide constructive feedback, and apply educational discipline only when necessary. The management system in this model is not repressive but aims to foster awareness, instilled a sense of responsibility, and emphasize holistic character development. The evaluation process serves not just as an assessment tool but as a mechanism for personal growth, helping students develop both academically and morally.

Finally, the model's adaptability to modern contexts is a key factor in its success. Islamic education today requires a system that is adaptable to the changes of the times, technological advances, and socio-economic demands. The management model based on the example of Prophet Muhammad (PBUH) can meet these needs because it is flexible and contextual in nature. For example, the integration of digital learning can occur without diminishing the moral and spiritual values at the core of Islamic education. Similarly, contextual learning allows students to understand knowledge within the framework of humanistic Islamic values. This demonstrates that Islamic education is not only in tune with the times but remains grounded in moral, spiritual, and humanistic principles.

The implementation of this humanistic management model based on the example of Prophet Muhammad (PBUH) results in a holistic, humane, and transformative educational system. This system does not merely produce students who are intellectually competent and competitive but also those who are moral, civilized, creative, empathetic, and capable of contributing positively to society. By making the prophetic example the foundation of education, modern Islamic education can produce a generation that is intellectually excellent, morally resilient, and equipped to face global societal dynamics without losing its identity and spiritual values. Prophet Muhammad (PBUH) serves as the source of inspiration for creating a model of education that not only emphasizes intellectual intelligence but also reinforces moral integrity, ethics, and spirituality as the

central components of personality formation. Through the fusion of knowledge, ethics, and prophetic values, students are directed to become lifelong learners who contribute positively to the progress of humanity. Thus, the generation shaped by the education system based on Prophet Muhammad's example is not only prepared to compete globally but also firmly holds on to moral principles that define their identity.

## Conclusion

The key finding of this study is that the humanistic educational management model based on the exemplary leadership of Prophet Muhammad (PBUH) provides a highly relevant conceptual foundation for the development of modern Islamic education systems. The Prophet's model, characterized by moral integrity, leadership, habitual practices, and spiritually enriched interactions, emphasizes the formation of character and humanity alongside intellectual achievement. This approach fosters a generation that is not only knowledgeable but also morally upright and capable of contributing to societal progress without losing its Islamic identity. The strength of this research lies in its intellectual contribution, offering a comprehensive and transformative model for Islamic education that integrates prophetic values, presenting a solution to the global challenges in education. However, the study has limitations, particularly in the need for further empirical studies to explore the practical implementation of this model in both formal and non-formal educational settings. Future research is recommended to develop measurable strategies, operational tools, and adaptive curricula to ensure the effective application of this model in diverse educational contexts.

## References

- Ary, D., Cheser Jacobs, L., Razavieh, A., & Sorensen, C. (2009). *Introduction to Research in Education, 8th Edition*.
- Atenas, J., Havemann, L., & Timmermann, C. (2023). Reframing data ethics in research methods education: a pathway to critical data literacy. *International Journal of Educational Technology in Higher Education, 20*(1), 11. <https://doi.org/10.1186/s41239-023-00380-y>
- Balaj, M., York, H. W., Sripada, K., Besnier, E., Vonen, H. D., Aravkin, A., Friedman, J., Griswold, M., Jensen, M. R., & Mohammad, T. (2021). Parental education and inequalities in child mortality: a global systematic review and meta-analysis. *The Lancet, 398*(10300), 608–620. [https://doi.org/10.1016/S0140-6736\(21\)00534-1](https://doi.org/10.1016/S0140-6736(21)00534-1)
- Bridges, D. (2017). *Philosophy in Educational Research*. <https://doi.org/10.1007/978-3-319-49212-4>

- Chanifah, N., Hanafi, Y., Mahfud, C., & Samsudin, A. (2021). Designing a spirituality-based Islamic education framework for young muslim generations: a case study from two Indonesian universities. *Higher Education Pedagogies*, 6(1), 195–211. <https://doi.org/10.1080/23752696.2021.1960879>
- Cohen, L., Manion, L., & Morrison, K. (2007). *Research Methods in Education, Sixth Edition*. <https://doi.org/10.4324/9780203029053>
- Creswell, J. W. . (2007). *Qualitative inquiry & research design : choosing among five approaches*. Sage Publications.
- Darmayenti, D., Besral, B., & Yustina, L. S. (2021). Developing efl religious characters and local wisdom based efl textbook for islamic higher education. *Studies in English Language and Education*, 8(1), 157–180. <https://doi.org/10.24815/siele.v8i1.18263>
- Eze, K., & Quayle, M. (2022). Flexible Thinking Value-Add: Embedding Strategic Design into Graduate Education. *Strategic Design Research Journal*, 15(3). <https://doi.org/10.4013/sdrj.2022.153.05>
- Foster, C. (2024). Methodological pragmatism in educational research: from qualitative-quantitative to exploratory-confirmatory distinctions. *International Journal of Research & Method in Education*, 47(1), 4–19. <https://doi.org/10.1080/1743727X.2023.2210063>
- Hamami, T., & Nuryana, Z. (2022). A holistic–integrative approach of the Muhammadiyah education system in Indonesia. *HTS Teologiese Studies/Theological Studies*, 78(4), 7607. <https://doi.org/10.4102/hts.v78i4.7607>
- Hanafi, Y., Murtadho, N., & Ikhsan, M. A. (2020). Reinforcing Public University Student’s Worship Education by Developing and Implementing Mobile-Learning Management System in the ADDIE Instructional Design Model. *International Journal of Interactive Mobile Technologies*, 14(2). <https://doi.org/10.3991/ijim.v14i02.11380>
- Hastasari, C., Setiawan, B., & Aw, S. (2022). Students’ communication patterns of islamic boarding schools: the case of Students in Muallimin Muhammadiyah Yogyakarta. *Heliyon*, 8(1). <https://doi.org/10.1016/j.heliyon.2022.e08824>

- Humaidi, A., Fadhliyah, N., & Sufirmansyah. (2024). The Centrality of Kyai in Establishing Moderate Understandings in Salafiyah Pesantren. *Nazhruna: Jurnal Pendidikan Islam*, 7(3), 554–569. <https://doi.org/10.31538/nzh.v7i3.3>
- Jokar, F., Avizhgan, M., Mahjobipoor, H., & Shojaei, B. (2026). Comparison of self-study and external evaluation of educational hospitals, whether accreditation is effective on the quality of education. *Journal of Education and Health Promotion*, 15(1), 64. [https://doi.org/10.4103/jehp.jehp\\_727\\_24](https://doi.org/10.4103/jehp.jehp_727_24)
- Karimi, J., & Konsynski, B. R. (1991). Globalization and information management strategies. *Journal of Management Information Systems*, 7(4), 7–26. <https://doi.org/10.1080/07421222.1991.11517901>
- Khilmiyaha, A., & Suudb, F. M. (2020). Innovation of islamic religious education learning with social emotional learning approach to improve character. *Innovation*, 13(7).
- Lê, J. K., & Schmid, T. (2022). The practice of innovating research methods. *Organizational Research Methods*, 25(2), 308–336. <https://doi.org/10.1177/1094428120935498>
- Mujahid, I. (2021). Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185–212. <https://doi.org/10.18326/ijims.v11i2.185-212>
- Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. *Cogent Education*, 11(1), 2302308. <https://doi.org/10.1080/2331186X.2024.2302308>
- Naim, N., Aziz, A., & Teguh, T. (2022). Integration of " Madrasah Diniyah" Learning Systems for Strengthening Religious Moderation in Indonesian Universities. *International Journal of Evaluation and Research in Education*, 11(1), 108–119. <https://doi.org/10.11591/ijere.v11i1.22210>
- Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 213–241. <https://doi.org/10.18326/ijims.v11i2.213-241>
- Nazaretsky, T., Ariely, M., Cukurova, M., & Alexandron, G. (2022). Teachers' trust in AI-powered educational technology and a professional development program to improve it. *British Journal of Educational Technology*, 53(4), 914–931. <https://doi.org/10.1111/bjet.13232>

- Pak, K., Polikoff, M. S., Desimone, L. M., & Saldívar García, E. (2020). The adaptive challenges of curriculum implementation: Insights for educational leaders driving standards-based reform. *Aera Open*, 6(2), 2332858420932828. <https://doi.org/10.1177/2332858420932828>
- Ritonga, M., Widodo, H., & Nurdianto, T. (2021). Arabic Language Learning Reconstruction as a Response to Strengthen" Al-Islam" Studies at Higher Education. *International Journal of Evaluation and Research in Education*, 10(1), 355–363. <https://doi.org/10.11591/ijere.v10i1.20747>
- Rohman, A., Meraj, G., Isna, A., Taruna, M. M., Rachmadhani, A., Atmanto, N. E., & Nasikhin, N. (2024). Challenges in Islamic education curriculum development: A comparative study of Indonesia, Pakistan, and India. *International Journal of Learning, Teaching and Educational Research*, 23(6), 504–523. <https://doi.org/10.26803/ijlter.23.6.23>
- Roy, S., Huq, S., & Rob, A. B. A. (2020). Faith and education in Bangladesh: A review of the contemporary landscape and challenges. *International Journal of Educational Development*, 79, 102290. <https://doi.org/10.1016/j.ijedudev.2020.102290>
- Saada, N., & Magadlah, H. (2021a). The meanings and possible implications of critical Islamic religious education. *British Journal of Religious Education*, 43(2), 206–217. <https://doi.org/10.1080/01416200.2020.1785844>
- Saiti, A. (2012). Leadership and quality management: An analysis of three key features of the Greek education system. *Quality Assurance in Education*, 20(2), 110–138. <https://doi.org/10.1108/09684881211219370>
- Smith, J. A., Flowers, P., & Larkin, M. (2009). *Interpretative Phenomenological Analysis: Theory, Method and Research*.
- Suhayib, & Ansyari, M. F. (2023). Design of Islamic Religious Education: Purposes, alignment of curriculum components and contexts. *British Journal of Religious Education*, 45(4), 382–393. <https://doi.org/10.1080/01416200.2023.2220940>
- Sukenti, D., & Tambak, S. (2020). Developing Indonesian Language Learning Assessments: Strengthening the Personal Competence and Islamic Psychosocial of Teachers. *International Journal of Evaluation and Research In Education*, 9(4), 1079–1087. <https://doi.org/10.11591/ijere.v9i4.20677>

- Sukmayadi, V., & Yahya, A. (2020). Indonesian education landscape and the 21st century challenges. *Journal of Social Studies Education Research*, 11(4), 219–234.
- Taja, N., Nurdin, E. S., Kosasih, A., Suresman, E., & Supriyadi, T. (2021). Character education in the pandemic era: A religious ethical learning model through Islamic education. *International Journal of Learning, Teaching and Educational Research*, 20(11), 132–153. <https://doi.org/10.26803/ijlter.20.11.8>
- Wei, H. (2013). An empirical study on the determinants of international student mobility: A global perspective. *Higher Education*, 66(1), 105–122. <https://doi.org/10.1007/s10734-012-9593-5>
- Winoto, S. (2022). Improving curriculum and lecturers: Challenges to quality based-technology. *Journal of Social Studies Education Research*, 13(2), 221–242.
- Zhao, M., Simmons, R., & Admoni, H. (2025). The role of adaptation in collective human–AI teaming. *Topics in Cognitive Science*, 17(2), 291–323. <https://doi.org/10.1111/tops.12633>
- Zhen, Z., Yousaf, Z., Radulescu, M., & Yasir, M. (2021). Nexus of digital organizational culture, capabilities, organizational readiness, and innovation: Investigation of SMEs operating in the digital economy. *Sustainability*, 13(2), 720. <https://doi.org/10.3390/su13020720>