



Prophetic Leadership and Local Wisdom as a Response to Digital Disruption in Islamic Education

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Abstract

This study aims to examine the role of prophetic leadership and local wisdom as a response to digital disruption in Islamic education in Indonesia. Digital disruption, accelerated by the COVID-19 pandemic, has fundamentally changed the way Islamic educational institutions operate, thereby requiring leaders to adopt a more adaptive approach without abandoning the Islamic values that form the core of their identity. This study employs a Systematic Literature Review (SLR) method by analyzing 38 articles from various national and international journals published between 2017 and 2025. The results reveal three main findings: first, prophetic leadership grounded in the values of *shiddiq*, *amanah*, *tabligh*, and *fathonah* remains relevant as the primary paradigm for Islamic educational leadership in the digital age; second, local wisdom from various regions in Indonesia such as Minangkabau, Aceh, and Java has been shown to strengthen the legitimacy and effectiveness of Islamic educational leadership; third, the integration of prophetic leadership and local wisdom provides a solid foundation for Islamic educational leaders to respond to the challenges of the digital age in an adaptive and principled manner. This article contributes to the development of a model of Islamic educational leadership that is contextual, adaptive, and rooted in Islamic values as well as Indonesia's local cultures.

INTRODUCTION

Leadership in Islamic education has always been a critical issue because it concerns the quality and direction of the future development of Muslim generations. Leaders of Islamic educational institutions are not only expected to manage administration and the curriculum but must also serve as moral and spiritual role models for the entire community they lead (Alazmi & Bush, 2024). In the context of Indonesia the country with the world's largest Muslim population leadership in Islamic education possesses its own unique characteristics and complexities, as it is deeply influenced by a rich and diverse array of local cultures, ranging from the pesantren tradition in Java, the dayah in Aceh, to the surau in Minangkabau. This diversity of local traditions is not something to be lamented; rather, it is an authentic strength that distinguishes Indonesian Islamic education from that of other Muslim

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countries around the world. However, amid the rapid and relentless advancement of digital technology, Islamic education leaders face immense pressure to continue innovating without losing the substance of Islamic values that form the cornerstone of their institutions. Striking a balance between innovation and the preservation of these values is the greatest challenge facing Islamic educational leadership today (Rahman, 2025).

The increasingly widespread digital disruption has brought about fundamental changes in the way people learn, access knowledge, and interact with one another. Digital platforms such as YouTube, Instagram, TikTok, and various online learning apps have dramatically and irreversibly transformed the patterns of interaction between teachers and students, and between religious leaders and their students (Thohri, 2022). The phenomenon of disintermediation a condition in which students no longer rely entirely on teachers or religious leaders as their sole source of religious knowledge presents a new challenge that Islamic education leaders must address seriously. A student can now easily access lectures by religious scholars from all over the world right at their fingertips, meaning that the scholarly authority which has long been the primary asset of pesantren leadership is now facing intense competition. On the other hand, exposure to negative content, religious misinformation, and deviant ideologies is also increasingly reaching young Muslims through unregulated digital channels. These conditions require Islamic education leaders to immediately formulate appropriate, well-planned, and Islamic-values-based strategies so that the institutions they lead remain relevant and capable of protecting students from the various negative impacts of the digital world (Al Hadi et al., 2025).

Amid these various pressures and uncertainties, prophetic leadership rooted in the noble example of the Prophet Muhammad (peace be upon him) emerges as a paradigm that is not only relevant but also urgently in need of being put into practice. The four main characteristics of prophetic leadership *shiddiq* (honest and consistent), *amanah* (accountable), *tabligh* (communicative and transparent), and *fathonah* (intelligent and wise) provide a highly comprehensive guide for Islamic educational leaders in facing the various challenges of our time, including digital disruption (Hakim & Zahra, 2024). Prophetic leadership is not merely a normative and abstract theological concept but also possesses a practical dimension that is highly applicable and measurable in the context of managing modern educational institutions. Various studies conducted over the past decade have consistently shown that Islamic educational leaders who internalize prophetic values in their leadership style tend to be more successful in building a positive organizational culture, improving teacher job satisfaction and performance, shaping students' character more holistically, and building a stronger institutional reputation within the community (Juhji et al., 2025).

In addition to prophetic leadership, local wisdom found throughout various regions of Indonesia also makes a significant and often underappreciated contribution to strengthening Islamic educational leadership. The Minangkabau philosophy of “*Adat Basandi Syarak, Syarak Basandi Kitabullah*,” which affirms that custom must be grounded in Islamic law; the Acehnese principle of “*Adat Bak Tuhan Hukom Bak Syah Kuala*,” which views custom and Islamic law as two mutually supportive pillars; and the Javanese leadership values that were so beautifully Islamized by the Wali Songo, all constitute a wealth of local wisdom that can serve as a powerful source of inspiration, legitimacy, and guidance for Islamic education leaders (Fajria & Fitriisa, 2024). The classical fiqh principle of “*Al-‘Adah Mubakkamah*,” which states that customs not contrary to Islamic law may be adopted as law, provides a very strong theological foundation for this integration process. The integration of prophetic leadership and local wisdom is becoming increasingly relevant and urgent in the digital age, as the two can complement one another in providing guidance for Islamic education leaders to face the challenges of digital

disruption without losing the cultural and Islamic identities that have been inherited over centuries (Erwin et al., 2025).

Although numerous studies on prophetic leadership and local wisdom in Islamic education have been conducted separately by various researchers, there has been little research that specifically and systematically examines the integration of the two as a response to digital disruption. Research on prophetic leadership tends to be normative-conceptual in nature, while research on local wisdom in Islamic education is often descriptive-ethnographic without explicitly linking it to digital challenges (Supriyono et al., 2025). It is this significant research gap that motivates this article to contribute by employing a Systematic Literature Review (SLR) approach, which enables a systematic and transparent synthesis of knowledge from various sources. Specifically, this article aims to examine how prophetic leadership and local wisdom can function synergistically as an effective, adaptive, and character-based response to digital disruption in Islamic education in Indonesia. The results of this study are expected to provide a theoretical contribution in the form of an integrative conceptual model, as well as a practical contribution in the form of recommendations that can be directly applied by leaders of Islamic educational institutions (Alazmi, 2025).

METHODS

This study employs the Systematic Literature Review (SLR) method, a research approach that systematically and transparently collects, evaluates, and synthesizes relevant research findings (Anidar et al., 2026; Efendi et al., 2026; Engkizar et al., 2026; Weyant, 2022). The SLR method was chosen because it produces comprehensive and academically accountable findings through a structured literature selection process based on clear criteria. Unlike a conventional literature review, the SLR employs a rigorous search protocol to minimize bias in literature selection and ensure that all relevant evidence is considered in the synthesis process. This approach is particularly well-suited for examining topics that involve numerous studies across various disciplines simultaneously (Aryasutha et al., 2025; Engkizar et al., 2023, 2024; Putri et al., 2025; Retnaningdiah et al., 2023).

The literature search was conducted using several reputable journal databases, namely Google Scholar, Scopus, DOAJ, and SINTA. The keywords used in the search included a combination of: prophetic leadership, local wisdom, digital disruption, Islamic education, pesantren leadership, and madrasah leadership. The search was conducted systematically using the Boolean operators AND and OR to obtain more precise results. The publication timeframe was limited to the years 2017 through 2025 to ensure the relevance and recency of the reviewed literature, with the exception of a few highly fundamental classic articles such as (Khadra, 1990), which were included due to their highly significant contribution to the theory of prophetic leadership (Supriyono et al., 2025).

The inclusion criteria applied in the literature selection process include the following: articles published in nationally or internationally indexed journals; articles that discuss leadership in the context of Islamic education; articles that use clear and verifiable research methods; and articles that are relevant to at least one of the three main themes of this study, namely prophetic leadership, local wisdom, and/or digital disruption in Islamic education. Meanwhile, the exclusion criteria include articles that have not undergone a peer-review process, opinion pieces or editorials lacking adequate empirical support, and articles that discuss leadership only in general terms without relevance to the context of Islamic education (Alazmi & Bush, 2024).

The literature selection process was conducted in four stages based on the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework. The first stage was identification, during which a total of 187 articles

were identified from various search sources. The second stage involved screening based on titles and abstracts, resulting in 89 articles deemed relevant. The third stage was eligibility assessment, during which the articles were read in full to evaluate their compliance with the inclusion criteria, resulting in 52 articles that passed the selection. The fourth stage was final inclusion, in which, after checking for duplicates and assessing methodological quality, 38 articles were selected to serve as the primary sources for this study (Deng et al., 2023).

Data analysis was conducted using a thematic approach, which involved identifying the main themes that recurred in the reviewed literature. These themes were then grouped into three broad categories aligned with the research objectives: prophetic leadership in Islamic education, local wisdom as a resource for leadership, and responses to digital disruption. The coding process was conducted inductively, allowing themes to emerge naturally from the data without forcing them into a predetermined framework (Nurhayati, 2024). To ensure the validity of the findings, source triangulation was performed by comparing results from different literature sources and verifying the consistency of themes that emerged across various research contexts (Hakim & Zahra, 2024).

RESULT AND DISCUSSION

Based on the 38 articles systematically analyzed in this study, it was found that prophetic leadership is the most dominant and most frequently discussed theme in the literature on Islamic educational leadership. A total of 24 out of 38 articles or approximately 63 percent explicitly discuss prophetic leadership as the primary foundation or analytical framework used. This high percentage demonstrates just how central prophetic leadership is in the discourse on contemporary Islamic educational leadership and confirms that Islamic education researchers view prophetic values not as something outdated, but as a foundation that is becoming increasingly relevant as the challenges faced by Islamic educational institutions grow more complex. Of these 24 articles, the majority discuss prophetic leadership in the context of pesantren and madrasahs in Indonesia, focusing on how the values of *shiddiq*, *amanah*, *tabligh*, and *fathonah* are concretely implemented in daily leadership practices. There are also several studies that examine prophetic leadership in the context of Islamic universities and Islamic-based secondary schools. These findings strongly confirm that prophetic leadership is not merely a theoretical, normative concept but also a practical guide that is actively applied in the management of various types of Islamic educational institutions throughout Indonesia.

Regarding the value of *shiddiq* in Islamic educational leadership, the results of the literature review indicate that honesty and consistency between a leader's words and actions are the most decisive factors in building trust within the educational community. Several of the studies reviewed consistently found that leaders of Islamic boarding schools (pesantren) and madrasahs who are known for their honesty and transparency in managing their institutions including in financial reporting and strategic decision-making tend to enjoy significantly higher levels of trust from the community, which in turn enhances the institution's reputation, appeal, and sustainability. Furthermore, the value of *shiddiq* has been shown to play a highly significant role in reducing internal conflicts and enhancing organizational cohesion and solidarity within Islamic educational institutions. Leaders who embody *shiddiq* create an organizational climate conducive to the professional and spiritual growth of all members of the institution, as everyone feels treated fairly, openly, and without discrimination. In the context of the digital age, the value of *shiddiq* also implies a leader's courage to openly acknowledge their limitations in digital competence and actively seek the necessary assistance or training, without feeling ashamed or threatened.

The concept of *amanah* in Islamic educational leadership has been found to encompass dimensions far broader than mere administrative or managerial responsibilities. The studies reviewed consistently show that trust in Islamic educational leadership encompasses a very comprehensive set of responsibilities: toward the quality of education provided, the well-being and professional development of teachers and educational staff, the holistic character development of students, and the institution's positive impact on the surrounding community. A particularly interesting finding from several studies indicates that leaders with a high level of *amanah* tend to be more innovative, more willing to take calculated risks, and more productive in developing their institutions. This occurs because they feel accountable not only to their superiors, the foundation, and external stakeholders, but also to Allah SWT as the ultimate grantor of *amanah*. It is this dimension of transcendental accountability that fundamentally distinguishes the concept of *amanah* in Islamic leadership from the concept of accountability in conventional management theory, which is purely horizontal in nature.

The values of *tabligh* and *fathonah* in prophetic leadership are proving increasingly relevant and strategic in this fast-paced digital age. *Tabligh*, traditionally understood as the ability to convey the truth to others, must now be broadened to include the ability to communicate effectively in digital spaces which have characteristics, dynamics, and demands that are vastly different from face-to-face communication. Islamic educational leaders with strong *tabligh* skills in the digital age are those who can strategically and meaningfully leverage various digital platforms to effectively convey their vision, institutional values, and Islamic messages to all stakeholders. Meanwhile, *fathonah* or intelligence in thinking and decision-making has been identified as the most crucial competency in the context of leadership in the digital age, where leaders are confronted with a flood of information and must be able to distinguish the true from the false, the important from the unimportant, and select the technology that best aligns with their institution's needs and values from the many available options. A *fathonah* leader is able to critically and selectively assess technological developments and is not easily dazzled by the latest technological innovations without considering their alignment with the vision and values of the Islamic educational institution they lead.

Regarding local wisdom, the results of the literature review consistently show that the three regions with the most extensive and deeply studied local wisdom in the context of Islamic educational leadership are Minangkabau, Aceh, and Java. The philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* in Minangkabau has proven to provide a very strong and synergistic foundation for Islamic educational leadership, as this philosophy intrinsically integrates local customary values with Islamic sharia into a single, complete, and coherent epistemological framework. Various studies on leadership in Minangkabau Islamic educational institutions clearly demonstrate that leaders who truly understand, internalize, and practice this philosophy possess a very strong and organic dual legitimacy: as respected religious figures due to the depth of their religious knowledge, and as revered traditional leaders due to their understanding and mastery of local traditions. This dual legitimacy makes their influence far broader, deeper, and more sustainable than that of leaders who possess only one of these two qualities.

In Aceh, local wisdom in Islamic educational leadership is found to be very strong and deeply rooted, influenced by the *dayah* tradition that has endured for centuries and has produced thousands of prominent ulama. *Dayah* leaders in Aceh serve not only as heads of educational institutions in the conventional sense, but also as guardians and custodians of Aceh's unique Islamic scholarly tradition, as wise mediators between universal Islamic values and Aceh's rich local cultural context, and as irreplaceable spiritual guides for the broader community. Findings from the

studies reviewed indicate that the *dayah* leadership model in Aceh which organically blends religious authority with traditional prestige exhibits remarkable resilience against various external pressures of social change, including the intense penetration of digital culture. This is because the legitimacy of *dayah* leaders stems not only from academic degrees or formal positions granted by external institutions, but also and primarily from the community's sincere recognition of the leader's moral integrity, depth of knowledge, and spiritual strength.

In Java, local wisdom in Islamic educational leadership is reflected in a rich and profound way, particularly in the *pesantren* leadership model, which has evolved over centuries and has become an integral part of Islamic civilization in Java. The *kiai*, as the central figure in Javanese *pesantren*, exercises a highly unique form of leadership, blending religious authority rooted in the depth of his religious knowledge, personal charisma born of his moral integrity and spirituality, and a profound understanding of Javanese cultural traditions and values that have been Islamized. Various studies consistently show that the *kiai* in Java do not merely serve as teachers of religious knowledge in a narrow sense, but also as preservers and guardians of scholarly traditions, spiritual mentors who guide the spiritual development of their students, and wise custodians of the balance between universal Islamic values and Javanese cultural wisdom. The *kiai's* ability to convey Islamic teachings through Javanese cultural mediums such as *wayang*, *tembang*, and other forms of local wisdom demonstrates the exceptional flexibility, creativity, and cultural intelligence of Javanese Islamic educational leadership qualities that are truly admirable.

Regarding digital disruption, a comprehensive literature review reveals at least four major challenges currently faced by Islamic educational leadership. The first challenge is the phenomenon of disintermediation, in which the authority of teachers and religious scholars as the primary sources of religious knowledge is being seriously questioned, as students can now easily access religious content from a wide variety of online sources anytime and anywhere. The second challenge is exposure to negative content, deviant religious ideologies, and misinformation all of which are easily accessible and spread through various digital platforms without adequate filters. The third challenge is the still-wide digital competency gap among Islamic education leaders, most of whom still possess digital literacy far below the standards required to effectively lead the digital transformation of their institutions. The fourth challenge is maintaining a strong organizational culture rooted in Islamic values amid the tide of digitalization, which tends to push traditional values toward a more individualistic, pragmatic, and rapidly changing direction.

On the more encouraging side, the digital age also opens up enormous and promising opportunities for leadership and the development of Islamic education. A consistent review of the research identifies at least four key opportunities that need to be optimally harnessed. The first opportunity is the digitization of classical Islamic scholarly sources, such as the "*kitab kuning*," which enables much broader and more equitable access for all segments of the Muslim community no longer limited to those who can physically attend Islamic boarding schools. The second opportunity is the development of high-quality, Islamic-curriculum-based online learning platforms capable of reaching students across Indonesia and even around the world. The third opportunity is the use of social media and digital content platforms for Islamic outreach and education that is more creative, innovative, and capable of reaching the younger generation who are often difficult to reach through conventional methods. The fourth opportunity is the use of artificial intelligence to personalize the Islamic learning process according to the needs and learning styles of each student. The Sidogiri Islamic Boarding School in East Java is the example most frequently and most positively cited in the literature as a traditional *pesantren* that has successfully

developed various digital-based business units while maintaining the tradition of studying classical Islamic texts which remains its core identity.

The most important and significant finding of this literature review is the existence of a highly consistent and strong pattern: the Islamic educational institutions that have been most successful in responding to digital disruption in an effective and principled manner are those led by individuals who possess strong, well-internalized prophetic leadership qualities, as well as a deep understanding of and sincere appreciation for the local wisdom of the communities in which their institutions operate. The synergistic combination of these two elements prophetic leadership, which provides a clear moral compass, and local wisdom, which offers a meaningful cultural context has consistently proven to yield far greater resilience to the pressures of digital disruption compared to institutions that rely on only one of these elements or neither at all. These findings provide very strong empirical support for this article's main argument that the integration of prophetic leadership and local wisdom constitutes the most effective, sustainable, and principled response to digital disruption in Islamic education in Indonesia.

The findings of this study unequivocally affirm that prophetic leadership is not merely a historical legacy relevant only during the time of the Prophet Muhammad (peace be upon him), but rather a leadership paradigm that is highly responsive, adaptive, and capable of addressing the challenges of the times in various contexts, including today's turbulent digital age. The value of *shiddiq* which embodies honesty, integrity, and consistency is, in fact, becoming increasingly relevant and necessary in a digital age rife with the spread of false information, manipulation of public opinion, and massive image engineering (Khadra, 1990). Islamic educational leaders who are truly "*shiddiq*" will naturally become the first and most effective line of defense in protecting their institutions from the infiltration of hoaxes and harmful content, as they have successfully fostered a strong culture of honesty, critical thinking, and information verification throughout their entire institutional community. In the context of the digital age, "*shiddiq*" thus does not merely mean being honest in one's daily personal conduct, but also implies a high level of digital information literacy, the ability to teach how to discern and verify circulating information, and the courage to speak the truth even when it is unpopular in the digital sphere (Fathih et al., 2024).

The value of trustworthiness in prophetic leadership has dimensions that are highly relevant and directly linked to issues of digital governance, which are becoming increasingly important in today's era. In an era where personal data and privacy have become highly sensitive issues often targeted for exploitation and with the potential for massive misuse truly trustworthy Islamic educational leaders will proactively ensure that any use of digital technology within their institutions does not violate students' privacy, does not misuse data for the commercial interests of specific parties, and is always and uncompromisingly oriented toward the welfare of the entire educational community (Zahiri & Sahal, 2025). The studies reviewed consistently show that leaders who demonstrate a high level of integrity in managing digital assets and technology earn far greater trust from students' parents, donors, and the broader public than leaders perceived as lacking integrity. This strong trust ultimately significantly enhances the institution's reputation and long-term sustainability, while reinforcing its position as a reliable and trusted Islamic educational institution in an increasingly critical society (Dacholfany et al., 2024).

The dimension of *da'wah* in prophetic leadership takes on a new context in this digital age one that is both fascinating, strategic, and challenging. A leader's ability to communicate effectively, persuasively, and meaningfully must now necessarily include the ability to utilize various digital platforms to disseminate authentic Islamic values, build positive and inspiring narratives about Islamic educational institutions, and respond appropriately and with dignity to various

criticisms, challenges, and issues circulating in the rapidly changing digital space (Tang et al., 2019). Leaders with strong digital outreach competencies will be able to serve as a much-needed bridge between the rich and profound Islamic scholarly tradition and the fresher digital expressions favored by the younger generation. They are capable of presenting high-quality Islamic content in formats that are engaging, easy to understand, and relevant without losing the depth of substance or the richness of meaning. A number of Islamic boarding schools and madrasahs in Indonesia have clearly demonstrated that Islamic educational da'wah content, when managed professionally and consistently on digital platforms, can reach millions of viewers and have a highly positive and far-reaching educational impact (Arif, 2021).

Local wisdom plays a very important role one that cannot be ignored in strengthening Islamic educational leadership in the digital age, as it provides something that no technology can offer: a meaningful, profound, and authentic cultural context. One of the most important contributions of local wisdom is its ability to provide profound meaning and relevance to the teaching and learning process, enabling students to understand and internalize Islamic values not as something foreign, abstract, or imposed from the outside, but as something deeply familiar, intimate, and integrated into their own lives and culture (Ilham & Surya Afdal, 2024). In the digital age, where much of the Islamic content circulating tends to be universal, uniform, and decontextualized, Islamic education leaders who are able to integrate local wisdom into the educational process offer something truly unique, rare, and much-needed within an increasingly digitized Islamic educational ecosystem. Islamic content deeply rooted in local wisdom such as religious study sessions based on local cultural traditions or teaching methods that utilize traditional wisdom and symbols has proven to be more readily accepted, more deeply absorbed, and more strongly internalized by students (Erwin et al., 2025).

The integration of prophetic leadership and local wisdom in responding to digital disruption must be understood, internalized, and implemented as a process that is always dynamic, contextual, and continuously evolving in accordance with the needs of the times not as a rigid, static formula that cannot be adapted. Every region in Indonesia possesses a distinct wealth of local wisdom with its own unique characteristics, and the ways of integrating it with the values of prophetic leadership will also vary according to the cultural context, history, and specific needs of the local community (Bustamam Ahmad & Zulfidar, 2023), what is most important to always uphold in this dynamic integration process is that local wisdom must always be used to enrich, strengthen, and expand the application of prophetic leadership values not to replace, distort, or dilute them. The well-known fiqh principle, *Al-'Adah Muhakkamah*, provides a very strong and clear theological foundation for this integration process, as it explicitly demonstrates that Islam is, by its very nature, open and wise in accommodating local wisdom that does not conflict with the principles of Islamic sharia (Rizkiyah & Istiani, 2021).

One of the most interesting and meaningful findings of this literature review is that women's leadership in Islamic education typically represented by the figure of the *Bu Nyai* in Madurese pesantren and various other regions in Indonesia exhibits a pattern of integration between prophetic leadership and local wisdom that is exceptionally strong, authentic, and inspiring. As true leaders of Islamic education, *Bu Nyai* figures combine exemplary prophetic leadership with profound cultural sensitivity (Azhari, 2024). The presence and role of *Bu Nyai* in pesantren leadership demonstrate that prophetic leadership grounded in Islamic values is gender-inclusive and is not limited to male leadership models alone. In the digital age, the figure of the *bu nyai* who is tech-savvy and able to communicate effectively through various digital platforms provides a leadership model that is highly relevant, inspiring, and essential for the development of Islamic educational institutions that are both adaptable to the

times, strong in character, and inclusive of women's roles as leaders (Varisa et al., 2025).

The response of Islamic educational leadership to digital disruption must not be merely reactive that is, acting only after problems have already arisen and escalated but must instead be proactive, strategic, well-planned, and grounded in a clear long-term vision. This literature review consistently shows that the most successful Islamic educational leaders in effectively and dignifiedly addressing digital disruption are those who do not wait until the pressure becomes overwhelming, but who actively and systematically build their institutions' digital capacity well before a crisis strikes (Alazmi & Bush, 2024). Proactive leadership in addressing digital disruption encompasses various interconnected dimensions, the development of comprehensive technology usage policies grounded in Islamic values, the implementation of systematic and ongoing digital competency training for all members of the institution, the establishment of adequate and secure digital infrastructure, and the development of high-quality digital content that authentically reflects the Islamic values and local wisdom that define the institution's identity (Zahiri & Sahal, 2025).

Based on an in-depth synthesis of this literature review, the most relevant, comprehensive, and sustainable leadership model for addressing the challenges of digital disruption in Islamic education is one that intelligently and creatively integrates transformational leadership with prophetic leadership and local wisdom within a cohesive and contextual framework. Transformational leadership provides a methodological framework for planned innovation and meaningful change; prophetic leadership provides a solid and unshakable foundation of values and morals; while local wisdom provides a rich cultural context and much-needed social legitimacy (Basri et al., 2024). These three elements cannot and must not be separated from one another within the rich and complex context of Islamic educational leadership in Indonesia. Without transformational leadership, institutions will stagnate, fail to adapt, and fall further behind the demands of the times. Without prophetic leadership, innovations will lose their direction, lack a foundation of values, and risk deviating from the primary mission of Islamic education. Without local wisdom, leadership will feel alien, unrooted, and lose its resonance with the community it is meant to serve (Rahman, 2025).

The practical implications of these research findings for Islamic education leaders are very concrete, can be acted upon immediately, and do not require excessive resources to get started. The most urgent first step is for leaders to actively and consistently improve their own digital literacy while continuously deepening their understanding and internalization of prophetic leadership values. These two efforts must proceed hand in hand and support one another, rather than replace one another. In addition, leaders need to systematically map the local wisdom that exists and thrives within their communities (Nur & Nasri, 2022). The next step is to formulate creative, innovative, and context-appropriate ways to integrate this local wisdom into the institution's digital leadership strategies. Leaders also need to build active professional learning communities among fellow Islamic education leaders to share experiences, strategies, and solutions for addressing digital disruption. Equally important, they need to forge more active, open, and mutually beneficial partnerships with the government, universities, and technology institutions to secure adequate support for the process of digital transformation grounded in Islamic values (Supriyono et al., 2025).

From an educational policy perspective, the findings of this study have very important and urgent implications for the Ministry of Religious Affairs, the Ministry of Education, and other relevant institutions responsible for the development of Islamic education in Indonesia. Policies on the development of Islamic educational leadership need to be updated immediately to include prophetic leadership

competencies and literacy in local wisdom as mandatory components that cannot be overlooked in any training and development program for madrasah principals, pesantren leaders, and leaders of Islamic higher education institutions (Alazmi & Bush, 2024). Certification and professional development programs for Islamic education leaders also need to be comprehensively updated to include specialized modules on digital leadership that are authentically grounded in Islamic values and the local wisdom of each region. It is also urgently necessary to increase larger and more targeted budgetary investments in empirical research that directly examines the practices of Islamic educational leadership in the field, so that every policy formulated is truly grounded in on-the-ground realities and not merely on assumptions or past experiences that may no longer be relevant (Al Hadi et al., 2025).

CONCLUSION

A systematic review of 38 articles, conducted thoroughly in this study, yielded a very clear main conclusion: prophetic leadership and local wisdom are two crucial, complementary, and inseparable sources of strength for Islamic educational leadership in facing the ever-evolving digital disruption. Prophetic leadership, firmly grounded in the values of *shiddiq*, *amanah*, *tabligh*, and *fathonah*, provides an unshakable moral and spiritual compass amid the rapid tide of digital change. These four prophetic values, as consistently demonstrated in the literature, are not only relevant as normative ethical guidelines but also as highly practical operational principles for managing modern Islamic educational institutions amid the various challenges of the digital age. Meanwhile, local wisdom drawn from diverse cultural traditions across Indonesia provides a meaningful context, organic legitimacy, and cultural resonance that enable prophetic leadership to be implemented more effectively, more widely accepted, and more sustainably by Islamic educational communities in various regions.

This study also reached a very important conclusion: that digital disruption, while presenting various real and serious challenges for Islamic educational leadership, at the same time very clearly opens up significant opportunities unprecedented in scope for expanding the reach and improving the quality of Islamic education. The key to capitalizing on these significant opportunities while effectively mitigating the associated risks lies in the quality of leadership demonstrated by the heads of educational institutions. Leaders who successfully and synergistically integrate strong prophetic leadership values with a deep understanding of the local wisdom of the communities they serve and continuously updated digital competencies are the leaders best prepared and most competent to guide Islamic educational institutions through the digital age successfully, with integrity, and without losing their identity and character as authentic, with character, and that remain relevant to the Muslim community.

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