Prophetic Leadership: The Evolution of Thought

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ABSTRACT

Prophetic leadership is included in ethical leadership and it has been relatively recently studied in the realm of ethical leadership theory. For this reason, the concept of prophetic leadership is still not standardized, so it is necessary to build a synthesis of the concept of prophetic leadership in relation to standard leadership theories. This research aims to develop the concept of prophetic leadership from a management science point of view so that it connects with established leadership theories, to describe a comparison between prophetic leadership and established leadership concepts. Research method use qualitative-analytical method based on literature studies, and mix method (qualitative and quantitative exploratory). In the discussion, the prophetic leadership is spiritual since it is attached to the values of the illahiyah (divine value), and based on the truth coming from God in guiding, serving, brightening, and making changes. Prophetic leadership is included in ethical leadership and is a relatively new study conducted in the repertoire theory of ethical leadership, which is why the concept of prophetic leadership is still raw. In this article, built the concept of prophetic leadership is associated with theories of leadership considered standard and is associated with other related concepts. This article also makes a comparison with other theories of leadership. The implication of this study is to highlight the status of the academic literature on prophetic leadership and offer new directions for researchers to study it, not only in religious organizations but also in other non-profit organizations, even in for-profit organizations.

1. INTRODUCTION

The study of prophetic leadership is still in its early stages, both in the study of Jewish prophetic leadership (Sacks, 2016) and Christian prophetic leadership (Beerel, 1997; McKechnie, 2001; Gill, 2002; Resane, 2014; Nass and Kreuer, 2018; Kretzschmar, 2023) and Islamic prophetic leadership (Fontaine, Ahmad, Oziev, 2020; El Syam, 2017; Mansyur, 2013; Maheran, 2013; Antonio, 2013; Budiharto and Himam, 2006; Safitri et al, 2021; Rahman et al, 2022). This research focuses on Islamic prophetic leadership. Mansyur (2013), Sidiq & Uyun (2019), Idrus (2023). conducted a study on Islamic prophetic leadership at the empirical stage, while Maheran (2013) and Retnaningdiah et al

(2023) were at the conceptual stage. Antonio (2013) and Budiharto & Himam (2006) and still at the stage of measuring variables in conceptual. In addition, it is also studied in the scope of psychology, especially Islamic psychology (Budiharto, 2006, 2015; Budiharto and Himam, 2006; Adz-Dzakiey, 2013), education (Aprilia & Munifah, 2022), and throughout the literature search, researchers have difficulty finding studies in the scope of management science, apart study Antonio (2013), Fontaine (2020), and Sneller (2022) from an Islamic management point of view. The point of view of the study of psychology and management science is certainly different. The study of prophetic leadership in psychology is related to building leaders with prophetic leadership characteristics studied from the point of view of a person's behavior, attitude, personality in the organizational world, starting from pre-Christmas until someone has become a leader (Budiharto, 2011). On closer inspection, research on prophetic leadership in psychology is more about personal prophetic leadership. On the other hand, prophetic leadership in management science studies is how someone with prophetic leadership practices human resource management so that organizational goals are achieved.

Prophetic leadership is included in ethical leadership and it has been relatively recently studied in the realm of ethical leadership theory. For this reason, the concept of prophetic leadership is still not standardized, so it is necessary to build a synthesis of the concept of prophetic leadership in relation to standard leadership theories. This study seeks to explore the concept of prophetic leadership, linking and comparing it with established leadership theories. So that the concept of prophetic leadership can be applied in many various sectors and fields.

Literature Review
Leadership Theories

Leadership theories develop from time to time because of the dynamics in society, so that theories that are initially acceptable have weaknesses. At the beginning of the development of leadership theory, from the 1900s to the 1940s, studies of the nature of leaders developed, that what distinguishes leaders from non-leaders and exposes someone as an effective leader is the nature they have. However, recent research results have found results that are contrary to what has been believed so far that traits can predict leadership (Scott, Nahrgang, Wellman, & Humphrey, 2011; Ensari, Ringgio, Christian & Carslaw, 2011).

The late 1940s to 1960s studied leadership about something unique in the behavior of effective leaders. Behavioral theories of leadership proposes specific behaviors that differentiate leaders and not leaders, including The Ohio State Leadership Studies: Shartle, 1950; Fleishman, 1953; Halpin & Winer, 1957; and The Michigan Leadership Studies: Katz, Maccoby, & Morse, 1950 (Judge, et al. 2004). In some cases, however, some leaders may have the right traits or notice the right behavior and still fail. Just as important as traits and behaviors are in identifying effective or ineffective leaders, they cannot guarantee success.

Leadership studies between the 1960s and 1970s focused on the behaviors of effective leaders. With contingency model the researchers tested the relationship between personal traits, situation variables, and the influence of the leader. There are four approaches, namely the Fiedler contingency model (Fiedler, 1964), the situational leadership theory (Hersey & Blanchard, 1977), and Path-goal theory (House, 1971). The criticism of these theories is that these theories assume that leaders use a homogeneous style that is fair with everyone in their work unit. In reality, leaders often act very differently towards different people (Robbins and Judge, 2018).

In the 1980s, researchers were interested in the emotional and symbolic aspects of leadership, how leaders influence followers to make self-sacrifices and place mission or organizational needs ahead of materialistic self-interest. A number of studies have attempted to identify the characteristics of carimatic leaders: they have a vision, are willing to take personal risks to achieve that vision, are

sensitive to the needs of followers, and exhibit extraordinary behaviors (Chonger & Kanungo, 1987; House, 1977; Shamir, House & Arthur, 1993). Transformational leadership is leadership that is intrinsic, has charisma, and changes (transforms) the organization to achieve common goals (Bass, 1999; Avolio et al., 1999; Howard & Victoria, 2002). Transactional leadership motivates followers by capturing their personal interests and the benefits they derive from their work (Howel and Avolio, 1993).

Of the various leadership theories discussed above, they do not explicitly link the ethical and moral role of leaders. In addition, by making unethical practices appear legitimate, leaders can influence other members of the organization to engage in non-compliance (Beu & Buckley, 2004; Hinrichs, 2007; Palmer, 2013). The enormous potential for abuse of power is one reason so many people are attracted to this aspect of ethical leadership. Ethical leadership theories include authentic leadership, spiritual leadership, servant leadership, (Yukl, 2010), and prophetic leadership (Budiharto & Himam, 2006; Mansyur 2013; Maheran, 2015; Antonio, 2013; Retnaningdiah et al, 2023). Authentic leaders have positive core values, such as honesty, altruism, kindness, justice, accountability, and optimism, motivate them to do what is right and fair for followers, and create the kind of special relationship with them which include high mutual trust, transparency, a guide to the valuable common objects, and an emphasis on the followers' well-being and development (Avolio et al., 2004, and Walumbwa et al., 2008). Servant leadership is characterized by going beyond the interests of their own leaders and will focus on the opportunity to help his followers to grow and develop (Greenleaf, 1996; Dierendonck, 2011). Servant leadership in the workplace is about building others to establish common goals by facilitating the development, empowerment, and work together with individuals that are consistent with long-term health and welfare of the followers (Yukl, 2010). Spiritual leadership illustrate how leaders increase the intrinsic motivation of followers by creating conditions that increase their understanding of the spiritual meaning of work (Yukl, 2010). Integrity spirituality with the work is difficult if not impossible in organizations that encourage or require employees to act in a manner inconsistent with their values (Mitroff & Denton, 1999).

In the concept of ethical leadership is prophetic leadership which was conceived and developed with the example of the leadership of Prophet who was not only oriented to win a position as a leader, but also won the hearts of his followers with a vision based on the benefit (Budiharto & Himam, 2006), The Prophet is the man of choice for leading humanity toward the path of truth. They are spiritualistic leadership, because attached to the values of the divine. Based on this, the leadership of the Prophet is basing itself on the truth that comes from God in guiding, serving, brighten, and make changes. Leadership of the Prophet is a manifestation of human nature as a representative of God entrusted to lead and maintain His earth and all its contents from damage. The meaning of the caliph in man as a leader is implemented in the code of leadership that always holds to the conscience.

Research Method

In line with the main objectives of this study, the research design used is Qualitative-analytical method, based on literature studies (Noblit & Hare, 1988; Budiharto et al., 2019). As far as the article's main goal is concerned, the research method uses a qualitative-analytical approach based on a literature study. The method is to develop the concept of prophetic leadership. First, to build the relationship between prophetic leadership with other concepts, starting from the concept of ethical behavior, ethical leadership, spiritual concept, a religious concept, Islamic leadership, and Islamic motivation concept, until the concept of prophetic leadership is developed. Second, by comparing prophetic leadership with other concepts of leadership, namely, transformational leadership, servant leadership, spiritual leadership, and prophetic leadership. This research design is to answer the first and second research questions. First, to develop the concept of prophetic leadership, linking prophetic leadership with the concept of leadership and other concepts, so that the concept of prophetic leadership is developed. Second, to compare prophetic leadership with other leadership concepts. The steps are collect prophetic leadership literature, established leadership concepts, and other concepts; analyze the similarities and

differences between several established leadership concepts and prophetic leadership, then make a table; analyze the relationship, synthesize, so that a state of the art can be developed from the concept of prophetic leadership, and make a presentation.

Result and Discussion
The Comparison of Prophetic Leadership with Multiple Leadership Theory
Transformational Leadership and Prophetic Leadership

Ethics and leadership overlap on a number of specific points. Transformational leaders can behave in unethical decision-making, with a manipulative ploy to influence the subordinate commitment tasks and loyalty to the leaders (Yukl, 2010). Transformational leadership has ethical implications when these leaders change the way of thinking of the followers. When there is the potential use of transformational unethical behavior, this theory is modified to distinguish between authentic and inauthentic transformational leadership (Bass & Steidlmeier, 1999). Both types use the behavior of transformational leadership, but an authentic leader has integrity and is not trying to manipulate or exploiting followers. Based on this, authentic transformational leadership has four components, consisting of idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration, plus integrity. The leader does not seek to manipulate or exploit followers (Bass & Steidlmeier, 1999).

Unethical leaders can also use their charisma to increase their power over followers, which is directed to serve themselves, even using the organization's resources for their personal gain. Charismatic leadership also has an ethical component. The ethical and charismatic leadership to advance ideas about socialized charismatic leadership, leadership that deliver more value-centered (rather than being self-centered) by leaders who implement the model of ethical behavior. Socialized charismatic leadership can bring the value of the workers in line with the values held by themselves through words and their actions (Brown & Trevino, 2006).

When linked with the prophetic leadership, transformational leadership is contained within the dimensions of motivation inspirational; transformational leaders behave in order to provide the motivation to inspire those around them. So, also in the charismatic leadership, there are inspirational and visionary dimensions. These dimensions similar to the dimensions of sermons (visionary and communicative), which has an element of motivating and inspiring (Antonio, 2013). Additionally, the dimensions sermons can also be attributed to the individual dimension consideration, showing the characteristics of transformational leaders, which require paying special attention to the needs of individuals in achievement and growth they expect to behave as a coach or mentor. These dimensions similar to the dimensions of sermons (visionary and communicative) in prophetic leadership, where the leader must have an element of care and compassionate, and team work (Antonio, 2013). These elements will bring the wisdom of leads (leadership wisdom). This can be achieved by optimizing the ability to communicate in the lead with a vision, a mission and a clear delegation of authority, as well as a solid team-work.

Individual dimension that characterize stimulation transformational leader stimulates subordinates efforts to apply innovative and creative. These dimensions are similar to the dimensions of the prophetic leadership *fathanah* (competency), which means having the ability, including knowledge and engineering expertise, and individual as well as interpersonal, which will bring technical and managerial skills (professionalism and technical competence), or drive to become beings who are competent to master the science knowledge, technical skills, as well as uphold professionalism and good corporate governance (Antonio, 2013).

Dimensions idealized influence that characterizes that transformational leaders behave as a model for his subordinates, so that such leaders are usually respected and trusted. These dimensions are identical to the dimensions of *shiddiq* (integrity) in the prophetic leadership, where personal behavior

that will form the plenary or perfect man (personal excellence). The paragon of superior personal where that in the lead is always based on the truth and the right to give birth attitudes, behaviors, and right action. Moreover, that authentic transformational leadership, which is different from authentic, does not have to have integrity and does not seek to manipulate or exploit followers (Bass & Steidlmeier, 1999). So, also, this is true in the leadership of the charismatic dimension of integrity. These dimensions are identical to the dimensions of *shiddiq* (integrity) in prophetic leadership (Antonio, 2013).

When viewed from the goal of a leader in transformational leadership, the characteristics of authentic leadership and socialized charismatic leadership aim for the benefit of the leader or organization, whereas prophetic leadership aims to benefit the people.

1.1.1. Spiritual Leadership and Prophetic Leadership

Before discussing spiritual leadership, then it needs to be discussed beforehand the concept of spirituality. When talking about the concept of spirituality, there are two views. On the one hand, Cavanagh (1999) states that spirituality is not part of the formalities of religion, because religion speaks of a set of values, substance, which is still sacred and not fragmented, free penetrated everywhere. In it dwell the properties of the Divine (divinity), gentle and loving. Likewise, according to Zohar and Marshall (2004), spirituality is not a matter of any religion or any belief system. Spiritual concerns something universal, namely, value, meaning, and purpose in human life that does not depend on any religion embraced by someone. Goleman (1995) also explains that, in order to achieve a high spiritual meaning, one does not need any religion or entry in a particular religion, but those who are not included in any formal religion are sometimes far more spiritual than the religious ones. Religion is considered only as the ritual that has been required, not a spiritual practice to hone the soul.

On the other hand, Dent, Higgins, and Wharff (2005) emphasize that the concepts of spirituality are closely related and cannot be separated by the application of a particular religion or belief. Spirituality can be defined as basic or fundamental feeling connected with the Supreme Perfect in which the master of the universe is God. Adherents believe that there is a higher power. This opinion was reinforced by Tasmara (2001), that there is nothing that can be transcended spiritually without religion. Religion is the fastest way to reach the meaning of spirituality. If spirituality could be achieved outside of religion, the role of religion would fail in creating the noble values called morals.

The contradiction is possible, according to Yusuf (2008). First, in the view of the West, when popularizing value-free science, they have freed the natural order of consciousness in the Creator, God, and makes God matters religious and personal affairs. Second, now, when modern humans want their spirituality and deeper meaningfulness of life, they separate themselves from the things that underlie spirituality, which are religious rules. Here, the researchers believe that the sipituality position can not be separated from religion and science. Freeing spirituality from religion and science is an action that will lead only to emptiness and inequality. Spirituality, without the ultimate goal of the Creator, is just the psychological maximum spirituality that will come to the state of the empty, quiet, peaceful but empty, relative, practical as well as the end-point is boredom (passive) (Muthohar, 2014).

Based on the concept of spirituality above, there are also contradictions in the conception of spiritual leadership. On the one hand, spiritual leadership is not linked with the development of theological matters and does not offend human spirituality. Religion usually involves spirituality, but spirituality does not need religion to be meaningful. Defines spiritual leadership as a merger of spiritual values, attitudes, and behaviors necessary to motivate yourself and others, intrinsically, so they have a sense of spiritual defense through the call of duty and membership (Fry, 2003; 2005).

On the other hand, based on the study of spiritual leadership, Tobroni (2005 & 2015) explains that spiritual leadership is a concept of leadership that brings forth the spiritual dimension (*illahiyah*). God is believed to be a true leader who inspires, enlightens, cleanses the conscience, and wins souls through His servants and exemplary ethical approach. Therefore, spiritual leadership is also known as leadership by religious ethics. Spiritual leadership is leadership that can inspire, arouse, influence and mobilize by

example, care, affection and implementation of the values and divinity in others for the purpose of process, culture and leadership behavior (Hendricks & Ludeman, 1996).

From the standpoint that spiritual leadership is associated with divinity and religion, then the concept of spiritual leadership which serves as a liaison to the prophetic leadership is the concept of spiritual leadership approach, according to Tobroni (2015), Mirza (2023), and Hendricks & Ludeman (1996). In the prophetic leadership, leadership is spiritual, because it is attached to the values of the divine (Zuhdi, 2014). The Prophet is basing the leadership on the truth that comes from God in guiding, serving, brighten, and make changes. Prophetic Leadership is of the essence to humanity as God's representative who was given the mandate to lead and to maintain His earth and all its contents from damage. The meaning of the caliph in man as a leader is implemented in the code of leadership that always holds to the conscience (Zuhdi, 2014).

Servant Leadership and Prophetic Leadership

The understanding of the theory of servant leadership is that the leader is emphasizing service to followers, including nurturing, protecting and empowering followers (Sendjaya & Sarros, 2002). Servant leadership is a prophet who is consistent with the prophetic vision, facilitating the formation of a new vision that unifies and transformation (Greenleaf, 1996).

This understanding is not much different from the prophetic leadership. If the focus of the study is the Islamic prophetic leadership, then leadership has two main roles: 1) leaders as servants (servant leader), meaning a public servant, in charge of maintaining the welfare of the people and guide them in kindness, and 2) leader as a protector (guardian leader), whose duty is to protect communities from threats and as a protector who encourages awareness of God, as well as fairness, trust and integrity (Beekun & Badawi 1999a, 1999b). In a Christianity prophetic leadership is also believed that the leadership of the prophet (prophetic) is the servant leadership, like a teacher-pupil relationship, coaching and mentoring, Clergyman is as shepherd's leader with the status as a CEO (chief executive officer) (Shirin, 2014; Resane, 2014; Kretzschmar, 2023). In the Jewish prophetic leadership, the leader exists because there is work to be done, there are people in need, there is an injustice that must be fought, there are things wrong to be corrected, there are problems to be solved and the challenges ahead, and the lead is to serve (Sacks, 2016).

Based on previous discussions, a comparison between the prophetic leadership with other leadership theories, namely, transformation leadership, servant leadership, and spiritual leadership, is conducted. The criteria used to determine the ratio between the leadership theory is seen from the nature of theory, dimensions, role of leader, role of follower, moral component, expected outcomes, individual level, interpersonal level, group level, organizational level and societal level.

Prophetic leadership is seen as a successful pattern of leadership, in shaping a quality human life order (Usman, 2013), as it is an integration between individual intrinsic motivation and divine motivation, similar to servant leadership and spiritual leadership. Beekun and Badawi (1999a & 1999b) explained that the Islamic leader acts as an extension of the Creator and His Prophet, and must develop strong character such as: shiddiq (honest), trustworthy (responsible), tabligh (delivered) and fathonah (intelligent). Prophetic leaders are leaders who have the character and character of self that is shiddiq (honest), amanah (responsible), tabligh (communicative), and fathanah (smart) (Budiharto & Himam, 2006; Antonio, 2013; Sneller, 2022; Indra, 2022; Udin, 2023). In terms of measurement, the variables used as a measure of prophetic leadership, especially the Islamic prophetic leadership, are different from those of other leadership theories. Nevertheless, there are several measurements included in the measurement of prophetic leadership in positions as items.

Prophetic leadership is a model of leadership that seeks to formulate a strategy for achieving success equally, whether business, family, social or spiritual, based on the role and leadership of the Prophet Muhammad, whose broader range of influence, than any other theory of leadership.

Table 1. Comparison Prophetic Leadership Theory and Some Theories of Leadership

Criteria	Transformational Leadership	Servant Leadership	Spiritual Leadership	Prophetic Leadership
Personality theory	normative, intrinsic	normative, intrinsic Divine/theology (illahiyah).	normative, intrinsic (+ Divine/ theology) (+illahiyah).	normative, Intrinsic divine. (illahiyah).
Dimension	• idealized influence, • inspirational motivation, • intellectual stimulation, • individualized consideration	• altruistic calling, • emotional healing, • persuasive mapping, • wisdom, • organizational stewardship,	• vision, • hope / fait) • altruistic love,	• Integrity, • trustworty, • competency, • visionary and communicative.
The role of leaders	To inspire followers to achieve organizational goals.	To serve followers.	For the meaning of the work by linking to the identity and values of followers.	For guiding, serving, brighten, and make changes, by basing the truth that comes from God, and imitate His Prophet.
Role followers	To achieve the goals of the organization	To become wiser, freer, more independent.	To further enhance the appreciation, awareness and trust among members.	To become a person of integrity, responsible, trustworthy, capable, and able to communicate well.
Moral component	No specific	explicit	explicit	explicit
Expected results	Alignment of interest; business improvement, satisfaction, and productivity; organization goals.	Satisfaction followers, development, and commitment to service, the advancement of society.	Improve cooperation, encourage mutual learning, and inspire higher performance.	The creation of individual critical, rationalist, dialogical, humanistic, harmonious, and spiritualist, and also created a moderate civil society, as well as a superior society.
The individual level	The desire to lead.	The desire to serve.	The desire to act on ethical, altruistic love, and friendship.	The desire to establish personal perfect man (personal excellence).
Interpersonal level	Leaders inspire followers	Leaders serve followers.	The leader raises ethical behavior, compassion, and treatment of respect for others.	Leaders build inter-personal capital.
Group level	Leaders unite the group to pursue the objectives of the group.	Airport group leader to meet the needs of members.	Leaders increasing significance of group work and the confidence to achieve group goals.	Leaders encourage the formation of professionalism and technical competence.
The level of organization	Leaders inspire followers to achieve organizational goals.	Leaders prepare the organization to serve the community.	Leader increase awards, awareness and trust among members.	Leader memunculkan wisdom in leads (leadership wisdom) with the vision, mission and delegation of authority are clear and solid team-work in the organization.
Community level	Leaders inspire a nation or community	Leaders leave a legacy / positive legacy for the	Leaders promote respect, caring, and trust in the community.	Leaders bring people to achieve success in a balanced way, both in

Criteria	Transformational Leadership	Servant Leadership	Spiritual Leadership	Prophetic Leadership
	to achieve the targeted goals.	betterment of society.		business / work, family, social and spiritual.

Source: Extracted from various sources: Barbuto & Wheeler (2006); Brown et al. (2005), Fry (2003), Mansyur (2013), Tobroni (2005), Yukl (2010); Robbins & Judge (2015), Antonio (2013), Reave (2005),Walumbwa et al (2008).

1.2. To Develop Islamic Prophetic Leadaership Concept

Each organization must build an ethical behavior (Gea, 2014). Ethical behavior requires ethical leadership (Trevino, Nieuwenboer & Kish-Gephart, 2014). Prophetic leadership is part of ethical leadership. It generally includes authentic leadership, spiritual leadership, and servant leadership. Prophetic leadership seeks built through its association with the theory of charismatic leadership, transformational leadership, authentic leadership, spiritual leadership, and servant leadership. Based on the understanding of the revealed religion, so in between there Christianity prophetic leadership, Judaism prophetic leadership and Islamic prophetic leadership. On the motivation in Islam (Al Kaysi, 1998), when linked with the leadership of the Islamic perspective, the teachings of Islam regards leadership as a task (mandate), examinations, responsibilities of God. This prophetic leadership concept was conceived and developed with the example of the leadership of the Prophet, which is not only oriented to win a position as a leader, but also win the hearts of his followers with a vision based on the auspicious.

In this study, prophetic leadership, especially Islamic prophetic leadership, examines its influence on organizational commitment, mediated by organizational trust and perceived organizational politics. The findings of the study revealed that prophetic leadership has not effect on organizational commitment. On one hand, organizational trust is a complete mediator between prophetic leadership and organizational commitment. On other hand, perceived organizational politics is not a mediator between prophetic leadership and organizational commitment. Another finding of the study revealed
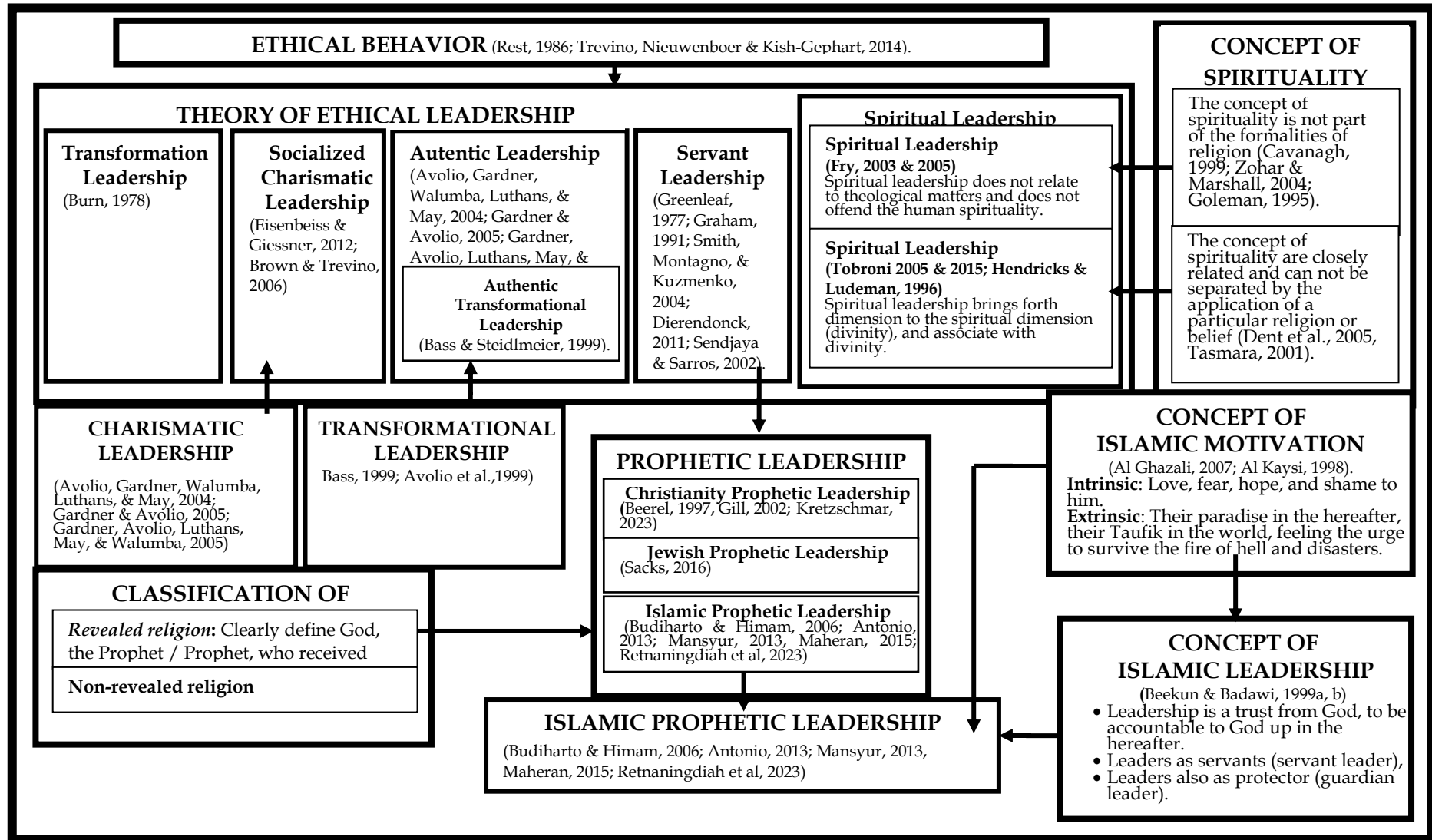
ETHICAL BEHAVIOR (Rest, 1986; Trevino, Nieuwenboer & Kish-Gephart, 2014).

CONCEPT OF SPIRITUALITY

The concept of spirituality is not part of the formalities of religion (Cavanagh, 1999; Zohar & Marshall, 2004; Goleman, 1995).

The concept of spirituality are closely related and can not be separated by the application of a particular religion or belief (Dent et al., 2005, Tasmara, 2001).

THEORY OF ETHICAL LEADERSHIP

Transformation Leadership
(Burn, 1978)

Socialized Charismatic Leadership
(Eisenbeiss & Giessner, 2012; Brown & Trevino, 2006)

Autentic Leadership
(Avolio, Gardner, Walumba, Luthans, & May, 2004; Gardner & Avolio, 2005; Gardner, Avolio, Luthans, May, &

Authentic Transformational Leadership
(Bass & Steidlmeier, 1999).

Servant Leadership
(Greenleaf, 1977; Graham, 1991; Smith, Montagno, & Kuzmenko, 2004; Dierendonck, 2011; Sendjaya & Sarros, 2002).

Spiritual Leadership

Spiritual Leadership (Fry, 2003 & 2005)
Spiritual leadership does not relate to theological matters and does not offend the human spirituality.

Spiritual Leadership (Tobroni 2005 & 2015; Hendricks & Ludeman, 1996)
Spiritual leadership brings forth dimension to the spiritual dimension (divinity), and associate with divinity.

CHARISMATIC LEADERSHIP
(Avolio, Gardner, Walumba, Luthans, & May, 2004; Gardner & Avolio, 2005; Gardner, Avolio, Luthans, May, & Walumba, 2005)

TRANSFORMATIONAL LEADERSHIP
Bass, 1999; Avolio et al.,1999)

PROPHETIC LEADERSHIP

Christianity Prophetic Leadership
(Beerel, 1997, Gill, 2002; Kretzschmar, 2023)

Jewish Prophetic Leadership
(Sacks, 2016)

Islamic Prophetic Leadership
(Budiharto & Himam, 2006; Antonio, 2013; Mansyur, 2013, Maheran, 2015; Retnaningdiah et al, 2023)

CONCEPT OF ISLAMIC MOTIVATION
(Al Ghazali, 2007; Al Kaysi, 1998).
Intrinsic: Love, fear, hope, and shame to him.
Extrinsic: Their paradise in the hereafter, their Taufik in the world, feeling the urge to survive the fire of hell and disasters.

CLASSIFICATION OF

Revealed religion: Clearly define God, the Prophet / Prophet, who received

Non-revealed religion

ISLAMIC PROPHETIC LEADERSHIP
(Budiharto & Himam, 2006; Antonio, 2013; Mansyur, 2013, Maheran, 2015; Retnaningdiah et al, 2023)

CONCEPT OF ISLAMIC LEADERSHIP
(Beekun & Badawi, 1999a, b)
• Leadership is a trust from God, to be accountable to God up in the hereafter.
• Leaders as servants (servant leader),
• Leaders also as protector (guardian leader).

Figure 1
Islamic Prophetic Leadership Concept

Conclusion and Suggestion

In this research, we explore the concept of prophetic leadership. Finding of the study is to develop the prophetic leadership theory, linking and comparing with the theory of leadership that is standard, which as far as researcher know yet find in the literature of leadership and management. To that end, the study was obtained newness by filling the research gap in the literature.

Leadership theory is experiencing the dynamics and evolution of the early emergence. This happens because of the dynamics of organizational life. This article describes the development of leadership theory from leadership trait theory, behavioral theories of leadership, contingency models, situational leadership theory, charismatic and transformational leadership theory, and the theory of ethical leadership. Prophetic leadership is part of ethical leadership. In the theory of ethical leadership, which discussion is considered standard, it generally includes authentic leadership, spiritual leadership, and servant leadership. Prophetic leadership seeks built through its association with the theory of charismatic leadership, transformational leadership, authentic leadership, spiritual leadership, and servant leadership. At the end of the exposure, the author successfully describes the synthesis of prophetic leadership associated with the leaderships mentioned above, as well as compares them.

Conclusion of this study that prophetic leadership is spiritualistic nature since it is attached to the values of the *illahiyah* (divine value), and based on the truth coming from God in guiding, serving, brightening, and making changes. Prophetic leadership is included in ethical leadership and is a relatively new study conducted in the repertoire theory ethical leadership, that is why the concept of prophetic leadership is still raw.

The implication of this study is to highlight the status of the academic literature on the prophetic leadership and offer new directions for researchers to study it, not only in religious organizations, but also in other non-profit organizations, even in profit organizations

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