

Humanization in Prophetic Leadership: The Role of AIK Lecturers in Fostering Religious Moderation in Muhammadiyah Higher Education

Ahmad Syaipul Bahri¹, Adlan Fauzi Lubis², Bunyamin³

¹ Universitas Muhammadiyah Jakarta, Jakarta, Indonesia; ahmadsyaipulbahri30@gmail.com

² Universitas Muhammadiyah Jakarta, Jakarta, Indonesia; adlanfauzi@umj.ac.id

³ Universitas Muhammadiyah Prof. Dr. HAMKA, Jakarta, Indonesia; bunyamin@uhamka.ac.id

ARTICLE INFO

Keywords:

prophetic leadership;
humanization;
AIK lecturers;
religious moderation

Article history:

Received 2025-10-14

Revised 2026-01-14

Accepted 2026-03-28

ABSTRACT

Intolerance and exclusivism continue to pose challenges in Indonesian higher education, underscoring the need for leadership models that promote inclusive and moderate religious attitudes. This study investigates the humanization dimension of prophetic leadership practiced by AIK (*Al-Islam and Kemuhimmadiyah*) lecturers at Universitas Teknologi Muhammadiyah Jakarta (UTMJ) in strengthening students' religious moderation. A qualitative descriptive approach was employed, with data collected through in-depth interviews, observations, and document analysis. The data were analyzed thematically to identify patterns and core values embedded in lecturers' leadership practices. The findings reveal five key values underpinning the humanization model of prophetic leadership: moral and academic role modeling, tolerance for diversity, compassion in mentoring, justice in assessment and interaction, and integrity in upholding Islamic and Muhammadiyah principles. These values are consistently integrated into teaching practices and social engagement, contributing to the development of students' *wasathiyah* (moderate religious attitudes). The study concludes that the humanization dimension of prophetic leadership functions as a transformative framework for fostering students' moral character and promoting an inclusive, ethical academic culture. This model offers practical implications for strengthening religious moderation within Muhammadiyah higher education and potentially in broader academic contexts.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Adlan Fauzi Lubis

Universitas Muhammadiyah Jakarta, Jakarta, Indonesia; adlanfauzi@umj.ac.id

1. INTRODUCTION

In the midst of globalization and rapid digital transformation, higher education institutions in Indonesia are facing a growing challenge in maintaining religious moderation among students. The widespread influence of social media, popular culture, and transnational ideologies has created a learning environment where young people are not only more connected but also more vulnerable to the rapid spread of intolerance, exclusivism, and radical narratives (Hanif et al., 2025). A national survey conducted by PPIM UIN Jakarta (2022) revealed that 30.16% of students across 92 universities in Indonesia

demonstrated low or very low levels of religious tolerance. This finding indicates that intolerance among students is not an isolated phenomenon but rather a structural issue requiring systematic and educationally grounded responses (*Survey Intoleransi Mahasiswa di Indonesia*, 2020).

This concern is also echoed within Muhammadiyah universities, including Universitas Teknologi Muhammadiyah Jakarta (UTMJ). According to the Rector of UTMJ, the effects of globalization have influenced students' worldviews and behaviors some exhibiting rigid thinking patterns and intolerant tendencies instead of developing critical and inclusive mindsets. Such conditions pose a serious challenge for Islamic higher education, which seeks to harmonize faith, knowledge, and humanity in cultivating balanced and moderate graduates (Siregar & Putra, 2025).

Indonesia is recognized as the world's most populous Muslim-majority country, and its religious composition reflects both diversity and demographic stability. Figures based on civil registration data from Kementerian Dalam Negeri in the first semester of 2024 indicate that the overall religious composition has remained relatively stable over time. Muslims still form the overwhelming majority with 87.08 percent, equivalent to approximately 245.97 million people. Christians collectively make up 10.45 percent of the population, consisting of 7.40 percent Protestants and 3.07 percent Catholics. Meanwhile, Hindu adherents represent 1.68 percent, Buddhists 0.71 percent, and followers of Confucianism 0.03 percent. In addition, around 0.03 percent of the population is recorded as adhering to indigenous belief systems or other religious traditions. (Dukcapil, 2024)

These data illustrate that the dominance of Islam as the primary religion in Indonesia is consistent, while minority religions continue to contribute to the nation's pluralistic identity. The stability of this distribution also underscores the importance of fostering interreligious harmony in such a diverse society. For research on religious moderation, these demographic patterns provide essential context, showing both the demographic weight of the Muslim community and the presence of significant religious minorities that shape Indonesia's sociocultural and educational landscape (Qomusuddin et al., 2025).

Within Muhammadiyah universities, including UTMJ, AIK (Al-Islam and Kemuhammadiyah) lecturers hold a distinctive and strategic role. They are not only responsible for teaching religious knowledge but also for embodying the values of Islamic moderation in their daily interactions with students. (Mustafidah et al., 2023) Their leadership style, particularly when framed within the concept of prophetic leadership, becomes central to shaping students' attitudes (Atiqullah, 2024). Prophetic leadership as conceptualized by Kuntowijoyo encompasses three dimensions: humanization, liberation, and transcendence. Among these, the humanization model is particularly relevant in addressing the current context of intolerance because it emphasizes respect for human dignity, empathy, inclusivity, and the cultivation of ethical character. (Harahap & Syahbannuddin Nst, 2023)

The concept of prophetic leadership was first systematically formulated by Kuntowijoyo, who argued that Islamic leadership must embody the spirit of prophetic values rooted in the Qur'an and the legacy of the Prophet Muhammad. He described three essential dimensions: humanization (*insānīyah*), which emphasizes respect for human dignity and the development of humane values; liberation (*taḥrīr*), which aims to free individuals from oppression and ignorance; and transcendence (*ta'alluq ilā Allāh*), which directs human action towards divine consciousness. (Harahap & Syahbannuddin Nst, 2023) Within this triadic framework, humanization becomes a crucial foundation for building an inclusive and pluralistic society, especially in the context of religious moderation.

Building upon this, Atiqullah in his work *Dimensi Transendensi Prophetic Leadership* provides a more detailed operationalization of the humanization dimension. Prophetic leadership in humanization is manifested through several core practices: (1) providing role-modeling in moral conduct and everyday life; (2) practicing tolerance in dealing with differences of belief, opinion, and culture; (3) spreading compassion (*rahmah*) as the essence of Islamic ethics; (4) upholding justice in relationships and institutional governance; and (5) fulfilling promises and commitments as an expression of integrity and trustworthiness. (Atiqullah et al., 2021) These principles align not only with Islamic teachings but also with universal values of human rights and democratic citizenship.

Despite its significance, research on the role of AIK lecturers through the lens of prophetic leadership remains scarce and underexplored. Most existing studies on religious moderation in higher education have primarily examined curriculum integration, government or institutional programs for deradicalization, and student-based initiatives such as interfaith dialogue or peace education (Ulum et al., 2025). However, few have focused on the pedagogical and interpersonal dimensions of lecturers' leadership, particularly how they embody prophetic values such as humanization, tolerance, justice, and compassion in daily academic interactions (Pratiwi & Nurhakim, 2023). Moreover, the literature rarely investigates the concrete mechanisms through which lecturers' moral example and spiritual guidance shape students' attitudes toward religious diversity and moderation. This lack of empirical attention to the micro-level practices of AIK lecturers creates a substantial gap in understanding how prophetic leadership, especially its humanization dimension, is operationalized within Islamic higher education. Therefore, this study seeks to fill that gap by exploring how AIK lecturers at Muhammadiyah Higher Education, in Universitas Teknologi Muhammadiyah Jakarta (UTMJ) enact the humanization model of prophetic leadership and how these practices contribute to cultivating a culture of religious moderation among students.

This study aims to systematically analyze and describe the practice of the Humanization Model of Prophetic Leadership implemented by AIK (Al-Islam and Kemuhammadiyah) lecturers at Universitas Teknologi Muhammadiyah Jakarta (UTMJ) in fostering and strengthening students' religious moderation. Specifically, the study seeks to: (1) identify the core values of prophetic leadership based on the humanization dimension as embodied by AIK lecturers; (2) examine how these values are implemented through pedagogical practices, interpersonal engagement, and academic role modeling; and (3) analyze the contribution of such leadership practices to the development of a culture of religious moderation within the university environment.

Therefore, the purpose of this article is to analyze and describe the Humanization Model of Prophetic Leadership practiced by AIK (Al-Islam and Kemuhammadiyah) lecturers at Universitas Teknologi Muhammadiyah Jakarta (UTMJ) in fostering students' religious moderation. Specifically, this study aims to identify the key values and practices that characterize the humanization dimension of prophetic leadership among AIK lecturers, examine how these values are implemented through pedagogical approaches, interpersonal engagement, and exemplary conduct, and evaluate the extent to which such practices contribute to cultivating a culture of religious moderation on campus. Through this inquiry, the research seeks to provide a deeper understanding of how prophetic leadership can serve as a transformative framework for countering intolerance and reinforcing pluralistic and inclusive values in higher education.

2. METHODS

This study employed a qualitative case study design to capture the lived experiences, perceptions, and practices of AIK (*Al-Islam* and *Kemuhammadiyah*) lecturers in nurturing religious moderation through prophetic leadership (Sutijah & Murtafiah, 2023). The case study approach was selected because it allows for an in-depth exploration of a specific institutional context, Universitas Teknologi Muhammadiyah Jakarta (UTMJ), where Islamic values are integrated into the academic and social life of the campus. UTMJ was purposefully chosen as the research site due to its distinctive position within the Muhammadiyah network of higher education institutions and its explicit commitment to promoting Al-Islam and Kemuhammadiyah as the moral foundation of student development. Participants in this study consisted of 15 individuals, including 2 AIK lecturers, 2 university leaders (the Rector and Vice Rector for AIK Affairs), and 11 students who had completed at least two semesters of AIK courses. Participants were selected through purposive sampling, ensuring representation from those directly involved in or affected by AIK learning processes. The lecturers were chosen for their experience in teaching and mentoring, while students were included to provide perspectives on how prophetic leadership was perceived and experienced in daily interactions. Data collection involved three primary

instruments: (1) semi-structured interview protocols, (2) classroom and campus observation guidelines, and (3) document review checklists. The interview protocols were designed to explore participants' understanding and enactment of humanization values such as role modeling, tolerance, compassion, justice, and integrity in their leadership and teaching practices. Observations were conducted in classroom settings and informal campus activities to record how these values were manifested in real interactions. Document analysis included reviewing institutional policies, Muhammadiyah educational guidelines, AIK curriculum materials, and lecturers' teaching portfolios to triangulate findings and provide contextual validation. The data analysis followed the thematic analysis framework proposed by Braun and Clarke (Nurhaliza et al., 2025). The process involved several stages: (1) familiarizing with the data through repeated reading of transcripts and field notes, (2) generating initial codes related to prophetic leadership and humanization values, (3) identifying and reviewing themes, (4) defining and naming core themes such as role modeling, tolerance, compassion, justice, and integrity, and (5) synthesizing findings to construct a conceptual understanding of the humanization model practiced by AIK lecturers. To ensure trustworthiness and credibility, the study employed several validation strategies: triangulation of data sources (interviews, observations, documents), member checking with participants to confirm interpretations, and peer debriefing with academic colleagues familiar with qualitative Islamic education research. Through this qualitative case study design, the research does not aim to generalize but to provide a rich, contextual, and interpretive understanding of how AIK lecturers at UTMJ embody the humanization dimension of prophetic leadership and how these practices contribute to strengthening students' commitment to religious moderation.

To provide clarity regarding the composition of research participants, Table 1 summarizes the number and categories of participants involved in this study.

Table 1. Research Participants

| No | Participant Category | Number | Description |
|--------------|----------------------|-----------|--|
| 1 | AIK Lecturers | 2 | Lecturers responsible for teaching and mentoring AIK courses |
| 2 | University Leaders | 2 | Rector and vice rector for AIK Affairs |
| 3 | Students | 11 | Students who had completed at least two semesters of AIK courses |
| Total | | 15 | |

This study adhered to ethical standards for qualitative research in higher education. Prior permission was obtained from the leadership of Universitas Teknologi Muhammadiyah Jakarta (UTMJ), and informed consent was secured from all participants. Participation was voluntary, and participants were informed of their right to withdraw at any stage without consequence. Confidentiality and anonymity were ensured through the use of pseudonyms and the exclusion of identifiable information. All data were securely stored and used solely for academic purposes, and the researcher maintained ethical reflexivity to respect participants' religious perspectives and minimize interpretive bias.

3. FINDINGS AND DISCUSSION

The findings of this study reveal that the humanization model of prophetic leadership practiced by AIK lecturers at Universitas Teknologi Muhammadiyah Jakarta (UTMJ) is manifested through five interrelated and consistently enacted dimensions, role modeling, tolerance, compassion, justice, and integrity in fulfilling commitments. These themes emerged inductively from thematic analysis of interview data, classroom and campus observations, and institutional documents, and were consistently affirmed by lecturers, university leaders, and students. The findings indicate that prophetic leadership at UTMJ is not primarily transmitted through doctrinal instruction, but through the everyday conduct and interpersonal engagement of AIK lecturers. Students experience religious moderation as a lived ethical practice shaped by lecturers' exemplary behavior, inclusive attitudes, empathetic mentoring, fair

academic treatment, and consistent integrity. Collectively, these findings demonstrate that the humanization dimension of prophetic leadership functions as a concrete pedagogical mechanism for internalizing religious moderation (wasathiyah) within the academic culture of Muhammadiyah higher education.

The discussion of findings in this research highlights that prophetic leadership of AIK lecturers at Universitas Teknologi Muhammadiyah Jakarta (UTMJ) is strongly manifested in the principle of humanization, particularly through five key dimensions: role modeling, tolerance, compassion, justice, and integrity. These dimensions are not only rooted in Kuntowijoyo's theory of prophetic social science, which emphasizes humanization, liberation, and transcendence (Purnomo, 2025), but also in Atiqullah's model of prophetic leadership, which specifically outlines the pedagogical and ethical principles guiding Muslim educators (Atiqullah et al., 2021). The testimonies of students, lecturers, and leadership figures reinforce the importance of these values in cultivating religious moderation and building inclusive educational spaces.

3.1 Role Modeling: Embodied Leadership and Teaching by Example

The dimension of role modeling constitutes the core of prophetic leadership because it emphasizes being rather than merely speaking. In Kuntowijoyo's framework, prophetic leadership demands that leaders embody moral and spiritual values as lived practices guiding others toward humanization (Haikal, 2024). Similarly, Atiqullah et al. (2021) view role modeling as the foundation of the humanization dimension asserting that leadership loses its transformative power when ethical values are not reflected in daily behavior (Atiqullah et al., 2021). Within this context, role modeling aligns with the Qur'anic concept of *uswah hasanah* (excellent example) in QS. al-Ahzab [33]:21, highlighting that the Prophet Muhammad's exemplary conduct serves as the ultimate model for educators and leader. This principle highlights that effective teaching and leadership cannot be separated from personal integrity and consistent behavior. When AIK lecturers demonstrate honesty, fairness, and respect toward differences, they indirectly shape students' religious attitudes and encourage them to adopt moderation as a personal value.

Role modeling is the most fundamental aspect of prophetic leadership (Fathih et al., 2024). Both lecturers and students stressed that values of moderation are best transmitted not through verbal instruction but through lived examples. Suhur Samiun emphasized during the interview that, a lecturer who embodies discipline, humility, and fairness can shape students' character far more effectively than one who only delivers theoretical explanations. This observation is echoed by Narmodo, who asserted that prophetic leadership requires lecturers to act as *uswah hasanah* (good examples) for students (Nurhayati, 2024). This illustrates what Max Weber terms charismatic authority, where leadership legitimacy is derived not from position alone but from the credibility of one's personal conduct (AKDENİZ, 2020).

Students confirmed this perspective. Ikmal highlighted that lecturers' daily conduct, such as punctuality and respect for students, made students more motivated to practice similar values. Likewise, Fadma Julian Sanie reflected that observing how lecturers interacted with students in respectful and egalitarian ways taught more about moderation than classroom lectures alone. This aligns with Atiqullah's principle of role modeling and with Kuntowijoyo's vision of praxis, which insists that prophetic values must be embodied in everyday life (Harahap & Syahbannuddin Nst, 2023). The findings also resonate with Paulo Freire's notion of dialogical education, where authenticity and consistency in educators serve as the foundation for meaningful humanization (Jamaluddin, 2020).

From the perspective of institutional leadership, Suhana as Wakil Rektor also underscored the importance of role modeling. Suhana remarked that students are living in an era of globalization where negative influences such as radicalism, intolerance, and disrespect for authority are increasingly prevalent. If lecturers fail to become moral compasses, students may easily be swayed by misleading ideologies they encounter online. This statement supports Atiqullah's claim that role modeling functions as a protective force against moral disorientation, especially in contexts where students are vulnerable to

external pressures.(Atiqullah et al., 2021) The lecturers' consistent practice of ethical behavior provides students with a stable reference point in navigating the ambiguities of modern life. By grounding education in lived example, UTMJ contributes to the cultivation of moderation not merely as doctrine but as a lived reality.

Finally, role modeling as practiced by AIK lecturers carries significant implications for fostering religious moderation. Siti Nur Rihadhatul Aisy noted that witnessing lecturer treat students equally, regardless of background, encouraged to adopt a similar attitude toward peers. Rivani Al-Istiqomah also highlighted how lecturers' integrity in keeping promises such as returning assignments on time or following through on commitments demonstrates justice and trustworthiness in action. These accounts affirm that role modeling not only shapes individual student character but also fosters a classroom culture grounded in respect and moderation. In sum, through the integration of Kuntowijoyo's prophetic paradigm, Atiqullah's humanization principles, and reinforcement from contemporary educational theories, role modeling emerges as a powerful dimension of prophetic leadership that enables AIK lecturers at UTMJ to effectively nurture religious moderation among their students.

3.2 Tolerance: Cultivating Tolerance in Diversity

The second dimension is tolerance, which emerged as a consistent practice among AIK lecturers. Tolerance constitutes a vital component of prophetic leadership in the humanization dimension (Harahap & Syahbannuddin Nst, 2023). Kuntowijoyo conceptualizes humanization as the effort to liberate humans from any form of dehumanization, including exclusivism and intolerance, which degrade the dignity of others.(Awalluddin, 2025) This is echoed by Atiqullah, who highlights tolerance as an inseparable aspect of prophetic leadership that fosters harmony and compassion in society (Atiqullah et al., 2021). At UTMJ, AIK lecturers such as Suhur Samiun and Narmodo embody tolerance not only in their discourse but also in their classroom practices. They create an inclusive environment where differences in opinion, background, and even religious expressions are respected. This approach reflects John Dewey's educational philosophy that classrooms should function as democratic spaces where diversity is not merely tolerated but embraced as a learning opportunity.(Ye & Shih, 2021)

According to Narmodo, diversity in the classroom is not a problem but a divine gift that needs to be managed with wisdom. This attitude was reflected in classroom practices where students from different backgrounds were encouraged to express their opinions openly. Siti Nur Rihadhatul Aisy explained that lecturers always reminded students that disagreements should be viewed as opportunities to learn rather than conflicts to win. Similarly, Rivani Al-Istiqomah recounted how lecturers encouraged interfaith dialogue by linking Islamic teachings to universal values of justice and peace.

This practice of tolerance corresponds to Atiqullah's second dimension of prophetic leadership and aligns with Kuntowijoyo's call for humanization through respecting plurality. Theologically, it is supported by QS. Al-Hujurat [49]:13, which frames diversity as part of God's design for human interaction (Dapartermen Agama Republik Indonesia). It also resonates with Nurcholish Madjid's thought on pluralism, where tolerance is seen as an Islamic imperative to build peaceful coexistence in a diverse society (Dian et al., 2022). The findings affirm that tolerance is not only a moral virtue but also a practical pedagogical approach for fostering religious moderation in higher education.

Institutional leaders also recognize the necessity of cultivating tolerance among students. Wakil Rektor as Suhana expressed concern that the negative impacts of globalization particularly the spread of exclusive ideologies through social media threaten students' capacity for tolerance. He emphasized that lecturers must act as "bridges, not walls," facilitating understanding between students of varying perspectives. This resonates with Kuntowijoyo's notion that prophetic leadership must function as a transformative force in society, guiding individuals toward inclusive values that uphold human dignity.(Harahap & Syahbannuddin Nst, 2023) In addition, Nurcholish Madjid's theory of inclusive Islam supports this vision, affirming that tolerance is an essential dimension of faith maturity in plural societies.(Dian et al., 2022) UTMJ's AIK lecturers, therefore, serve as crucial agents in countering intolerance by embodying inclusivity in their teaching.

The impact of lecturers' tolerance on student attitudes is evident. Siti Nur Rihadhatul Aisy admitted that initially, students found it difficult to accept opinions different from own, but observing how lecturers handle differences with patience inspired to adopt similar behavior. Rivani Al-Istiqomah added that experiences in AIK classes helped recognize that tolerance does not weaken faith but rather strengthens one's ability to live harmoniously in society. These reflections confirm Atiqullah's assertion that tolerance is a dimension of prophetic leadership rooted in compassion and justice. Ultimately, by synthesizing Kuntowijoyo's prophetic paradigm, Atiqullah's humanization principles, and broader educational and Islamic theories, tolerance emerges as a vital practice through which AIK lecturers at UTMJ nurture students' religious moderation and equip them to resist the rising tide of intolerance in contemporary society.

3.3 Compassion: Spreading Compassion as a Prophetic Value

The principle of spreading compassion (*rahmah*) is deeply rooted in the prophetic mission of Islam, summarized in the Qur'anic phrase *rahmatan lil-'alamin* (a mercy to all creation) (Kholidin et al., 2024). Kuntowijoyo's prophetic paradigm emphasizes that leadership must be transformative by bringing mercy and benefit to humanity, not merely limited to ritualistic religiosity (Wahyudin, 2024). In line with this, Atiqullah underlines that prophetic leadership is characterized by a compassionate orientation, where leaders embody mercy in their words, actions, and relationships with others. At UTMJ, this value of compassion is evident in the way AIK lecturers such as Suhur Samiun and Narmodo approach students with empathy, patience, and care for their personal struggles, whether academic or personal. Compassion here functions as a pedagogical tool that fosters mutual trust and facilitates the internalization of religious moderation.

Compassion or empathy (*rahmah*) was another recurring theme in the data. Lecturer Suhur Samiun described his role as not only teaching religious doctrine but also guiding students through personal challenges. Students come to us with different burdens. It is duty as lecturers to listen, understand, and help them find strength. This compassionate stance was deeply felt by students. Rivani Al-Istiqomah recalled how Suhur Samiun gave encouragement when struggled academically, while Siti Nur Rihadhatul Aisy appreciated the way lecturers created a supportive classroom atmosphere where students felt valued.

This practice reflects Atiqullah's principle of spreading love and empathy, as well as the Qur'anic ethic of mercy, reflected in the verse "And We have not sent you, [O Muhammad], except as a mercy to the worlds" (QS. Al-Anbiya [21]:107) Al-Qur'an dan Terjemah.. It also aligns with Nel Noddings' ethics of care, which emphasizes that effective education requires relational attention and empathy. (Halúzková, 2025) Kuntowijoyo's prophetic vision is reflected here as well, humanization cannot be achieved without compassion, as compassion safeguards the dignity of learners and prevents the educational process from becoming mechanical or alienating.

From an institutional perspective, Wakil Rektor Suhana stressed that compassion is necessary to counteract the harshness and indifference often produced by globalization and digital culture. He observed that many students, overwhelmed by online exposure to extremism and intolerance, require compassionate mentorship to remain grounded. A lecturer who teaches without compassion may produce knowledgeable students, but not moderate ones. This aligns with Kuntowijoyo's insistence that humanization in leadership is not only about intellectual liberation but also about emotional and spiritual empowerment. Compassion therefore becomes a strategy for softening rigid attitudes and nurturing the relational fabric necessary for peaceful coexistence.

The impact of spreading compassion is also reflected in the transformative changes seen among students. Fadma Julian Sanie noted that witnessing lecturers' consistent compassion towards diverse opinions and even towards students who struggled academically inspired to treat peers more kindly. Siti Nur Rihadhatul Aisy echoed this by admitting that used to be quick to judge others, but observing lecturers' merciful approach encouraged to adopt greater patience and empathy. These narratives demonstrate Atiqullah's point that prophetic leadership does not impose change through authority alone

but through the gentle force of mercy. By synthesizing Kuntowijoyo's transformative vision, Atiqullah's compassion-centered prophetic leadership, and educational theories, it is clear that spreading compassion serves as a crucial pillar in fostering religious moderation among students at UTMJ.

3.4 Justice: Upholding Justice in Academic Interaction

Justice ('adl) stands as a foundational value in prophetic leadership and is central to Kuntowijoyo's concept of prophetic social transformation. For Kuntowijoyo, justice is not merely a juridical or legal principle, but an ethical imperative that ensures fairness, equality, and dignity in human interactions (Syihabuddin & Huda, 2024). Atiqullah, in *Dimensi Transendensi Prophetic Leadership*, also emphasizes justice as a pillar of leadership, describing it as the capacity to uphold balance in relationships between leaders and followers, between rights and responsibilities, and between the material and spiritual dimensions of life. (Atiqullah et al., 2021) In the context of Universitas Teknologi Muhammadiyah Jakarta (UTMJ), the practice of justice manifests in the way AIK lecturers treat students equitably, without favoritism, and ensure that diverse voices in the classroom are respected. This form of justice reinforces moderation, as it prevents exclusivism and nurtures an environment where differences are acknowledged and valued.

Justice was consistently emphasized by both lecturers and students as an essential aspect of prophetic leadership. Narmodo stated that justice in grading, justice in giving opportunities, and justice in acknowledging students' voices are the foundation of trust between lecturers and students. This principle was echoed by students. Fadma Julian Sanie shared that lecturers never show favoritism, whether the student is active or quiet, religious or less observant; everyone is treated equally.

This finding resonates with Atiqullah's fourth principle of prophetic leadership justice and Kuntowijoyo's insistence that prophetic knowledge must liberate society from all forms of injustice and oppression. It also connects with Abdurrahman Wahid's emphasis on Islamic humanism, where justice is viewed as a moral foundation of social harmony. (Supriyanto, 2018) Justice is not only about academic fairness but also about ensuring inclusivity and recognition of students' diverse backgrounds (Rosidi et al., 2023). This practice nurtures trust and strengthens students' commitment to religious moderation.

At the institutional level, Wakil Rektor as Suhana stressed that justice in leadership also involves the equitable distribution of opportunities for student development. UTMJ provides platforms for all students, regardless of their socio-economic or religious background, to participate in leadership training, extracurricular activities, and interfaith dialogues. This policy ensures that justice is not confined to the classroom but extends to institutional culture. This resonates with Atiqullah's perspective that prophetic leadership requires justice not only at the micro level of interpersonal relations but also at the macro level of institutional systems. By embedding justice structurally, UTMJ creates a fertile ground for cultivating moderation as a shared value among students.

From the students' side, Fadma Julian Sanie and Siti Nur Rihadhatul Aisy both attested to the transformative impact of experiencing justice in their academic lives. Fadma noted that the fairness of lecturers made her more committed to practicing justice in her daily interactions, including in group projects where she ensured that responsibilities were distributed evenly. Meanwhile, Siti admitted that previously she was prone to favoritism among peers, but exposure to lecturers' consistent fairness inspired her to treat others more equitably. These changes reflect the success of prophetic leadership in shaping students' ethical orientation. When linked with Kuntowijoyo's vision of humanization, honoring the dignity of every individual, and Atiqullah's framework of just leadership, supported by Rawls' liberal theory of fairness, it becomes evident that justice is an indispensable component in fostering religious moderation at UTMJ (Fikri et al., 2023).

3.5 Integrity in Promises and Commitments

The principle of fulfilling promises (*wafa' bil 'ahd*) is deeply rooted in Islamic teachings and plays a critical role in prophetic leadership. In the Qur'an, Allah commands believers to honor their

commitments, as stated in QS. Al-Isra' [17]:34: "And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned." For Kuntowijoyo, this principle resonates with the moral dimension of prophetic social transformation, which emphasizes consistency, reliability, and ethical integrity as the foundation of humanization. Atiqullah also underscores in Dimensi Transendensi Prophetic Leadership that the credibility of a leader is measured not only by visionary discourse but also by their ability to deliver on promises, no matter how small. In the context of Universitas Teknologi Muhammadiyah Jakarta (UTMJ), keeping promises becomes an essential educational practice that strengthens trust between lecturers and students, and it models a culture of accountability that is crucial in nurturing religious moderation.

Integrity, manifested in the ability to keep promises, was another critical dimension of prophetic leadership found in this study (Hikmawati et al., 2024). Both Suhur Samiun and Narmodo were praised by students for their reliability in fulfilling commitments. Ikmal remarked, when our lecturers promise to provide feedback or reschedule a class, we can be sure it will happen. This consistency makes us trust them more deeply. Such trust enhances the credibility of AIK lecturers and demonstrates their moral authority.

This finding corresponds to Atiqullah's fifth dimension of prophetic leadership keeping promises as well as the Qur'anic command in QS. Al-Isra [17]:34 to fulfill one's commitments. Al-Qur'an dan Terjemah. It also reflects broader ethical theories of leadership, which emphasize integrity as a foundation of sustainable influence. (Dodangoda et al., 2025) By consistently keeping promises, lecturers embody Kuntowijoyo's humanization, where education is rooted in mutual respect and trust. This principle also reflects the broader Muhammadiyah ethos of amanah (trustworthiness) as a core educational value.

From an administrative perspective, Wakil Rektor as Suhana pointed out that fulfilling promises is not only an ethical obligation but also a structural commitment at UTMJ. The university leadership strives to keep institutional promises, such as ensuring timely scholarship disbursement, providing promised facilities, and delivering academic programs on schedule. When students witness that institutional leaders honor their commitments, it reinforces their faith in the system and fosters a culture of accountability. This observation reflects Max Weber's notion of legitimate authority, where leadership is sustained not by coercion but by the trust and belief that leaders will act consistently with their promises (Prahesti, 2021). For UTMJ, this legitimacy is intertwined with its mission of nurturing moderation, since accountability and transparency mitigate distrust and prevent the rise of intolerance or cynicism among students.

The testimonies of students such as Fadma Julian Sanie and Siti Nur Rihadhatul Aisy further highlight how the value of fulfilling promises contributes to their personal growth. Fadma shared that observing lecturers' consistency encouraged to honor own commitments in student organizations, particularly in fulfilling deadlines and responsibilities. Siti added that the culture of keeping promises experienced on campus shaped interpersonal relationships, making more reliable among peers.

These transformations indicate that prophetic leadership, through the principle of wafa' bil 'ahd, not only builds credibility but also instills moderation as a practical ethic students learn that respect and harmony are sustained when individuals remain true to their words. When connected with Kuntowijoyo's vision of moral humanization, Atiqullah's emphasis on integrity, and Kouzes & Posner's leadership framework, it becomes clear that keeping promises serves as a bridge between ethical values and social trust, both of which are essential for fostering religious moderation in higher education.

3.6 Synthesis of the Humanization Model of Prophetic Leadership in Fostering Students' Religious Moderation

The synthesis of this research highlights that the humanization model of prophetic leadership practiced by AIK lecturers at Universitas Teknologi Muhammadiyah Jakarta (UTMJ) plays a central role in cultivating religious moderation among students. According to Kuntowijoyo, the prophetic mission of humanization is to affirm and restore human dignity, liberating individuals from systems of

dehumanization while orienting them toward justice and ethical responsibility. Within the educational setting, this principle translates into the way AIK lecturers engage with students not only through formal instruction but also through daily acts of empathy, fairness, and moral guidance. By embodying prophetic values, lecturers transform the classroom into a space where moderation and inclusivity can grow naturally.

Atiqullah's framework in *Dimensi Transendensi Prophetic Leadership* provides a more practical lens by outlining specific humanizing traits such as being exemplary role models, practicing tolerance, spreading compassion, upholding justice, and fulfilling promises. These qualities were consistently observed in the leadership practices of AIK lecturers like Suhur Samiun and Narmodo, supported institutionally by Vice Rector Suhana. Student informants Ikmal, Fadma Julian Sanie, Siti Nur Rihadhatul Aisy, and Rivani Al-Istiqomah affirmed that their lecturers not only taught religious knowledge but also embodied fairness in grading, patience in addressing differences, and care in supporting students' personal struggles. Such lived experiences significantly shape students' understanding of religious moderation as a balanced and just approach to diversity.

This synthesis also resonates with broader leadership theories, particularly Kouzes and Posner's principle of "modelling the way" and Greenleaf's concept of servant leadership. (Sawor & Budiyanto, 2023) Both emphasize that true leadership is measured by the leader's ability to inspire followers through moral integrity, humility, and service. In this context, the prophetic humanization model reinforces the importance of example-based leadership in shaping students' character. When students witness their lecturers embody tolerance and justice in practice, they internalize these values not as abstract ideals but as actionable norms for engaging in pluralistic environments.

In fostering religious moderation, the prophetic humanization model becomes a strategic response to contemporary challenges such as intolerance, polarization, and the negative effects of globalization (Fahrudin et al., 2024). Surveys conducted by UIN Jakarta on student intolerance across Indonesian universities reveal the urgent need for cultivating inclusive and moderate attitudes within higher education. The testimonies from UTMJ students demonstrate how the presence of lecturers who live out prophetic humanization directly counters the rise of exclusivist and intolerant mindsets. By integrating ethical role modelling with academic mentorship, AIK lecturers help students navigate complex social realities while remaining grounded in Islamic values of balance (*wasathiyah*) and justice (*adl*).

Therefore, the synthesis concludes that the humanization model of prophetic leadership not only strengthens the pedagogical role of AIK lecturers but also provides a transformative framework for fostering religious moderation in higher education. By linking Kuntowijoyo's theoretical foundation with Atiqullah's practical dimensions and enriched by contemporary leadership theories, this model contributes to the development of a generation of students who embody tolerance, compassion, fairness, and responsibility. Ultimately, it positions Islamic higher education as a vital arena for preparing Muslim youth to live harmoniously within a plural and globalized society.

4. CONCLUSION

This study concludes that the humanization model of prophetic leadership practiced by AIK lecturers at Universitas Teknologi Muhammadiyah Jakarta (UTMJ) represents a transformative approach to Islamic higher education. By embodying values such as integrity, justice, compassion, and tolerance, lecturers function as living models who transmit prophetic ethics through action rather than discourse. This finding strengthens Kuntowijoyo's concept of prophetic humanization where leadership uplifts human dignity and nurtures moral consciousness and operationalizes Atiqullah's framework by demonstrating that role modeling serves as the most effective medium for internalizing moderation (*wasathiyah*) in educational contexts. Theoretically, this study expands the discourse on prophetic leadership by providing an empirical bridge between Islamic ethical thought and pedagogical practice, showing how prophetic values can function as an epistemic and moral foundation for modern education. Practically, the findings highlight the need for systematic lecturer development programs that cultivate prophetic competencies in teaching, mentoring, and communication. Training modules on reflective

practice, dialogical pedagogy, and value based leadership can help AIK lecturers consistently integrate prophetic principles into their daily interactions. UTMJ and by extension, other Muhammadiyah universities are encouraged to establish mentoring systems where senior lecturers guide peers in embodying prophetic traits. These practices not only enhance classroom culture but also strengthen institutional integrity, ensuring that education becomes both intellectually and morally formative. The study also suggests integrating prophetic pedagogy into lecturer certification and evaluation frameworks to sustain long-term ethical consistency. From a policy perspective, this research provides a strategic framework for embedding prophetic leadership into Muhammadiyah's higher education agenda. Institutional leaders and policymakers, particularly within the Majelis Dikilitbang Muhammadiyah, can adopt this model to promote religious moderation as a measurable educational outcome. While this study's qualitative scope is limited to UTMJ, future research could expand through comparative or mixed-method approaches to assess variations and long-term impacts of prophetic leadership across different institutions. Ultimately, this study affirms that prophetic leadership grounded in humanization not only nurtures moderate and inclusive students but also reinforces Islamic higher education's mission as a transformative force for moral renewal and social harmony in a globalized world.

This study is subject to several limitations. First, as a qualitative case study conducted at a single institution, the findings are context specific and not intended for broad generalization. Second, the relatively small number of participants and reliance on self-reported data may limit the scope of perspectives captured. Third, the analysis focuses primarily on the humanization dimension of prophetic leadership, leaving the dimensions of liberation and transcendence for further exploration. Future research is encouraged to employ comparative or mixed-method designs across multiple Muhammadiyah and non-Muhammadiyah universities to examine variations and broader impacts of prophetic leadership practices. Longitudinal studies could also assess the sustainability of prophetic leadership in shaping students' religious moderation over time. Additionally, future studies may explore how the integration of all three dimensions of prophetic leadership contributes to institutional transformation and educational quality.

REFERENCES

- AKDENİZ, E. (2020). Weber's Charismatic Leadership in Times of Crisis. *Journal of International Social Research*, 13(73), 830–835.
- Atiqullah. (2024). Prophetic Leadership Strengthening Model towards Excellent Education in Indonesian Universities. *Eurasian Journal of Educational Research*, 110, 18–32. <https://doi.org/10.14689/ejer.2024.110.02>
- Atiqullah, Haasan, Z., Nurhadi, A., & Wahyudi, K. (2021). *Dimensi Transendensi Prophetic Leadership* (M. Afandi (ed.)). Duta Media Publishing.
- Awalluddin. (2025). Relevance of Kuntowijoyo's Profetic Social Science with Arif Maftuhin's "Beyond the Rukhsah" Idea. *Islamuna: Jurnal Studi Islam*, 12(1), 69–82.
- Dian, Masripah, I., Purwandani, D., Maliki, D. N. M., & Pane, F. A. (2022). Nurcholish Madjid's Perspective about Thought of Religious Pluralism. *Munaddhomah*, 3(2), 139–148.
- Dodamgoda, N., Roche, M., Sibunruang, H., & Williamson, A. (2025). Ethical leadership in the East: A Systematic Review of Literature. *Journal of Management and Organization*, 31(1), 122–143.
- Dukcapil, D. (2024). *Data Civil Registration*.
- Fahrudin, A., Nasrulloh, N., Suhadak, F., Haris, A., & Kholqi, A. M. S. (2024). Religious Moderation and Deradicalization in Indonesian Higher Education: A Case Study of ITB and IPB. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(3), 463–482. <https://doi.org/10.32729/edukasi.v22i3.1974>
- Fathih, M. A., Supriyatno, T., & Tharaba, M. F. (2024). Prophetic Leadership as an Effort to Plant Moderate Value of Santri. *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, 9(2), 270–286.
- Fikri, R. A., Rambe, M. J., & Fatmawati, I. (2023). John Rawls' Concept of Justice As Fairness and Its

- Relevance to the Meaning of Pancasila Social Justice. *The International Conference on Islamic Community*, 105–110.
- Haikal, F. (2024). *PARADIGMA PENDIDIKAN PROFETIK KUNTOWIJOYO: Problem, Pemikiran, dan Aktualisasi di Era Revolusi Industri 4.0*. CV Adanu Abimata.
- Halúzková, T. (2025). Degree Project with Specialisation in Education: Analysis of Universal Application of Nel Noddings' Ethics of Care. *Malmö University: Department of Childhood, Education, and Society*, 3(6).
- Hanif, A., Syarifudin, E., & Muhtarom, A. (2025). Integration of Religious Moderation in Islamic Education: Challenges and Opportunities in the Digital Era. *Edukasi Islami: Jurnal Pendidikan Islam*, 14(1), 49–66.
- Harahap, R., & Syahbannuddin Nst, H. (2023). Kuntowijoyo's Thoughts on Prophetics and Its Implementation in the Curriculum Islamic Education. *Jurnal Penelitian Dan Pendidikan Agama Islam*, 1(1), 62–72.
- Hikmawati, A., Makruf, I., Gusmian, I., & Wedi, A. (2024). Integrating the Principles of Prophet Ibrahim's Exemplary Leadership in Human Resource Management within Islamic Educational Institutions: A Literature Review. *AL-ISHLAH: Jurnal Pendidikan*, 16(4), 5561–5573.
- Indonesia, D. A. R. (n.d.). *Al-Qur'an dan Terjemah*.
- Jamaluddin. (2020). Pendidikan Multikultural Persepektif Paulo Freire. *Jurnal Al-Ilmi: Jurnal Riset Pendidikan Islam*, 1(1).
- Kholidin, A., Kodriyah, I. N. L., & Ihsan. (2024). Actualization of Islam Rahmatan Lil Alamin Values. *Proceeding Al Ghazali Inernasional Conference*, 1.
- Mustafidah, N. M., Mustofa, T. A., & Rohmani, A. F. (2023). Living Value Al-Islam and Kemuhammadiyah at Perguruan Tinggi Muhammadiyah Aisyiyah. *Iseedu of Islamic Education Thoughts and Practices*, 7(2), 202–212.
- Nurhaliza, F., Hainul Putra, Z., Hermita, N., & Copriady, J. (2025). Reflexive Thematic Analysis sebagai Strategi Kualitatif dalam Kajian Pendidikan Multikultural. *INNOVATIVE: Journal Of Social Science Research*, 5(3), 5256–5272.
- Nurhayati, M. (2024). Prophetic Leadership: The Evolution of Thought. *International Journal of Law Policy and Governance*, 3(2), 2830–3245. <https://doi.org/10.54099/ijlpg.v3i2.1069>
- Prahesti, V. D. (2021). Analisis Tindakan Sosial Max Weber dalam Kebiasaan Membaca Asmaul Husna Peserta Didik MI/SD. *AN NUR: Jurnal Studi Islam*, 13(2), 137–152.
- Pratiwi, W., & Nurhakim, M. (2023). Prophetic Leadership: The Projection of Muhammadiyah's Leaders. *Attractive: Innovative Education Journal*, 5(2), 672–684.
- Purnomo, H. (2025). Prophetic Leadership: A Human Decision-Making Model in Islamic Educational Institutions. *Journal of Islamic Communication and Counseling*, 4(2), 80–88. <https://doi.org/10.18196/jicc.v4i2.100>
- Qomusuddin, I. F., Latifah, S., Erihadiana, M., & Zahra, T. A. (2025). Determinants of Students' Religious Moderation in Indonesian Islamic Higher Education: A Confirmatory Factor Analysis Approach. *Jurnal Harmoni*, 24(1), 128–148. <https://doi.org/https://doi.org/10.32488/harmoni.v24i1.816> DETERMINANTS
- Rosidi, R., Musyafak, N., Aisyah, U., & Suslina. (2023). Contextualization of Abdurrahman Wahid's Humanistic Da'wah in Cases of Violation of Human Rights in Indonesia. *Jurnal Ilmu Dakwah*, 43(1), 78–91.
- Sawor, L., & Budiyanto, H. (2023). Peran Teori Kepemimpinan Melayani Greenleaf pada Peningkatan Manajemen Karyawan dalam Budaya Kerja. *Didache Jurnal Teologi Dan Pendidikan Kristiani*, 4(2).
- Siregar, K. E., & Putra, A. M. S. (2025). Madrasah Strategy in Facing the Challenges of Globalization and Strengthening Religious Moderation: A Literature Review. *Proceeding of International Conference on Science and Technology*, 3(1), 62–71.
- Supriyanto, S. (2018). Humanistic Education in Abdurrahman Wahid's. *Edugama: Jurnal Kependidikan Dan Sosial Keagamaan*, 4(2), 21–32.

- Survey Intoleransi Mahasiswa Di Indonesia (2020).
- Sutijah, & Murtafiah, N. H. (2023). Methodology and Research Design of Islamic Education Management. *International Journal of Applied Economics, Accounting and Management*, 1(2), 125–132.
- Syihabuddin, M., & Huda, L. N. (2024). Exploring Kuntowijoyo's Concept of Prophetic Leadership and Its Relevance in Indonesian Muslim Society. *Jurnal Sosiologi Reflektif*, 18(2), 345–364.
- Ulum, M. N., Sunarto, S., Baharudin, B., Hijriyah, U., Susanti, A., & Shabira, Q. (2025). Mapping of Religious Moderation Literature in Higher Education: A Bibliometric Review. *AL-ISHLAH: Jurnal Pendidikan*, 17(1), 956–971. <https://doi.org/10.35445/alishlah.v17i1.6695>
- Wahyudin, M. (2024). The Two Umars as Inspiration for National Leaders: An Analysis of Prophetic Leadership Concepts. *Studi Multidisipliner: Jurnal Kajian Keislaman*, 11(2), 137–152. <https://doi.org/10.24952/multidisipliner.v11i2.13053>
- Ye, Y., & Shih, Y. H. (2021). Development of John Dewey's educational philosophy and its implications for children's education. *Policy Futures in Education*, 19(8), 877–890.