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Constructing a Prophetic-Humanistic Leadership Model to Foster Teacher Flourishing and Organizational Transformation in Madrasahs

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ABSTRACT

The increasing complexity of educational change requires madrasah principals to develop leadership approaches that simultaneously address organizational transformation and teachers' professional and human development. Conventional leadership approaches that emphasize administrative compliance may be insufficient to create organizational environments in which teachers feel valued, supported, empowered, and able to contribute meaningfully to institutional change. This study aims to analyze madrasah principal leadership practices from teachers' perspectives and experiences in relation to *teacher flourishing* and organizational transformation, and to construct a Prophetic-Humanistic Leadership Model responsive to teachers' needs and the organizational context of madrasahs. The study employed a qualitative approach with a case study design oriented toward conceptual model construction. Data were obtained from 42 teachers through semi-structured interviews, complemented by observations and document analysis. Data were analyzed thematically through iterative coding, categorization, theme development, cross-participant comparison, and theoretical synthesis. The findings identified four interrelated dimensions of leadership practice: open and participatory leadership, exemplary conduct and integrity, trust-based empowerment and professional development, and humanistic-relational leadership. Teachers' experiences of *flourishing* were reflected in psychological well-being, professional growth, autonomy and agency, meaningful work and motivation, and positive professional relationships. Organizational transformation was manifested through strengthened collaboration and communication, improved participation and transparency, digitalization, organizational adaptability, and changes in work practices. Based on these findings, the study constructs a Prophetic-Humanistic Leadership Model that integrates prophetic values of integrity, trustworthiness, exemplary conduct, justice, openness, and responsibility with humanistic principles of empathy, dignity, recognition, trust, and empowerment. The model positions *teacher flourishing* as a connecting condition between leadership practices and organizational transformation. The study contributes a context-sensitive conceptual framework for Islamic educational leadership and offers practical implications for developing madrasah leadership that is ethical, human-centered, participatory, and oriented toward sustainable organizational development.

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1. INTRODUCTION

The increasingly complex educational environment requires madrasah principals to move beyond their conventional administrative roles toward forms of leadership that enable teachers to grow both professionally and personally. Teachers are confronted with diverse demands, including improving instructional quality, responding to policy changes, adapting to digitalization, developing innovation, strengthening collaboration, and meeting organizational accountability requirements. Under such conditions, the success of a madrasah cannot be understood solely through administrative achievement or individual teacher performance. It also depends on the organization's capacity to create conditions in which teachers feel valued, supported, trusted, autonomous, professionally developed, and able to find meaning in their work. Recent scholarship on *teacher flourishing* emphasizes that educational leadership has an important role in creating relational and organizational conditions that support teacher well-being, professional growth, positive relationships, and meaningful work (Granville-Chapman et al., 2024). Similarly, a meta-analysis by Zhou et al. (2024) demonstrates that teacher well-being is associated with various psychological and professional resources, highlighting the importance of teachers' workplace experiences in strengthening educational organizations(S. Zhou et al., 2024).

Within educational organizations, these issues become increasingly important because organizational transformation does not occur merely through structural adjustments, regulations, or the introduction of new programs. Transformation requires the active involvement of organizational members, particularly teachers, as professionals who possess knowledge, experience, and capacity to influence organizational change. Research has shown that *teacher agency* develops through the interaction of individual capacities, professional identity, collaboration, and organizational conditions (Emans et al., 2025). Likewise, transformational leadership and teacher empowerment have been associated with teachers' capacity to participate in decision-making and contribute to organizational development (Polatcan et al., 2023; Tukura & Sapo, 2023). Organizational transformation therefore requires leadership that does not simply direct change from the top, but also builds trust, provides opportunities for participation, strengthens professional autonomy, and creates psychological safety for teachers.

These challenges are particularly distinctive in the context of madrasahs. As Islamic educational institutions, madrasahs are expected not only to pursue organizational effectiveness and educational achievement but also to embody moral and spiritual values in their educational practices. Consequently, madrasah principals require a value-based leadership orientation capable of integrating moral, spiritual, interpersonal, and managerial dimensions. From a prophetic leadership perspective, the values of *ṣiddīq*, *amānah*, *tablīgh*, and *faṭānah* provide foundations for integrity, responsibility, communication, wisdom, and exemplary conduct. Recent scholarship on Islamic educational leadership indicates that prophetic values can provide an important foundation for leadership that goes beyond organizational achievement by strengthening moral culture and meaningful relationships within educational institutions (Hakim & Zahra, 2024). In the madrasah context, these values can be manifested through transparent communication, accountability, consultation, exemplary behavior, and contextual decision-making.

Alongside prophetic leadership, a humanistic perspective places human beings at the center of leadership processes by emphasizing human dignity, empathy, trust, psychological needs, personal potential, and healthy interpersonal relationships. This perspective is highly relevant to *teacher flourishing*, which encompasses more than the absence of stress or the provision of material welfare. Flourishing involves teachers' psychological well-being, professional development, autonomy, meaningful work, motivation, positive relationships, and a sense of professional belonging. Evidence concerning teacher well-being suggests that teachers' experiences are shaped by both individual and organizational conditions, including the quality of relationships and support within their workplace (S. Zhou et al., 2024). Thus, leadership in madrasahs requires an integration of value-based and human-centered orientations. Prophetic values provide a moral and spiritual foundation for leadership behavior, while humanistic principles translate these values into leadership practices that recognize teachers as both human beings and professionals.

Despite these developments, an important research gap remains in the existing literature. Educational leadership research has extensively examined transformational leadership, distributed leadership, teacher empowerment, teacher agency, well-being, readiness for change, and organizational transformation, but these

dimensions have generally been investigated as relatively separate constructs. Research on *teacher flourishing* has introduced an important perspective by positioning teachers' development and well-being as meaningful outcomes of educational leadership (Granville-Chapman et al., 2024). Studies of teacher agency and organizational change have likewise demonstrated the importance of empowerment, organizational support, and psychological safety in facilitating teachers' engagement with change (Emans et al., 2025; Kurt et al., 2024; Locke et al., 2024). However, less attention has been given to how these dimensions can be integrated within a value-based leadership framework, particularly in Islamic educational institutions. The conceptual relationship between Islamic value-based leadership, *teacher flourishing*, and organizational transformation therefore remains insufficiently developed.

This gap is particularly evident in studies of prophetic leadership. Existing scholarship has highlighted prophetic values as a paradigm for Islamic educational leadership and demonstrated their relevance to morality, organizational culture, educational quality, and leader–member relationships (Hakim & Zahra, 2024). Nevertheless, prophetic leadership has often been discussed primarily in relation to moral and spiritual dimensions, while teachers' professional experiences such as psychological well-being, autonomy, professional growth, meaningful work, agency, and professional belonging have received comparatively less systematic attention within the same framework. There is therefore a need for a leadership model that explains how prophetic values can be translated into humanistic leadership practices that create conditions for teachers to flourish while simultaneously contributing to organizational transformation.

The novelty of this study lies in the construction of a Prophetic-Humanistic Leadership Model that integrates prophetic values with humanistic principles and positions *teacher flourishing* as a connecting condition between leadership practices and madrasah organizational transformation. Rather than positioning teachers merely as implementers of policies, the model conceptualizes them as human beings and professionals who require trust, recognition, psychological safety, autonomy, professional support, and meaningful opportunities to contribute. Within this framework, prophetic values provide the foundations of integrity, *amānah*, exemplary conduct, justice, openness, and responsibility, while humanistic principles translate these values into leadership practices characterized by empathy, participation, empowerment, and human development. *Teacher flourishing* is consequently conceptualized as a multidimensional condition encompassing well-being, professional growth, autonomy and agency, meaningful work, motivation, positive relationships, and professional belonging. This conceptual integration extends the discussion of prophetic leadership by connecting moral-spiritual leadership with human development, professional agency, and organizational transformation.

The urgency of this study stems from the need for madrasahs to respond to organizational and educational change without losing their Islamic value orientation. Transformation based primarily on directives, structures, or administrative targets may produce formal compliance without generating meaningful professional engagement. In contrast, leadership that builds trust, psychological safety, recognition, and participation can create more favorable conditions for teachers to engage constructively with organizational change. Research on perceived organizational support and psychological safety indicates that workplace conditions influence how teachers respond to organizational change (Kurt et al., 2024). Therefore, constructing a leadership model that connects moral integrity, human-centered leadership, teacher development, and organizational transformation is particularly important for madrasahs seeking to balance institutional modernization with their distinctive Islamic educational identity.

Accordingly, this study aims to analyze madrasah principal leadership practices from teachers' perspectives and experiences, particularly in relation to *teacher flourishing* and organizational transformation, and to construct a Prophetic-Humanistic Leadership Model that is responsive to teachers' needs and the organizational context of madrasahs. The study seeks to produce an empirically grounded conceptual framework rather than to test the effectiveness of the model experimentally. It therefore focuses not only on identifying the characteristics of leadership practices that emerge in practice but also on understanding how these practices and values can be conceptually integrated into a framework linking teacher development with organizational transformation.

Theoretically, this study is expected to extend the field of Islamic educational leadership by bringing together prophetic leadership, humanistic leadership, *teacher flourishing*, and organizational transformation within an

integrated conceptual framework. Practically, the resulting model may provide madrasah principals with a reference for developing leadership practices that are more ethical, human-centered, participatory, and empowering. At the policy level, the findings may provide a conceptual basis for strengthening principal development programs that extend beyond administrative competencies toward leadership integrity, teacher well-being and development, teacher agency, and organizational adaptability. More broadly, the study may contribute to the development of madrasahs as collaborative, adaptive, innovative, and learning-oriented organizations in which teachers are not merely recipients of organizational change but active contributors to sustainable institutional development.

2. LITERATURE REVIEW

Contemporary educational leadership literature increasingly emphasizes the importance of leadership practices that enable teachers to exercise professional agency, participate in organizational decision-making, and contribute to institutional development. Hilal and Akar (2023) demonstrated that teachers and school leaders can exercise agency even under conditions of limited resources and rigid bureaucratic structures, particularly when professional responsibility and long-term organizational development become sources of motivation. Similarly, Polatcan et al. (2023) found that transformational school leadership was positively associated with teacher agency, with teacher self-efficacy strengthening this relationship. These findings indicate that teachers' capacity to contribute to organizational development is not determined solely by formal authority or available resources, but also by the leadership conditions that shape teachers' confidence, autonomy, and professional participation (Hilal & Akar, 2023; Polatcan et al., 2023).

Teacher empowerment provides another important foundation for understanding the relationship between leadership and organizational development. Tukura and Sapo (2023) found that teacher empowerment, particularly through participation in decision-making, professional development, and in-service training, was positively associated with school performance. Buchanan et al. (2023) similarly demonstrated that collaborative spaces can empower teachers by strengthening teacher voice, professional learning, reciprocal mentoring, and opportunities to contribute to educational change. These findings suggest that empowerment should not be interpreted simply as the delegation of tasks, but as the creation of organizational conditions in which teachers have meaningful opportunities to influence their professional practice and participate in collective improvement. Such a perspective is particularly relevant to the present study because teacher empowerment constitutes an important pathway through which leadership practices can contribute to both teacher development and organizational transformation (Buchanan et al., 2023; Tukura & Sapo, 2023).

The literature also highlights that teachers' responses to organizational change are strongly influenced by relational and psychological conditions within the workplace. Da'as (2024), for instance, found that school leaders' characteristics were associated with teachers' readiness for change through perspective-taking, demonstrating the importance of leaders' ability to understand and respond to teachers' viewpoints during organizational reform. More directly, Kurt et al. (2024) found that perceived organizational support influenced teachers' resistance to change through climate for initiative and psychological safety. This finding is particularly relevant to the present study because it suggests that successful organizational transformation requires more than structural directives; teachers need to perceive the organization as supportive and psychologically safe before they can engage constructively with change. Psychological safety therefore represents an important relational condition through which humanistic leadership practices may support teacher participation and organizational adaptation (Da'as, 2024; Kurt et al., 2024).

Teacher agency can also be understood as a situated and relational phenomenon rather than an exclusively individual characteristic. Emans et al. (2025) conceptualized teacher agency as emerging through sensemaking, collaboration, professional identity, and organizational work processes. Their synthesis emphasizes that teachers' agency is shaped by the interaction between individual capacities and the social, cultural, and organizational contexts in which professional practice occurs. This perspective strengthens the argument that leadership for teacher flourishing cannot focus solely on individual teacher resilience or motivation. Instead, leaders need to create organizational environments in which teachers can exercise judgment, express professional values, collaborate, and influence work processes. Teacher agency thus becomes an important conceptual link between teachers' individual development and broader organizational transformation (Emans et al., 2025).

Organizational transformation itself requires attention to both leadership capacity and the readiness of organizational actors to engage with change. Kalbermatten and Ritz (2024) demonstrated that school principals' willingness to engage with reforms is influenced by both individual attitudes and contextual conditions surrounding reform implementation. This finding indicates that organizational change is not a linear process in which policies are simply transmitted from leaders to organizational members. Rather, change is shaped by how leaders interpret reforms, how organizational conditions support or constrain implementation, and how members respond to changing expectations. In a related context, Manu et al. (2025) found that learning-centred leadership was associated with reduced teacher concerns regarding curriculum change, with teacher innovative behaviour functioning as a partial mediator. These findings reinforce the importance of leadership that cultivates innovation and teacher involvement when organizations face systemic change (Kalbermatten & Ritz, 2024; Manu et al., 2025).

The emerging literature therefore points to a relational pathway connecting leadership, teacher development, and organizational transformation. Leadership practices that provide participation, empowerment, psychological safety, professional autonomy, and support can strengthen teachers' agency and readiness to engage with organizational change. However, existing studies have generally examined these dimensions separately, focusing on teacher agency, empowerment, well-being, readiness for change, or organizational transformation as distinct outcomes. Less attention has been given to how these dimensions can be integrated within a value-based leadership framework, particularly in Islamic educational institutions. This gap becomes more significant in madrasah contexts, where leadership is expected not only to achieve organizational objectives but also to embody moral and spiritual values. The present study therefore extends the existing literature by integrating prophetic values and humanistic principles with teacher flourishing and organizational transformation, positioning *teacher flourishing* as a connecting condition through which leadership practices may contribute to sustainable organizational development. This approach provides a context-sensitive conceptualization of leadership that brings together moral legitimacy, human development, professional agency, and organizational change within the madrasah setting.

3. METHODOLOGY

This study employed a qualitative approach with a case study design oriented toward the construction of a conceptual model. The approach was selected to gain an in-depth understanding of the principal's leadership practices, teachers' experiences and perspectives, *teacher flourishing*, and organizational transformation within their natural context. The study was not intended to test causal relationships or intervention effectiveness, but rather to identify empirical patterns that could be synthesized with theoretical perspectives on prophetic leadership, humanistic leadership, *teacher flourishing*, and organizational transformation to construct a Prophetic-Humanistic Leadership Model.

Participants were purposively selected based on their involvement and experience within the madrasah organization. A total of 42 teachers participated as the primary informants. Data were collected through semi-structured interviews, observations, and document analysis. Interviews explored teachers' experiences of leadership practices, including openness, integrity, empowerment, professional support, interpersonal relationships, well-being, autonomy, meaningful work, and organizational change. Observations and documents were used as supporting sources to enrich and corroborate the interview findings, particularly regarding organizational interactions, collaboration, decision-making, professional development activities, and organizational change.

Data were analyzed thematically through repeated reading, initial coding, categorization, theme identification, theme review, and interpretation. The analysis was conducted iteratively by comparing information across participants and relating empirical findings to the theoretical constructs of the study. The findings were subsequently synthesized to identify conceptual relationships among prophetic and humanistic values, leadership practices, conditions supporting *teacher flourishing*, and organizational transformation. This synthesis resulted in a conceptual model in which prophetic and humanistic values provide the foundation for leadership practices characterized by openness, fairness, participation, and empowerment. These practices are understood to foster trust, *psychological safety*, autonomy, and professional support, which support *teacher flourishing* and subsequently strengthen collaboration, participation, innovation, and organizational adaptability.

Data credibility was strengthened through source and method triangulation, *member checking*, documentation of the analytical process (*audit trail*), and researcher reflexivity. Reflexivity was particularly important because the principal occupied a dual position as both practitioner and researcher, potentially creating interpretive bias and relational asymmetry with participants. To minimize these risks, participant identities were kept confidential, structured interview procedures were applied, and interpretations were grounded in empirical patterns and cross-source comparisons. Ethical principles were also observed through informed participation, confidentiality, and responsible use of research data. The resulting model is positioned as an *empirically grounded conceptual model* and is not presented as a model whose effectiveness has been established through implementation or experimental testing.

4. RESULT AND DISCUSSION

4.1. Informant Profile and Characteristics

This study involved 42 teachers as informants who provided data on the principal's leadership practices, teachers' professional experiences, *teacher flourishing*, and organizational dynamics within the madrasah. The informants' characteristics were examined based on their length of service in the madrasah. Variation in length of service was considered relevant because differences in professional experience may provide diverse perspectives on leadership practices and organizational conditions experienced by teachers.

Table 1. Informant Characteristics Based on Length of Service

No.	Length of Service	Number (n)	Percentage (%)
1	< 1 year	3	7.1
2	1–5 years	14	33.3
3	6–10 years	3	7.1
4	> 10 years	22	52.4
Total		**42**	**100.0**

Source: Teacher interview data, processed by the researchers, 2026.

Table 1 shows that the majority of informants had more than 10 years of service, comprising 22 teachers (52.4%). This was followed by 14 teachers (33.3%) with 1–5 years of service, while 3 teachers (7.1%) had less than one year of service and another 3 teachers (7.1%) had 6–10 years of service. The composition indicates that most informants had relatively extensive professional experience, providing them with an adequate basis for reflecting on the principal's leadership practices and organizational dynamics they had experienced. At the same time, the inclusion of teachers with shorter periods of service provides additional perspectives based on relatively recent professional experiences. This variation in professional experience enriches the qualitative data by enabling the study to identify patterns of leadership practices and teacher experiences from different levels of professional tenure.

4.2. Principal Leadership Practices

Analysis of interviews with 42 teachers identified four interrelated dimensions of principal leadership practices: open and participatory leadership, exemplary and integrity-based leadership, teacher empowerment and professional development, and humanistic and relational leadership. These dimensions reflect how teachers experience the principal's leadership in their daily professional activities and organizational interactions.

4.2.1 Open, Communicative, and Participatory Leadership

The findings indicate that openness is one of the most prominent characteristics of the principal's leadership as perceived by teachers. The principal is described as being receptive to teachers' input, providing opportunities for communication, listening to teachers' concerns, and involving teachers in discussions concerning various madrasah-related issues. Communication is generally perceived as two-way rather than merely directive.

Several informants described the principal as "open," "communicative," and "not authoritarian," while emphasizing the opportunity provided to teachers to express their opinions. This practice is reflected in the availability of dialogue, regular evaluation meetings, and direct communication when teachers encounter

difficulties. One informant noted that the principal "opens the office door openly" and conducts regular evaluation meetings. These accounts suggest that communication functions not only as a means of conveying instructions but also as a mechanism for gathering input and addressing problems collectively.

Participatory leadership is also evident in decision-making processes. Teachers are not positioned solely as policy implementers but are given opportunities to provide input and participate in madrasah activities. The findings therefore indicate a tendency to move from predominantly instructional leadership toward a more dialogic and participatory form of leadership.

4.2.2 Exemplary Leadership, Integrity, and Responsibility

The second prominent dimension concerns the principal's moral example. Teachers describe leadership through observable behaviors such as honesty, responsibility, discipline, transparency, and willingness to serve as a role model. Exemplary leadership is therefore understood not merely as a personal characteristic but as a set of behaviors demonstrated in everyday leadership practices.

Several informants provided concrete examples, including punctuality, leading congregational prayer, presenting information honestly, completing work programs, and being willing to evaluate shortcomings or difficulties. These practices indicate that moral and spiritual values are translated into observable leadership behaviors.

This finding is particularly relevant to the construction of prophetic leadership, as the values associated with prophetic leadership are not limited to religious attributes but are manifested through integrity, accountability, and responsible conduct. Within the context of this study, exemplary behavior serves as an important foundation for building trust between the principal and teachers.

4.2.3 Trust, Teacher Empowerment, and Professional Development

Leadership practices are also manifested through the provision of trust and opportunities for teachers to develop their professional capacities. Teachers reported experiencing delegation of responsibilities, autonomy in carrying out instructional activities, support for training and professional development, and opportunities to participate in professional forums and other capacity-building activities.

Trust is reflected in the principal's practice of assigning responsibilities according to teachers' competencies while allowing them space to develop innovative approaches to teaching. One informant described the principal as providing "full trust in innovative work," while another highlighted support through training, learning facilities, mentoring, and opportunities for professional development.

These findings suggest that the principal performs not only an administrative function but also acts as a facilitator of teacher capacity development. Trust, delegation, autonomy, and professional support provide teachers with opportunities to act, learn, and innovate. This pattern represents an important mechanism linking leadership practices with *teacher flourishing*.

4.2.4 Humanistic and Relational Leadership

Another prominent dimension concerns the humanistic nature of the principal's relationships with teachers. Teachers frequently described the work environment using terms such as comfortable, safe, harmonious, familial, and low-pressure. The principal is perceived not merely as a formal authority but also as someone who listens, provides solutions, understands teachers' circumstances, and develops positive interpersonal relationships.

Several teachers reported feeling "comfortable, valued, and supported" in carrying out their responsibilities. Some informants described the principal's relationship with teachers in familial terms, emphasizing care and support. Relationships among the principal and teachers, as well as among teachers themselves, were generally perceived as harmonious, respectful, and mutually supportive.

These findings indicate a strong relational dimension of leadership. Leadership operates not only through formal authority but also through relationships based on trust, respect, empathy, and care. Such an environment provides teachers with psychological space to express ideas, address difficulties, and engage in innovation without excessive fear of making mistakes.

Table 2. Dimensions and Empirical Manifestations of Principal Leadership Practices

No.	Leadership Dimension	Empirical Indicators	Manifestations of Leadership Practice
1	Open and participatory leadership	Openness, two-way communication, deliberation, teacher involvement	Listening to teachers' aspirations, providing dialogue, accepting feedback, and involving teachers in decision-making
2	Exemplary leadership and integrity	Honesty, responsibility, discipline, transparency, role modeling	Demonstrating exemplary conduct, fulfilling responsibilities, and maintaining openness in information and evaluation
3	Teacher empowerment and professional development	Trust, delegation, autonomy, professional support, innovation	Assigning responsibilities, providing space for innovation, and facilitating professional development
4	Humanistic and relational leadership	Empathy, appreciation, care, psychological comfort, collegial relationships	Listening to teachers' difficulties, providing support, recognizing contributions, and fostering harmonious relationships

Source: Teacher interview data, thematically analyzed by the researchers, 2026.

Table 2 demonstrates that the principal's leadership practices encompass interconnected moral, relational, participatory, and developmental dimensions. Openness and participation create opportunities for communication and involvement; exemplary conduct and integrity contribute to the development of trust; while empowerment provides teachers with space for professional growth and innovation. At the same time, humanistic and relational practices contribute to a work environment perceived as safe, comfortable, and supportive.

Overall, the findings reveal that the leadership practices identified in the teachers' accounts extend beyond administrative and task-oriented leadership. They combine ethical example, relational care, participatory communication, trust, and teacher empowerment. This combination provides an empirical basis for conceptualizing prophetic-humanistic leadership as a form of leadership that integrates moral values with attention to teachers' dignity, professional agency, and relational well-being.

4.3. *Teacher Flourishing* as Perceived by Teachers

The analysis of teachers' accounts indicates that *teacher flourishing* is reflected in several interconnected aspects of their professional experience, including psychological well-being, professional growth, autonomy and agency, meaningful work and motivation, and positive interpersonal relationships. Rather than being understood merely as the absence of stress or dissatisfaction, *teacher flourishing* in this study is reflected in teachers' experiences of being valued, supported, trusted, motivated, professionally developed, and able to contribute meaningfully to the madrasah.

4.3.1 Psychological Well-being and a Supportive Work Environment

A prominent finding in the teachers' accounts concerns their psychological condition in the workplace. Most responses describe the working environment as comfortable, peaceful, conducive, harmonious, and supportive. Teachers reported feeling comfortable and supported in carrying out their responsibilities, while some explicitly associated the leadership approach with reduced pressure and a greater sense of psychological safety.

One teacher described the condition as "safe and peaceful," while another reported feeling "comfortable, valued, and supported" in carrying out professional responsibilities. A particularly illustrative response

described the leadership approach as creating a "safe work environment with minimal pressure," allowing the teacher to innovate without fear of making mistakes.

These accounts suggest that *teacher flourishing* is partly manifested through a supportive psychological climate. The experience of safety and comfort provides teachers with the emotional space necessary to perform their duties, express ideas, and engage in innovation. Thus, well-being in this context extends beyond individual emotional comfort to include the quality of the organizational environment in which teachers perform their professional roles.

4.3.2 Professional Growth and Development

The second dimension of *teacher flourishing* concerns professional development. Teachers reported opportunities to participate in workshops, training, MGMP activities, seminars, and other professional development programs. The principal's support is also reflected in the provision of facilities, permission to participate in professional activities, mentoring, and encouragement to pursue further development.

The data indicate that professional growth is not experienced solely as an individual responsibility. Rather, teachers perceive the principal as providing opportunities and institutional support for the development of their competencies. Several teachers emphasized that they were encouraged to improve their abilities, participate in professional activities, and develop their potential according to their respective competencies.

This finding indicates that *teacher flourishing* involves an ongoing process of professional growth. Teachers flourish when they are not only able to perform their existing responsibilities but are also provided with opportunities to learn, improve their competencies, and expand their professional capacities.

4.3.3 Autonomy, Trust, and Professional Agency

Another important dimension emerging from the data is teachers' experience of trust and autonomy. Teachers reported being given responsibility according to their competencies, opportunities to take leadership roles, and freedom to develop innovative approaches in the classroom. The principal is perceived as giving teachers room to work independently while providing direction and support when needed.

One informant described receiving "full trust in innovative work," while others emphasized the freedom to create and innovate in classroom learning. Several responses also highlighted the delegation of responsibilities and the provision of autonomy in carrying out professional tasks.

These findings suggest that trust functions as an important condition for teachers' professional agency. When teachers are trusted to make decisions and develop their own approaches, they are positioned not merely as recipients of instructions but as active professional actors. Such agency is an important component of *teacher flourishing* because it enables teachers to exercise competence, initiative, and creativity in their work.

4.3.4 Meaning, Motivation, and Professional Contribution

The teachers' accounts also indicate positive experiences related to motivation and meaning in their professional roles. Feelings of being appreciated, trusted, supported, and given opportunities to contribute appear to strengthen teachers' motivation to perform their responsibilities.

Some teachers described themselves as motivated and developing under the current leadership, while others emphasized that appreciation and trust encouraged them to contribute more actively to the madrasah. The principal's role as a motivator and facilitator was also identified in several responses.

These findings indicate that *teacher flourishing* involves more than feeling satisfied with the workplace. It also concerns the extent to which teachers perceive their work as meaningful and recognize themselves as valuable contributors to the development of the madrasah. Leadership practices that provide recognition, responsibility, and opportunities for contribution may therefore strengthen teachers' sense of purpose and professional meaning.

4.3.5 Positive Relationships and Professional Belonging

The fifth dimension concerns interpersonal relationships within the madrasah. Teachers generally described relationships between the principal and teachers, as well as among teachers, as harmonious, supportive, respectful, and characterized by a sense of collegiality and family.

Several informants described the relationship as "harmonious," "mutually supportive," and "family-oriented." Some teachers also indicated that conflicts could be resolved through discussion and a constructive approach. These experiences suggest that positive relationships constitute an important part of teachers' professional well-being and sense of belonging.

The findings therefore indicate that *teacher flourishing* is relational in nature. Teachers' professional experiences are shaped not only by individual capacities but also by the quality of relationships within the organization. A climate characterized by trust, respect, support, and collegiality enables teachers to experience the madrasah as a professional community rather than merely as a workplace.

Table 3. Dimensions and Empirical Manifestations of *Teacher Flourishing*

No.	Dimension of Teacher Flourishing	Empirical Indicators	Manifestations in Teachers' Experiences
1	Psychological well-being	Comfort, safety, peace, low pressure, supportive environment	Feeling comfortable, calm, secure, valued, and supported in carrying out professional responsibilities
2	Professional growth	Training, mentoring, professional development, competency enhancement	Opportunities to participate in workshops, MGMP, seminars, and other professional development activities
3	Autonomy and professional agency	Trust, delegation, autonomy, creativity, innovation	Freedom to develop teaching practices, take responsibility, make professional decisions, and innovate
4	Meaning and motivation	Appreciation, motivation, purpose, contribution	Feeling motivated, valued, meaningful, and encouraged to contribute to the development of the madrasah
5	Positive relationships and belonging	Trust, respect, empathy, collegiality, mutual support	Harmonious relationships, mutual support, family-oriented interactions, and constructive conflict resolution

Source: Teacher interview data, thematically analyzed by the researchers, 2026.

Table 3 demonstrates that *teacher flourishing* in the studied context is multidimensional. The teachers' experiences extend beyond psychological comfort to include professional growth, autonomy, meaningful work, motivation, and positive relationships. These dimensions are interconnected rather than isolated. For example, the trust provided by the principal enables teachers to exercise autonomy and innovation, while professional support contributes to growth and motivation. Similarly, a supportive and respectful organizational climate strengthens teachers' psychological well-being and sense of belonging.

The findings further indicate that *teacher flourishing* is closely associated with the leadership practices identified in the previous section. Openness and responsiveness provide teachers with psychological safety; trust and delegation strengthen autonomy; professional support facilitates growth; while empathy and appreciation contribute to meaningful and positive professional experiences. Thus, the teachers' accounts suggest a relational pathway in which leadership practices create conditions that enable teachers to feel secure, develop professionally, exercise agency, experience meaning, and maintain positive relationships.

Taken together, these findings position *teacher flourishing* as an important experiential dimension through which prophetic-humanistic leadership can be understood. In this context, flourishing emerges not simply from individual teacher characteristics but from the interaction between teachers and the leadership environment in

which they work. This finding provides an empirical bridge to the next dimension of the study, namely the transformation of organizational culture and practices within the madrasah.

4.4. Madrasah Organizational Transformation

The analysis of teachers' accounts indicates that several organizational changes were perceived during the current principal's leadership. These changes were primarily reflected in improvements in work discipline and organizational governance, stronger communication and collaboration, the adoption of digital technologies in administration and teaching, increased participation and transparency, and improvements in facilities and the madrasah environment. The findings indicate that organizational transformation was not perceived merely as a change in physical infrastructure or administrative procedures, but also as a transformation in patterns of interaction, work culture, and collective ways of performing organizational tasks.

4.4.1 Strengthening Organizational Order, Discipline, and Governance

One of the most prominent changes reported by teachers concerns greater order and discipline in madrasah management. Teachers described the work culture as becoming more organized, structured, directed, and accountable. These changes were also reflected in more systematic program implementation and clearer distribution of responsibilities.

Several informants referred to "improved discipline," a "more orderly work culture," and a "more structured work system." One informant further characterized the management system as becoming "more modern, transparent, and performance-oriented toward quality."
These findings indicate that organizational transformation is manifested through the strengthening of work systems and governance. Leadership is not limited to ensuring the completion of routine tasks but also contributes to establishing more systematic, orderly, and quality-oriented organizational practices.

4.4.2 Strengthening Organizational Collaboration and Communication

Transformation was also evident in the working relationships among the principal, teachers, and other members of the madrasah community. Several teachers reported improvements in cooperation, communication, cohesion, and collegiality. A work culture that was previously perceived as more individual-oriented was described as moving toward greater collaboration.

One informant stated that the "culture of cooperation has become stronger," while another described the work culture as "more orderly, communicative, and collaborative." Similar accounts emphasized increased synergy among organizational members and the development of a more familial working atmosphere.
These findings indicate that organizational transformation involves changes in the quality of relationships among organizational actors. Collaboration is not merely a mechanism for completing tasks collectively but increasingly functions as part of the organizational culture supporting the achievement of shared madrasah goals.

4.4.3 Digitalization and Modernization of Work Systems

Digitalization emerged as another form of organizational change explicitly identified by several informants. Teachers reported a shift from manual administrative procedures toward digital systems, accompanied by increased use of technology in both administration and teaching. Examples included the use of digital report systems and *e-learning*.

One informant described the most significant changes as involving "improved discipline and digital adaptation occurring alongside a more transparent and collaborative work atmosphere." Another described the shift as moving "from manual administrative arrangements to digital systems." Digitalization was also perceived as contributing to greater efficiency in administrative management and teaching processes.

These findings indicate that organizational transformation in the madrasah context involves not only interpersonal and cultural changes but also organizational adaptation to technological developments. Digitalization functions as an instrument of governance modernization, enabling administrative and instructional processes to become more efficient and structured.

4.4.4 Increased Participation and Transparency

Another important dimension concerns increased openness and participation in madrasah management. Teachers reported more open communication, greater transparency in program planning, and opportunities to participate in decision-making through deliberative processes.

One informant stated that decision-making "involves input from teachers through deliberation," while another indicated that transparency in program planning encouraged members of the madrasah community to develop a stronger sense of shared responsibility. These accounts suggest a movement toward more participatory organizational governance in which teachers are given opportunities to contribute to decisions and understand the direction of madrasah policies.

Participation and transparency therefore strengthen the relationship between leadership practices and organizational culture. Teachers are not positioned solely as program implementers but are increasingly involved in decision-making and the achievement of organizational goals.

4.4.5 Improvement of Facilities and the Madrasah Environment

Organizational transformation was also perceived in relation to the physical environment and facilities of the madrasah. Several informants referred to improvements in infrastructure, the provision of facilities supporting teaching and learning, and the development of a cleaner, more comfortable, and better-organized environment.

One informant identified changes in the physical "buildings" of the madrasah, while another emphasized "improvements in facilities alongside a more collaborative work culture." Other responses described the environment as becoming "cleaner, more comfortable, and better organized."

These findings indicate that organizational transformation also has a material dimension. Improvements in facilities and the physical environment form part of efforts to create conditions that better support learning processes and the professional activities of teachers.

4.4.6 Critical Reflections on the Transformation Process

Although most teachers reported positive changes, the data also contain critical reflections concerning some consequences of organizational transformation. One informant highlighted the increasing administrative workload beyond instructional administration, which was perceived as potentially reducing teachers' attention to student services. The informant also raised concerns regarding unclear divisions of responsibility between teachers and administrative staff.

This finding is important because it demonstrates that organizational transformation is neither linear nor free from organizational tensions. Modernization of administrative systems and increased management demands may improve organizational order and digitalization, but they may also create additional burdens when the distribution of responsibilities is not adequately aligned. Organizational transformation therefore requires continuous adjustment between systemic demands, human resource capacity, and the core needs of educational services.

Table 4. Dimensions and Empirical Manifestations of Madrasah Organizational Transformation

No.	Organizational Transformation Dimension	Empirical Indicators	Manifestations of Change
1	Organizational order and governance	Discipline, organizational structure, planning, work systems, quality orientation	More orderly, structured, directed, and performance-oriented work systems
2	Organizational collaboration and communication	Cooperation, open communication, cohesion, collegiality	Stronger collaboration, communication, synergy, and collegial relationships

No.	Organizational Transformation Dimension	Empirical Indicators	Manifestations of Change
3	Digitalization and modernization	Technology adoption, digital administration, technology-supported learning	Transition from manual administration to digital systems and increased use of technology in teaching
4	Participation and transparency	Deliberation, teacher involvement, information openness, shared responsibility	Teacher involvement in decision-making and greater transparency regarding programs and policies
5	Facilities and organizational environment	Infrastructure, physical environment, comfort, organization	Improvements in facilities and the development of a cleaner, more comfortable, and organized environment
6	Workload and role adjustment	Administrative workload, role clarity, distribution of responsibilities	Need for clearer task distribution to ensure that organizational transformation does not generate excessive teacher workload

Source: Teacher interview data, thematically analyzed by the researchers, 2026.

Table 4 indicates that organizational transformation in the studied madrasah encompasses structural, cultural, technological, participatory, and material dimensions. At the structural level, change is reflected in greater order, discipline, and organization of work systems. At the cultural level, it is manifested through stronger collaboration, communication, and collegial relationships. At the technological level, digitalization represents an important component of governance and instructional modernization. Meanwhile, participation and transparency indicate changes in the way organizational decisions are discussed and implemented.

Overall, the findings suggest that organizational transformation is not limited to the introduction of new programs or improvement of physical facilities. Rather, it involves changes in how members of the madrasah interact, communicate, collaborate, make decisions, perform their responsibilities, and adapt to changing organizational demands. Nevertheless, the reported concern regarding administrative workload demonstrates that transformation requires a balance between organizational modernization and the professional capacity and well-being of teachers.

Taken together, the findings strengthen the connection between leadership practices and organizational transformation. Openness and communication create conditions for participation; trust and empowerment support collaboration and innovation; while organizational order and technological adaptation facilitate modernization. Organizational transformation can therefore be understood as a dynamic process shaped by the interaction between leadership, teacher participation, professional capacity, collaborative culture, and organizational adaptability.

4.5. Construction of the Prophetic-Humanistic Leadership Model

The findings presented in the previous sections indicate that principal leadership practices, teachers' experiences of *teacher flourishing*, and madrasah organizational transformation are closely interconnected. The interview data reveal that teachers not only described the leadership practices they experienced but also articulated the values, behaviors, and leadership mechanisms they considered important for supporting their professional well-being and organizational development. The integration of these empirical findings provides the basis for constructing a contextualized prophetic-humanistic leadership model that responds to teachers' needs and the organizational dynamics of the madrasah.

The findings indicate that the proposed model is grounded in the integration of spiritual and moral values, respect for human dignity, professionalism, and organizational transformation. Values such as exemplary conduct, honesty, trustworthiness, justice, responsibility, and openness were repeatedly emphasized by the

informants. At the same time, teachers highlighted the importance of empathy, appreciation, trust, support, autonomy, open communication, and opportunities for professional development. Prophetic-humanistic leadership is therefore conceptualized not as two separate approaches but as an integrated leadership orientation that combines moral-spiritual values with a human-centered and empowering approach to teachers.

4.5.1 Value Foundations: Prophetic Integrity and Respect for Human Dignity

The first foundation of the model is prophetic integrity, manifested through exemplary conduct, honesty, trustworthiness, justice, responsibility, and openness. Teachers expected the principal not merely to communicate these values normatively but to demonstrate consistency between leadership values and everyday behavior. Exemplary conduct is important because the principal is perceived as a behavioral reference for members of the madrasah community.

At the same time, these prophetic values need to be integrated with a humanistic orientation that recognizes teachers as individuals with needs, emotions, potentials, and limitations. Several informants emphasized that teachers should not be viewed merely as administrative implementers or instruments for achieving organizational targets. Rather, they should be respected as human beings and professionals whose dignity and professional contributions are valued.

The findings therefore indicate that the model rests on two complementary foundations: spiritual-moral integrity as the ethical compass of leadership and respect for human dignity as the relational orientation of leadership.

4.5.2 Leadership Practices: Openness, Fairness, Empowerment, and Participation

These value foundations are translated into concrete leadership practices. The practices most consistently emphasized by teachers include open communication, teacher participation in decision-making, trust and autonomy, appreciation, mentoring, and opportunities for innovation.

Teachers expect the principal to create an environment in which ideas, criticism, suggestions, and concerns can be expressed without fear. Decision-making is expected to involve deliberation and participation from members of the madrasah community. In addition, responsibilities should be distributed fairly according to teachers' competencies and accompanied by appropriate support and trust.

The model therefore emphasizes open, participatory, empowering, and fair leadership practices. The principal is positioned not as the sole center of decision-making but as a facilitator who mobilizes the capacities of organizational members toward shared goals.

4.5.3 Mechanisms for Strengthening *Teacher Flourishing*

The findings suggest that leadership practices operate through several intermediate conditions that strengthen teachers' positive professional experiences. Trust, appreciation, empathy, open communication, professional support, and autonomy create psychological and professional conditions that enable teachers to develop.

Within the proposed model, these mechanisms can be represented through four interconnected processes: building trust, creating psychological safety, strengthening professional agency, and facilitating professional growth. When teachers feel trusted and valued, they are more likely to take initiative. When the work environment is perceived as safe and open, teachers have greater space to express ideas and experiment with new approaches. Professional development support further strengthens their competencies and capacities.
These processes are reflected in *teacher flourishing*, manifested through psychological well-being, professional growth, autonomy, motivation, meaningful work, and positive interpersonal relationships.

4.5.4 Mechanisms of Organizational Transformation

The constructed model further suggests that teacher flourishing does not remain solely at the individual level. Teachers who feel trusted, valued, supported, and professionally developed may become more active contributors to organizational change. Accordingly, *teacher flourishing* is positioned as an important mechanism linking leadership practices with organizational transformation.

At the organizational level, this transformation is reflected in stronger collaboration, open communication, participatory decision-making, instructional innovation, technology adoption, and improved governance. Teachers are positioned not merely as implementers of organizational policies but as co-creators of madrasah development.

Organizational transformation is therefore conceptualized as a collective process that develops through the strengthening of individual capacity and professional agency and subsequently extends into changes in organizational culture and work systems.

Table 5. Conceptual Structure of the Prophetic-Humanistic Leadership Model Based on Empirical Findings

No.	Model Component	Key Dimensions	Empirical Manifestations	Intended Orientation
1	Prophetic foundation	Integrity, trustworthiness, exemplary conduct, honesty, justice, responsibility	Leading by example, demonstrating honesty and fairness, fulfilling responsibilities, and maintaining consistency between values and actions	Trust and moral legitimacy
2	Humanistic foundation	Empathy, appreciation, care, human dignity	Understanding teachers' needs, listening without judgment, appreciating contributions, and treating teachers with dignity	Psychological safety, recognition, and belonging
3	Leadership practices	Openness, communication, participation, fairness, empowerment	Two-way dialogue, deliberation, teacher involvement, delegation, autonomy, appreciation, and professional support	Teacher agency and engagement
4	Teacher-strengthening mechanisms	Trust, psychological safety, autonomy, professional support	Providing trust, opportunities for innovation, mentoring, professional development, and support for new ideas	Confidence, development, and initiative
5	*Teacher flourishing*	Well-being, professional growth, autonomy, meaning, motivation, positive relationships	Feeling comfortable, valued, developed, motivated, purposeful, and able to contribute	Strengthened professional capacity and engagement
6	Organizational transformation	Collaboration, participation, innovation, transparency, adaptability	Collaborative work culture, participatory decision-making, digitalization, innovation, and continuous improvement	Adaptive, collaborative, and learning-oriented madrasah

Source: Teacher interview data, thematically analyzed and conceptually synthesized by the researchers, 2026.

Table 5 demonstrates that the constructed prophetic-humanistic leadership model has a sequential yet dynamic structure. Prophetic and humanistic values constitute the foundation that guides leadership behavior. These values are translated into concrete practices involving openness, participation, fairness, empowerment, communication, and support for teacher development. Such practices create psychological and professional conditions characterized by trust, psychological safety, autonomy, and support, which in turn strengthen *teacher flourishing*.

Importantly, *teacher flourishing* is not positioned merely as an individual outcome but as a potential mechanism for organizational transformation. Teachers who experience psychological safety, recognition, professional growth, and agency are provided with greater opportunities to collaborate, innovate, participate in decision-

making, and contribute to organizational development. Organizational transformation thus emerges as a collective process supported by the development of people within the organization.

Based on the overall findings, the constructed model can be represented through the following conceptual pathway:

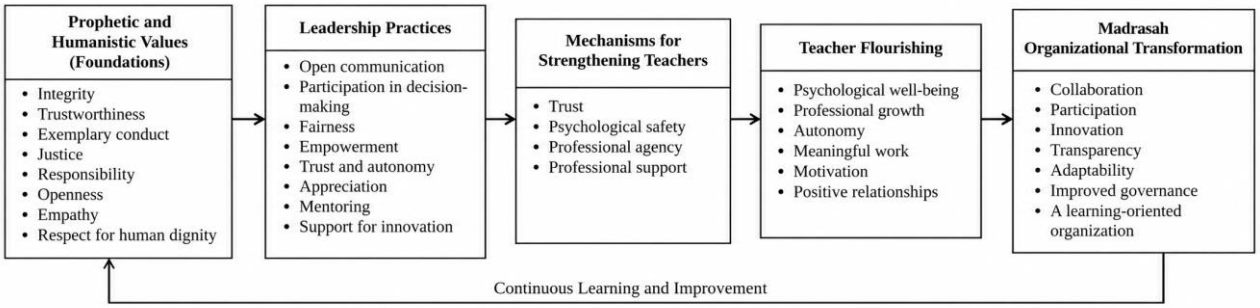

Figure 1. The Prophetic-Humanistic Leadership Model

The model indicates that prophetic-humanistic leadership should not be understood merely as a leadership style but as a value-based and practice-oriented leadership system that connects moral-spiritual orientation with human development and organizational change. Its distinctive feature lies in positioning *teacher flourishing* as a connecting mechanism between leadership practices and organizational transformation. Organizational change is therefore not pursued solely through directives, policies, or structural reforms, but through the creation of conditions that enable teachers to flourish as human beings and professionals.

The empirical findings further indicate that the proposed model has an integrative character. Integrity and exemplary conduct provide moral direction; the humanistic orientation ensures that teachers are treated with dignity and empathy; participatory and empowering practices create space for professional agency; while innovation and adaptability channel teachers' capacities toward organizational development. The model consequently integrates spirituality, humanity, professionalism, participation, and transformation within a coherent framework of madrasah leadership.

4.6. DISCUSSION

The findings of this study indicate that the principal's leadership practices are characterized by openness, participation, integrity, empowerment, professional support, empathy, and interpersonal relationships. This pattern can be explained by the changing understanding of educational leadership from a predominantly hierarchical and administrative function toward a relational and developmental process. In contemporary school organizations, leadership is increasingly understood as the creation of conditions in which teachers can exercise professional judgment, participate in decision-making, collaborate with colleagues, and contribute to organizational development. The present findings are consistent with studies showing that distributed and participatory leadership can strengthen teachers' self-efficacy, job satisfaction, professional agency, and organizational engagement, particularly when leadership is accompanied by a supportive school culture and meaningful opportunities for teacher participation (Hilal et al., 2024; J. Liu et al., 2023; Y. Liu et al., 2021; Yao et al., 2024). Thus, the prominence of open and participatory leadership in the present study is not incidental; it reflects the organizational reality that teachers are more likely to contribute constructively when they are treated as professional actors rather than merely as recipients of managerial decisions.

The finding that teachers emphasized integrity, exemplary conduct, responsibility, openness, and fairness can be explained through the role of moral credibility in establishing trust within educational organizations. Leadership values become organizationally meaningful when they are translated into consistent everyday behavior. Teachers are more likely to accept leadership direction when the principal demonstrates congruence between stated values and actual conduct. This interpretation is particularly relevant in madrasah contexts, where leadership is not exclusively evaluated through managerial competence but is also embedded in moral

and spiritual expectations. Research on Islamic-based educational leadership indicates that Islamic educational leadership has increasingly been examined through values, spirituality, ethics, social justice, and stakeholder relationships, although the conceptualization of Islamic leadership remains fragmented in the international literature (Arar et al., 2022). More specifically, recent research on prophetic leadership in Indonesian educational institutions shows that prophetic values can function as a source of humanization, liberation, moral orientation, and institutional development (Atiqullah, 2024). Therefore, the appearance of integrity, trustworthiness, responsibility, and exemplary conduct in the present findings can be understood as the behavioral manifestation of a value-based leadership orientation in which moral legitimacy becomes an important source of organizational trust.

The prominence of humanistic and interpersonal leadership in the findings can also be explained by the nature of teaching as relational and emotionally demanding work. Teachers do not operate only through technical competencies; their professional functioning is strongly influenced by the quality of relationships, recognition, emotional support, and psychological conditions in the workplace. A recent meta-analysis involving 173 studies found that social relationships, autonomous motivation, hope, competence, and work-life balance are among the important factors associated with teacher well-being (J. Zhou & Guo, 2024). Similarly, research in the Australian educational context shows that poor leadership, excessive workload, and unhealthy workplace cultures can undermine educator well-being, suggesting that teacher well-being cannot be adequately addressed through individual interventions alone but requires changes in the organizational environment (Hine et al., 2022). The present finding that teachers value empathy, appreciation, openness, and a sense of familial or collegial relationships therefore reflects the organizational conditions that enable teachers to experience their workplace as psychologically and socially supportive.

The findings concerning *teacher flourishing* provide an important explanation of why leadership practices emphasizing trust, appreciation, autonomy, professional development, and positive relationships are perceived positively by teachers. *Teacher flourishing* is broader than the absence of stress or burnout because it involves the experience of functioning well, developing professionally, experiencing meaning, exercising agency, and maintaining positive relationships. This interpretation is strongly supported by the emerging literature on leadership for teacher flourishing. Granville-Chapman et al. (2024), for example, developed a specific educational leadership model for teacher flourishing and identified positive relationships, opportunities for growth, subjective well-being, and meaningful work as important dimensions, while supportive, trustworthy, appreciative, autonomy-supportive, and developmental leadership practices were identified as mechanisms through which leaders can enable teachers to flourish. The present findings closely correspond with this framework because teachers described flourishing not merely as feeling comfortable at work, but as being trusted, valued, supported, able to develop, and able to make meaningful contributions. Consequently, the emergence of *teacher flourishing* in this study can be interpreted as a multidimensional outcome of a work environment that simultaneously satisfies teachers' psychological, relational, and professional needs (Granville-Chapman et al., 2024).

The role of trust and psychological safety provides a further explanation for the relationship between leadership practices and *teacher flourishing*. Teachers may possess professional competence and motivation, but their capacity to express ideas, acknowledge difficulties, experiment with new practices, and participate in organizational change depends partly on whether they perceive the workplace as socially safe. Fleming et al. (2024) demonstrated that psychological safety among K–12 educators is closely connected with staff well-being and organizational context, while Qu et al. (2024) found that humble leadership can strengthen teachers' knowledge sharing through psychological safety and psychological empowerment. Similarly, Liu et al. (2024) demonstrated that organizational trust, particularly trust in the principal and working team, mediates the relationship between distributed leadership and teacher well-being. These findings help explain why trust and psychological safety emerged as important mechanisms in the model constructed in this study. When teachers perceive that their opinions are heard, mistakes can be discussed without excessive interpersonal risk, and their professional contributions are appreciated, they are more likely to develop confidence, initiative, and a sense of belonging (Fleming et al., 2024; L. Liu et al., 2024; Qu et al., 2024).

Teacher empowerment and autonomy constitute another mechanism explaining the emergence of professional growth and agency in the present findings. Empowerment is not simply the delegation of additional tasks; it involves giving teachers meaningful opportunities to exercise judgment, take responsibility, participate in decisions, and influence professional practice. Yao et al. (2024) found that teacher empowerment can strengthen professionalism through trust in colleagues and affective commitment, while Yao and Ma (2024) showed that teacher empowerment and organizational commitment mediate the relationship between distributed leadership and teacher career satisfaction. Likewise, Hilal et al. (2024) found that distributed leadership has direct and indirect relationships with teacher agency, with teacher reflection functioning as a partial mediator. These findings clarify why teachers in the present study associated good leadership with being trusted, given responsibility, provided with opportunities for professional development, and allowed to initiate innovations. In other words, empowerment becomes meaningful when teachers experience responsibility together with autonomy, support, and recognition rather than responsibility without sufficient authority or resources (Hilal et al., 2024; Yao & Ma, 2024).

The findings regarding professional development can also be explained through the relationship between leadership and teachers' professional learning environment. Professional development becomes more meaningful when it is supported by leadership practices that provide opportunities for collaboration, reflection, mentoring, and application. Liu et al. (2024) found that instructional leadership was positively related to teacher well-being and that professional learning communities and teacher self-efficacy played serial mediating roles in this relationship. Similarly, Liu et al. (2021) demonstrated that supportive school culture and teacher collaboration help explain the relationship between instructional/distributed leadership and teacher self-efficacy and job satisfaction. These findings suggest that professional development should not be understood as isolated training activities but as part of an organizational learning system. This helps explain why the present study positions professional support as a mechanism connecting leadership practices with teacher flourishing: teachers flourish when professional learning is embedded in a supportive organizational environment rather than treated merely as an administrative requirement(Y. Liu et al., 2021; Thien & Liu, 2024).

The finding that teachers experience meaning, motivation, and professional contribution can be further understood through the interaction between leadership, spirituality, and professional calling. In educational settings, teachers' motivation is not necessarily restricted to material rewards or career advancement; it can also be connected to a sense of purpose, contribution, identity, and moral responsibility. Research on spiritual leadership has demonstrated that spiritual and value-based leadership can be associated with teachers' professional well-being and can operate through mechanisms such as career calling and emotional intelligence (Li et al., 2023). Research on workplace spirituality similarly indicates that spiritual leadership can strengthen teachers' well-being within educational organizations (Raj et al., 2023). These findings are particularly relevant to madrasah contexts, where professional identity and religious values may intersect. Thus, the present study's emphasis on prophetic values can be understood not simply as the addition of religious terminology to an existing leadership model, but as an attempt to explain how moral-spiritual meaning can coexist with professional development, autonomy, and organizational participation (J. Liu et al., 2023; Raj et al., 2023).

The findings concerning organizational transformation further demonstrate that transformation in madrasah cannot be reduced to structural changes, new programs, or digitalization. The observed changes in collaboration, communication, participation, transparency, governance, technology, and work arrangements suggest that transformation occurs through changes in organizational relationships and collective practices. This interpretation is consistent with Meyer et al. (2023), who found that principal leadership can facilitate organizational change by establishing clear goals, involving teachers in decision-making, supporting teacher teams, and strengthening teachers' motivation to participate in change processes. Reinius et al. (2024) similarly showed that teachers' opportunities to contribute to school culture transformation depend on professional agency and organizational support, although teachers differ in how they respond to school development initiatives. Consequently, the transformation identified in the present study is better understood as a cultural and relational transformation in which teachers become participants in organizational development rather than passive recipients of institutional change (Meyer et al., 2023; Reinius et al., 2024).

At the same time, the findings provide an important critical insight: empowerment and organizational participation do not automatically produce positive outcomes. When new responsibilities are accompanied by

unclear roles, insufficient time, or increased workload, participation can become an additional burden. This explains why the present model includes professional support and psychological safety before teacher flourishing and organizational transformation. Meyer et al. (2023) similarly found that teachers may resist organizational innovations when they perceive that change will generate excessive workload, while Reinius et al. (2024) showed that different groups of teachers require different forms of organizational support to participate meaningfully in school transformation. Chen et al. (2024) also highlighted the importance of preserving teachers' teaching autonomy in relation to long-term psychological well-being. Therefore, the present findings suggest that transformative leadership should not simply ask teachers to participate more, but should create the structural and psychological conditions that make participation sustainable (Chen et al., 2024; Meyer et al., 2023; Reinius et al., 2024).

The relationship between leadership and teacher flourishing identified in this study can therefore be interpreted through a broader job-demands and resources perspective. Leadership practices such as trust, autonomy, professional support, collaboration, recognition, and participation can function as organizational resources that help teachers deal with professional demands, whereas excessive workload, role ambiguity, insufficient support, and limited autonomy can operate as organizational demands that undermine well-being. The meta-analysis conducted by Zhou et al. (2024) reinforces this interpretation by showing that teacher well-being is associated with multiple personal and work-related resources, including autonomous motivation, psychological capital, competence, social relationships, and work-life balance. Hine et al. (2022) likewise argue for a systemic approach to educator well-being rather than relying exclusively on individual coping strategies. Accordingly, the present model conceptualizes teacher flourishing as something that is cultivated through organizational conditions rather than as an individual psychological state that teachers are expected to develop independently (Hine et al., 2022; J. Zhou & Guo, 2024).

Taken together, the findings explain why a prophetic-humanistic leadership model is appropriate for the madrasah context. The prophetic dimension provides the ethical and spiritual foundation for leadership through integrity, trustworthiness, responsibility, justice, exemplary conduct, and moral purpose, while the humanistic dimension ensures that these values are translated into practices that recognize teachers' dignity, needs, agency, relationships, and developmental potential. The integration is important because a purely moral leadership approach may provide values without sufficiently explaining how teachers' professional needs are supported, whereas a purely humanistic or managerial approach may emphasize well-being and participation without providing a sufficiently strong moral and spiritual foundation. The present model therefore integrates these dimensions into a coherent pathway: prophetic and humanistic values shape leadership practices; leadership practices cultivate trust, psychological safety, autonomy, and professional support; these conditions enable *teacher flourishing*; and flourishing teachers become more capable of participating in collaboration, innovation, adaptation, and organizational transformation. This interpretation extends the existing literature because recent research has examined prophetic or Islamic leadership, teacher flourishing, distributed leadership, teacher well-being, and organizational change largely as partially separate fields(Arar et al., 2022; Granville-Chapman et al., 2024), whereas the present study brings these dimensions together within one empirically grounded conceptual framework.

The principal theoretical contribution of this study therefore lies not simply in proposing another leadership style, but in explaining the mechanism through which value-based leadership can become organizationally transformative. The findings suggest that organizational transformation is more sustainable when it is mediated by the flourishing of the people who enact that transformation. This argument is consistent with research showing reciprocal relationships between teacher leadership and well-being, as teachers with stronger well-being are more capable of exercising leadership, collaboration, creativity, and problem-solving (Ghamrawi et al., 2023). It is also consistent with research demonstrating that teacher agency and empowerment provide important pathways through which distributed or participatory leadership can influence professional and organizational outcomes (Hilal et al., 2024; Yao et al., 2024). The novelty of the present model consequently lies in conceptualizing *teacher flourishing* not merely as an outcome of good leadership, but as a developmental mechanism and organizational resource through which leadership can contribute to sustainable transformation in madrasah. In this sense, the model connects spirituality, humanity, professionalism, teacher agency, and organizational change into a single explanatory framework.

5. CONCLUSION

This study reveals that madrasah leadership in fostering *teacher flourishing* and organizational transformation is not determined solely by formal authority or the availability of resources, but is fundamentally shaped by leadership values, interpersonal relationships, and practices that recognize teachers as both human beings and professionals. From teachers' perspectives and experiences, the principal's leadership practices were manifested through four major dimensions: open and participatory leadership, exemplary leadership and integrity, teacher empowerment and professional development, and humanistic and interpersonal relationships. These dimensions demonstrate that meaningful leadership in the madrasah context is grounded in moral integrity, open communication, trust, empathy, appreciation, participation, and opportunities for teachers to grow and contribute.

Teacher flourishing emerged as a multidimensional condition reflected in teachers' psychological well-being, professional growth, autonomy and professional agency, meaningful work and motivation, and positive relationships within the workplace. The findings indicate that teachers do not perceive effective leadership merely through a comfortable working environment, but also through opportunities to learn, being trusted and valued, having space to exercise professional initiative, and experiencing meaning and contribution in their work. Thus, *teacher flourishing* represents an important dimension of madrasah leadership because it connects the human and professional dimensions of teachers' experiences.

Organizational transformation was found to extend beyond the implementation of new programs or the improvement of physical facilities. It was reflected in strengthened governance and discipline, enhanced collaboration and communication, digitalization of work systems, increased participation and transparency, improvements in the organizational environment, and adjustments in task distribution. These findings suggest that organizational transformation fundamentally involves changes in how members interact, collaborate, make decisions, adapt to changing demands, and construct a shared work culture. In this process, teachers are positioned not merely as policy implementers but as active organizational actors who contribute to institutional development and change.

Drawing upon the integration of these empirical findings, this study constructs a Prophetic-Humanistic Leadership Model that integrates prophetic values and humanistic principles within a coherent framework of madrasah leadership. Prophetic values provide the moral foundation of integrity, trustworthiness, exemplary conduct, justice, responsibility, and openness, while the humanistic orientation emphasizes respect for human dignity, empathy, care, appreciation, trust, and the development of teachers' potential. These orientations are translated into leadership practices that are open, fair, participatory, communicative, and empowering. Such practices create conditions of trust, psychological safety, autonomy, and professional support, which subsequently strengthen teachers' opportunities to flourish as individuals and professionals.

The main conceptual contribution of this study lies in positioning *teacher flourishing* as a connecting mechanism between leadership practices and madrasah organizational transformation. From this perspective, organizational transformation is not viewed merely as a top-down process driven by policies, programs, or structural changes, but as a process that develops through the strengthening of teachers' well-being, professional capacity, agency, and sense of meaning. The proposed model therefore offers a perspective in which sustainable madrasah transformation can be fostered when leadership integrates spirituality, humanity, professionalism, participation, and organizational change within a coherent leadership system.

The model developed in this study is a conceptual model grounded in empirical findings and has not yet been subjected to implementation-based or experimental effectiveness testing. Future research may therefore validate the model through expert assessment, examine its applicability across diverse madrasah contexts, and conduct implementation studies to explore how prophetic-humanistic leadership can further strengthen *teacher flourishing* and contribute to sustainable organizational transformation.

6. RECOMMENDATIONS AND POLICY IMPLICATIONS

The findings of this study have important policy implications for strengthening madrasah leadership by moving beyond a predominantly administrative approach toward a leadership framework that integrates moral-spiritual, humanistic, professional, and transformational dimensions. Policies for developing madrasah principals should provide greater emphasis on integrity, exemplary conduct, open communication, empathy, participatory decision-making, teacher empowerment, and organizational change management. Within the madrasah context, prophetic values such as integrity, trustworthiness, justice, responsibility, and exemplary conduct can serve as an ethical foundation for principal leadership development, while a humanistic orientation can ensure that leadership practices remain attentive to teachers' dignity, needs, well-being, and professional development. Accordingly, leadership development policies should not assess principals solely in terms of administrative competence and institutional performance, but also consider their capacity to create organizational environments in which teachers can develop personally and professionally.

A further policy implication concerns teacher professional development. Professional development policies should be embedded within an organizational ecosystem that provides teachers with trust, autonomy, professional support, and opportunities for collaboration, rather than relying primarily on individual and sporadic training programs. Madrasahs should be encouraged to develop professional learning communities, mentoring systems, reflective practices, peer learning, and spaces for professional innovation that position teachers as co-creators of institutional development. Such policies are important because *teacher flourishing* encompasses psychological well-being, professional growth, agency, meaningful work, motivation, and positive interpersonal relationships. Therefore, indicators of successful teacher development should extend beyond the number of training activities or certificates obtained and include the extent to which teachers are given opportunities to grow, exercise professional agency, participate in decision-making, and make meaningful contributions to their institutions.

This study also suggests that *teacher flourishing* should receive greater attention within policies concerning madrasah organizational quality. Teacher well-being is often addressed primarily through workload, remuneration, administrative arrangements, or the fulfillment of professional rights. The present findings suggest that teacher flourishing has broader dimensions, including psychological safety, recognition, interpersonal relationships, autonomy, professional growth, motivation, and a sense of meaning. Madrasah management should therefore establish periodic mechanisms for listening to teachers' voices, identifying their professional and organizational needs, and recognizing factors that support or constrain their flourishing. Such mechanisms may include periodic organizational climate assessments, structured principal–teacher dialogue, confidential feedback systems, and leadership evaluation processes that incorporate teachers' perspectives rather than relying exclusively on top-down assessment.

At the organizational level, policies for madrasah transformation should position teachers as active agents of change rather than merely as implementers of externally determined policies. Organizational initiatives involving digitalization, pedagogical innovation, governance reform, or institutional development should be designed through participatory processes that take teachers' capacities, needs, and workloads into account. Involving teachers from the planning stage can strengthen their sense of ownership while ensuring that organizational policies are responsive to actual conditions at the school level. At the same time, transformational policies should be accompanied by clear role definitions, balanced workload distribution, adequate resources, and sustained professional support so that participation does not become an additional burden. Organizational transformation should therefore be conceptualized as a process of collective capacity building rather than simply the introduction of new programs or administrative structures.

At the institutional level, the Ministry of Religious Affairs and madrasah authorities may consider incorporating a prophetic-humanistic leadership framework into the broader development of madrasah leadership. Such a framework could encompass five major policy orientations: (1) strengthening leadership integrity and exemplary conduct; (2) developing humanistic and psychologically safe working relationships; (3) strengthening teacher empowerment and professional agency; (4) promoting collaboration and participation in organizational decision-making; and (5) developing adaptive and learning-oriented organizational cultures. This framework is not intended to replace existing standards of principal competency but to provide an additional perspective for

translating leadership competencies into practices that are more human-centered and responsive to organizational change.

More broadly, the policy implications of this study suggest that madrasah transformation cannot be achieved through top-down policies alone but requires sustained investment in the people who enact those policies. Madrasah principals should be positioned as architects of organizational conditions, while teachers should be recognized as professional actors and active contributors to institutional transformation. Policies aimed at sustainable madrasah development should therefore integrate three interconnected agendas: strengthening leadership capacity, fostering teacher flourishing, and building organizational capacity for learning and change. The integration of these three agendas represents a central policy implication of the conceptual model developed in this study.

Nevertheless, these policy recommendations should be interpreted with appropriate caution because the prophetic-humanistic leadership model developed in this study remains a conceptual model grounded in empirical findings and has not yet undergone implementation-based or experimental effectiveness testing. Before being adopted as a broader policy framework, the model should therefore undergo expert validation, applicability assessment across diverse madrasah contexts, and implementation research to examine its feasibility, consistency, and developmental potential. A phased approach is essential to ensure that future policies are not only conceptually grounded but also empirically validated and responsive to the diverse organizational conditions of madrasahs in Indonesia.

7. LIMITATIONS AND FUTURE RESEARCH

This study has several limitations that should be considered when interpreting its findings. First, the study employed a qualitative approach with a case study design; therefore, the findings represent the experiences and perspectives of teachers within the research context and are not intended to be statistically generalized to madrasahs across Indonesia. Second, the primary data were obtained from teachers, meaning that the construction of the model predominantly reflects teachers' experiences and perceptions of principal leadership practices. Although these perspectives are important, the study did not extensively incorporate the perspectives of other stakeholders, such as madrasah supervisors, administrative staff, students, parents, or education authorities. Third, the principal's position as both researcher and practitioner may create potential risks of researcher positionality, interpretive bias, and power asymmetry during data collection and interpretation. Measures such as informant anonymity, structured interview procedures, data triangulation, and researcher reflexivity are important for mitigating these risks, although the possibility of such bias cannot be completely eliminated. Fourth, the Prophetic-Humanistic Leadership Model developed in this study is an empirically grounded conceptual construction that has not yet undergone implementation or effectiveness testing. Consequently, the relationships among prophetic-humanistic leadership, *teacher flourishing*, and organizational transformation should not be interpreted as causal relationships.

In response to these limitations, future research should develop the research agenda in several directions. First, the proposed model should undergo expert validation and subsequently be examined across madrasahs with different institutional characteristics, educational levels, geographical settings, and resource conditions to assess its applicability and adaptability. Second, future studies could employ mixed-methods designs to develop and empirically validate measurement instruments for the dimensions of prophetic-humanistic leadership, *teacher flourishing*, and organizational transformation. Third, longitudinal and implementation-based studies are needed to examine how the model operates over time and whether changes in leadership practices are accompanied by changes in teacher flourishing and organizational transformation. Fourth, future research should investigate more specific mechanisms, particularly the roles of organizational trust, psychological safety, teacher autonomy, teacher agency, and professional learning in linking leadership practices with teacher flourishing and organizational change. Fifth, comparative studies across madrasahs, regions, or cultural contexts could examine whether the integration of prophetic values and humanistic principles demonstrates consistent patterns or requires contextual adaptation. Through these research directions, future studies can move beyond validating the proposed model toward developing theory-driven and context-sensitive evidence concerning how value-based leadership can create organizational conditions that enable teachers to flourish while simultaneously becoming active agents of madrasah transformation.

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