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Nurturing prophetic leadership: student council practices and Islamic character formation in junior high school

Maysella Yuanita Azzahra[1], **Andhi Supriyadi**[2*]
[1]SMP Islam Plus Assalamah, Ungaran, Jawa Tengah, Indonesia
[2]Sekolah Tinggi Ilmu Ekonomi Pariwisata Indonesia, Semarang, Jawa Tengah, Indonesia
*Correspondence author: andhi_zdn@yahoo.com
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ABSTRACT

Purpose: to analyze how student council (OSIS) activities foster prophetic leadership character among students at SMP Islam Plus Assalamah Ungaran, focusing on organizational practices, the internalization of Islamic leadership values, and strategies to overcome organizational challenges.
Method: this study employed a descriptive qualitative approach. Data were collected through interviews, observation, and documentation, and analyzed using Miles, Huberman, and Saldaña's interactive model.
Findings: OSIS activities foster students' prophetic leadership through democratic elections, organizational program management, and the internalization of Islamic values, particularly *siddiq*, *amanah*, *tabligh*, and *fathanah*. Organizational challenges, including interpersonal conflicts and time-management difficulties, are addressed through *tabayyun*, deliberation, flexible delegation, and peer support.
Implications: the importance of integrating organizational practices and prophetic values into student leadership development to strengthen managerial competencies, moral integrity, and Islamic character in junior high schools.
Originality: lies in examining the integration of OSIS organizational practices and the four prophetic leadership values (*siddiq*, *amanah*, *tabligh*, and *fathanah*) as a comprehensive framework for Islamic character formation among junior high school students.

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Introduction

Today, education is increasingly expected to extend beyond academic achievement to the holistic development of students' personal, social, and moral capacities (Fitrianto, 2025). One essential competency that requires systematic

cultivation from an early age is leadership character, as students are prospective members of society who will assume various responsibilities in their future personal, professional, and social lives (Suwardani & Sari, 2025). This need becomes particularly significant at the junior high school level, where students experience substantial psychological, emotional, and social transitions toward greater independence and self-identity formation (Liu & Potmesil, 2026; Moor et al., 2023). At this stage, schools play a strategic role in providing structured opportunities for students to explore their potential, build self-confidence, practice responsibility, and develop interpersonal competencies through meaningful experiences (Sakti et al., 2024). Leadership education, therefore, should not be limited to transmitting conceptual knowledge but should be integrated into students' daily activities and organisational experiences to help transform leadership potential into observable behaviour (Ghani et al., 2026).

One institutional mechanism that provides opportunities for experiential learning is the student council (Organisasi Siswa Intra Sekolah/OSIS). As an officially recognised student organisation, OSIS serves as a practical learning environment where students can develop leadership competencies by planning, organising, implementing, and evaluating various school activities (Saragih et al., 2025). Participation in OSIS allows students to take on real organisational responsibilities, including developing work programs, coordinating teams, making collective decisions, managing resources, communicating ideas, and resolving interpersonal conflicts (Nasution et al., 2025). Through these activities, student leaders can strengthen essential leadership attributes, such as discipline, accountability, initiative, cooperation, public speaking, and decision-making (Fajerin et al., 2025). Previous studies also indicate that student organisational involvement contributes to leadership development and prepares adolescents to respond more effectively to social challenges (Bantam, 2022). Accordingly, OSIS should be understood not merely as an extracurricular organisation or a platform for school events, but as an educational environment where leadership values and competencies can be practised, internalised, and developed through direct experience under the guidance of teachers and school administrators.

In Islamic educational institutions, developing student leadership through OSIS takes on a distinctive dimension because organisational competence is expected to be paired with spiritual awareness and noble moral conduct (Amelia & Charles, 2026). Leadership is not simply the ability to influence others, exercise authority, or achieve organisational objectives; it is also a moral responsibility grounded in Islamic teachings and the exemplary leadership of Prophet Muhammad (peace be upon him). This perspective emphasises four fundamental prophetic characteristics: *siddiq* (truthfulness and integrity), *amanah* (trustworthiness and responsibility), *tabligh* (effective communication and the ability to convey positive messages), and *fathanah* (wisdom, intelligence, and sound judgment) (Rahman & Shamsudin, 2025). These values provide an ethical foundation for developing leaders who prioritise honesty, service, justice, cooperation, and accountability in carrying out their responsibilities (Syahputra et al., 2023; Utami & Purwanto, 2022). The integration of prophetic values into student organisational activities is further supported by research emphasising the importance of cultivating Islamic character through educational practices, institutional collaboration, and leadership-oriented learning experiences (Mulyanto et al., 2023; Ramdhani et al., 2025; Tafriji et al., 2026). Consequently, OSIS in an Islamic junior high school can serve as a strategic instrument for linking organisational learning with the formation of *akhlaqul karimah*, enabling students to develop leadership that reflects both managerial competence and religious commitment.

Despite its considerable potential, implementing student leadership development through OSIS does not always align with expected educational and moral objectives. In practice, student council members may struggle to maintain active participation, coordinate organisational responsibilities, communicate effectively, and manage differences of opinion among members. The challenge becomes more complex because adolescent student leaders must fulfil academic obligations and organisational commitments simultaneously, often making it difficult to prioritise activities and manage their time (Saputra & Koswara, 2026). Furthermore, limited leadership experience, unequal distribution of responsibilities, and insufficiently participatory communication may generate interpersonal conflicts and reduce members' motivation to participate in organisational activities (Raineri, 2023). These challenges indicate that leadership development cannot be achieved solely by appointing students as organisational officers or assigning them specific work programs. Instead, it requires continuous mentoring, supportive organisational management, reflective evaluation, and integrating moral and religious values into everyday organisational practices. This phenomenon is particularly relevant to SMP Islam Plus Assalamah Ungaran, where OSIS is expected to function not only as a student activity organiser but also as a formative environment that nurtures prophetic leadership and strengthens students' Islamic character.

Previous studies have examined the relationship between student organizations, leadership competencies, and character development from several complementary perspectives. Research by Nasution et al. (2025); Sakti et al. (2024); and Fajerin et al. (2025) highlights how OSIS activities help develop students' leadership character, organizational skills, and sense of responsibility. Similarly, Syahputra et al. (2023) emphasize the relevance of Islamic character-based leadership training in student organizations, while Amelia & Charles (2026) examine how OSIS activities shape Islamic leadership character in an Islamic junior high school. Other studies have explored the cultivation of prophetic values in character education (Mulyanto et al., 2023), the integration of prophetic leadership into Islamic education curricula (Tafriji et al., 2026), and collaborative school management in developing student character based on the exemplary conduct of Prophet Muhammad (Ramdhani et al., 2025). Furthermore, Suprianto & Lensi (2026) discuss the complementary role of religious speaking activities and student organizational practices in developing prophetic leadership, while Zahra & Shohib (2026) and Saputra & Koswara (2026) investigate alternative strategies for strengthening student leadership through educational activities and structured self-development training. Although these studies offer valuable insights, more context-specific research is needed to examine how OSIS operationalizes and internalizes prophetic leadership values in organizational junior high school settings. In particular, the relationship between student council work programs, the habituation of the four prophetic characteristics, and the adaptive strategies employed to address organizational challenges requires further investigation. This study addresses this gap by examining these dimensions simultaneously within the specific context of SMP Islam Plus Assalamah Ungaran, thereby offering a more integrated understanding of OSIS as an institutional mechanism for developing prophetic leadership and Islamic character.

Given this research gap, this study aims to analyze how OSIS board members at SMP Islam Plus Assalamah Ungaran nurture prophetic leadership and shape students' Islamic character. Specifically, it investigates three interconnected aspects: (1) the forms and implementation of OSIS work programs that provide opportunities for leadership development; (2) the processes through which prophetic leadership values, particularly

siddiq, *amanah*, *tabligh*, and *fathanah*, are internalized in students' organizational activities and daily interactions; and (3) the challenges encountered by OSIS members and the adaptive strategies adopted by student leaders, teacher advisors, and the school to overcome organizational difficulties. These objectives are intended to reveal not only the activities conducted by OSIS but also the educational processes and organizational dynamics underlying the formation of leadership character. By examining the experiences and practices of student council members within their institutional setting, this research seeks to provide a comprehensive account of how Islamic leadership education can be translated into concrete and meaningful organizational experiences during early adolescence.

This research matters because it strengthens the practical link between Islamic educational ideals and students' everyday experiences in school organizations. Prophetic leadership is particularly relevant in contemporary education because students need more than technical leadership skills; they also need ethical principles to guide their decisions, relationships, and responsibilities toward others. Without deliberately integrating Islamic values, organizational activities may become primarily administrative or ceremonial and fail to generate meaningful moral transformation. Conversely, when organizational responsibilities are consistently linked to honesty, trustworthiness, effective communication, wisdom, and service-oriented behaviour, OSIS can serve as an experiential medium for developing leadership character that is both socially responsible and spiritually grounded. Investigating this process at SMP Islam Plus Assalamah Ungaran is therefore important for understanding how Islamic schools can maximize the educational potential of student organizations while responding to adolescents' developmental characteristics and organizational challenges. The study also offers an opportunity to identify practical approaches through which teacher advisors and school administrators can strengthen student participation, improve organizational coordination, and ensure leadership development becomes an integral part of the school's character education agenda.

This study's theoretical foundation draws on adolescent leadership development, experiential learning through student organizations, and prophetic leadership in Islamic education. Adolescent leadership development emphasizes the gradual development of students' capacity to influence, motivate, collaborate with, and take responsibility for others, while building emotional maturity and social awareness (Sakti et al., 2024; Suwardani & Sari, 2025). From an organizational learning perspective, OSIS provides experiential opportunities through which leadership knowledge is translated into practical competencies, including communication, decision-making, teamwork, conflict management, and accountability (Fajerin et al., 2025; Nasution et al., 2025). Meanwhile, prophetic leadership provides the normative and ethical framework for interpreting the quality and orientation of students' leadership practices. The four prophetic characteristics, *siddiq*, *amanah*, *tabligh*, and *fathanah*, serve as analytical dimensions for understanding how Islamic values are reflected in organizational decisions, interpersonal relationships, task implementation, and problem-solving processes (Mulyanto et al., 2023; Syahputra et al., 2023). These perspectives are integrated to conceptualize prophetic leadership development as a process in which organizational participation, educational guidance, and Islamic value internalization interact to shape students' leadership competencies and moral character.

Ultimately, this study is expected to make both theoretical and practical contributions to the development of Islamic educational management and student character education. Theoretically, it seeks to enrich the discussion of prophetic

leadership by providing a context-based understanding of how the four prophetic characteristics can be cultivated through student organizational practices at the junior high school level. It also aims to strengthen the conceptual relationship between student participation, organizational management, leadership development, and Islamic character formation within the school environment. Practically, the findings are expected to serve as a reference for school principals, OSIS teacher advisors, Islamic education practitioners, and student organization administrators in designing work programs that integrate leadership competencies with religious and moral values. Furthermore, the study may offer insights into developing more participatory mentoring approaches, strengthening organizational communication, managing academic and organizational responsibilities, and addressing interpersonal challenges among student leaders. Through these contributions, OSIS is expected to be understood and optimized not merely as a formal student organization but as a sustainable educational platform for nurturing a generation of young leaders who demonstrate competence, integrity, responsibility, wisdom, and commitment to Islamic values.

Method

This study employed a qualitative approach with a descriptive-analytical design to obtain an in-depth understanding of student leadership development through the student council (OSIS) at SMP Islam Plus Assalamah Ungaran. A qualitative approach was considered appropriate because this research focused on exploring social interactions, organizational experiences, individual perspectives, and the processes through which leadership character and Islamic values are developed within the school environment. Rather than measuring variables statistically, this approach enabled the researcher to interpret the meanings, experiences, and practices associated with student leadership development in their natural educational context (Creswell & Poth, 2024; Sugiyono, 2022). The descriptive-analytical design was used to systematically describe and interpret the implementation of OSIS work programs, the internalization of prophetic leadership values, and the organizational challenges encountered by student council members. Through this design, the study sought to develop a comprehensive understanding of how participation in organizational activities contributes to students' leadership competencies and Islamic character.

This research was conducted at SMP Islam Plus Assalamah Ungaran, located in Semarang Regency, Central Java, Indonesia. The school was purposively selected because its Islamic educational environment provides a relevant context for examining the relationship between students' organisational practices, leadership development, and the internalisation of Islamic values. The research specifically focused on OSIS activities as an institutional platform for developing students' leadership character through organisational responsibilities and school-based programs. Informants were selected using a purposive sampling technique, considering their involvement, experience, and knowledge of OSIS management and student leadership development. The primary informants included the OSIS advisor, the OSIS president, and selected members of the OSIS executive board who were actively involved in planning, implementing, and evaluating organisational activities. These informants were considered capable of providing relevant information on organisational management, leadership practices, the application of prophetic values, and the challenges encountered during organisational activities (Fajerin et al., 2025). The selection of informants was intended to obtain diverse perspectives from individuals directly involved in the processes being investigated.

Data were collected through three complementary techniques: semi-structured in-depth interviews, non-participant observation, and documentation. First, semi-structured in-depth interviews were conducted with selected informants to obtain detailed information about their experiences, perceptions, and understanding of leadership development through OSIS activities. An interview guide was prepared to align with the research objectives while allowing flexibility for follow-up questions and clarification of emerging information. The interviews focused on implementing organizational work programs, students' leadership experiences, applying prophetic leadership characteristics (*siddiq*, *amanah*, *tabligh*, and *fathanah*), and strategies for addressing organizational challenges. This technique enabled the researcher to explore participants' perspectives and personal reflections in greater depth (Sakti et al., 2024; Sugiyono, 2022).

Second, non-participant observation was conducted to examine organizational activities and interactions directly within their natural setting. In this process, the researcher was present at the research location as an observer without becoming directly involved in the activities being examined. Observations focused on OSIS meetings, the implementation of work programs, coordination among organizational members, decision-making processes, task distribution, communication patterns, and interactions between student leaders and their peers. Particular attention focused on identifying observable manifestations of prophetic leadership values, including honesty, responsibility, effective communication, and wisdom in organizational decision-making. Observation was important for comparing interview findings with actual organizational practices and behaviours in the field (Creswell & Poth, 2024; Suwardani & Sari, 2025).

Third, documentation was employed to complement and verify the information obtained through interviews and observations. Relevant documents included the OSIS organizational structure, articles of association and bylaws, annual work programs, activity proposals, implementation reports, accountability reports, meeting records, and other relevant student development documents. These documents were examined to understand the formal organisationalorganizational framework, activity planning and implementation, and how leadership development objectives were incorporated into OSIS programs. The documentation also provided supporting evidence for interpreting the relationship between organizational policies, student participation, and the development of Islamic leadership character (Bantam, 2022).

Data analysis was conducted interactively by adopting the analytical model developed by Miles et al. (2021), which consists of three interconnected stages: data condensation, data display, and conclusion drawing and verification. The researcher implemented these stages continuously throughout the research process to ensure the collected information was systematically organized, interpreted, and linked to the research objectives. The first stage, data condensation, involved selecting, focusing, simplifying, and organizing raw data from interviews, observations, and documentation. The researcher identified relevant information on the implementation of OSIS work programs, students' leadership practices, the internalization of prophetic values, and the challenges encountered in organizational activities. The data were then categorized according to the main research themes, including organizational management, leadership competencies, Islamic character formation, and strategies for overcoming organizational obstacles. This process helped the researcher identify key patterns and distinguish information relevant to the research focus from data less directly related to the study.

The second stage, data display, involved organizing the condensed data into

systematic, accessible forms, particularly descriptive narratives, thematic categories, and matrices. Information from different informants and data collection methods was arranged to identify relationships among organizational activities, leadership behaviours, and the manifestation of Islamic values. For example, students' experiences in carrying out organizational responsibilities were analyzed in relation to the prophetic characteristics of *siddiq*, *amanah*, *tabligh*, and *fathanah*. The data display process enabled the researcher to identify recurring patterns, similarities, differences, and relationships among the emerging findings (Miles et al., 2021).

The third stage, conclusion drawing and verification, involved interpreting the displayed data to formulate research findings that addressed the research questions. The researcher developed conclusions by identifying meaningful patterns and examining the relationship between OSIS organisational practices and the formation of prophetic leadership character. The researcher continuously reviewed and verified emerging interpretations against interview transcripts, observation records, and documentary evidence to ensure the conclusions were adequately supported by the collected data. This interactive process allowed the researcher to refine interpretations and establish findings that accurately represented the phenomenon under investigation.

To enhance the credibility and trustworthiness of the research findings, data triangulation was employed through source triangulation and technique triangulation. Source triangulation involved comparing information obtained from different informants, particularly the OSIS advisor, the OSIS president, and executive board members, to identify consistency and differences in their perspectives. Meanwhile, technique triangulation was conducted by comparing information obtained through interviews, non-participant observations, and document analysis. For example, statements made by informants regarding the implementation of organizational programs and the application of prophetic leadership values were examined against observed organizational practices and relevant documentary evidence. This process reduced the risk of relying exclusively on individual accounts and strengthened the credibility of the interpretations. The researcher also reviewed the consistency between the collected evidence, analytical categories, and conclusions throughout the research process to ensure that the findings remained grounded in the empirical data (Creswell & Poth, 2024; Miles et al., 2021).

Results and discussion

Student council elections as a process of developing democratic leadership and self-confidence

The findings indicate that the student council (OSIS) election at SMP Islam Plus Assalamah Ungaran is a structured leadership-development process that gives students direct experience with democratic practices. The process includes several stages: administrative selection, candidate screening, fit and proper tests conducted by the student council advisor, campaign activities, open debates, and the final election of the student council president. The process involves various members of the school community, allowing students to participate in leadership succession through an organized, participatory mechanism. Integrating the election process into the voice of democracy project within the Kurikulum Merdeka further strengthens its role as a learning experience that connects civic education with practical organizational activities.

The election process also gives students opportunities to build self-confidence, communication skills, and the ability to express ideas publicly. During the campaign

period, candidates are required to present their visions, missions, and proposed work programs before their peers and teachers. Open debates encourage candidates to answer questions, explain their organizational priorities, and defend their ideas with logical arguments. These activities expose students to public communication situations that require preparation, courage, and the ability to respond appropriately to different perspectives. For students who are elected as organizational leaders, the experience becomes an initial foundation for exercising responsibility and communicating with other members of the school community.

In addition to developing democratic competencies, the election process incorporates Islamic moral considerations in selecting student leaders. Candidates are encouraged to demonstrate honesty, responsibility, fairness, and respect for others throughout the campaign and election stages. Leadership is introduced not merely as a position that provides authority or popularity but as a responsibility to serve the interests of the student community. The principles of *syura* (consultation) and *amanah* (trustworthiness) are reflected in the expectation that students respect collective decisions and accept the election results responsibly. Thus, the election process functions as an initial stage of leadership formation that combines democratic participation, personal development, and Islamic moral responsibility.

Student council work programs as a medium for developing managerial and decision-making competencies

The research findings show that OSIS work programs at SMP Islam Plus Assalamah Ungaran are developed through systematic planning by the organizational leadership and its divisions, under the guidance of the student council advisor. The planning process includes identifying student needs, developing annual activity plans, preparing proposals, allocating organizational resources, and creating activity schedules. These activities are discussed in formal working meetings, which give members opportunities to share ideas, set organizational priorities, and define each division's responsibilities. The preparation of the student council budget and activity proposals also introduces students to basic administrative and financial management.

Implementing work programs requires members to coordinate with one another, distribute responsibilities, and ensure planned activities are carried out according to established schedules. Each division manages its assigned activities, while organizational leadership coordinates communication between divisions and monitors overall implementation. Members also prepare activity reports and evaluate the outcomes of completed programs. Through these activities, students take on different organizational responsibilities, from planning and coordination to implementation and accountability. Involvement in these managerial processes gives members practical opportunities to develop discipline, independence, cooperation, and responsibility.

The findings further indicate that decision-making constitutes an important dimension of organizational learning within OSIS. During program planning and implementation, members encounter situations that require adjusting activity schedules, changing task distribution, and finding alternative solutions to operational limitations. Such situations are addressed through discussions involving the relevant divisions and organizational leaders, with the student council advisor providing guidance when necessary. The principle of musyawarah is applied to accommodate different opinions and establish decisions that can be accepted collectively. This process encourages students to consider the consequences of their decisions, recognize the

importance of teamwork, and develop problem-solving skills in an organizational setting.

Internalization of prophetic leadership values in student council governance

The findings show that prophetic leadership values form an important foundation for developing student leadership character at SMP Islam Plus Assalamah Ungaran. These values are primarily reflected in the four prophetic characteristics of the Prophet Muhammad: *siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (communicativeness), and *fathanah* (wisdom and intelligence). Their internalization is not limited to religious instruction; it is integrated into organizational responsibilities, interpersonal interactions, and the implementation of student activities. Through this approach, OSIS becomes an organizational environment in which Islamic moral principles are practiced in students' everyday leadership experiences.

Siddiq is reflected in the expectation that members communicate information honestly, provide accurate reports, and avoid manipulating organizational decisions for personal gain. Meanwhile, *amanah* is shown by fulfilling assigned responsibilities, committing to organizational tasks, and being accountable for managing organizational resources. Members are expected to complete their duties conscientiously and understand that organizational responsibilities constitute a form of trust that must be maintained. These two values are especially relevant to administrative activities, financial management, task distribution, and preparing accountability reports.

The values of *tabligh* and *fathanah* are manifested through communication and problem-solving activities. *Tabligh* is reflected in student leaders' ability to communicate organizational information clearly, convey instructions appropriately, listen to suggestions, and maintain constructive relationships with other members. Meanwhile, *fathanah* develops through the ability to analyze organizational problems, consider alternative solutions, and make decisions that serve the organization's interests. Both values support leadership development that is not solely based on formal authority but also on intellectual competence, interpersonal sensitivity, and the ability to guide others constructively.

The internalization of prophetic values is further reinforced through OSIS members' involvement in school-based religious activities. These activities include coordinating congregational *Dhuha* prayers, supporting *tahfiz* activities, maintaining discipline during religious programs, and facilitating short religious talks. Through these responsibilities, student leaders are encouraged to become positive examples (*uswatun hasanah*) for their peers. Furthermore, the principles of *tabayyun* (clarification), *tawadhu* (humility), and mutual respect are emphasized when members encounter disagreements or misunderstandings. Periodic evaluations facilitated by the student council advisor provide opportunities to reflect on organizational behaviour and reinforce the link between leadership responsibilities and Islamic moral values.

Organizational challenges and adaptive strategies in student leadership development

The research identifies two major categories of challenges in OSIS management: interpersonal and organizational communication problems, and difficulty balancing academic responsibilities with organizational activities. Interpersonal challenges arise from differing opinions, misunderstandings about task distribution, and varying levels of commitment among members. In some cases, differing expectations between divisions make it harder to coordinate activities and maintain organizational cohesion. Communication problems may also occur when information is not conveyed clearly or

when members are reluctant to express their opinions during organizational discussions. These conditions require student leaders to develop more inclusive communication patterns and strengthen cooperation among organizational members.

To address interpersonal conflicts, the student council advisor provides guidance through discussions, clarification, and periodic evaluations. Members are encouraged to apply the principle of *tabayyun* before concluding about other members' actions or intentions. They are also encouraged to listen to different perspectives, offer constructive criticism, and resolve disagreements through deliberation. The student council president and division coordinators play important roles in facilitating communication and ensuring that organizational decisions are understood by all relevant members. These practices help maintain organizational relationships and encourage students to understand conflict resolution as an integral part of leadership responsibility.

Another significant challenge is balancing academic obligations with organizational responsibilities. OSIS members must fulfil their classroom learning requirements while participating in organizational activities, religious programs, tahfiz activities, and other school-based extracurricular programs. The overlapping demands may create scheduling difficulties, fatigue, and delays in completing organizational or academic assignments. These conditions are especially challenging for students who hold central organizational positions and coordinate multiple activities. Consequently, managing time and setting priorities becomes an important competency that student leaders need to develop.

Several adaptive strategies are implemented to address these challenges. First, the organization distributes responsibilities through flexible delegation, allowing each division to manage its activities according to its responsibilities. A coordination schedule is also used to clarify task assignments and prevent excessive dependence on the student council president or other central officers. Second, peer-coaching and independent study groups give members opportunities to exchange learning materials, discuss assignments, and support one another in maintaining academic progress. Third, the organization coordinates its schedule with the school's academic and religious activity schedules to minimize overlapping responsibilities. The student council advisor also supervises and helps evaluate how effectively the council distributes tasks and manages time. These strategies show that developing student leadership requires not only organizational competence but also the ability to balance academic achievement, personal development, and spiritual responsibilities.

Student council elections as experiential learning for democratic and prophetic leadership development

Findings on the student council election process show that leadership development begins before students formally hold organizational positions. The election process provides an experiential learning environment where students encounter core dimensions of leadership, including political participation, public communication, accountability, and acceptance of collective decisions. From an educational perspective, this process matters because leadership competencies cannot be developed through theoretical instruction alone. Students need opportunities to experience leadership situations, practice decision-making, and reflect on the consequences of their actions. The OSIS election therefore represents an early learning experience through which democratic principles are translated into observable student behaviour.

This interpretation aligns with Sakti et al. (2024), who emphasise OSIS's role in developing students' leadership character through organisational participation. Similarly, Fajerin et al. (2025) explain that involvement in OSIS activities gives students opportunities to strengthen leadership competencies and develop personal responsibility. Suwardani & Sari (2025) also highlight the importance of school strategies that give students opportunities to exercise leadership early in their educational development. The present findings extend these perspectives by showing that the election process itself can serve as a preliminary leadership development mechanism, rather than merely an administrative procedure for selecting organisational officers.

The development of self-confidence through campaigns and open debates can also be understood through the perspective of experiential learning. Students acquire confidence when they are repeatedly exposed to situations requiring them to communicate ideas, respond to questions, and interact with different audiences. These experiences give them opportunities to evaluate their abilities and gradually overcome psychological barriers associated with public performance. In this respect, the election process supports the development of leadership self-efficacy, which is essential for students who must later coordinate activities and influence their peers. Nasution et al. (2025) emphasize OSIS's managerial and leadership functions, while Cunha et al. (2026) highlights the organization's contribution to developing students' leadership character. The present study reinforces these findings by identifying democratic participation and public communication as interconnected dimensions of early leadership formation.

Nevertheless, the election process's distinctive contribution in an Islamic educational environment lies in its integration with prophetic moral principles. Democratic competence must be paired with ethical awareness so students understand that leadership is not simply a means of gaining recognition or exercising authority. The principles of syura and *amanah* provide an ethical framework for understanding participation, fairness, and responsibility. In this context, leadership legitimacy is not determined solely by electoral victory but also by the integrity and moral commitment demonstrated throughout the process. This interpretation aligns with Syahputra et al. (2023), who emphasize integrating Islamic character into OSIS leadership training, and Utami & Purwanto (2022), who discuss the relationship between organizational participation and character development. Accordingly, student council elections can be understood as an initial arena for integrating democratic leadership with prophetic ethics.

Organizational work programs as a practical framework for developing managerial leadership

Findings on OSIS work programs indicate that organizational management provides a practical framework for developing students' managerial competencies. Planning, organizing, implementing, and evaluating activities introduce students to the core functions of organizational management. More importantly, these activities require students to translate ideas into operational plans and assume responsibility for their implementation. Leadership development therefore happens through continuous interaction between planning and practice, rather than through holding formal organizational positions alone.

This finding supports the argument by Nasution et al. (2025), who identify management and leadership as central dimensions of OSIS activities. Similarly, Bantam (2022) emphasizes the importance of organizational involvement in developing

students' leadership capabilities. Sakti et al. (2024) also demonstrate that participation in OSIS contributes to the formation of leadership character. However, the present study provides a more contextual understanding by showing how administrative responsibilities, including proposal preparation, budget planning, task distribution, and accountability reporting, become practical instruments for developing responsibility and organizational independence. These activities help students see that leadership requires systematic preparation, consistent coordination, and accountability for collective outcomes.

From a theoretical perspective, this process reflects the importance of learning through direct organizational experience. Students do not merely learn what leadership means; they experience the demands of leading through actual responsibilities. Preparing work programs builds planning skills, while task distribution strengthens coordination and delegation. Implementation activities expose students to operational problems that require flexibility, whereas evaluation encourages reflection and organizational improvement. These interconnected experiences build critical thinking, problem-solving, and decision-making skills. Consequently, OSIS functions as a micro-organizational environment where students can gradually develop competencies relevant to broader social and professional contexts.

The Islamic dimension further enriches this managerial learning process. The principles of musyawarah and syura hold that organizational decisions should consider collective interests rather than merely reflect the preferences of individuals in formal positions. This approach encourages students to recognize the importance of participation, fairness, and respect for different opinions. It also provides an ethical foundation for managerial authority, ensuring that organizational effectiveness is not pursued at the expense of interpersonal relationships and moral responsibility. Syahputra et al. (2023) support the relevance of Islamic character-based leadership training in OSIS, while Utami & Purwanto (2022) highlight the importance of integrating religious values into student organizational activities. Thus, OSIS work programs contribute beyond administrative competence to the development of ethical and participatory leadership.

Prophetic leadership as a framework for integrating managerial competence and islamic character

A central finding of this study is that prophetic leadership provides a moral framework for integrating organizational competence with Islamic character formation. The four prophetic attributes, namely *siddiq*, *amanah*, *tabligh*, and *fathanah*, offer complementary dimensions of leadership that are relevant to the developmental needs of junior high school students. These attributes establish that an effective leader must possess personal integrity, demonstrate responsibility, communicate constructively, and exercise sound judgment. Their relevance lies in the fact that leadership development requires more than acquiring technical skills; it also requires forming moral dispositions that guide how those skills are exercised.

The value of *siddiq* establishes honesty as a foundation of organizational trust. In student organizations, honesty is essential because members rely on accurate information to coordinate activities, evaluate performance, and manage organizational resources. Without honesty, organizational communication and accountability become vulnerable to manipulation. Meanwhile, *amanah* emphasizes the moral obligation to fulfil responsibilities and maintain the trust placed in an individual. These values demonstrate that organizational responsibility should be understood not merely as an

administrative obligation but also as an ethical commitment. This interpretation aligns with Mulyanto et al. (2023), who discuss cultivating prophetic values in character formation, and Tafriji et al. (2026), who emphasize integrating prophetic leadership into educational processes.

The other two prophetic attributes, *tabligh* and *fathanah*, contribute to the development of relational and intellectual leadership competencies. *Tabligh* emphasizes the ability to convey information appropriately, communicate ideas effectively, and establish constructive relationships with others. This quality is especially important in student organizations because leadership effectiveness depends heavily on communication among the president, division coordinators, and members. Meanwhile, *fathanah* represents the intellectual and practical wisdom necessary to understand problems, assess alternatives, and make appropriate decisions. Together, these attributes demonstrate that prophetic leadership integrates ethical integrity with communicative and cognitive competence. This interpretation broadens the understanding of student leadership by positioning moral character as an essential foundation of organizational effectiveness rather than an additional element separate from managerial performance.

Integrating prophetic values into everyday organizational practices also shapes role-model leadership. Student leaders are expected to demonstrate the values they encourage others to practice. This matters because the effectiveness of character education depends not only on verbal instruction but also on consistency between moral expectations and actual behaviour. In this respect, the concept of uswatun hasanah provides a key pedagogical foundation: students learn leadership values by observing and practising exemplary behaviour within their organizational environment. Ramdhani et al. (2025) emphasize collaborative school management in developing student character and leadership based on the example of Prophet Muhammad. Their perspective reinforces the importance of school environments that give students opportunities to experience and reproduce prophetic values through social interaction.

Furthermore, integrating religious activities into organizational responsibilities strengthens the connection between leadership and spiritual development. Coordinating worship and religious learning activities encourages students to see leadership as service that supports the school community's spiritual and moral development. This approach closely relates to servant leadership, in which authority is directed toward serving others rather than pursuing personal interests. Suprianto & Lensi (2026) highlight the complementary role of religious activities and student organizational practices in developing prophetic leadership. Similarly, Zahra & Shohib (2026) demonstrate the potential of Islamic school activities to support student leadership character development. This study adds to these discussions by showing how prophetic values can be incorporated into the governance and everyday responsibilities of a formal student organization.

Interpersonal conflict and communication challenges as tests of leadership maturity

The interpersonal challenges OSIS members experience show that leadership development is not always linear. Differences in opinion, unequal participation, and communication difficulties are common organizational situations that require emotional regulation and interpersonal competence. For junior high school students, these challenges matter more because leadership development happens alongside the psychological and social transitions of adolescence. Therefore, disagreements within student organizations should not automatically be seen as evidence of organizational

failure. When managed appropriately, they can become valuable learning experiences that build empathy, tolerance, and conflict-resolution skills.

This interpretation aligns with Salinan & Wasliman (2026), who discusses OSIS's role in developing students' leadership character, including the interpersonal dimensions of organizational participation. Bantam (2022) also emphasizes the importance of leadership in managing organizational dynamics. However, the present study places particular emphasis on the ethical dimension of conflict resolution through the Islamic principle of *tabayyun*. This principle encourages individuals to clarify information before judging, reducing misunderstandings and unnecessary interpersonal conflict. This principle matters to student organizations because communication problems often stem from incomplete information, assumptions, and differing interpretations.

The principle of *tabayyun* can also be seen as a key foundation for developing ethical communication. Rather than letting disagreements turn into personal conflicts, students are encouraged to verify information, listen to explanations, and consider different perspectives. This process promotes a more participatory organizational culture in which members can express criticism without undermining mutual respect. The values of tawadhu and empathy further encourage student leaders to recognize that organizational authority does not eliminate the need to listen to others. In this respect, prophetic leadership offers a framework for transforming conflict management from a purely administrative activity into a process of moral and interpersonal learning.

The student council advisor also plays an important role in this process. Adolescents may not yet possess sufficient experience to resolve complex interpersonal disagreements independently. Therefore, adult supervision functions as educational scaffolding that helps students understand the consequences of their decisions and develop appropriate conflict-resolution strategies. However, guidance should not eliminate students' opportunities to exercise independent judgment. Instead, the advisor should facilitate reflection, encourage dialogue, and gradually strengthen students' capacity to manage organizational relationships. This finding highlights that effective leadership development requires a balance between student autonomy and structured educational supervision.

Academic and organizational responsibilities: the challenge of time management and self-regulation

The difficulty of balancing academic and organizational responsibilities highlights the importance of self-regulation in adolescent leadership development. Student council members are expected to fulfil their primary responsibility as learners while managing organizational tasks and participating in religious and extracurricular activities. These overlapping demands require students to set priorities, allocate their time, and consistently meet different obligations. Consequently, time management should not be understood merely as the ability to make a schedule but as a broader competency involving self-discipline, prioritisationprioritization, commitment, and the capacity to regulate personal behaviour.

Despoy & Cabutotan (2026) identifies time management as a significant issue for OSIS members who must balance academic and organizational responsibilities. The findings of the present study support this concern and show that the challenge becomes more complex in an Islamic school environment, where students are also involved in religious learning and character-building activities. This context suggests that leadership development should not be pursued by increasing organizational responsibilities

without considering students' academic and personal capacities. Instead, organizational management should be designed to support students' overall development.

Implementing flexible delegation offers an important organizational response to this challenge. From a management perspective, delegation distributes responsibilities and prevents organizational tasks from becoming excessively concentrated in the hands of a few individuals. It also gives other members opportunities to develop independence and take ownership of assigned responsibilities. This aligns with the broader argument of Saputra & Koswara (2026), who emphasize the importance of student leadership development through self-development training and management functions. This study extends this perspective by showing how delegation can maintain organizational effectiveness while supporting reorganizational learning in adolescent leaders.

Peer-coaching and collaborative learning also have important implications for maintaining academic balance. Through peer support, students can share information, discuss learning materials, and help one another complete academic assignments. These practices show that student organizations do not necessarily compete with academic learning. Instead, they can become supportive environments that encourage collaboration and mutual responsibility. The relationship between organizational participation and academic support is particularly important because leadership should not be developed at the expense of students' educational obligations. In this regard, the organizational environment can support the development of both academic responsibility and social competence.

Aligning organisational activities with the school's academic and religious schedules further underscores the importance of institutional support. Student leadership development cannot rely solely on students' time-management skills. Schools also need to establish organisational policies that recognise students' developmental capacities and keep responsibilities manageable. This finding reinforces the importance of collaborative school management, as Ramdhani et al. (2025) discuss, particularly in coordinating educational activities to develop student character and leadership. Therefore, effective time management emerges from the interaction between individual self-regulation, organisational flexibility, peer cooperation, and institutional supervision.

Integrating prophetic leadership, organizational practice, and character formation: theoretical and practical implications

Taken together, the findings suggest that prophetic leadership development through OSIS is an integrated educational process involving democratic participation, managerial experience, moral internalization, interpersonal interaction, and self-regulation. These dimensions are interrelated and reinforce one another. Democratic elections give students opportunities to understand leadership legitimacy and responsibility, while organizational work programs develop their managerial and decision-making competencies. Internalizing prophetic values provides ethical direction for leadership, while conflict management and time-management strategies help students apply those values in challenging organizational situations.

This study's theoretical implication is that student leadership development in Islamic educational institutions can be understood by integrating experiential organizational learning and prophetic leadership. Experiential learning explains how students develop competencies through direct participation in organizational activities, while prophetic leadership provides the moral principles that guide their application (Pratama, 2026). This integration matters because leadership education focused exclusively on organizational skills may produce technically capable individuals without

adequately addressing moral responsibility. Conversely, religious instruction without opportunities for practical application may not adequately prepare students to exercise leadership in real social situations. Integrating both perspectives provides a more comprehensive framework for developing students who are competent, ethical, and spiritually responsible.

This perspective aligns with Mulyanto et al. (2023); Ramdhani et al. (2025); and Tafriji et al. (2026), who emphazise the importance of prophetic values in shaping educational character. It also complements research on OSIS and student leadership conducted by Sakti et al. (2024); Fajerin et al. (2025); Nasution et al., (2025); and Suwardani & Sari (2025). This study's distinctive contribution is its contextual examination of how these two dimensions operate together in the everyday governance of a junior high school student organization. Rather than treating prophetic leadership as a separate religious program, the study conceptualizes it as a moral foundation that shapes organizational elections, program planning, task delegation, communication, conflict resolution, and accountability.

From a practical perspective, the findings suggest that schools should position OSIS not merely as an extracurricular organization that organizes student activities, but as a structured environment for leadership and character education. This requires consistent support from school management and student council advisors, including leadership mentoring, transparent organizational procedures, participatory decision-making, and periodic reflective evaluations. Such support should help students develop autonomy while ensuring their organizational responsibilities remain appropriate to their developmental stage. In addition, integrating the four prophetic attributes into organizational evaluation can help schools assess leadership development not only through the successful completion of work programs but also through the integrity, responsibility, communication, and wisdom student leaders demonstrate.

Ultimately, developing prophetic leadership through OSIS is expected to produce students who can manage organizations while remaining committed to serving others, maintaining moral integrity, and making responsible decisions. This approach matters because it can bridge the gap between Islamic character education and the practical demands of adolescent leadership. Through sustained organizational experiences grounded in prophetic values, schools can build a more comprehensive model of student leadership development that helps form individuals who are intellectually capable, socially responsible, emotionally mature, and spiritually grounded.

Conclusions

This study concludes that the development of prophetic leadership character among students at SMP Islam Plus Assalamah Ungaran is fostered through the systematic implementation of student council (OSIS) activities integrated with Islamic values. The findings indicate that leadership formation occurs through four interconnected practices: democratic student council elections, planning and implementing organizational work programs, internalizing prophetic values, and managing organizational challenges. The election process develops students' self-confidence, democratic awareness, and public speaking skills, while organizational activities strengthen their managerial abilities, decision-making, teamwork, and sense of responsibility. Furthermore, the integration of the four prophetic characteristics, *siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (communicativeness), and *fathanah* (wisdom and intelligence), provides a moral foundation for students to exercise leadership with integrity, humility, and a spirit of service. Challenges involving

interpersonal conflicts, communication barriers, and competing academic and organizational responsibilities are addressed through *tabayyun*, deliberative decision-making, flexible task delegation, peer support, and adaptive time management. These findings show that OSIS can function not only as a formal student organization but also as a practical environment for cultivating leadership competencies grounded in *akhlaqul karimah*.

Theoretically, this study contributes to Islamic educational management by expanding understanding of student leadership formation through integrating organizational practices with prophetic character values. It highlights that prophetic leadership develops not only through religious instruction but also through consistent habituation, organizational responsibility, interpersonal relationships, and opportunities to make decisions in authentic school situations. Practically, the findings provide insights for school principals, student affairs coordinators, and OSIS advisors into designing student leadership development programs that balance managerial competence, democratic participation, and spiritual character formation. Nevertheless, this study has limitations because it was conducted at only one Islamic junior high school, involved a purposively selected group of informants, and focused primarily on qualitative descriptions of organizational practices and participants' experiences. Consequently, the findings are context-specific and cannot be generalized statistically to other educational institutions. In addition, the study does not quantitatively measure changes in students' leadership competencies or examine the long-term sustainability of prophetic leadership values after students complete their organizational tenure.

Future research should therefore include multiple Islamic and non-Islamic junior high schools with different institutional characteristics to examine how school culture, organizational structures, and religious environments shape students' leadership character. Further studies could employ mixed-methods or longitudinal approaches to measure changes in students' leadership competencies, self-confidence, responsibility, communication skills, and internalization of prophetic values over time. Researchers are also encouraged to explore the perspectives of a broader range of stakeholders, including parents, classroom teachers, school principals, and students not involved in OSIS, to gain a more comprehensive understanding of the impact of student organizations on the wider school community. Such investigations would strengthen the empirical foundation for prophetic leadership development and help establish a more sustainable, inclusive, and contextually relevant model of Islamic student leadership education.

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