



## **Integration of Prophetic Leadership Values and Digital Innovation on Formation of Islamic Elementary School Culture**

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### **Abstract**

The rapid development of digital technology brings challenges for Islamic educational institutions, including in creating an Islamic school culture that remains relevant in the modern era. In this context, prophetic leadership is key in integrating Islamic values and technology in education. This study aims to analyze the dynamics of prophetic leadership in shaping Islamic school culture and digital technology adaptation at SDIT Darul Falah. The main problem studied is how school principals as prophetic leaders are able to create a strong Islamic culture while implementing digital technology in learning. This study uses a qualitative approach with a case study method. Prophetic leadership at SDIT Darul Falah Sukorejo Ponorogo can form an Islamic school culture that is adaptive to digital technology. Prophetic values such as *siddiq*, *amanah*, *fathanah*, and *tabligh* are internalized through the collaboration of school principals, teachers, and parents. Technology is used ethically to support Islamic learning, character building, and digital literacy. This approach shows that the digitalization of education can be aligned with Islamic values through transformative and insightful leadership.

**Keywords:** Prophetic Leadership, Islamic School Culture, Digital Technology, Islamic Education

### **Introduction**

The development of digital technology has brought major changes in various aspects of life, including in the world of education (Muttaqin, Wibawa, & Nabila, 2021). Islamic schools are required to be able to adapt to technological advances without putting aside Islamic values (Dalimunthe, 2023). One of the key factors in the success of this adaptation is leadership based on prophetic values (Hanan & Iin, 2022) Prophetic leadership, which prioritizes the qualities of *siddiq* (honest), *amanah* (trustworthy), *fathanah* (intelligent), and *tabligh* (conveying), is believed to be able to shape an Islamic school culture while encouraging the wise use of

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technology (Abidin & Sirojuddin, 2024). Therefore, it is important to understand how prophetic leadership can be applied in building an Islamic school culture as well as supporting the adaptation of digital technology in Islamic schools.

It is important to fill the literature gap related to the implementation of prophetic leadership in the context of digitizing Islamic schools. Iqbal in his research stated that the use of technology in education can increase learning effectiveness, speed up the administrative process, and expand access to educational resources (Muttaqien, 2023). However, the challenge faced by Islamic schools is how to ensure that the application of this technology remains in line with Islamic values and does not erode the religious identity of students (Sari et al., 2024). If not managed properly, digital transformation can have negative impacts, such as a decrease in meaningful social interaction, increased distractions in learning, and reduced control over the content consumed by students (Hajri, 2023).

So far, various efforts have been made to overcome these challenges. Several Islamic schools have implemented digital-based learning systems, provided technology training for teachers, and developed policies for the use of technology oriented towards character education (Nika et al., 2022). However, this approach still tends to be technical and has not fully integrated the values of prophetic leadership in its management. Without leaders who play a role model in the use of Islamic technology, the digitalization of education in Islamic schools risks losing a clear direction in shaping students' character (Feronika et al., 2023).

This article offers a new perspective by examining how prophetic leadership can be the main cornerstone in shaping an adaptive Islamic school culture to digital technology. In contrast to previous research that has more discussed prophetic leadership and the digitization of education separately, this article seeks to link the two in a more comprehensive concept. By applying the principles of prophetic leadership, school leaders can ensure that the use of technology increases academic effectiveness and strengthens Islamic values in the school environment.

SDIT Darul Falah Sukorejo was chosen as the research location because this school is facing interesting dynamics of change in an effort to integrate Islamic culture with digital technology adaptation. As an integrated Islamic school based on Islamic values, SDIT Darul Falah has a big challenge in maintaining a balance between technological modernization and the formation of students' Islamic character. Some of the policies that the school has implemented, such as the use of digital learning media and the involvement of teachers in technology training, provide a relevant context to examine the role of prophetic leadership in building an Islamic school culture. So that this research can provide richer insights into how Islamic schools can respond effectively to the challenges of digitalization.

## **Literature Review**

Prophetic leadership, which is rooted in Islamic values, focuses on the spiritual, moral, and transformative aspects of leading. In his research reveals that the internalization of prophetic leadership values can not only be done through the learning of the material taught to

students, but also through managerial activities in the Islamic educational institution itself. This process requires a uniform paradigm and agreement among leaders, staff, and teachers. This requires a leader with a strong example and a theological paradigm that can inspire all educational institution members. Thus, prophetic leadership values will be internalized and realized in various daily activities in Islamic educational institutions (Hanan & Iin, 2022).

In addition, Zaini's research in his journal leadership management in Islamic educational institutions will run optimally and ideally if each individual in it is able to implement prophetic values responsibly in managing the organization. This is part of efforts to respond to the community's hopes, aspirations, and needs (Mohammad Zaini, 2021).

Meanwhile, Islamic school culture is formed from Islamic values embedded in daily educational interactions, policies, and practices. This includes instilling the value of tawadhu, discipline, Islamic ukhuwah, and the collective implementation of worship. According to Muhaimin (2009), Islamic school culture will shape the religious character of students and create an environment conducive to the growth and development of spiritual and social values. Prophetic leadership plays an important role in instilling these values through example, strengthening religious visions, and Islamic values-based policies.

Meanwhile, digital transformation in education has affected how elementary schools manage learning and work culture. The use of digital technology such as interactive learning media, e-learning platforms, and school administration applications is a form of adaptation to the demands of the times. According to Wahyudin (2020), the success of technological adaptation is greatly influenced by the readiness of leadership in encouraging innovation, providing training, and creating a collaborative digital culture. In the context of Islamic values-based schools, the use of technology also needs to be aligned with moral and ethical values.

In this regard, integrating prophetic leadership with technological adaptation is both a challenge and an opportunity to form a modern Islamic school, but still rooted in spiritual values. School principals are required to be able to actualize prophetic values in digital-based management, both in decision-making, human resource management, and strengthening student character through digital platforms. Thus, prophetic leadership can bridge Islamic traditions and technological innovations in building a religious school culture that is both religious and adaptive to the times (Nasution, 2021).

## **Research Method**

This research aims to delve deeper into how prophetic leadership contributes to shaping an Islamic school culture and adapts to the development of digital technology at SDIT Darul Falah Sukorejo Ponorogo. This research uses qualitative approaches and case study methods to explore leadership practices that uphold prophetic values in the school environment. The main focus lies in how prophetic leadership shapes a religious school culture and how integrating Islamic values can go hand in hand with using digital technology in learning. Data were collected through in-depth interviews, participatory observations, and documentation of

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school policies and activities, thus providing a complete picture of leadership practices and digital transformation in the context of Islamic education (Creswell, 2016)

The data in this study were grouped into primary and secondary data, with analysis carried out using the Miles and Huberman interactive model, including data reduction, data presentation, and conclusion drawing and verification. This process helps researchers find patterns and substantive meanings related to the implementation of prophetic leadership in building Islamic culture relevant to the digital age's demands. Through this approach, it is hoped that the results of the research can contribute to the development of an Islamic education leadership model that is not only spiritually superior, but also responsive to digital challenges, especially in improving the quality of learning that is still based on Islamic values (Miles et al., 2014)

### **Results and Discussion**

The following are the results of research on Prophetic Leadership in Shaping Islamic School Culture and Digital Technology Adaptation at SDIT Darul Falah Sukorejo, which is presented in the form of a table to be discussed in the discussion section:

**Table. 1** Results of research on Prophetic Leadership in Shaping Islamic School Culture and Digital Technology Adaptation at SDIT Darul Falah.

<b>Dimension</b>	<b>Findings of Research Results</b>	<b>Description of Findings</b>
<b><i>Prophetic Leadership</i></b>	Prophetic values are internalized in the leadership of the principal	The principal shows an example through the attitude of siddiq, amanah, fathanah, and tabligh in daily leadership activities.
<b><i>Islamic School Culture</i></b>	Habituation of Islamic values becomes part of daily school activities	Schools routinely hold religious activities such as Dhuha prayers, tadarus, and the recitation of Asmaul Husna before learning.
<b><i>Digital Technology Adaptation</i></b>	The use of technology based on Islamic values	The use of digital learning media is carried out with Islamic content control, as well as teacher training for mastery of technology.

*Source: Primary Data*

### **Prophetic Leadership in Building Islamic School Culture**

Prophetic leadership at SDIT Darul Falah Sukorejo plays an important role in creating an Islamic school atmosphere and supporting the learning process based on Islamic values. The concept of prophetic leadership is rooted in the principles of siddiq, amanah, fathanah, and tabligh, each of which has a central role in shaping the culture and success of education in this school. Further elaboration of each dimension of prophetic leadership in the context of SDIT Darul Falah is as follows:

**Table. 2** Dimensions of prophetic leadership in the context of SDIT Darul Falah

<i>Dimension</i>	<i>Description</i>	<i>Fact</i>
<b><i>Siddiq (Honesty and Sincerity)</i></b>	The principal shows honesty and sincerity in conveying the vision and mission to the school community.	School principals often hold regular meetings with teachers, staff, and parents to openly communicate the school's progress, both about achievements and problems being faced. On this occasion, the principal provided information and received input and feedback from other parties.
<b><i>Trust (Trust and Responsibility)</i></b>	The principal is responsible for the trust given, especially in human resource management and decision-making.	The principal applies the principle of trust by forming a competent team in managing the school's curriculum, facilities, and resources. The principal also ensures that the decisions taken always prioritize the common interest and in accordance with Islamic values.
<b><i>Fathanah (Wisdom and Intelligence)</i></b>	School principals use wisdom and intelligence in making decisions and policies, especially in the face of educational and technological challenges.	In the face of rapid technological developments, the principal of SDIT Darul Falah is very wise in integrating technology in the learning process. Before using the digital learning platform, the principal conducts an analysis with teachers and parents to ensure that the technology remains in line with Islamic values.
<b><i>Tabligh (Effective Communication)</i></b>	The principal communicates the message and Islamic values clearly and effectively to the school community.	School principals routinely hold meetings with teachers to ensure that information related to learning and policies is conveyed clearly. The principal also held a communication session with parents to discuss children's development and introduce Islamic value-based school programs.

Source: Data Primry Data

### ***Siddiq (Honesty and Sincerity)***

*Siddiq* describes honesty and sincerity of heart in conveying messages, both in terms of vision, mission, and school goals (Shofiyyah et al., 2023) The principal at SDIT Darul Falah always strives to maintain transparency in everything related to policies and decisions taken. The principal not only talks about the importance of honesty, but also shows through tangible actions, such as communicating honestly about the state of the school, academic development, as well as the challenges faced (Muhammad et al., 2025) This builds strong trust among all school residents (Hanan & Iin, 2022)

Kepala sekolah yang secara rutin mengadakan pertemuan dengan guru, staf, dan orang tua menunjukkan komitmen terhadap transparansi dan keterbukaan dalam komunikasi (Kholiq & Wahyunik, 2025). Melalui forum ini, kepala sekolah tidak hanya menyampaikan pencapaian dan tantangan yang dihadapi sekolah, tetapi juga membuka ruang bagi masukan dan umpan balik dari berbagai pihak (Rahmi et al., 2024). Pendekatan ini mencerminkan pentingnya komunikasi dua arah dalam kepemimpinan pendidikan, yang dapat meningkatkan kepercayaan dan partisipasi aktif dari seluruh komunitas sekolah.

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Ustadzah Dinda's statement underlined the importance of teachers' involvement in the decision-making process: "The principal always invites us to open discussions. He did not hesitate to convey the challenges faced by the school, and instead invited us to find solutions together. It makes us feel valued and involved" (Dinda, 2025). This is in line with research findings that show that effective communication between principals and teachers can improve teacher performance and create a positive work environment. One of the parents of the students, Mrs. Umi, also stated: "I am happy because every parent meeting, the principal submits a complete report, even if there is a problem he honestly conveys it. We were also given the opportunity to give advice. It feels like being part of the school" (Umi, 2025).

Parental involvement in school activities, facilitated by open communication from the principal, has been shown to increase parental participation and positively impact student achievement. Principals' efforts to maintain transparency in the school environment are important to effective and accountable leadership. At SDIT Darul Falah, the principal emphasizes the importance of honesty as a principle and makes it a real practice in the policy-making process. This can be seen from the openness in conveying information about school conditions, ranging from academic achievements to the challenges that are being faced. Transparency like this plays a big role in creating a healthy and trusting school climate. The Principal of SDIT Darul Falah, Ustadzah Anisa, in an interview stated:

"For me, honesty in leading is not just a theory, but must be proven by actions. Every time there is a teacher's meeting, or a meeting with parents, I always convey the condition of the school as it is. Both encouraging developments and challenges that we are facing. Because I believe that from that trust comes support and togetherness" (Anisa, 2025).

The statement shows that the principal is open and builds active participation from all parties through honest and empathetic communication. In the context of Islam, this is in line with the principles of *qaulan sadidan* (the right words) and *qaulan baligha* (the right words and reaching the goal), which are the foundation of communication ethics in leadership (Ahmad Tanzeh, 2023). Thus, school residents feel valued and have a sense of shared responsibility for the school's progress. Leadership that upholds transparency and professionalism is an important foundation in building a healthy organizational culture in Islamic educational institutions. When principals and educators are open to conveying policies, institutional conditions, and challenges faced, trust is fostered among all school residents (Chen & Ward, 2020). This trust is the key to the emergence of a culture of mutual respect, which ultimately facilitates collaboration and collective problem-solving (Maolana, Darmiyanti, & Abidin, 2023). The high professionalism of teachers and administrative staff helps to strengthen the quality of educational services and make the institution more adaptive to Islamic values and the demands of modern management. Thus, a managerial system based on transparency and a professional work ethic can meet people's expectations and create a quality, participatory, and moral educational environment (Kholiq & Wahyunik, 2025).

### **Trust (Trust and Responsibility)**

*The mandate* reflects the principal's attitude toward carrying out the trust and responsibility given by the institution and the community. School principals are trusted to carry out leadership duties with full responsibility and transparency, including in terms of human resource management, budget, and decision-making related to education. Trust is also seen in how school principals choose and place the right people in the right positions to support achieving Islamic educational goals (Wahyuningsih, Noer, & Yunas, 2021).

School principals apply the principle of trust by forming a competent team in managing the school's curriculum, facilities, and resources (Muti & Andriani, 2024). In addition, in conveying policies or directions to teachers and staff, school principals also pay attention to Islamic communication ethics, namely by using *qaulan maysura*, which is words that are easy, gentle, and not burdensome (Ahmad Tanzeh, 2023). The principal also ensures that the decisions taken always prioritize the common interest and in accordance with Islamic values. This was confirmed by the Principal of SDIT Darul Falah, Ustadzah Anisa, in an interview: "I have always instilled in myself that my duties as a principal are a mandate, not a position. Therefore, I have to think carefully about every decision, whether it is in accordance with Islamic values and beneficial for everyone. Including when choosing a teacher, I not only look at the diploma, but also the morals" (Anisa, 2025).

This statement shows that the attitude of trust is not only administrative, but also reflects the spiritual integrity of the principal in carrying out his leadership. The 1st Class Teacher also conveyed the same thing, Ustadzah Evi: "Mrs. Anisa always involves us in the decision-making process, and she never decides something that is contrary to the principles of sharia. Everything is done transparently, even in financial matters" (Evi, 2025).

The principle of trust in leadership is very important in the context of Islamic education because it is the basis for the formation of an ethical and accountable management system. Trustworthy leaders are not only able to build internal trust, but also increase the participation of school citizens in every policy taken. In practice, leadership based on Islamic values such as trust and responsibility can create a harmonious work climate, support the improvement of the quality of education, and strengthen the institution's identity as an institution that upholds Islamic values.

### **Fathanah (Wisdom and Intelligence)**

*Fathanah*, which means intelligent and wise, is one of the prophetic traits that is very relevant in the context of the leadership of principals in Islamic educational institutions (Qoyyimun Nafal, Kojin Kojin, Ahmad Tanzeh, & Imam Fuadi, 2024). At SDIT Darul Falah Ponorogo, the principle of *fathanah* is reflected in the way the principal responds to various educational dynamics, especially those related to technological developments and the needs of students. School principals not only rely on personal intuition, but also analyze data, listen to input from teachers and parents, and consider the ethical side and Islamic values in every policy taken. In communication and decision-making, the principal also shows an attitude of *qaulan karima*, which is to speak with respect, gentleness, and dignity to each party involved, to create

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a healthy and constructive dialogue atmosphere (Ahmad Tanzeh, 2023). This wisdom forms leadership that is not authoritarian but still firm and solutive (Muti & Andriani, 2024).

One of the tangible forms of the application of fathanah values is the decision of the principal in choosing a digital learning platform (Safitri, Siregar, & Nisa, 2024). Instead of immediately using popular technology, the principal first assesses its suitability with the students' characteristics and the school's Islamic values (Gunawan, Ihsan, & Jaya, 2021). This approach emphasizes the existence of strategic and value-based leadership, which makes technology a tool, not the main goal (Nazula, Agustin, Dyah, Anggraeni, & Muniroh, 2024).

The facts on the ground support this. SDIT Darul Falah has implemented differentiation-based digital learning, especially in teaching Arabic to students with special needs. This program, Digital Differentiated Arabic Language Learning, utilizes digital media such as audio-visual, animation, and educational social media to improve student motivation and learning outcomes. This approach reflects not only intellectual intelligence, but also emotional and spiritual intelligence in leadership. As conveyed by the principal, Ustadzah Anisa, in an interview: "Before we decide to use a certain learning application, we hold a discussion forum with teachers and also parent representatives. We ensure that the platform we choose is not only pedagogically effective, but also safe from negative content and still supports the Islamic character of students." (Anisa, 2025).

This participatory leadership is also reflected in the coordination meeting and deliberation of student guardians in February 2025, which discusses the preparation of guidelines for the use of technology in schools. The guidelines include: 1) Device usage time limits, 2) Digital communication ethics, and 3) Islamic-based digital literacy. One of the teachers, Ustadzah Evi, also added: "The principal's move is very wise, because we as teachers are given space to convey input on the effectiveness of technology in the classroom, and are not forced to follow sudden changes" (Evi, 2025).

Furthermore, SDIT Darul Falah Ponorogo actively uses social media platforms such as Instagram, TikTok, and YouTube to publish school activities. This shows that school leadership is open to innovation, but remains cautious and prioritizes Islamic values in every step. Thus, the principle of fathanah has become the basis in every policy and development strategy of SDIT Darul Falah Ponorogo, making this school a real example of an Islamic educational institution that is adaptive to technology without losing the identity of its spiritual values.

### ***Tabligh (Effective Communication)***

Tabligh means conveying a message clearly and effectively to others. In the context of leadership at SDIT Darul Falah Ponorogo, the principal conveys information formally and strives to build open and effective communication with all school residents, including teachers, students, and parents. The principal ensures that the Islamic values he wants to instill in students can be easily accepted and applied daily. This is in line with the principle of *qaulan maysura*, which is to convey messages gently, politely, and facilitate understanding without making it difficult or burdening the interlocutor (Ahmad Tanzeh, 2023).



The real form of the implementation of *tabligh* values can be seen in various communication forums that school principals routinely carry out. This is not only through written media such as circulars or WhatsApp groups but also through face-to-face meetings involving teachers and parents of students directly. In these forums, the principal not only discusses the technical aspects of learning, but also conveys the vision of the school's Islam in a wise way that all parties can understand. In the results of an interview conducted in March 2025, Principal Ustadzah Anisa said: "We realize that communication is key. So we don't only rely on circulars or group WAs, but also face-to-face forums on a regular basis. In every meeting, we discuss the technicalities and convey the vision of the school's Islam so that all parties have the same direction" (Anisa, 2025).

This approach reflects the principle of *tabligh*, where information is conveyed in one direction and built through participatory dialogue. One of the teachers, Ustadzah Ruli, corroborated this by stating: "The principal gave a direct example of how to convey information wisely and openly. Even when there is criticism or input from parents, they accept it openly and are used as material for joint evaluation" (Ruli, 2025).

This statement shows that communication is built not only to convey instructions, but also to build trust and mutual involvement in the management of the school. Thus, the value of *tabligh* in the leadership of the SDIT Darul Falah's principal is theoretical and has become part of daily managerial practices with Islamic and humanist nuances.

As a form of strengthening prophetic values in school culture, SDIT Darul Falah consistently carries out various religious activities that are integrated into daily routines. These activities include congregational Dhuha prayers, Qur'an recitals, and Asmaul Husna's recitation before learning begins. This practice is not only a symbol of spirituality, but also a means of instilling the value of *siddiq*, *amanah*, and *tabligh* to all school residents, especially students. The principal plays an active role in overseeing the implementation of these activities in an *istiqamah* manner and provides direct examples to students and teachers. Principal Ustadzah Anisa said: "We want to present a school atmosphere that not only focuses on academic achievements, but also shapes the character of students that reflects the morals of the Prophet" (Anisa, 2025). One of the teachers also expressed his views, Ustadzah Dinda in his interview: "Activities such as Dhuha prayer and *tadarus* together have become part of the habit that students look forward to every morning. They become calmer, focused, and full of enthusiasm in learning" (Dinda, 2025).

Instilling prophetic values through daily habits in schools has proven to be effective in shaping students' religious character. Regular religious activities in Islamic-based elementary schools contribute greatly to the formation of students' religious character, including the values of integrity and honesty reflected in their daily behavior at school and home (Judrah, Arjum, Haeruddin, & Mustabsyirah, 2024). Thus, prophetic values are not only understood as concepts, but are brought to life in Islamic education's transformative culture and atmosphere. Strengthening these values is an integral part of character education that produces intelligent students and noble characters (Zuhra et al., 2024).

### **Integration of Islamic Values and Digital Technology in Learning**

The integration of Islamic Values and Digital Technology in Learning at SDIT Darul Falah Sukorejo Ponorogo has been carried out with a thoughtful and considerate approach. The prophetic leadership of the school principal, Ustadzah Anisa, is one of the main factors underlying this process. Before deciding to use a particular digital technology, the principal first conducts discussions with teachers and parents of students to ensure that the technology used is beneficial in the context of education and in line with Islamic principles that educate and build good character in students. As stated by Ustadzah Anisa in an interview: "We don't directly use applications that are going viral. We first discuss with teachers and parents whether the application is safe, educational, and still in line with Islamic character" (Anisa, 2025).

In this process of adapting digital technology, SDIT Darul Falah implements control over the content used, ensuring that all materials and digital media used support Islamic values (Mahrus, 2024). In addition, the school provides training for teachers to improve competence in the use of technology, so that teachers can integrate digital media with an Islamic and ethical learning approach. This training encourages teachers not only to understand the technical use of applications, but also to be able to select and teach students the use of technology responsibly (Sisco, 2023). In the integration of Islamic values, there is prophetic value in the use of technology in the approach used by SDIT Darul Falah reflects the implementation of prophetic values in the world of education, as stated by Kuntowijoyo in the concept of "*prophetic education*" which includes three main values: (Kuntowijoyo, 2001)

First; Humanization (Amar Ma'ruf): The use of technology is directed to humanize students, giving them room to develop in morals, manners, and intelligence. The applications and digital media used were selected to improve the quality of learning and strengthen the values of goodness. Second; Liberation (Nahi Munkar): The use of technology is also filtered from negative content and potential harm. This is in accordance with the principle of nahi munkar rejecting destructive things. The guide to the use of technology in Islam is a tool to free students from the influence of digital content that is not in accordance with Islamic ethics. Third; Transcendence (Faith in Allah): Every activity, including in the digital world, is oriented to get closer to God. This principle of transcendence is reflected in the supervision and development of Islamic character in students' digital interactions. The evidence underlying this approach includes the words of Allah in Surah Al-Baqarah 269:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (٣٦٩)

Meaning: "He (Allah) bestows wisdom on whom He wills. Whoever is endowed with wisdom, he has indeed been endowed with much goodness. No one can learn (from him), except ululalbab." (QS. Al-Baqarah: 269) (Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama Islam Republik Indonesia, 2013)

This verse is the basis that in the use of technology, wisdom (hikmah) must be prioritized so that the benefits can be truly felt without sacrificing spiritual and moral values. As a concrete step, schools have compiled guidelines for the use of digital technology based on Islamic values. This guide covers several important aspects, such as the hours of use of digital devices, the ethics of communicating online, and digital literacy that prioritizes Islamic

values. This guide is not only given to teachers, but also socialized to parents in guardian meetings, so that they can monitor and direct the use of technology at home (Nabila et al., 2024).

With clear guidelines, it is hoped that all school residents can use technology wisely and balance learning activities and other activities supporting Islamic character development, such as worship and social interaction (Annur, Susanti, & Gera, 2023). In an interview with one of the ustadzah, Dinda, she explained: "We feel helped by this guide, because we as teachers can be more directed in using technology in learning. We rely on applications and teach students to use technology with good ethics, per Islamic teachings" (Dinda, 2025).

In addition, the use of digital technology has also strengthened communication and collaboration between various parties in schools (Sagala, Naibaho, & Rantung, 2024). Classroom WhatsApp groups, online learning applications, and virtual meetings effectively maintain active engagement between teachers, students, and parents (Jailani & Mahri R, 2024). Through WhatsApp groups, teachers can provide information directly to students and parents, such as assignment or exam reminders and clarifications related to subject matter (Rahmatia, 2021). Parents can also more actively monitor their children's academic progress. As expressed by a parent of a student, Mrs. Umi, in an interview: "With this WhatsApp group, I can find out my child's development faster and can provide support if needed" (Umi, 2025).

Online learning applications allow students to access subject matter anytime and anywhere, allowing them to learn independently outside of school hours (Fitriani, 2020). This application also makes it easier for teachers to provide more structured assignments, exams, and evaluations and allows for more detailed monitoring of student development (Dwi Pamungkas, Noor Aini, & Nita Novianti, 2022). Virtual meetings are also a very useful solution for meetings between teachers and parents, allowing them to discuss students' development without being hampered by physical constraints or distance. In his interview, the principal, Ustadzah Anisa: "We strive to ensure that the technology we use not only supports learning, but also educates students to become individuals with noble character and in accordance with Islamic values" (Anisa, 2025).

With a selective and ethical approach in using technology and the active involvement of all parties in the school, the integration between digital technology and Islamic values at SDIT Darul Falah Sukorejo Ponorogo has had a positive impact. Using technology not only enriches the learning process, but also ensures that students develop cognitively and have strong character in accordance with the teachings of Islam (Manora, Khasanah, & Putri, 2024).

## **Conclusion**

Prophetic leadership at SDIT Darul Falah Sukorejo Ponorogo has proven to be effective in shaping an Islamic school culture that is both adaptive to the development of digital technology. Through the internalization of prophetic values such as *siddiq*, *amanah*, *fathanah*, and *tabligh*, the principal creates an educational environment that balances academic achievement with the development of students' character and spirituality. A collaborative

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approach that involves teachers and parents in the selection and use of digital technology reflects thoughtful and transformative leadership. Teachers are given training to master technology, while students are guided to use digital media ethically and Islamically. The integration of Islamic values with technology is based on the *prophetic principles of education*, including humanization, liberation, and transcendence, making technology not only a learning aid but also a means of forming morals and faith. Guidelines for the use of technology and the active involvement of parents in the learning process also strengthen Islamic digital literacy in the school environment. Thus, SDIT Darul Falah is an example of how the digitalization of education can be in line with Islamic values if managed through visionary leadership based on prophetic values and committed to character education as a whole.

### **Declaration of conflict of interest**

The author hereby declares that there are no personal, institutional, or financial conflicts affecting the content and results of this work.

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