

Implementing Prophetic Communication in the Leadership of HIQMA Student Organization at UIN Raden Intan Lampung

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ABSTRACT

This study aims to analyze the implementation of prophetic communication in the leadership of the Student Activity Unit (UKM) HIQMA at UIN Raden Intan Lampung. Prophetic communication is based on three main pillars: humanization (amar ma'ruf), liberation (nahi munkar), and transcendence (tu'minuna billah). The research employed a descriptive qualitative method, using interviews, observations, and documentation as data collection techniques. The informants consisted of active administrators, alumni leaders, and members of UKM HIQMA selected through purposive sampling. The findings indicate that humanization is reflected in empathetic leadership, attention to members' needs, and mentoring, which foster emotional closeness and organizational loyalty. Liberation is evident in the way leaders provide constructive criticism in a gentle and respectful manner, enabling members to grow with confidence. Transcendence appears through the integration of worship values such as prayer, dhikr, and Qur'anic recitation into organizational activities, which strengthens members' spiritual motivation. Overall, prophetic leadership in UKM HIQMA successfully creates a humane, ethical, and spiritual organizational culture, proving the relevance of prophetic communication within student organizations.

Keywords: Prophetic Communication, Leadership, Humanization, Liberation, Transcendence

INTRODUCTION

Communication is an essential aspect of human life that functions not only as a means of delivering messages but also as a medium for building understanding, strengthening relationships, and directing social actions. In the organizational context, communication is the fundamental basis that mobilizes members, conveys visions, and ensures the achievement of shared goals (Saleh et al., 2024). Therefore, research on communication within student organizations is relevant, particularly concerning how communication shapes effective leadership patterns. The development of globalization and information technology has significantly transformed human communication. While the accessibility of information through social media and digital platforms enhances efficiency, it also poses challenges such as the weakening of ethical values, declining empathy, and the erosion of spirituality in communication (Aulia et al., 2023). This underscores the need for a communicative approach that is not merely persuasive and informative but also transformative and grounded in moral and spiritual values.

One of the relevant concepts in this regard is prophetic communication. Prophetic communication is a relatively new concept in communication studies, rooted in the communication model of Prophet Muhammad (peace be upon him). This concept is imbued with moral, ethical, and transcendental values, distinguishing it from secular communication, which tends to be neutral. Prophetic communication conveys messages and instills humanitarian values, liberation from oppression, and awareness of God's presence. This idea is closely related to Kuntowijoyo's theory of Prophetic Social Science, which emphasizes the importance of communication that is not merely descriptive but also transformative and value-oriented. The core principles of prophetic communication consist of three pillars: humanization (*amar ma'ruf*), which fosters human values; liberation (*nahi munkar*), which entails freeing people from all forms of injustice and oppression; and transcendence (*tu'minuna billah*), which connects communication with faith and divine values. The ethics of prophetic communication are also highlighted in the Qur'an through the concept of *qaulan* (speech that is truthful, polite, clear, wise, and beneficial), which serves as a guideline for interaction in various contexts (Muhlis & Musliadi, 2022).

Prophetic communication is a form of communication grounded in prophetic values. In this mode of communication, ethics occupy a central position, including honesty, justice, propriety, accuracy of information, responsibility, and constructive criticism. These ethical principles are not merely rules but reflect prophetic values that guide humans to communicate in accordance with the principles of humanization (treating people with dignity), liberation (freeing them from oppression and injustice), and transcendence (connecting communication with spiritual values). Thus, prophetic communication does not merely deliver messages but also upholds human dignity and directs communication toward collective well-being (Nurjanah, 2024).

The communication phenomenon in student organisations today shows significant changes in interaction patterns. Amidst advances in digital technology, many student organisations, including UKM HIQMA, have begun to rely on social media and instant messaging applications such as WhatsApp Groups as their primary means of coordination. Although this facilitates the delivery of information and speeds up the communication process, there are new challenges in the form of reduced emotional closeness between members, misunderstandings due to non-face-to-face communication, and a decline in the intensity of spiritual values in every organisational activity. This situation means that the communication process in student organisation leadership must be efficiency-oriented and consider moral and transcendental dimensions.

Overall, this study discusses contemporary issues relevant to the need for ethical, empathetic, and spiritually based leadership and provides meaningful academic and practical contributions that can influence future leadership development programs in Islamic organisations and education. In this context, the study of prophetic communication becomes highly relevant and significant. The prophetic communication approach offers a communication paradigm that balances intellectual, social, and spiritual aspects and guides leaders to communicate with empathy, honesty, and exemplary behaviour. The relevance of this research lies in its effort to respond to the needs of student organisations for a leadership model that is not only effective in managerial terms but also based on Islamic values. Meanwhile, its significance is evident in its contribution to strengthening the understanding of prophetic communication practices in Islamic campuses and serving as a reference for forming a more humanistic, ethical, and spiritual organisational culture in the digital age.

From the Islamic perspective, prophetic communication has strong foundations. The Qur'an emphasizes the importance of honesty (*amanah*), justice (*al-'adl*), and moral responsibility in conveying information. A communicator is required not to spread falsehoods, slander, or harmful information, but rather to provide truthful and beneficial information for society. This aligns with Surah Al-Hujurat (49:6), which stresses caution in receiving and transmitting news. Therefore, prophetic communication regulates how humans interact and serves as a means to establish a just, harmonious, and spiritually grounded social life (Malik et al., 2024).

This concept refers to the communication model of Prophet Muhammad (peace be upon him), which prioritizes prophetic values. The principles of prophetic communication rest on three main pillars: humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minuna billah*) (Iswandi Syahputra, 2007). Through this approach, communication is aimed at delivering messages and shaping character, liberating from oppression, and connecting human activities with divine values (Ridho, 2021b). An organization's application of prophetic communication is crucial for a leader. A leader is responsible for directing members to achieve organizational goals and must also serve as a role model, mentor, and promoter of values. Thus, leadership grounded in prophetic communication can foster an organizational atmosphere that is more ethical, humanistic, and spiritual, thereby cultivating a healthy and value-oriented organizational culture (Salsabilla et al., 2025).

In reality, many student organizations focus on administrative management and the achievement of work programs while neglecting nurturing values and character among their members. In fact, student organizations serve as strategic platforms for shaping the younger generation to be intellectually competent and morally mature (Haq & Mutohar, 2023). Therefore, the prophetic communication approach emerges to balance managerial interests with character development (Yanti, 2014). One particularly relevant organization to examine in this context is the Student Activity Unit (Unit Kegiatan Mahasiswa/UKM) HIQMA at UIN Raden Intan Lampung. UKM HIQMA is engaged in the art of Qur'anic recitation and plays an active role in fostering students' spiritual, intellectual, and character development. With this vision, the leadership patterns within UKM HIQMA are highly relevant. They should be analyzed through prophetic communication, considering that the organization is grounded in Islamic values and moral development.

Leadership is a leader's ability to influence, guide, and mobilize a group to achieve common goals. Robbins and Judge explain that effective leadership is characterized by the ability to build emotional bonds, enabling messages to be well received by members. From the prophetic perspective, leadership is not merely about technical and administrative capabilities but is also closely tied to moral and spiritual exemplarity. Prophetic leadership takes Prophet Muhammad (peace be upon him) as the primary model, serving not only as a director but also as a mentor and role model. A prophetic leader integrates the values of humanization, liberation, and transcendence into leadership practices. This makes prophetic leadership a model capable of creating organizations that are structurally organized, spiritually sound, ethical, and oriented toward character formation.

The HIQMA UIN Raden Intan Lampung Student Organisation has a distinctive character as a student organisation focused on the art of reading the Qur'an and spiritual guidance. Its leadership structure is collegial, with several divisions such as recitation, memorisation, and preaching, where leaders serve as mentors and role models for their members. The organisational culture is characterised by discipline, simplicity, and religious enthusiasm, which is reflected in the habit of starting activities with prayers and collective remembrance of God. The main challenge for this organisation lies in maintaining the consistency of prophetic values amid the diversity of its members and their busy academic activities. To adapt, leaders implement an adaptive communication pattern by combining face-to-face interactions and digital media such as WhatsApp Groups. This uniqueness shows that the application of prophetic communication in HIQMA takes place in the context of a religious, dynamic student organisation based on the values of humanisation, liberation, and transcendence. (Yeza Pradhipta & Fiani, 2025)

Within an organizational context, prophetic communication can be implemented in various ways, such as delivering the vision and mission with wisdom, motivating members, providing guidance through good counsel, and enforcing rules fairly and responsibly. Through such practices, communication functions not only as a means of transmitting information but also as a vehicle for strengthening spiritual values within the organization. At the same time, prophetic communication fosters a sense of togetherness, strengthens interpersonal relationships among members, and creates a working atmosphere that is harmonious and meaningful (Lubis, 2018).

Prophetic leadership is vital in student organizations as both a driver of values and a builder of organizational culture (Budiharto & Himam, 2022). A leader who adheres to prophetic principles is responsible for organizing programs and instilling ethical values in every member. This creates a more inclusive organizational atmosphere, fosters a spirit of solidarity, and prioritizes moral development. Such leadership transforms student organizations into more than activity hubs, turning them into character-building spaces emphasizing honesty, justice, and responsibility (Amin, 2024).

Moreover, prophetic leadership equips organizations to face challenges from within and outside. The value of humanization guides leaders to build communication that respects the dignity of every member. The value of liberation drives leaders to free members from unjust pressures while providing room for creativity and innovation. Meanwhile, the value of transcendence ensures that every organizational activity remains rooted in the intention of worship and devotion to Allah. By integrating these three values, prophetic leadership shapes student organizations that develop intellectually and possess strong social and spiritual foundations (Ibnu Sholeh et al., 2023).

Preliminary observations indicate that leadership in UKM HIQMA tends to implement prophetic communication patterns. Leaders do not merely issue instructions but also provide role models, mentor members, and accompany them in various activities such as halaqah (study circles), Qur'anic recitation training, and religious development programs. These practices reflect communication that humanizes, liberates, and connects organizational activities with the value of worship to Allah. The principles of prophetic communication also have strong foundations in the Qur'an (Fannani, 2014). Allah commands in Surah An-Nahl (16:125) to invite people with wisdom and good counsel, and in Surah Al-Ahzab (33:21), He affirms the Prophet Muhammad (peace be upon him) as the best example to follow. These values are in line with Islamic teachings as enshrined in the Qur'an.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿١٢٥﴾

"Serulah (manusia) kepada jalan Tuhanmu dengan hikmah dan pelajaran yang baik, dan bantahlah mereka dengan cara yang baik." (Q.S. An-Nahl [16] : 125).

Based on the explanation, this study adopts "The Implementation of Prophetic Communication in the Leadership of UKM HIQMA UIN Raden Intan Lampung." This research focuses on examining how prophetic values are implemented within the communication patterns of organizational leadership, as well as their influence on interpersonal relationships, organizational culture, and the achievement of collective goals (Dharmawan, 2022). Accordingly, this research is expected to provide both academic and practical contributions. Academically, it enriches the study of Islamic communication science, particularly in prophetic communication (Paramita & Rahayu, 2024). Practically, it may serve as a reference for student organizations in fostering leadership models that are more humanistic, ethical, and spiritual. Ultimately, this study aspires to support the emergence of a younger generation that excels in intellectual capacity and moral and spiritual integrity.

The research instruments in this study are designed to obtain comprehensive data regarding the implementation of prophetic communication in the leadership of UKM HIQMA UIN Raden Intan Lampung. Since this research employs a descriptive qualitative approach, the instruments are flexible and emphasize in-depth data collection through interviews, observations, and documentation (Aries, 2024).

The first instrument is the interview guide, which aims to explore informants' views, experiences, and perceptions regarding the application of prophetic communication in organizational leadership. The interview guide is semi-structured, referring to the three pillars of prophetic communication—humanization (amar ma'ruf), liberation (nahi munkar), and transcendence (tu'minuna billah). In addition, it incorporates Islamic communication ethics as

expressed in the Qur'anic concepts of qaulan sadidan, qaulan layyinan, qaulan ma'rufan, and qaulan balighan. Using a semi-structured model, the researcher retains a general framework while allowing flexibility for informants to elaborate on their answers more broadly and deeply (Tania Putri, 2024).

The second instrument is the observation sheet, which records the occurrence of prophetic communication in leadership activities and the organizational dynamics of UKM HIQMA. The observed aspects include the leader's attitude in providing direction, delivering reprimands, communication patterns in fostering togetherness, and integrating spiritual values into organizational activities. Observation is conducted in a moderately participatory manner so that the researcher can obtain a realistic depiction of the implementation of prophetic communication in day-to-day leadership practices (Rahman et al., 2023).

The third instrument is documentation, which functions as supporting data to strengthen the findings from interviews and observations. The documents examined include the Statutes and Bylaws (AD/ART), meeting minutes, work programs, event brochures, and photos and videos of organizational activities. The analysis of these documents provides additional information regarding the extent to which prophetic values are internalized within organizational rules, activities, and culture (Ridho, 2021).

Employing these three types of instruments will make the data collected richer and more comprehensive, enabling data triangulation. This is intended to enhance the validity of the findings, thereby ensuring that the research results are academically accountable and reflect the actual practice of prophetic leadership within UKM HIQMA UIN Raden Intan Lampung.

Based on the background description above, this study aims to analyse in depth the implementation of prophetic communication values in the leadership of the HIQMA UIN Raden Intan Lampung SME. The primary focus of this study is to understand how the three pillars of prophetic communication, namely humanisation (amar ma'ruf), liberation (nahi munkar), and transcendence (tu'minuna billah), are implemented in leadership practices and organisational activities. Through a descriptive qualitative approach, this study seeks to reveal how the value of humanisation is reflected in empathetic communication patterns between leaders and members, how the value of liberation is applied through a liberating and participatory leadership style, and how the value of transcendence is manifested in the integration of worship and spirituality values into organisational activities. In addition, this study also seeks to examine how applying these three prophetic values affects the dynamics of inter-member relationships, motivation, and social cohesion within the organisation. Thus, this study is expected to contribute theoretically to the development of Kuntowijoyo's prophetic communication concept in the context of student organisation leadership and provide practical benefits for developing a humanistic, ethical, and spiritual leadership model in Islamic higher education institutions.

This study is original in its focus, which places prophetic communication not merely as a theoretical concept in the realm of da'wah or formal education, but as a real practice in the context of student organisation leadership. Most previous studies have discussed prophetic communication in the context of Islamic educational institutions or media da'wah, as done by Rahman et al. (2023) and Paramita & Rahayu (2024), which highlight the aspect of broadcasting prophetic values in the public sphere. However, minimal research still examines how prophetic values—humanisation, liberation, and transcendence—are empirically implemented in the leadership system of Quran-based student organisations such as UKM HIQMA. Therefore, this study offers a new contribution by presenting a contextual understanding of how prophetic communication is applied in managing religious and collegial student organisations.

Theoretically, this study expands Kuntowijoyo's concept of prophetic communication by adding an applicative dimension in the context of student leadership, referred to as the Contextual Prophetic Communication Model for Student Organisations. This model integrates the values of empathy (humanisation), empowerment (liberation), and spirituality (transcendence) into leadership communication patterns. Meanwhile, in practical terms, the results of this study are expected to serve as a reference for student organisations and Islamic educational institutions in building an ethical, participatory, and spiritually oriented communication culture. Thus, this study contributes to the development of Islamic communication theory and the practice of prophetic value-based leadership on campus.

RESEARCH METHODS

This study adopts a descriptive qualitative approach with a focus on field research. This approach was chosen to obtain an in-depth and contextual understanding of the phenomenon under investigation, namely the implementation of prophetic communication in the leadership of the Hiqma Student Activity Unit (UKM Hiqma) at UIN Raden Intan Lampung. As a descriptive study, its objective is to present a systematic, factual, and accurate account of the practices of prophetic communication within the organization, along with the inherent characteristics accompanying them. The researcher was directly involved in the field, acting as a participatory observer to naturally capture the dynamics of interaction and organizational culture, without manipulating variables.

The primary data source in this research is from firsthand interactions with the research subjects. The techniques for collecting primary data include in-depth interviews, observation, and documentation. Interviews were conducted in a structured manner using systematically designed question guides to ensure data consistency across informants. Non-participant observation enabled the researcher to directly observe the activities and leadership patterns within UKM Hiqma, including the organizational culture that has been formed. Meanwhile, documentation involved the collection of records, official archives, photographs, and relevant videos to enrich the data and provide historical context. Informants were selected using purposive sampling, in which respondents were chosen based on specific criteria relevant to the research topic, namely active administrators, former administrators who once held strategic positions, and active members of UKM Hiqma. To ensure comprehensive coverage of information, 10 informants, consisting of the Chairperson, field coordinators, former administrators, and active members, were involved.

A descriptive qualitative approach was chosen because it was considered the most appropriate for understanding prophetic communication in depth in the context of student organisation leadership. This approach allows researchers to capture the meaning, value, and practices of communication that cannot be measured quantitatively, but rather understood through social interaction and the experiences of the research subjects. Informants were selected using purposive sampling because only specific individuals were considered to have direct knowledge and experience related to HIQMA student organisation leadership, such as the chairperson, field coordinators, former members, and active members. The research was conducted within the HIQMA student organisation at UIN Raden Intan Lampung from January to March 2024.

To maintain data quality and validity, researchers applied source and technique triangulation techniques by comparing the results of interviews, observations, and documentation to ensure the consistency of the information obtained. In addition, a member checking process was carried out by asking informants to confirm the researchers' interpretations to ensure they corresponded with the reality they experienced. The collected data were analysed using Miles and Huberman's interactive model, which consists of three stages: data reduction, data presentation, and conclusion drawing and verification. This process was carried out simultaneously and repeatedly until stable and credible patterns of findings were obtained. With these steps, this research methodology is expected to have high validity, be academically accountable, and be able to comprehensively describe the reality of prophetic communication in the HIQMA SME environment.


Data analysis was conducted in three stages, as per the Miles and Huberman model, namely data reduction, data presentation, and conclusion drawing. In the reduction stage, interview transcripts were coded based on themes related to the three dimensions of prophetic communication: humanisation, liberation, and transcendence. Initial codes such as "leader's concern," "freedom of expression," and "prayer together" were then grouped into thematic categories representing each dimension. This categorisation was verified through triangulation of observation and documentation data to ensure consistency of meaning across data sources. This study also employs three key indicators, as follows:

No.	Research Focus	Form of Implementation	Evidence/Indicator	Impact on the Organization
1	Humanization (<i>Amar Ma'ruf</i>)	Leaders treat members with genuine care, provide guidance in <i>halaqah</i> , and listen to aspirations	Observation of interactions during meetings, <i>tilawah</i> activities, and member mentoring	Members feel valued, leading to increased organizational cohesion
2	Liberation (<i>Nahi Munkar</i>)	Leaders provide direction to avoid negative behavior and liberate members from ignorance through training	Training documentation	Enhanced spiritual and intellectual capacity of members
3	Transcendence (<i>Tu'minuna Billah</i>)	Leaders consistently integrate programs with worship values (prayer, <i>dhikr</i> , <i>tilawah</i>)	Records of spiritual activities and collective prayer culture	Establishment of a religiously oriented organizational culture with an <i>ukhrawi</i> (hereafter-focused) orientation

In addition to primary data, this study utilizes secondary data to strengthen both the analysis and theoretical foundation. The secondary data include examinations of the Qur'an and Hadith as the philosophical basis of prophetic communication, scholarly literature on the leadership of Prophet Muhammad (peace be upon him), and books and journals discussing communication and prophetic leadership strategies. Internal documents of UKM Hiqma, such as the organizational structure and vision-mission statements, also constitute part of the secondary data.

All collected data were analyzed using the Miles and Huberman interactive model, which consists of three continuous stages: data reduction, data display, and conclusion drawing/verification. The reduction stage involved selecting, focusing, and abstracting raw data. Subsequently, the data were presented in a systematic format to facilitate comprehension. Finally, conclusions were drawn and repeatedly verified to ensure the validity and reliability of the research findings.

Implementation of Humanization (*Amar Ma'ruf*)

No	Form of Implementation	Research Indicators	Documentation
1	Leaders treat members with full attention, guide them in <i>halaqah</i> , listen to their aspirations	Observation of interactions in meetings, recitation activities, mentoring member	

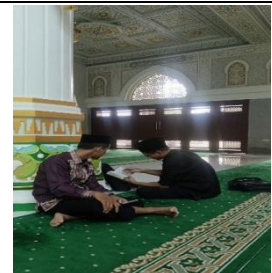
Source: Author's Documentation.

The findings of this study indicate that leadership within UKM HIQMA is characterized by the consistent application of humanization values in daily communication patterns with its members. This humanization is evident in the leader's habitual use of polite and empathetic language, reflecting genuine concern for the personal conditions of members. The leader does not merely focus on achieving organizational goals but also pays attention to the well-being and individual needs of members within the organization. This practice can be seen, for instance, when the chairperson, during routine meetings, always takes the time to inquire about the members' well-being, health conditions, and academic progress before discussing the main agenda. Such simple yet meaningful gestures foster a warm sense of togetherness, create feelings of being valued and heard, and strengthen the emotional bond between leaders and members. Thus, it can be concluded that the implementation of humanization in daily interactions contributes to building a more inclusive and harmonious organizational climate.

Furthermore, the practice of humanization is also reflected in the mentoring approach adopted by the leaders of UKM HIQMA. In this context, leaders do not position themselves as

figures with absolute authority who dominate organizational activities. Rather, they act as companions who are willing to share experiences, provide guidance, and create open spaces for dialogue with members. This egalitarian communication pattern encourages more balanced relationships, allowing members to freely express ideas, aspirations, and challenges without fear or hesitation. This demonstrates that prophetic communication through the dimension of humanization not only serves as a medium of interaction but also functions as an effective strategy to foster loyalty, strengthen emotional ties, and build collective enthusiasm in achieving organizational objectives. These findings reaffirm that the success of prophetic leadership in student organizations lies in its ability to integrate humanistic values with institutional goals, thereby achieving a balance between organizational targets and the development of members' individual potential.

Implementation of Liberation (*Nahi Munkar*)


No	Form of Implementation	Research Indicators	Documentation
1.	Leaders provide direction to avoid negative behavior, free from ignorance with training.	training documentation	

Source: Author's Documentation

The second dimension identified in this study is liberation, a form of prophetic communication reflected in how leaders deliver criticism and corrections to members' mistakes. Findings from interviews and observations reveal that when mistakes occur, whether in Qur'anic recitation (*tilawah*) or in the implementation of organizational programs, leaders tend to provide corrections in a gentle, polite, and constructive manner. Instead of publicly reprimanding members—which could potentially cause embarrassment—leaders prefer to give feedback privately after the activity has concluded. This attitude demonstrates strong social sensitivity and emotional intelligence, as leaders not only focus on technical improvements but also safeguard the feelings and dignity of members. Consequently, the corrections are not perceived as pressures but rather as constructive attention aimed at fostering growth.

Moreover, communication practices oriented toward liberation create an organizational atmosphere that is safe, comfortable, and free from fear or anxiety. The liberating style of leadership communication relieves members from psychological pressure, enabling them to be more confident in trying new things, performing in public, and openly accepting feedback as a learning process. Liberation, in this sense, is not merely about correction but also about empowerment, encouraging the development of individual capacities without constraints. This aligns with the principle of *nahi munkar* in prophetic communication, where every process of correction is carried out with wisdom, gentleness, and an orientation toward positive transformation. Through this approach, leaders successfully cultivate members' self-confidence while simultaneously fostering a supportive and progressive organizational culture.

Implementation of Transcendence (*Tu'minu Billah*)

No	Form of Implementation	Research Indicators	Documentation
1.	Leaders always link the program to the value of worship (prayer, dhikr, recitations)	Notes on spiritual activities and the culture of praying together	

Source: Author's Documentation

The next finding relates to the dimension of transcendence, namely the integration of organizational activities with higher spiritual values. Based on the results of this study, the leaders of UKM HIQMA consistently emphasize that every organizational activity must be intended as an act of worship to Allah SWT, so that all activities are not merely perceived as worldly routines but also carry eternal (ukhrawi) value. This practice is reflected in the organizational habit of beginning activities with collective prayers, the recitation of Qur'anic verses, and brief dzikr as a reminder of the spiritual purpose behind every action. Such habituation fosters among members the awareness that their involvement in tilawah practice, meetings, or external events is not merely organizational participation but also a means of strengthening their spiritual connection with the Creator.

In addition, the leaders of UKM HIQMA often align program objectives with the values of dakwah and community service. This approach broadens members' perspectives, enabling them to perceive UKM activities not only as extracurricular obligations but also as righteous deeds (amal saleh) that can enhance faith and deliver social benefits. The implementation of transcendence values has been proven to increase members' intrinsic motivation, as every involvement in organizational activities is regarded as an act of worship that carries divine reward. This perspective motivates members to remain actively committed despite the demands of their academic workload. Thus, it can be understood that the transcendence dimension in prophetic communication plays a pivotal role in sustaining members' participation, fostering sincerity, and shaping an organizational culture that is not only productive but also deeply imbued with spiritual values.

The findings of this study are reinforced by various statements from informants who represent real experiences in applying prophetic communication values within the HIQMA student organisation. In the context of humanisation (amar ma'ruf), the Chairman of HIQMA, Muhammad Jihad, explained that "at every meeting or activity, I always start by asking about my friends' news and conditions. For me, before discussing the program, we must ensure that all members are in good condition." This statement illustrates empathetic communication and interpersonal attention that reflects the dimension of humanisation as emphasised by Kuntowijoyo. However, some members also revealed that this empathetic attitude is sometimes not balanced with consistency in the distribution of tasks. One member of the recitation division said, "The chairperson is indeed attentive, but sometimes when activities are busy, decisions are made hastily without hearing the opinions of all members." This shows that in practice, humanisation efforts still face challenges in maintaining a balance between empathy and effective decision-making.

In line with this, active member M. Bagus Atma Jaya said, "When I was late in submitting my activity report, the chairperson did not get angry in public, but gently reprimanded me and gave me the opportunity to correct it." This quote illustrates the practice of liberation (nahi munkar), where corrections are made politely without demeaning the dignity of members, thereby creating a learning environment that is free from fear and social pressure. However, one of the documentation administrators added a criticism, "Sometimes the directions given are too idealistic and difficult to implement, but we are reluctant to refuse because we are afraid of being seen as not in line with the organization's vision." This finding shows that the application of liberation values is not yet wholly free from the dynamics of the symbolic power of leaders.

As for the dimension of transcendence (tu'minuna billah), General Secretary Silfi Wulandari said, "We always associate our activities with the intention of worship. Even in evaluation meetings, the chairperson often reminds us that our work is part of da'wah." This shows that the leadership of UKM HIQMA is not only oriented towards organisational results, but is also based on spiritual values that strengthen the religious awareness of its members. However, some informants also admitted that this spiritual approach sometimes feels too formal and inflexible for some new members. A new member said, "At first, I felt awkward because the atmosphere of the meetings was always very serious and religious, so it took me some time to adjust." Thus, these direct quotes from informants show that the practice of prophetic communication at UKM HIQMA is effective in building values of empathy, liberation, and

spirituality, but still faces a number of limitations in terms of consistency, adaptation, and sensitivity to the diversity of members. The existence of this diverse data strengthens the qualitative validity of the research. It provides a more complete and balanced picture of the reality of prophetic leadership in the UKM HIQMA environment.

Leadership and Communication Media

Beyond the three core pillars of prophetic communication, this study also reveals that leadership effectiveness within UKM HIQMA is influenced by the appropriate selection and utilization of communication media. Leaders do not solely rely on face-to-face interactions in weekly meetings but also integrate them with digital platforms such as WhatsApp groups, which serve as channels for quickly disseminating technical information and announcements. The use of this combination of media provides both flexibility and efficiency, as members can access information at any time without waiting for formal forums. Furthermore, personalized communication is also implemented through individual mentoring sessions, either directly or via private messages, allowing members' needs to be addressed more specifically and personally. This multi-channel communication pattern reflects leadership adaptability to technological developments as well as to the dynamic needs of members.

Moreover, the communication style of UKM HIQMA leaders tends to be participatory, granting every member the opportunity to voice opinions, criticisms, and suggestions in organizational forums. This practice not only creates an open communication climate but also fosters a strong sense of belonging to the organization, as members feel directly involved in decision-making processes. Nevertheless, the study also identified certain challenges, particularly the limited participation of members in meetings due to their demanding and varied academic schedules. Overall, however, the combination of participatory leadership and the strategic use of digital media has proven effective in ensuring smooth communication, strengthening internal coordination, and sustaining organizational activities. Accordingly, it can be concluded that leadership success is determined not only by the leader's interpersonal quality but also by their ability to strategically select and integrate communication media that align with the members' needs.

RESULT AND DISCUSSION

The findings of this study demonstrate that the leadership of UKM HIQMA has effectively implemented the three pillars of prophetic communication—humanization, liberation, and transcendence—within organizational practices. In the dimension of humanization, leaders consistently displayed empathy and concern for the well-being of members, both in their academic pursuits and personal needs. This aligns with Kuntowijoyo's view that prophetic communication must uphold humanitarian values by honoring others. The application of humanization by the leadership has proven effective in fostering emotional closeness, enhancing members' sense of being valued, and strengthening their loyalty. Consequently, the organization functions not merely as a platform for activities but also as a nurturing space that attends to the psychological well-being of its members.

In the dimension of liberation, the leadership of UKM HIQMA emphasized the delivery of constructive criticism. Members' mistakes were not ridiculed publicly but rather addressed personally, with solutions offered. This practice not only prevents feelings of shame but also liberates members from psychological barriers that hinder growth. Such an approach is consistent with the principle of *nahi munkar* in prophetic communication, which is not solely corrective but also transformative, guiding individuals toward improvement without undermining their dignity. These findings reinforce prior studies showing that leadership grounded in humanism and liberative principles tends to produce members who are more confident and courageous in public settings.

Meanwhile, transcendence emerged as the foundational dimension underpinning every organizational activity. Routine practices such as collective prayers, *dzikr*, and reminders about the intention of worship demonstrate that leadership does not merely direct technical programs but also instills spiritual values. The implementation of transcendence provides members with strong intrinsic motivation, ensuring that their involvement in organizational activities is driven

not only by worldly interests but also by religious consciousness to perform righteous deeds. Hence, the organization successfully bridges worldly activities with eternal objectives, in line with the concept of *tu'minu billah* in prophetic communication.

Beyond these three dimensions, the study also found that participatory leadership styles and the utilization of diverse communication media (face-to-face meetings, individual mentoring, and WhatsApp groups) significantly contribute to smoother organizational interactions. Members' participation in forums reflects a democratic space that strengthens their sense of belonging, while the use of digital media accelerates information sharing despite challenges in attendance caused by overlapping academic schedules. This demonstrates the importance of combining direct and digital communication in the context of dynamic student organizations.

The findings of this study are in line with the results of the survey by Salsabilla et al. (2025), which confirms that prophetic communication in educational institutions can shape a strong spiritual culture oriented towards character building. However, this study provides a broader meaning because the context studied is not a formal educational institution, but a student organisation that has a more fluid dynamic of participation and social interaction. In the context of the HIQMA student organisation, the application of prophetic communication not only serves as a guideline for ethical communication but also as a means of forming solidarity, spiritual motivation, and strengthening collegial leadership. The communication pattern that is built emphasises a balance between the moral exemplary behaviour of leaders and the active participation of members, so that the values of humanisation, liberation, and transcendence can be actualised contextually in daily organisational activities.

In addition, the results of this study also expand on the findings of Rahman et al. (2023), which highlight prophetic communication in the context of Islamic preaching and broadcasting. This study shows that the principles of prophetic communication are not only practical in the realm of formal preaching but also relevant in the leadership system of Islamic-based student organisations. Prophetic communication in the HIQMA Student Organisation functions as a mechanism for internalising spiritual values that shape the character of members, strengthen social cohesion, and create an ethical and inclusive organisational culture. Thus, this study provides a new empirical contribution to the development of Kuntowijoyo's prophetic communication theory by showing that prophetic values can be adaptively applied in the context of modern organisations without losing their spiritual essence.

Overall, the findings of this study are consistent with Kuntowijoyo's theory of prophetic communication, which underscores the significance of divinely inspired communication in building human civilization. The results also corroborate previous studies, which found that leadership infused with spiritual values enhances social cohesion, loyalty, and member motivation within a community. However, this study provides a novel contribution by offering empirical evidence from the context of a Qur'an recitation-based student organization, a field that has received limited scholarly attention. This contribution is significant as it highlights that prophetic communication is not only relevant within formal *dakwah* spaces but is also effective in the leadership of campus organizations focused on personal development and the spirituality of their members.

Although the application of prophetic communication in HIQMA has shown positive results, this study also found several limitations that need to be considered. Not all members have the same understanding of prophetic values such as humanisation, liberation, and transcendence. Some members still consider prophetic communication to be limited to polite speech, rather than moral and spiritual values that must be applied in every action. This sometimes leads to misinterpretation of the leader's religiously tinged messages. For example, when the leader advises with the intention of spiritual guidance, some members perceive it as personal advice rather than prophetic guidance. This difference in perception shows that understanding of prophetic values still needs to be strengthened through more intensive socialisation and guidance.

In addition, the diverse dynamics of members in terms of background, level of religiosity, and academic activities also pose a challenge in maintaining consistency in the application of prophetic communication. Some members who are less active in spiritual activities sometimes

show resistance to policies based on worship values, such as the obligation to pray together before meetings or recite the Qur'an before activities. Another challenge arises in online communication, which is increasingly being used, where expressions of empathy, exemplary behaviour, and spiritual nuances are complex to convey fully through text messages. This situation requires leaders to continue to innovate in building emotional and spiritual closeness even through digital media, so that the spirit of prophetic communication remains alive amid technological developments and changes in student interaction patterns.

CONCLUSION

This study affirms that leadership within UKM HIQMA UIN Raden Intan Lampung has successfully internalized the values of prophetic communication in its daily organizational practices. The three core dimensions of prophetic communication—humanization, liberation, and transcendence—are consistently implemented, thereby shaping an organizational culture that is humanistic, ethical, and spiritual. First, the dimension of humanization is reflected in the leaders' attitudes of care, empathy, and mentoring toward members. This fosters a sense of being valued, strengthens emotional bonds, and enhances members' loyalty to the organization. Second, the liberation dimension is evident in the leaders delivering criticism and correction politely and constructively. This approach preserves members' dignity and liberates them from the fear of making mistakes, thus creating a supportive learning environment that encourages individual capacity development. Third, the transcendence dimension is manifested in integrating organizational activities with worship values, such as collective prayers, dhikr, and the reinforcement of spiritual intentions. This nurtures members' intrinsic motivation and frames organizational engagement as a devotion to Allah SWT. Moreover, the study finds that leadership effectiveness is reinforced by participatory communication styles and the use of diverse communication media, both face-to-face and digital. This combination fosters an inclusive, open, and adaptive organizational atmosphere that responds to members' needs. In conclusion, the implementation of prophetic communication in the leadership of UKM HIQMA facilitates the achievement of organizational goals and plays a pivotal role in character formation, spiritual enhancement, and the strengthening of members' social cohesion. This demonstrates that prophetic communication is both relevant and effective when applied in the context of student organizations.

This study expands Kuntowijoyo's prophetic communication theory by proposing a Contextual Prophetic Communication Model for Student Organisations, which emphasizes three main aspects:

- (1) Empathetic exemplarity (humanization) as the foundation of moral leadership,
- (2) Constructive criticism and empowerment (liberation) as strategies for building member capacity, and
- (3) Internalisation of worship values in organisational activities (transcendence) as a collective spiritual orientation.

This model shows that prophetic communication is relevant not only in formal preaching spaces but also effective when applied in organisations based on student character building.

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