



Assessing Prophetic Leadership among Generation Z Student Organization Administrators: A Descriptive Quantitative Study

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ARTICLE INFO	ABSTRACT
<p>Submission: 2025-12-17 Revised: 2025-12-31 Accepted: 2026-01-20</p>	<p>Research Aims: This study aims to describe the level of prophetic leadership among Generation Z student organization administrators based on four core dimensions: <i>sidq</i> (honesty), <i>amanah</i> (responsibility), <i>tabligh</i> (ethical communication), and <i>fathanah</i> (intelligence and problem-solving skills).</p> <p>Design/Methodology/Approach: A descriptive quantitative approach was employed involving 60 administrators from five student organizations, selected through purposive sampling. Data were collected using a prophetic leadership scale developed from the framework of Budiharto and Himam and adapted to the student organization context. The instrument demonstrated acceptable validity and reliability. Data were analyzed using descriptive statistics to examine the distribution of prophetic leadership levels overall and across dimensions.</p> <p>Research Findings: The findings indicate that the overall level of prophetic leadership among Generation Z student organization administrators remains low. Among the four dimensions, <i>tabligh</i> showed relatively higher levels, while <i>sidq</i> and <i>fathanah</i> were the weakest. This pattern suggests that student leaders tend to excel in communication skills but face challenges in internalizing integrity and exercising wisdom in decision-making, highlighting an imbalance between expressive abilities and value-based leadership competencies.</p> <p>Theoretical Contribution/Originality: This study contributes empirically by applying the prophetic leadership framework to the context of Generation Z student organizations, an area that has received limited scholarly attention. The findings enrich leadership studies by demonstrating how generational characteristics influence the manifestation of moral-spiritual leadership dimensions, thereby offering a contextual refinement of prophetic leadership theory in non-formal</p>

Introduction

Leadership is a fundamental element of organizational management, including student organizations (*Organisasi Mahasiswa/Ormawa*), which function as non-formal spaces for leadership learning and character development. In recent years, student leadership has gained increasing scholarly and institutional attention, driven by the growing demand for young leaders who possess not only technical competence but also integrity, social sensitivity, and ethical orientation. This issue has become more salient as student organizations are now predominantly managed by Generation Z, a cohort shaped by digitalization, information transparency, and rapid social change (Seemiller & Grace, 2016).

Generation Z is often characterized as valuing authenticity, diversity, and social justice, while also seeking personal meaning in organizational involvement. However, empirical studies indicate that this generation faces several leadership-related challenges, including fluctuating organizational commitment, a preference for fast-paced and surface-level communication, and increased vulnerability to psychosocial stress (Twenge, 2017). These characteristics may influence leadership practices in student organizations, where leaders are required not only to achieve programmatic targets but also to sustain collective commitment, manage interpersonal dynamics, and embody ethical values.

In response to these challenges, prophetic leadership has been proposed as a values-based leadership model that emphasizes moral and spiritual dimensions, including honesty (*sidq*), responsibility (*amanah*), ethical communication (*tabligh*), and wisdom in decision-making (*fathanah*). Previous conceptual work suggests that prophetic leadership can foster integrity, trust, and collective well-being within organizations (Budiharto & Himam, 2024). However, most existing discussions of prophetic leadership remain normative, often assuming that its values are inherently compatible with student leadership contexts, without empirically examining the extent to which these values are actually internalized and practiced by Generation Z leaders.

Research on values-based leadership has demonstrated that ethical and emotionally grounded leadership can enhance trust, member engagement, and organizational climate (Northouse, 2018). Nevertheless, empirical studies specifically examining prophetic leadership in student organizations are still limited. Existing research on student leadership tends to focus on leadership styles, competencies, or organizational effectiveness, rather than on the internalization of moral-spiritual leadership values, particularly among Generation Z administrators in student organizations.

Student organizations play a strategic role as non-formal leadership laboratories, where students develop leadership skills, interpersonal competence, and identity formation as future leaders (Astin, 1999). Consequently, the quality of leadership practiced within these organizations has long-term implications for the development of ethical and responsible civic leaders. Despite this importance, several studies report

that leadership development in student organizations is often fragmented, pragmatic, and oriented toward short-term program achievement, with limited emphasis on systematic moral reflection and value internalization (Izzet et al., 2020).

However, empirical evidence regarding the actual level of prophetic leadership among Generation Z student organization administrators remains scarce. Specifically, there is limited research that maps the distribution of prophetic leadership dimensions and identifies which aspects are relatively strong or weak in student leadership practice. This gap limits the ability of higher education institutions to design leadership development programs that are both contextual and evidence-based.

Therefore, this study aims to describe the level of prophetic leadership among Generation Z student organization administrators based on the dimensions of *ṣidq*, *amanah*, *tabligh*, and *fathanah*. By providing empirical evidence on the strengths and weaknesses of prophetic leadership dimensions in student organizations, this research seeks to contribute to the refinement of values-based leadership development in higher education and offer practical insights for strengthening ethical student leadership.

Method

This study used a descriptive quantitative design to describe the level of prophetic leadership among Generation Z student organization (*Ormawa*) administrators. The participants were 60 administrators from five student organizations, selected using purposive sampling. The inclusion criteria were active students, officially serving as *Ormawa* administrators, belonging to the Generation Z age group, and having held their position for at least one semester.

Data were collected using a prophetic leadership scale adapted from Budiharto and Himam's (2015) framework. The instrument measured four dimensions of prophetic leadership: *ṣidq* (honesty), *amanah* (responsibility), *tabligh* (ethical communication), and *fathanah* (wisdom and problem-solving). The questionnaire used a Likert-type scale and demonstrated acceptable validity and reliability.

Data analysis was conducted using descriptive statistics, including means, standard deviations, and frequency distributions, to describe the overall level of prophetic leadership and its dimensions among Generation Z student organization administrators.

Results and Discussion

The results indicate that the overall level of prophetic leadership among Generation Z student organization administrators remains low, suggesting that prophetic values have not been optimally internalized in daily leadership practices. This finding reinforces the view of Budiharto and Himam (2024) that prophetic leadership is not merely a cognitive construct but requires a continuous process of habituation, reflection, and mentoring to be embodied in leadership behavior. The low overall level

also reflects the reality that student organizations often prioritize program execution over value internalization.

At the dimensional level, *tabligh* (ethical communication) emerged as the strongest dimension. This finding aligns with the characteristics of Generation Z, who are generally proficient in communication, especially through digital platforms and social media (Seemiller & Grace, 2016). In organizational practice, this strength is reflected in the ability of administrators to disseminate information, coordinate activities, and maintain visibility within the organization. However, the dominance of *tabligh* appears to be more functional than transformative, indicating that communication skills are primarily used for operational purposes rather than as a medium for value transmission, ethical persuasion, or moral leadership.

In contrast, the *ṣidq* dimension was predominantly in the low category, indicating weak internalization of integrity and value consistency. Within the prophetic leadership framework, *ṣidq* represents the alignment between beliefs, verbal commitments, and actual leadership behavior (Budiharto & Himam, 2015; 2024). The low score on this dimension may reflect the challenges faced by Generation Z leaders in maintaining consistency amid high exposure to digital culture, where performative self-presentation and situational identity adaptation are common (Twenge, 2017). Although this interpretation is inferential, the finding highlights a potential gap between expressed ideals and enacted leadership practices in student organizations.

The *amanah* dimension showed a relatively balanced distribution between high and low categories, suggesting variability in responsibility and commitment among administrators. This condition may be influenced by differences in organizational structures, task distribution, and leadership systems across student organizations, although this study did not conduct comparative analysis between organizations. In prophetic leadership, *amanah* emphasizes responsibility rooted in moral accountability rather than procedural obligation (Budiharto & Himam, 2015). The findings suggest that responsibility tends to increase when leadership roles are perceived as meaningful and participatory, supporting previous research on student leadership engagement (Astin, 1999; Komives et al., 2013).

The weakest dimension identified was *fathanah*, indicating limited development of leadership intelligence related to strategic thinking, problem analysis, and ethical decision-making. This finding is consistent with leadership development literature, which suggests that novice leaders often rely on rapid and pragmatic responses rather than reflective and value-based reasoning (Mumford et al., 2007; Northouse, 2018). For Generation Z, high access to information does not automatically translate into wisdom-based leadership, particularly in the absence of structured mentoring and reflective learning spaces. In student organizations, limited exposure to strategic decision-making and conflict resolution processes may further constrain the development of *fathanah*.

Overall, these findings suggest that prophetic leadership among Generation Z student organization administrators is relatively stronger in expressive and communicative aspects, but weaker in intrapersonal moral reflection and strategic wisdom. This pattern implies that leadership development in student organizations should move beyond technical skill training and program management, toward structured interventions that emphasize integrity building, ethical reflection, and guided problem-solving. Such efforts are essential to transform student organizations into effective arenas for cultivating values-based leadership rather than merely operational competence.

Conclusion

This study indicates that prophetic leadership among Generation Z student organization (*Ormawa*) administrators is generally low, reflecting limited internalization of prophetic values in daily leadership practices. While ethical communication (*tabligh*) appears relatively stronger, the dimensions of integrity (*sidq*), responsibility (*amanah*), and leadership wisdom (*fathanah*) remain weak, suggesting an imbalance between communicative skills and moral-reflective leadership capacities.

These findings should be interpreted with caution due to several limitations, including the descriptive cross-sectional design, small sample size, reliance on self-report data, and limited organizational coverage. Nevertheless, the results highlight the need for universities to implement structured, values-based leadership development programs, such as reflective mentoring, ethics-oriented training, and supervised leadership practice within student organizations.

Future studies are encouraged to use mixed-method or longitudinal designs and to compare different types of student organizations to better understand the development of prophetic leadership among Generation Z students.

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