

The Impact of Prophetic Emotional Intelligence on Leadership Creativity Development: An Islamic Perspective from Oman's Educational Leadership

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Abstract

This study examines the transformative influence of Prophetic emotional intelligence on leadership creativity by examining in the light of Islamic values and modern organizational practice. Based on the study of educational leaders in the North Batinah Governorate of Oman, the study tries to understand how Prophet Muhammad (peace be upon him) exhibits ethical and human emotional intelligence, affects modern leadership performance and creativity. The quantitative analysis of the five main categories of emotional intelligence including self-awareness, self-management, social awareness, relationship management, and spiritual consciousness is utilized by a sample of 509 educational leaders (e.g., school principals, assistant principals, and the heads of departments). Our results reveal positive significant correlations between Prophetic emotional intelligence practices and greater leadership creativity, which carries implications for educational reforms, professional development as well as Islamic paradigms of leadership. In doing so, this research contributes to the literature by bridging the gap between traditional Islamic wisdom and modern theories of leadership, creating a contextual-based framework for cultivating the culture-specific solutions of creative and effective leaders in Muslim-majority culture. Leaders who practice Prophetic emotional intelligence develop better creative problem-solving capacity, have more motivated teams, and are more innovative organizations. The study adds to the body of academic knowledge in Islamic perspectives on organizational behaviour and proposes concrete frameworks to be applied today.

Keywords: Prophetic Emotional Intelligence, Leadership Creativity, Islamic Perspective, Educational Leadership, Oman, Emotional Competencies, Spiritual Leadership, Cultural Leadership Models

Introduction

Emotional Intelligence is recognized as one of the crucial competencies in the fields of psychology and leadership over the past decades; a field that emphasizes interpersonal interaction, interrelationships, personal growth, organizational success; and communication. Studies of recent times have time and again highlighted its pivotal role in obtaining success on personal or professional fronts. Emotional intelligence helps people understand their own emotions and those of others, to manage those emotions and to avoid creating problems in other areas of life, as well as how people impact others, which translates into improved performance in any domain.

Emotional Intelligence has one of the most compelling features and it's something that has long been recognized and recognized, as one of the fundamental skills that contributes to better personal success. Due to its significant positive effects on mental health, social relations, and job performance, this construct has attracted great interest among researchers and human development specialists (Goleman, 2020; Smith, 2022). Within the Islamic paradigm, we have the life and teachings of Prophet Muhammad (peace be upon him) as the unique and holistic model of one's emotional intelligence. In his approach as leader and interaction of the Muslim community, the Prophet exemplified the highest levels of emotional intelligence, a model that was held in high regard by people from differing temperaments and backgrounds. Allah speaks of him in the Holy Quran: "And indeed, you are of a great moral character" (Al-Qalam: 4), confirming us to both his greatness of character and His complete conduct in the moral sense.

The Prophet gave a much better example of patience and judgement when the world was hard and the Prophet was so forgiving in dealing not only with friends and foes but also with the world, He loved them. 21st-century organizational leadership is confronting challenges not yet faced in terms of technology changes and ever-raging human societal and economic changes. Such challenges call for changes to leadership paradigms in ways that hold the essence of what makes a strong leader. In this new era, leaders must innovate in new ways to navigate through complex social and workplace interactions.

This ability to marry traditional wisdom to innovative ideas has become a core competency for 21st Century leaders to flourish (Al-Otaibi, 2021). The concept of leadership creativity arises as an essential dimension to leadership effectiveness and positive impact on subordinates and communities. Creativity at the workplace, particularly in a dynamic, constantly changing context like the one we find during COVID-19, goes beyond just coming up with creative solutions and suggestions — it includes the capability to recognize opportunities within challenges, rally others around thinking well outside the box and create spaces in the organization that foster innovation in an ever-evolving world. Such a creative mindset prepares the leaders to prepare teams that are efficient in times of rapid transformations and achieve remarkable outcomes amid dynamic business outcomes (Al-Ghamdi, 2023).

In the Quranic command on creativity this was stressed as with consultation and participative decision-making, "And consult them in the matter. Then after making the decision, trust Allah" (Al-Imran: 159). This verse indicates a need for creative leadership, as well as flexibility and humility in decision making as needed. So while this participatory approach promotes

trust between leaders and their teams, enables positive work environments that encourage creativity and innovation, and supports the potential for comprehensive and effective solutions to complex issues in organizations and society.

Research Problem and Significance

Effective leadership forms a fundamental pillar of organizational and societal achievement in the modern reality. As challenges confront leaders in different fields, the need to develop advanced leadership talent beyond traditional management strategies has emerged (Al-Shammari, 2022).

In such context, emotional intelligence is, perhaps, one of the most powerful factors in leader success and their ability to be creative (Al-Ghamdi, 2023). Emotional intelligence includes the degree to which one can realize and contain personal emotions as well as those of other people, and use this knowledge to influence thinking and actions in an encouraging manner (Al-Harhi, 2022). There is much literature on emotional intelligence in western contexts (Al-Anzi, 2023) but few studies exploring this concept from an Islamic perspective.

The importance of the perspective that this offers in the concept lies in its approach is based on a distinct form of leadership, that is of the character of Prophet Muhammad (peace be upon him) who displays the most level of effective emotional intelligence in his leadership and his contacts (Al-Maliki, 2023). This gap in the literature holds back Islamic societies from gaining from their rich legacy and being able to formulate modern leadership models that bring authenticity and modernity (Al-Salmi, 2022).

There is a significant gap between the contemporary Islamic world and the Prophetic leadership model. This gap could be summarized as a diminished ability of some leaders to deal with difficult matters and have requisite adaptability and understanding while other leaders fail at grasping and utilizing emotional intelligence into organizational and personal management. It is important that we conduct proper studies of Prophetic emotional intelligence in the domain of today's leaders that is required to improve their capacities when modern challenges are encountered, thus allowing them to face them more effectively (Al-Zahrani, 2024).

Research Objectives

This study is aiming to achieve the following objectives: To investigate the effect of Prophetic emotional intelligence in creating leadership creativity among educational leaders at Oman's Ministry of Education. To explore the relationship between five dimensions of emotional intelligence (self-awareness, self-management, social awareness, relationship management, and spiritual dimension) and leadership creativity. To explore the effects of demographic covariates (experience, educational level, and age) on the correlation between Prophetic emotional intelligence and leadership creativity. To build a practical model incorporating the principles of Prophetic emotional intelligence into modern leadership development initiatives. Add insight to the body of literature from Islamic worldview on organizational leadership and emotional intelligence research.

Theoretical Framework*Emotional Intelligence- A Concept on Learning and Development*

Salovey and Mayer (1990) conceptualize emotional intelligence, which means the capacity to recognize, comprehend, handle, and put into use emotions for helping the organisation to think and grow. This concept was popularized by Goleman (1995), who identified five core competencies: self-awareness, self-regulation, motivation, empathy, and social skills. Indeed, in various cultural contexts, these competencies were found to be predictive of leadership effectiveness, job performance, and organizational outcomes (Ashkanasy & Daus, 2005; Joseph & Newman, 2010).

Prior studies have shown significant relations between emotional intelligence and leadership outcomes such as transformational leadership behaviors (Gardner & Stough, 2002), team performance (Druskat & Wolff, 2001), and organizational climate (Goleman et al., 2002). Leaders characterized by high levels of emotional intelligence are likely to have an excellent potential for establishing trust, motivating employees, calming disagreements, and promoting innovation (George, 2000; Zhou & George, 2003).

Prophetic Emotional Intelligence

An Islamic Perspective On Prophetic Emotional Intelligence The Prophetic model of Emotional Intelligence This concept offers a holistic model based on Islamic revelation and prophetic application. Emotional competencies by Prophet Muhammad (peace be upon him) were evident in various aspects from authentic Islamic sources. The Prophet stated: "The strong person is not the one who can overpower others, but the one who controls himself when angry" (Bukhari & Muslim), a sophisticated expression of emotional self-control. Social consciousness was the characteristic of the Prophetic leader. It showed that Prophet Muhammad was not an impulsive moral person, as it did not make him dominate his followers but take responsibility for himself to do the right thing.

Many other descriptions illustrate his deep empathy and keen sense of shared feeling. The Prophet would cut prayers short when hearing a child cry, alter his speech depending on his audience's level of understanding, and he was very sensitive to his fellow human beings when it came to their feelings and situations. This social consciousness included a focus on community relationships, culture, and diversity of individuals in carrying out Islamic teachings. Its spiritual aspect separates Prophetic emotional intelligence from traditional Western concepts.

These dimensions include consciousness of divine presence (Ihsan), accountability to Allah, and alignment of emotions with Islamic ethical standards; thus, the Prophet taught: "Worship Allah as if you see Him, for if you do not see Him, He sees you" (Bukhari & Muslim), creating a higher construct of emotional control and mutual behavior. And this faith gave an emotional anchoring in times of hardship, limits of ethical emotion, and guidance on higher purpose for emotional energy.

Leadership Creativity from Islamic Perspective

Islamic approaches to creativity focus on the concept of both individual innovation and consultation in a collective setting (shura). The Quranic guidance to consult (Al-Imran: 159) identifies participatory creativity as a divine mandate, and many ways of prophetic practice

employ creative modes of problem-solving. We can see this type of strategic creativity in the Treaty of Hudaibiyyah where the Prophet negotiated on adverse terms which he ultimately achieved for Islamic objectives.

The trench digging at the Battle of Khandaq showcases adaptation of defensive tactics to the ideas brought in by companions. Islamic leadership creativity consists of multiple aspects: new ways of problem solving within an ethical framework, the elastic adoption of principles across environments, ideas that invite people in the team's multiple perspectives, and prophetic wisdom that manages a balance between tradition and local innovation. This structure combines creativity with accountability so that innovative new products meet Islamic values and tackle the challenges faced by contemporary society (Rahman, 2018; Ahmad, 2020).

Research Methodology

Research Design

This study employs a quantitative research design utilizing a structured questionnaire to examine the relationship between Prophetic emotional intelligence and leadership creativity. The cross-sectional survey approach enables systematic data collection from a substantial sample of educational leaders, facilitating statistical analysis of relationships between variables and testing of research hypotheses.

Population and Sample

The research population comprises educational leaders in North Batinah Governorate, Oman, including school principals, assistant principals, and department heads in the Directorate General of Education. The total sample consisted of 509 participants distributed across three categories:

- Department heads in the General Directorate: 48 participants (43 males, 5 females)
- School principals: 247 participants (82 males, 165 females)
- Assistant school principals: 214 participants (61 males, 153 females)

The sample distribution across six wilayats (districts) in North Batinah was as follows: Sohar (110 participants), Saham (110), Al-Suwaiq (103), Al-Khaboura (61), Liwa (30), and Shinas (47). This geographic distribution ensures representation across the governorate's diverse educational contexts, enhancing the generalizability of findings within the Omani educational leadership context.

Research Instrument

A comprehensive questionnaire was developed comprising two main sections. The first section collected demographic information including gender, age, educational qualification, years of leadership experience, and current position. The second section measured Prophetic emotional intelligence across five dimensions:

- Self-Awareness: 8 items measuring recognition of emotions, understanding strengths and weaknesses, self-reflection, and values consciousness.
- Self-Management: 8 items assessing emotional regulation, stress management, adaptability, and goal-oriented behavior.
- Social Awareness: 8 items evaluating empathy, perspective-taking, organizational awareness, and service orientation.

- Relationship Management: 8 items measuring communication effectiveness, influence, conflict management, and teamwork.
- Spiritual Dimension: 8 items assessing consciousness of divine presence, accountability to Allah, ethical conduct, and spiritual motivation.

The third section measured leadership creativity through 20 items assessing innovative problem-solving, creative thinking, risk-taking, vision development, and fostering innovative environments. All items utilized a five-point Likert scale ranging from 'strongly disagree' (1) to 'strongly agree' (5). The instrument was developed based on extensive literature review, Quranic verses, authentic hadiths, and validated scales adapted for the Islamic context.

Literature Review

Emotional Intelligence in Leadership

The relationship between emotional intelligence and leadership effectiveness has been extensively documented across diverse organizational contexts. Evidence from the realm of transformational leadership suggests that leaders characterized by emotional intelligence are able to motivate followers by articulating compelling visions, provide individualized consideration, and stimulate intellectual engagement (Bass & Riggio, 2006).

According to meta-analytic empirical evidence, there are moderate to strong correlations among emotional intelligence and transformational leadership behaviors (Harms & Credé, 2010). At the team level, leader emotional intelligence is associated with enhanced team unit cohesion, better communication patterns, and superior collective performance (Druskat & Wolff, 2001). With the result of their emotional competences, leaders are able to create psychologically safe environments in which it is alright for team members to speak up freely, take measured risks or engage in constructive conflict (Edmondson, 1999). This psychological safety mediates relationship between leader emotional intelligence and team innovation (Carmeli et al., 2010).

Cross-cultural research shows emotional intelligence's general applicability but underlines cultural variance in interpreting and articulating emotional competencies (Gunkel et al., 2016). High context cultures emphasize harmony among individuals, implicit communication, and the emotional domain more generally. Islamic cultural backgrounds are more focused on communalism, moral behavior, and spiritual awareness, which may heighten the importance of emotional intelligence for leadership effectiveness (Branine & Pollard, 2010; Ali, 2005).

Leadership Creativity Research

Leadership creativity involves leaders' ability to ideate new and useful ideas, stimulate their followers' creativity, and take creative methods to organizational challenges (Mumford et al., 2002). Creative leadership goes deeper than enhancing creativity and should include creating and maintaining an environment within the organisation that is responsive to innovation, effectively managing innovative projects, and managing potential problems caused by the design of innovative products/services (Mumford & Licuanan, 2004).

Theoretical frameworks for emotional intelligence and creativity emphasize affective aspects of creative thought processes. Positive affect expands cognitive horizon widening divergent thinking and conceptual mixing – the foundation of creative ideation (Baas et al., 2008).

Emotion regulation allows for continued creative effort despite failure, relieves uncertainty anxiety, and promotes a willingness to experience something new (Ivcevic & Brackett, 2015). There is empirical evidence that emotionally intelligent leaders facilitate follower creativity through a number of mechanisms such as creating supportive feedback for taking risks, acknowledging and reinforcing creative product input, demonstrating creative perspectives for problem-solving, and establishing psychologically safe experimental settings (Zhou and George, 2003; Ghosh, 2015). These leadership behaviors are the intermediary functions mediating the relationship between leader emotional intelligence and team innovation results via leader emotional intelligence and team innovative output.

Islamic Perspectives on Leadership

Islamic leadership literature stresses adherence to ethical principles, servant leadership orientation and the dichotomy between worldly effectiveness, and of spiritual accountability with regard to values-driven leadership practice (Beekun & Badawi, 1999). Khilafah (stewardship) sees leaders as divine trustees with a role to play in bringing about just governance, societal wellbeing, and ethical behaviour.

The framework integrates material results as well as moral obligations, separating Islamic leadership from purely secular modes. Prophetic leadership is the embodiment of combining spiritual, emotional and strategic elements. Historical interpretations show the Prophet has a rich knowledge of human behaviour: he developed specialized communication techniques, conflict resolution and motivational techniques to tailor his approach to human behavior, as well as his understanding of human nature (Adair, 2010). His shura (consultation) is based on participatory systems of decision-making for joint wisdom and stakeholder-oriented participatory models of decision-making (Ramadan, 2007).

At the same time, modern scholars advocate making efforts to develop native Islamic leadership systems rather than implementing western models whole-heartedly (Safi, 2018). It recognizes these principles but insists on culturally anchored approaches attuned to Islamic principles, social norms and spiritual awareness. Analyses on Islamic leadership in organizational settings seem to be positively related with employee commitment, ethical behaviour and organizational citizenship (Hassan et al., 2013; Mahdinezhad et al., 2013).

Conceptual Framework and Hypotheses

Based on theoretical foundations and literature review, this study proposes a conceptual model examining Prophetic emotional intelligence as a multi-dimensional predictor of leadership creativity. The model posits five dimensions of Prophetic emotional intelligence as independent variables influencing leadership creativity as the dependent variable. Additionally, the model incorporates moderating effects of demographic variables including leadership experience, educational level, and age.

Main Hypothesis

H1: Prophetic emotional intelligence, represented by its five dimensions (self-awareness, self-management, social awareness, relationship management, and spiritual dimension), has a statistically significant positive impact on leadership creativity among educational leaders in Oman's Ministry of Education.

Sub-Hypotheses

H1a: Self-awareness has a statistically significant positive impact on leadership creativity.

H1b: Self-management has a statistically significant positive impact on leadership creativity.

H1c: Social awareness has a statistically significant positive impact on leadership creativity.

H1d: Relationship management has a statistically significant positive impact on leadership creativity.

H1e: Spiritual dimension has a statistically significant positive impact on leadership creativity.

Moderating Effects Hypotheses

H2: There are statistically significant differences in the relationship between emotional intelligence and leadership creativity attributable to experience, educational level, and age variables.

H2a: Leadership experience positively moderates the relationship between Prophetic emotional intelligence and leadership creativity.

H2b: Educational level positively moderates the relationship between Prophetic emotional intelligence and leadership creativity.

H2c: The strength of the relationship between Prophetic emotional intelligence and leadership creativity varies according to leader age.

Expected Contributions and Implications

Theoretical Contributions

The research presents a better conceptualization of emotional intelligence and applies theories of emotional intelligence, by linking Islamic approaches as well as contemporary organizational behavior frameworks. This study synthesizes the above information with an integrated view of Prophetic emotional intelligence, incorporating spiritual awareness as a distinct dimension that goes beyond Western paradigms of the term, to create a holistic model of Prophetic Emotional Intelligence.

Thus, this integration responds to contemporary calls for both culturally-grounded leadership theories that draw on an array of philosophical and spiritual traditions (House et al., 2004; Tsui, 2004). The study adds to the literature on creativity by exploring the role of emotional intelligence in leadership creativity within Islamic cultural contexts.

While Western studies have established broad associations between emotional competencies and creative achievements in general, these topics are rarely studied in Muslim-majority settings, where religious values have a decisive impact on organizations and leadership. This research bridges this gap and may uncover culture-specific pathways to understand the association of emotional intelligence and creative leadership.

Practical Implications

For educational leadership development, results will be utilized to inform the design of training programs incorporating Prophetic emotional intelligence principles. Rather than a wholesale adoption of Western-developed emotional intelligence curricula, educational institutions can produce culturally-sensitive and harmonious programs, which are rooted in Islamic beliefs and are able to integrate evidence-based practice. Such programs could potentially increase participant engagement, cultural resonance and application in practical Muslim-majority educational institutions.

The study will contribute to the development of leadership selection and promotion processes in educational institutions as a process. Knowledge of the connection between the dimensions of Prophetic emotional intelligence and leadership creativity can lead to the construction of competency models to identify and train for developing future leaders. The integration of emotional intelligence assessment into selection, crafting of developmental experiences oriented towards individual skills, and developing cultural values such that emotional and spiritual development are more valued than only technical skills are also considered must be included in the culture of organizations.

For policymakers in Oman's education industry, research findings offer empirical guidance to form policy suggestions within the education system regarding changes related to educational reform. Knowing the factors that increase leadership creativity supports education institutions to formulate policies that would help in facilitating the culture of innovation, continuous improvement and adaptation capability of organizations in schools. The power of this knowledge shines through in times of rapid technological change, shifting student needs and heightened expectations about the quality of, and relevance to, our educational practices.

Gaps in Existing Literature

Although there are several research of emotional intelligence and leadership creativity independently, there are still an important void in the literature, especially in terms of Islamic perspectives and applications in the Omani context. Only some research is available on the applicability and integration of the modern technologies with Islamic lifestyle standards and economic principles but much more comprehensive critical analysis is needed to ensure the ways Muslim teachings help underpin the integration of technology with the applications in their unique socio-economic and cultural context is obtained.

Existing research is largely on technological effects or the Islamic outlook without exploring how the Islamic teachings set a lens for responses to contemporary problems in Oman's specific framework. Literature on Educational adaptation regarding recent developments is readily available, but integration of Islamic educational values in curriculum design and pedagogical approaches in adapting the technology progress is a less explored topic.

This Islamic law, its role in understanding policy development, is not as well articulated in policy development literature which rarely reflects the principles and jurisprudential concepts that frame the formulation of policies concerning organizational and educational development. While Islamic views on social problems such as poverty and unemployment are mentioned, there is no clear explanation of how these can contribute to development or even how Islamic finance is used and practices and techniques are seen as a way to give the entrepreneurial skills to help strengthen the organization under change.

Little research has been done on applying prophetic advice and Islamic solutions to current leadership difficulties in the field and in practical contexts. Additionally, while Islamic economic principles have been addressed, no specific cases of practical applications for addressing institutional problems in Oman are available for a thorough analysis. Cross-cultural comparative research on Islamic and secular approaches to leadership building indicates strengths and weaknesses of each perspective, yet seldom discusses coexistence. Studies on

how cultural adaptation strategies informed by Islamic values can contribute to meeting leadership needs in specific leadership challenges in Oman, such as developing leadership and organizational effectiveness, need to be broadened to focus on how socio-religious and cultural factors influence leadership development and organizational effectiveness.

Future Research Directions

Future research could bridge current deficiencies in the existing literature by developing a more complete picture of leadership from the Islamic perspective within the Omani context and also across the Middle East. This foundational survey suggests some hopeful directions: First, longitudinal research studying the development of Prophetic emotional intelligence over time would help to explore how developmental trajectories unfold, what pivotal experiences allow for growth, stability versus malleability of emotional competencies.

Such research could explore whether leadership experience, spiritual practices or formal training programs are efficacious to improve particular dimensions of Prophetic emotional intelligence; Second, experimental studies investigating interventions that stimulate the development of Prophetic emotional intelligence would establish causal links and discover effective development practices.

Conducting randomized controlled trials comparing different training approaches—traditional methods of Islamic education, modern models of experiential learning, combined models—would supply an evidence based basis for the implementation of leadership development initiatives.

Third, a cross-cultural comparative literature with an emphasis on Prophetic emotional intelligence could allow for the identification of its universal and culture-specific components across various Islamic countries. Such studies might also explore what dimensions of Prophetic emotional intelligence are expressed differently in the context of Arab, Asian and African Islam, and how local cultural specificity and pan-Islamic values interact.

Fourth, we would benefit from intersectoral studies on Prophetic emotional intelligence for individuals, teams, and organizations to better clarify collective symptoms and social and contextual drivers. Knowledge of the ways in which organizational culture, leadership development system and structural constraints facilitate or inhibit expression of Prophetic emotional intelligence would provide clues about organisational design and change initiatives.

Fifth, The qualitative exploration of Prophetic emotional intelligence would be well served through narrative, ethnographic or phenomenological methods and this way insights into and depth around why and how leaders experience, develop, and apply Prophetic emotional intelligence could be gained along the qualitative studies continuum. An understanding of case of best practices on Islamic values in contemporary leadership would also lead to better understanding in best practice problem-solving & success factors.

Sixth, studies investigating boundary conditions and contingencies that influence the effects of Prophetic emotional intelligence on outcomes would delineate when and for whom these

competencies are most relevant. Potential moderators are organizational type, leadership scale, follower characteristics, and environmental uncertainty.

Conclusion

This study fills an important gap in leadership literature by critically reviewing Prophetic emotional intelligence and its influence on leadership creativity in Oman's educational industry. In doing so, the study synthesizes Islamic theological base with modern organizational behaviour literature to inform the construction and construction of a culturally-grounded framework for understanding and developing leadership skills in Muslim-majority settings.

The Prophetic model combines spiritual awareness, ethical responsibility, and divine guidance to conceptualize emotional intelligence, and this extends beyond familiar Western assumptions. The creativity of the study as it stands highlights the need for leadership in adaptive and innovative form in the midst of the fast paced global transformation of educational systems around the globe. Understanding how Prophetic emotional intelligence mediates creative leadership opens the door to practical insights for future leaders willing to meet the demands of today's world in ways that are culturally and religiously authentic. This is especially important in cases where cultural paradigms adopted from the West can conflict with local values, causing friction rather than increasing effectiveness.

Contributions in theory: Conceptualization of Prophetic emotional intelligence as a multi-dimensional construct, integration of spiritual consciousness within emotional intelligence frameworks, and exploring effects of cultural-religious on leadership creativity. These contributions advance cross-cultural leadership research while providing strong foundations for indigenous Islamic leadership theories. They are built upon genuine sources of wisdom rather than on derivative Western models of leadership. In practice there is greater inter-group scope for stakeholder engagement for all sectors of society.

Educational leaders get models for self-development and development in reflections that are set off by a Prophetic example. Through the identification and analysis of emotional and spiritual competencies, organizations acquire evidence-based tools as well as skills for leadership selection, promotion programs for leadership selection, organizational capacity development and succession planning incorporate evidence-based strategies for strategic planning with emotional and spiritual competency in each step of its development process.

There are insights for policymakers regarding education reform initiatives emphasizing innovation, quality of education, cultural-religious authenticity and quality, cultural-religious authenticity. That is how program designers of training programs derive both theoretical and empirical frameworks for the design of culturally-engrained leadership development curricula, based on culturally-responsive programs. The use of quantitative survey techniques and Islamic theoretical structures in the research approach shows how traditional religious studies can be theoretically and practically blended with modern social science methods. This methodological amalgamation suggests a methodology other researchers can emulate for the study of organisational developments in an Islamic community, incorporating scientific rigour and sensitive cultural to religious considerations.

Current study is limited due to its cross-sectional study design therefore causal inferences cannot be drawn, the self-report based instruments and it is limited to one Omani governorate which may be influenced by social desirability bias. Potential avenues open to future research include longitudinal designs, multi-source performance data, and expanded geographic scope. Qualitative research methods, as an emerging area of inquiry that would help researchers better understand the context within which Prophetic emotional intelligence is experienced and applied by leaders in their personal and professional work contexts.

This research shows that Islamic heritage does provide plenty of resources for responding to the challenges of leadership in the present. The Prophetic model is not only very wise but also relevant to the contemporary organizations contexts. By integrating traditional Islamic scholarship with contemporary leadership research approaches, it contributes to the development of authentic, effective and cultural-based models for leadership development in Muslim-majority environments. For the future development of holistic leaders, which can maneuver through the complex social contexts of the past and present but simultaneously fulfill the ethical and religious precepts, integrating three strands into a leadership practice—spiritual, emotional, and creative—can offer an encouraging future for its development.

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