

**Implementation of Prophetic Leadership in  
Non-Formal Education in The Era Of Disruption  
(Case Study of Tilawati Center Jabar I)**

Ine Ratu Fadliah

[princessfortune77@gmail.com](mailto:princessfortune77@gmail.com)

**Abstract**

The purpose of this study is to describe how prophetic leadership in non-formal education in the era of disruption. Prophetic leadership is leadership that originates from the leadership of the prophet by prioritizing Sidiq, amanah, tabligh and fatonah in order to achieve goals. While disruption talks about global challenges that lead to changing times due to technology. The method used in this study is a qualitative approach with descriptive analysis with the method of *library research*, with a case study at the Tilawati Center Jabar I. The results of this study offer that prophetic leadership inherent in non-formal education institutions can move the institutions they lead to achieve their vision, mission and goals.

**Keywords: leadership, prophetic, disruption era**

## **Introduction**

Prophetic leadership comes from the word prophet which means Prophet, so prophetic leadership can be interpreted as a person's ability to influence others to achieve goals as done by the Prophets and Rosul. The prophetic term in Indonesia was first introduced by Kuntowijoyo, through his ideas about the importance of transformative social science which is hereafter called prophetic social science. Prophetic social science not only explains and transforms social phenomena, but also provides guidance on where the transformation is carried out, for what, and by whom. Prophetic social science tries to reorient the epistemology, namely reorienting the *mode of thought* and *mode of inquiry* that the source of knowledge is not only from ratio and empiri, but also from revelation. Based on this understanding, prophetic leadership in this study is a leadership concept that is compiled based on the point of view of Islam, which is implemented in leadership in education.

Islamic educational institutions whether formal, non-formal or informal should use this type to further advance educational institutions, because in the type of prophetic leadership that is very dominant is the figure of the head of the institution. So that it can easily move the educational institution it leads to achieve the vision, mission and goals of the educational institution.

Tilawati Center Jabar I has a strong determination and Ghiroh in realizing a non-formal educational institution in the form of teacher education and training in order to improve the quality of Al-Qur'an teachers through standardized coaching and training and become a facilitator for mahasantri memorizing al qur'an which is mutqin in the quality of its memorization. The institution, which was founded in

2012, was able to make a positive and proud contribution to *stakeholders*, it was recorded that the institution, which is located at Jl Hegarmanah Gunung Batu, Bogor City, until 2017, was able to print 4,389 teachers of the Qur'an by having 182 institutions (formal and non-formal) which became fostered and collaborative partners.

The description above illustrates that the role of non-formal institutions tilawati center Jabar I has a very positive role and contribution to print professional and

skilled al qur'an teachers, of course this has to do with how the internalization of the prophetic leadership style by the leadership so that this non-formal educational institution is able to survive, sustainable and continue to grow in this disruption era. Therefore. This study aims to analyze how the implementation of prophetic leadership in non-formal education in the era of disruption, a case study of tilawati center Jabar I.

The research method used is descriptive qualitative with a library research model from primary references from books and journals. Then as an implementation, the research was conducted with a case study by conducting interviews and direct observation. (J. Moleong,2007).

### **Theory Review Prophetic**

Prophetic comes from the English *prophetical* which means Prophethood or the nature that exists in a prophet. (Kuntowijoyo, 2001), which is the nature of the prophet who is characterized as a spiritually-individual ideal human being, but also a pioneer of change, guiding society towards improvement and conducting a relentless struggle against oppression. In history, Prophet Ibrahim fought King Namrud, Prophet Musa fought Fir'aun, Prophet Muhammad guided the poor and

young slaves against every oppression and injustice. And has the goal of heading towards liberation. And rightly according to Ali Shari'ati "the prophets not only taught dhikr and prayer but they also came with an ideology of liberation".

By definition, prophetic education can be understood as a set of theories that not only describe and transform social phenomena, and not only change things for the sake of change, but more than that, it is expected to direct change on the basis of ethical and prophetic ideals. Kuntowijoyo himself admitted that, especially in his history, the Islamization of Science - in Kunto's formulation - seemed to want to include something from outside or reject existing science altogether. (Shofan,) He said: "I think both are unrealistic and will make our souls split between ideality and reality, especially for those who study western social sciences. What is the fate of science that has not been Islamized? What is the fate of Islam without science? With this expression, Kuntowijoyo does not intend to reject the Islamization of science, but in addition to distinguishing between prophetic social science and the Islamization of Science itself, it also intends to avoid a dichotomous view of Islamic and non-Islamic sciences.

### **Prophetic Leadership**

Prophetic leadership consists of two words, namely leadership and prophetic. Both elements of this word contain different definitions. The concept of leadership cannot be separated from an interaction between the leader and the people being led. In terms of language, leadership comes from the word "leader" with the affixes ke- and -an. According to the Big Indonesian Dictionary, leadership is the behavior of leading or the way of leading. As in English, it is called *leadership*, which *leadership* comes

from the word *leader* which means leader and *to lead* which means leadership. Meanwhile, in terms of terms, leadership has different meanings and explanations.( Elitya Rosita Dewi ,2020)

Meanwhile, according to Widayat (2014: 27), prophetic leadership is the ability to control oneself and influence others sincerely to achieve common goals as carried out by prophets, with leadership achievements based on four kinds, namely, *sidiq*, *amanah*, *tabligh*, and *fathonah*. In addition, El Syam argues that "*prophetic leadership is a model of leadership played by a choice of God". played by a choice of God (Prophet), to help mankind from the path of darkness (ulumāt), which means: ignorance, humiliation, backwardness, arbitrariness, monopoly, oligopoly, anarchy, instability, materialism, religious blasphemy, and others, towards the path of light (nūr), which means truth and science, for the development of human life". This means that prophetic leadership is a leadership model played by someone chosen by God (Prophet), to help humanity from the path of darkness (zulumat), which means ignorance, humiliation, backwardness, arbitrariness, monopoly, oligopoly, anarchy, instability, materialism, religious blasphemy, and others, towards the path of light (nur), which means truth and*

science, for the development of human life. So in essence, prophetic leadership is a way of leading in order to influence someone by referring to prophetic principles and traits.

### **The Age of Disruption**

Disruption is synonymous with rapid technological development and enters almost all spheres of human life, ranging from trade or industry regarding design, production, to marketing; health services; agriculture; information and communication; transportation services; even politics and security all use technology with fast, easy and effective and efficient properties. Disruption is also often associated with the 4.0 industrial revolution, which is a change in the industrial system of the 4.0 era that uses a lot of digital technology. This level 4.0 industrial development is a transformation of previously existing industrial practices. The stages of development of the industrial world in detail are as follows: a) The first stage or Industrial era 1.0, is an era of the industrial world that still uses a lot of traditional mechanical machinery including the use of water as a steam engine drive, b) The second stage or Industrial era 2.0. In this era, the use of industrial equipment has gradually utilized electricity. c) The third stage or industrial era 3.0 is also called the era of computerization. Because the industrial world at this time has begun to use computers, both in the product aspect and the distribution aspect. By using computers, especially the internet, the distribution system and correspondence can run faster and more efficiently and do not need to meet directly face to *face*. d) The fourth stage or industrial era 4.0 is the current era that is all digital and the internet is a fundamental or fundamental factor. The industrial era 4.0 does not only use computers but already uses robots, big data, cloud (cloud computing) and artificial intelligence or artificial intelligence, so that in the 4.0 era many human roles are replaced by robot technology. Seeing the changing trends in the industrial world, starting physically and manually to digital technology-based, the demands not only lie in the production,

distribution and correspondence systems, but actually up to culture and even ideology (Kasali,

**2019).**

The era of disruption certainly has a positive or negative impact on education in Indonesia, including non-formal education, the impact of the era of disruption on education positively such as: the ease and speed of accessing information, being a challenge and opportunity for institutions to create outputs and outcomes that have global standards not only nationally, as a golden opportunity to raise the level of quality of institutions to the same level as educational institutions in developed countries, stimulating human resources to upgrade competencies, skills and knowledge to compete with global human resources. (Ekasari et al., 2021).

Meanwhile, the negative impacts of the disruption era for education are described as follows: easy access for foreign countries to enter to control business opportunities in the world of education in Indonesia, the emergence of new habits, namely instant everything because of dependence on technology, the possibility of creating clusters of social class education, due to the acculturation of the culture of the disruption era will dilute local culture and regional wisdom. (Ekasari et al., 2021)

### **Non-formal education institutions**

In law number 20 of 2003 concerning the national education system, it is explained that the education model is implemented with 3 main approaches, namely: formal education, non-formal education and informal

education. in terms of organizing non-formal education which in its operational management is coordinated, designed and implemented outside the formal education system, this is intended in order to make a positive contribution to the achievement of national education goals.

In the regulation of the minister of education and culture number 81 of 2013 concerning the establishment of non-formal education units, it is explained that part of non-formal education is a course and training institution (LKP) which is a non- formal education unit organized for people who need provision of knowledge, skills, life skills, and attitudes to develop themselves, develop professions, work, independent businesses, and/or continue education to a higher level. Courses and training institutions in organizing non-formal education programs can refer to the general framework, namely: life skills education, youth training, women's empowerment education, work skills education, tutoring, and/or other non-formal education needed by the community.

This means that non-formal education with various fields of education and training services organized has a very crucial and important role in order to be involved in educating the life of the nation and raising the level of economic welfare of the community. It is proven that the existence of non-formal education units in the form of courses and training institutions has received very good appreciation from *stakeholders* because it has brought benefits and positive effects in meeting learning needs, increasing *life skills* and changing socio-economic behavior in the midst of community life.

In connection with the themes of this study, the authors found several previous studies conducted by Kasali (2019), Anwar (2017), Antonio (2017), Dewi et al (2020), Subagja (2010), Ulfah et al (2022),



Imam Tolkhah and Ahmad Barizi, (2004), Nahavandi (2015), Nawawi (2016), (Ekasari et al., 2021).

### **Discussion The Concept of Leadership in Islam**

The Concept of Leadership Leadership is an important theme that has always received attention today. Leadership is the subject of many scientific debates, seminars and various other studies both at home and abroad. Having qualified, competent and effective leaders is important to be able to provide the welfare of organizational members and other stakeholders. However, to define leadership, it is very difficult to find a definition that is agreed upon by everyone. This is due to the dynamic and continuous changes that occur. Different expert backgrounds also contribute to the problematics of the difficulty of defining leadership itself. Nawawi, tries to describe the meaning of leadership as the ability to influence other people or members of the organization to be motivated to carry out their tasks without being forced or voluntarily. Nawawi's opinion has a focus on the ability to influence staff to work voluntarily. (Nawawi, 2016)

Furthermore, Nahavandi, gives the definition of leadership as *any person who influences individuals and groups within an organization, helps them in establishing goals, and guides them towards the achievement of those goals, thereby allowing them to be effective. A leader is a person who is able to provide direction to individuals and groups within an organization, assist organizational members in setting goals, and guide them towards the achievement of those goals, thereby allowing the organization and staff to be effective.* (Nahavandi, 2015)

In line with Nahavandi, adding that *leadership is an influence relationship between leaders and followers who intend real changes and outcomes that reflect their shared purposes*. Leadership is an attempt to influence the relationship between leaders and followers who want real changes and outcomes that reflect their shared goals. When examined more deeply, leadership has two main keywords: influence and change. Influence means that the relationship between leaders and subordinates is not passive. However, what is also inherent in the concept of influence is a multi-directional and non-coercive relationship. In most organizations, superiors influence subordinates, but it is possible that subordinates can also influence superiors. Therefore, in the process of leadership, there is a reciprocal relationship. The second keyword of leadership is change. People involved in an organization always want substantive change and leadership is the one who must create that change. Change must be created and change is not dictated by leaders, but leaders can encourage subordinates to make positive contributions to organizational change.

Leadership has four common elements: 1). First, leadership is a group and social phenomenon; there can be no leaders without followers. Leadership is about other people. 2). Second, leadership must involve interpersonal influence or persuasion. Leaders move others toward goals by action. 3). Third, leadership is goal-directed and action-oriented; leaders play an active role in groups and organizations. Leadership uses influence to guide others through a specific course of action or toward the achievement of specific goals. 4). Fourth, the presence of leaders assumes some form of hierarchy in a group (Nahavandi, 2015) Thus,

leadership can be understood and interpreted as the process of influencing others to want to get involved and to bring about changes towards the desired future.

### **Leadership in Islam (Quran and Hadith)**

In Islam, to study and explore a phenomenon must be based on the Quraan and hadith. It is no exception to see and explore leadership in an Islamic perspective. In the Quran and hadith there are many verses that explain about leaders and leadership. Among them can be seen in Surah An Nisaa verse 59 which provides a divine signal about the command to us to obey the commands of Allah and His Messenger. In this verse Allah also gives orders and encourages humans to create a just and prosperous society to help each other and help each other and submit to Ulil Amr, namely those who are given the mandate in handling community issues.

### **Perspective on the Ideal Traits of Leaders in Non-formal Institutions**

Theoretically, the ideal picture of a leader, in general, can be seen both from a Western perspective and from an Islamic perspective, including: a) Having the ability to influence and persuade others (*inducing*). b) Having good managerial skills because leadership is more than just occupying a formal position. c) Having a concept of relationship and being a source of inspiration for the people he leads. d) Have a clear vision and be able to translate the vision as a mission carried out by subordinates. e) Have an optimistic attitude in carrying out the mandate of the organization. f) Have an *intrait approach* (character approach) that is striking as a result of the training process and

situational approach or *observed* behavior rather than hypothetical *inborn*. (Aunur Rohim, 2017)

Meanwhile, according to the Islamic perspective, the ideal leaders are as follows: a) Must be able to lead and control himself before leading others. b) Have good managerial skills because a leader must be chosen from the best quality. c) Have a good concept of relationships because the leader must be able to bridge the various differences that exist in the middle of the community. d) The vision is the Quran and the mission is to uphold the truth. e) Have an attitude of *tawadhu* and introspection in carrying out the mandate of God, because in principle the leadership must not only be accounted for in front of formal institutions but more importantly in front of Allah SWT. f) Have the nature of *sidiq* (true), *trustworthy* (trustworthy), *tabligh* (deliver what is), *fathon* (deliver what is). (deliver what is), *fathonah* (clever) and fully realize that Allah gives different abilities to each person and accepts it with gratitude and sincerity. Through the theoretical description above, inevitably leadership in Islamic educational institutions such as Islamic schools (*madrasah*) should be based on the ideological level. This is as reaffirmed by Muhaimin that the Head of *Madrasah* at least carries out two important tasks, including: *First*, managerial tasks, namely a principal is required to be able to complete administrative and supervisory tasks. *Second*, the task in the spiritual field, namely a principal is required to be able to make the *madrasah* a *biah islamiyyah* (Islamic-religious atmosphere) which is able to deliver its students to become *ûlû al-albâb*, a person who has spiritual, moral, and intellectual and professional solidity (Imam Tholhah: 2004).

### **Prophetic leadership in non-formal institutions**

Among the characteristics or paradigms of leadership that must be owned by the prophets or apostles are as revealed in the verses of the Qur'an, including:

1) Intelligent, analytical and critical (*fathanah*) is found in QS. AlBaqarah: 151

Which describes his character in carrying out his leadership duties as educator, adviser, coaching and tazkiyah to the people he gathered.

2) Tablig, firm, courageous and upholding justice and honesty

Tabligh is one of the main missions carried out by the Apostles. In order to convey the rights of Allah SWT, the apostles are required to be firm and have courage. Firm and courageous in delivering good news in the form of rewards or good rewards for people who do good (good deeds).

3) Gentleness and compassion (QS. Ali Imran: 159)

Allah gives instructions in this verse that firmness, discipline must be accompanied by a gentle, flexible and flexible attitude. Balance of attitude and

good at placing attitudes in the conditions needed can create togetherness and cohesiveness in the organization. This verse also illustrates the urgency of deliberation by involving teams or work partners in institutional development.

### **Implementation of Prophetic Leadership in Tilawati Center Jabar I**

In running the wheels of non-formal educational institutions in the tilawati center Jabar I, leaders have comprehensive and intact knowledge about the concepts and characteristics of prophetic leadership. In daily activities, the leader of this institution internalizes the characteristics of prophetic leadership to carry out management functions in the form of *planning, organizing, actuating and controlling* in this non-formal institution.

From this research, the author found that the leaders at the Tilawati Center Jabar I internalized the prophetic leadership of the four main characteristics, namely: *sidiq, Amanah, tablig and fatonah*. the following is the internalization in the table below:

No.	Characteristics	Implementation
1	<i>Ṣidīq</i>	<ul style="list-style-type: none"> <li>- Ihsan in carrying out work as a leader, perfect totality and the principle that all activities for the development of the Institute are always under the supervision of Allah.</li> <li>- The principle of accountability and measurability in managerial matters required by institutional stakeholders, government, owners, parents, participants and the general public.</li> <li>- Well-systemized management in the form of regulatory documents, job descriptions and others...</li> </ul>
2	<i>Āmānah</i>	<ul style="list-style-type: none"> <li>- Persistence, tenacity, and hard work to develop the Institute and create skilled and standardized Qur'an teachers.</li> <li>- Providing <i>excellent service</i> and being a <i>problem solver</i> for participants and parents without recognizing the limitation of working hours.</li> </ul>

3	<i>Tablīg</i>	<ul style="list-style-type: none"> <li>- Presenting qudwah hasanah in any case, in teaching and outside of teaching.</li> <li>- Being an adviser both officially and unofficially, also comes across as a communicator that is easily understood by the audience.</li> <li>- Promote openness in the management of the Institute by not limiting suggestions, criticisms and positive inserts for the development of the Institute.</li> <li>- Continue to establish an increase in the quantity of partnerships with related parties, both personal and institutional.</li> </ul>
4	<i>Faṭānah</i>	<ul style="list-style-type: none"> <li>- Ensure that the process of creating the Institute's outputs and outcomes is carried out with measurable, targeted and structured standardization.</li> <li>- Management of non-formal institutions continues to be developed by following the times, especially in this era of disruption.</li> <li>- Presenting programs that are in line with technological developments.</li> <li>- Designing a learning concept that is friendly to the era of technological disruption.</li> </ul>



## **Conclusion and Closing**

Leadership is fundamental in every institution, leadership is also a mandate that must be fulfilled by every human being, both as a person, part of the nation's society and religion that will later be held accountable.

The art of leading is a necessity that must be carried out to realize the vision, mission and goals of an institution by moving subordinates together to achieve common goals. One of the leadership that is carried out is prophetic leadership which is sourced from the prophet's leadership, namely *sidiq* (true), *Fatonah* (intelligent), *Tabligh* (conveying), *amanah* (trustworthy) and compassion.

Meanwhile, according to the Islamic perspective, the ideal leaders are as follows:

- a) Must be able to lead and control himself before leading others.
- b) Have good managerial skills because a leader must be chosen from the best quality.
- c) Have a good concept of relationships because the leader must be able to bridge the various differences that exist in the middle of the community.
- d) His vision is the qoran and his mission is to uphold the truth.
- e) Have an attitude of *tawadhu* and introspection in carrying out the mandate of Allah.

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