

**Management of Islamic Education Institutions from the Perspective of Prophetic Leadership (Field Study at SMA Muhammadiyah Toboali)**

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**Abstract**

The purpose of this article is to discuss prophetic leadership, prophetic leadership values and their internalization in Islamic educational institutions. Prophetic leadership is a leadership model that discusses the concept of prophetic leadership. In contrast to conventional leadership theory whose main goal is the pursuit of peace, prophetic leadership is leadership in Islam that seeks to restore human nature as khalifah and 'abdullāh. The idea of prophetic leadership aims to help Muslims as the best people to be able to realize three ideals that become prophetic leadership values, namely humanization, liberation, and transcendence. Prophetic leadership is the ability to sincerely control oneself and influence others to achieve common goals as the prophets did, with the realization of leadership based on four kinds, namely sidiq, amanah, tabligh and fathonah. Prophetic leadership in the Indonesian perspective must be based on the values of patriotism, nationalism, and the archipelago's cultural treasures that are expressed ethnically, religiously, racially, and cross-group. This research was conducted at SMA Muhammadiyah Toboali, South Bangka, Bangka Belitung island province. The research method used is Qualitative Research, data analysis using the miles method, namely by collecting data, reducing data, presenting data and drawing conclusions. The

results of this study explain that the prophetic leadership values can be internalized through subject learning activities or through management activities in Islamic educational institutions. Internalization requires a model that is shared by the Principal, Educators, and Education. It takes an exemplary leader with a theological model so that the process of internalizing prophetic leadership values can truly be achieved.

Keywords: Leadership, Prophetic, Influence, Humanization.

## **Introduction**

Humans as individual and social beings cannot be separated from the duties and obligations that are their responsibility, both in relation to God and to each other. In the Quran, it is mentioned that humans were created by God to organize, manage or lead, especially to become *khalifatu fi al-ardh*. Discussing leadership means that we must interpret it in the context of contemporary Islamic leadership ideals. In an Islamic perspective, a leader is someone who is able to integrate the values of Islamic teachings into the leadership of an organization, people, nation or nation. In a modern context, a leader can be seen as someone who has internal emotional and spiritual capacity and external capacity in the form of social and cultural sensitivity and understanding of diversity, the resources of a nation.

Leadership can be understood in a broad sense, starting from leading oneself, family, community group, congregation or region of a country. Leadership, therefore, can be narrowly defined as having a specific meaning associated with the type and characteristics of its

implementation. Education in Islam has an important position. Because, with education, science, both religious science and general science can be disseminated. Even during the glory of Islam, science developed so rapidly. (Adi Widayat Darul Fatah Tarbiyah College of Sciences Bandar Lampung, n.d.) This development caused the civilization of society at that time to occur more rapidly.

As the most perfect creature, man began the process of leadership starting from himself. His success in leading various issues and skills in it greatly affects the next leadership process. Where the scope and range and problems of leadership are much wider and more complex (macro-level leadership).

Leadership in a global context always experiences fluctuations in expectations and the emergence of national and regional political turmoil that requires leader idealism in the perspective of social change based on needs. On the other hand, changes in the ideal leadership model give birth to a new system of governance that is decorated with the interests of the powerful, leading to the emergence of bad power practices based on corruption.

It is well understood that unhealthy power tends to produce human products that are opportunistic leaders without considering the negative impact on every thought, action and policy they carry out. It is not surprising that the democratization process in Indonesia is often considered ineffective and procedural in nature, so it is considered unable to produce leaders who are competent, responsible, nationalistic, and understand social problems.

People always look forward to the presence of leaders who have a national vision, a populist vision, namely leaders who not only have intelligence, integrity, honesty but also fight for the interests of the people, the benefit of the people, the ideals of the people, the nation and the state. Such leaders are believed to be able to create national independence in an increasingly competitive global landscape.

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In the Qur'an the term leadership is synonymous with the word Imam which comes from the word amma ya'ummu which means leading, supporting and imitating. This word has the same root as the word ummah. The leader of the community is often called the priest, and the community is called the ummah. The leader becomes the priest because the eyes and hopes of the people are on him, while the people are called the ummah because the activities and efforts of the priest must be directed towards the welfare of the people. These words indicate that the priest and the people have a close relationship both sociologically and normatively.

Prophetic leadership is leadership that has a prophetic element. The goal is to teach people how to achieve happiness and security in the world and the hereafter (Umar sidiq, 2019). Leadership can be defined as a person's action to influence others to achieve their goals, but not

everyone who can influence others can be said to be a leader. In managing Islamic educational institutions, management is needed not only on the technical side but also in terms of leadership, especially prophetic leadership.

Today, leadership research focuses more on intrinsic leadership styles. (Louis, 2003) There are two types of motivation that underlie a leader's leadership style, namely external motivation caused by external circumstances and internal motivation caused by factors within the individual. Extrinsic leadership style is a transactional leadership style. While intrinsic leadership styles include charismatic leadership, transformational leadership, and spiritual leadership, including prophetic leadership.

### **Theory Review**

In the context of Islamic educational institutions, the success of the Prophet Muhammad in building a civilized society that upholds human values to ensure a balance between individual freedom and social stability, can be an example for managers to have a leadership model. this refers to the concept of prophetic leadership.

Leadership development in Islamic educational institutions that have been oriented towards conventional leadership theories that tend to be materialistic and pursue worldly goals, need to refocus on prophetic values such as the leadership of the prophets, especially the leadership of the prophets. Prophet. Prophet Muhammad SAW. Therefore, the prophetic leadership values can lead to the achievement of goals, both worldly and transcendent or between the goals of this world and the

goals of the world to come. Sunnatullah believes that every human being is a leader, both for himself and for others.

The main purpose or task of prophecy is to teach people how to achieve happiness and salvation in this world and the hereafter. In order for people to attain happiness, Prophets teach people about the right beliefs and patterns of life in society and guide people to know the laws of good and bad, and give examples to them in implementing these laws. They not only give good lessons but also become good examples.

The idea of prophetic leadership is understood as a person's ability to influence others to achieve goals, as the prophets and apostles did. Prophetic character, whose points are different from other types of leadership, refers to the type of leadership attitude and behavior exemplified by the Prophet (Prophet Muhammad). This character is a form of realization of what is contained in the holy verses of the Quran. Thus, prophetic leadership is a leadership model that upholds prophetic values (Al-Quran and Sunnah of the Prophet) to realize the goal of human happiness in this world and the hereafter.

Spiritual and prophetic leadership styles are developed from a religious perspective, aiming to return society to its servant nature. Religious values and beliefs are the source of both styles. Spiritual leadership bases its leader's behavior on the goal of strengthening faith and doing good deeds, while prophetic leadership provides more specific guidelines on the example of the Prophet's leadership.

The prophet is a person chosen by God, to whom God gave the book, wisdom and the ability to communicate with Him, with His angels, as

well as the ability to run the book for himself, for mankind, his kind and the environment (Dzaky, 2007). The main purpose or task of prophethood is to teach people how to achieve happiness and safety in this world and the hereafter. In order for people to gain happiness, the Prophet teaches people about beliefs and the right way of life in society and guides people to know the laws of good and bad, and gives examples to them in implementing these laws. . They not only give good lessons but also be a good example. As mentioned by Mujiono (Moejiono, 2002).

## **Discussion**

### **A. Prophetic Leadership and its Implementation in Educational Institutions**

The basic concept that is the study of prophetic leadership must begin with knowing the origin of the prophetic word itself which comes from the English prophet which means Prophet or apostle (Wojowasito and tito, 1982). The prophetic comes from the adjective prophetic with the meaning of prophetic (Dahlan, 1994). Departing from the origin of the word, prophetic leadership is a leadership paradigm derived from the concept of leadership revealed by the Prophet Muhammad Saw.

The discussion of leadership requires a special understanding of the concept of ideal leadership, based on the synthesis of existing leadership theories. Basically, human activities in general always require leadership. Therefore, there must be a leader for the work to be successful and effective. Therefore, in the continuation of an activity

program, it is necessary to have an appropriate perspective on leadership, based on leadership theory, which specifically generalizes a series of leadership behaviors and leadership concepts through leadership (Kartini, 2011). Causes of Leadership Development, Leader Requirements, Main Characteristics of Leaders, Main Duties and Functions, and Leadership Ethics.

On the other hand, it is explained that leadership is the process of influencing or setting an example to subordinates to achieve organizational goals. The natural way to learn leadership is to "do the work" through practice such as apprenticeship with a master artist, craftsman or practitioner. In this relationship, the professional is expected, in his or her role, to provide teaching or guidance. The prophetic model of leadership is expected to provide answers to the leadership problems of today. Humans have a responsibility entrusted by Allah swt as caliph on this earth. As mentioned in QS. Albaqarah: 30.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۭۙ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۙ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾ (البقرة/2: 30)

Translation:

*(Remember) when your Lord said to the angels, "I want to make a caliph on earth." They said, "Do you intend to make therein one who will destroy and shed blood, while we praise you and sanctify your name?" He said, "I know what you do not know." (Hassan Alfurqan, 2010)*



This responsibility allows humans to organize, manage and utilize all the facilities that Allah SWT has bestowed on earth for the benefit and welfare of life together. However, humans still must not forget the nature of servants of Allah SWT, namely worshiping the Essence that contains wisdom (knowing Him) and loving Him, returning to Him, coming to Him and turning away from others besides Him.

On this basis we can understand that leaders are products of community life that must be educated and optimized based on their human potential. At the spiritual level, leadership must be understood as the ability to carry out the commands and reject all the prohibitions of Allah SWT which He announced through the last Messenger Muhammad SAW. Leadership in the spiritual sense is nothing but obedience or the ability to follow the commands of Allah SWT and His Messenger in all aspects of life. Humans as leaders will only be pleased with Allah SWT if their leadership is carried out in accordance with His will. As the Prophet Muhammad SAW did perfectly in his role as leader of Muslims, both at that time and until the end of time.

In essence, the conceptual framework of leadership in an Islamic perspective can be further examined through three approaches, among others: First, through a normative approach. Usually, Islamic leadership values can be seen from the source of normative Islamic teachings sourced from the Qur'an and al-Hadith. Exploring the meanings in the verses of Al-Quran and Al-Hadith (As-Sunnah) is very important to explore the conceptual framework of leadership. Through this approach, a study and exploration of prophetic leadership values

contained in the two sources of Islamic teachings (Al-Qur'an and Hadith) is conducted.

Second, the historical approach. By studying the verses of the Qur'an - indirectly and the limited space given to the author - we hope to aspire to realize the prophetic leadership values revealed in the verses of the Qur'an. Third, the theoretical approach. This approach also shows the open identity of Islam. That is, although the existing conceptual foundation in building an Islamic system of thought is perfect, however, Islam does not preclude the possibility of communication or dialogue with ideas outside Islam, as long as these thoughts do not conflict with the Qur'an and Sunnah of the Prophet Muhammad SAW.

When discussing prophetic leadership, we must be careful to recognize the term prophetic as a counterweight to the word leadership. Prophetic is a word borrowed from the word prophet, which means prophet, especially one who gives news, news, treatises of truth to mankind. On the other hand, a prophet has the same traits and characteristics as a prophet, namely having the ability to think and suspect.

Various kinds of verses described in the Koran and hadiths that show how human beings are able to provide positive things for the contribution of thought and energy in the leadership of Islamic perspective. As in QS. Al-Imran:110

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ  
بِاللَّهِ ۗ وَلَوْ أَمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُمْ ۗ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ۝ ۱۱۰  
( آل عمران/3: 110 )﴾

Translation:

*You (Muslims) are the best people born for mankind (as long as) you enjoin the good, forbid the evil, and believe in Allah. Had the people of the Book believed, it would have been better for them. Some of them believed and most of them were unbelievers.*

This verse explains his respect and praise for Muhammad's people for their propensity to do good when their potential for goodness is honed in their daily behavior. On the other hand, this verse is interpreted as the Khaliq Allah SWT's answer to the Muslims, that they are the best people this world has, as long as they call for goodness and prevent badness from appearing around them. They believe in the oneness of Allah. They believe in the oneness of Allah SWT, because with strong and solid faith, a Muslim will be able to maintain goodness and prevent evil, but for some others it often deviates from the nature of their faith so that it leads to irregular worship because of lack of true faith. not calling for goodness and not preventing the emergence of evil around him.

A person who implements a leadership system effectively means having many good quality leadership talents in abundance. This is different from the view that leadership is a science that emphasizes the role of leadership in the learning and training process (based on

experience). Thus, leadership will be effective if it is in the hands of people who have leadership experience or training. By learning from experience, a person becomes competent and proficient in carrying out leadership roles, whether talented or not.

In its application, the prophetic aspect must prioritize its ethics through active application to each individual. This ethics is based on three principles, among others; Humanization means humanizing human beings, this is based on the reality of the current situation, where traditional social life is shifting to industrial life, thus transforming the Karma model of industrialism. The pursuit of profit expressed through the means of production, shapes people's consumption mentality, even forming a consumer society.

Second, liberation is an effort to neutralize all forms of inhuman or anti-human behavior. This effort is important, because in any social structure, especially in the context of an industrial capitalist society, there are not only owners of capital and workers, but also workers. there are also systems of domination, hegemony and exploration; Third, transcendence relates all life problems to God. This principle is an effort to optimize human spirituality as a servant. In addition, transcendence must be the value of communal or social awareness among the community.

So based on this it can be understood that prophetic leadership is a sincere ability to control oneself and influence others to achieve common goals as the prophets did, by realizing leadership based on four kinds, namely: *sidiq*, *amanah*, *tabligh* and *fathonah*. In the

Indonesian context, prophetic leadership is important to be practiced in various fields. Indonesianness can be understood as a characteristic of the Indonesian nation as a multiethnic, cultural, linguistic, and religious nation that breaks down in the form of dualism, especially pluralism and nationalism.

For Indonesia, leadership values can be expressed in various ways such as fostering nationalism, especially realizing the spirit of submission to one nation (patriotism), in its application to the political realm, "nationalism" refers to the tendency to prioritize the interests of one's own nation, especially if the interests of one's nation conflict with the interests of another nation, a doctrine that considers the need to maintain national culture, nationalism is a political theory, or anthropological theory, which emphasizes that humans are essentially divided into many different states and There are clear criteria for recognizing a state and its members (Nur Kholis Majid, 2008).

In the midst of the ethical and leadership crisis faced by the world of education today, Muslims must strive to move from a materialistic capitalist leadership system to a progressive leadership system. The teachings of the Prophet Muhammad are correct. Capitalist rulers have made their society purely materialistic, pursuing worldly life and increasingly deviating from their nature as servants of Allah who are bound by the provisions of sharia law. It is necessary to internalize the values of prophetic leadership, especially in the world of education so that people can return to their nature as leaders who will have to be responsible.

In management activities, leaders must be steadfast in paying attention to human resources. Human resources should not be exploited indefinitely. On the other hand, leaders should be able to focus on increasing the potential of their followers while providing exemplary through constructive behavior, spreading goodness through good deeds. The actions of a leader who cares about the humanity of his subordinates are manifested through behaviors such as fairness, patience, kindness and understanding. Conversely, leaders need to stay away from disrespecting subordinates, hatred and exploitation.

The process of forming prophetic leadership must start from a person's religious maturity, the source of faith is in Allah and His Messenger. With this faith, a person can apply all Islamic teachings contained in the Al-Quran and Hadith, especially the teachings of *aqidah*, worship, *muamalah* and ethics. By practicing religious teachings consciously and consistently, it will affect the formation of spiritual and humanist character, which is then able to emulate the exemplary character and character of the Prophet Muhammad SAW. Thus, a person who obeys Allah, as well as having noble character, is formed.

This religious maturity ultimately makes a person try to work in the direction of worship, while having the character and four characteristics of a prophet (*ṣidq*, *amānah*, *tablīgh* and *faṭānah*), as well as humanistic ethics and the ability to lead with the heart.

## B. Prophetic Leadership at Muhammadiyah Toboali High School

Prophetic leadership is an expression or implementation of apostolic values in the leadership of an organization. This prophetic leadership is based on humanization, liberation, and transcendence. The purpose of this prophetic leadership concept is how leaders invite us to achieve security and happiness in the world and the hereafter. Therefore, in Islam, it is unreasonable to assume that leadership is only limited to fulfilling horizontal formal needs, but its essence is to bear vertical responsibility.

Muhammadiyah Toboali High School is an Islamic educational institution that emphasizes the spirit of da'wah within the framework of an educational institution. Therefore, the main focus of this organization is to educate the community to have a good and correct understanding of religion. As the vision built by this school is "The realization of those who are strong in knowledge, superior in charity and elegant in morals and care for the environment". From the elaboration of this vision, thirteen (13) missions are formed and applied to all school members, both teachers and students. The whole mission is expected to be able to represent what is the hope of the school to implement prophetic leadership in its daily life.

One of the missions carried out in the school is that all residents of SMA Muhammadiyah Toboali are committed to running the seven daily sunnah program. So that by running the program, it is expected to be able to shape and support the formation of prophetic leadership in schools. Starting from encouraging the spirit of da'wah of the leadership of SMA Muhammadiyah Toboali, he inspired the principle of tawhid which of course originated from the teachings of the Prophet

Muhammad SAW. The teaching of the Prophet Muhammad's leadership model includes 4 basic attitudes that he taught including: Sidiq, Amanah, Tablig and Fatanah.

First, in terms of sidiq or honesty at SMA Muhammadiyah Tobaoli is shown through the way teachers and education personnel conduct daily attendance at school including arrival and departure times, as well as attendance in class. The school does not conduct attendance by using fingerprint forms but by writing in the diary column that has been provided. This is because the atmosphere created in the school environment emphasizes the value of honesty. From this engagement activity, it can be seen that the value of honesty has been instilled in the environment of SMA Muhammadiyah Tobaoli, not only by the principal but also by all teachers and education personnel. This value of honesty is what makes every policy issued by management more likely to be accepted by subordinates because of mutual trust.

The second aspect of Amanah/trust is also a central concept at SMA Muhammadiyah Tobaoli, which is reflected in all operational aspects, both budgetary and otherwise. This attitude of trust is shown when the principal and teachers meet, therefore the notebook should not be forgotten. By building the value of trust in the environment of Tobaoli Muhammadiyah High School, the leader applies a gentle thing that is a meeting that is recorded and the results become a joint commitment, a joint achievement, not just a joint decision.

The third aspect is Tabligh, Tabligh is communicating something in accordance with existing facts. Therefore, in decision-



making, SMA Muhammadiyah Toboali absorbs factual information and conveys it to internal leaders in the form of policies set by the school. We can conclude that decisions are made very carefully and take into account suggestions and interests. This also reflects the leader's democratic values. Democratic leadership is leadership that prioritizes the interests of the people, namely the interests of the people, for the people and back to the people.

Fourth is the aspect of fathanah, How to build smart leadership in the context of today's leadership can be understood as a solution leader. Responsible for problem solving, solving problems appropriately and when necessary. The leadership of Muhammadiyah Toboali High School in making decisions as a policy is directed to provide solutions and mutual benefits. From there it can be seen that in making decisions, leaders consider aspects of problem solving and fully implement the leader's intelligent attitude when looking at the needs of his subordinates.

### **Conclusion and Closing**

Prophetic leadership is the ability to sincerely control oneself and influence others to achieve common goals, as the prophets did, with the realization of leadership based on four categories, namely *sidiq*, *amanah*, *tabligh* and *fathonah*. In carrying out the mission of quality leadership, leaders must refer to the noble values of life manifested in the form of religious (Islamic), social and cultural norms that lead to must rest on; the principle of worship, the principle of trust, the principle of knowledge or professionalism, the principle of justice,

the principle of ethics or work discipline, and the principle of ethics and karimah.

In general, leadership is understood as an effort to influence, direct, invite, encourage and motivate others to do something to achieve a goal. In an Islamic perspective, efforts to encourage and mobilize resources to achieve goals must be based on the main goal as a servant of Allah SWT. Leadership in Islam cannot be separated from the role of the leader as a servant, who must follow and obey the commands and prohibitions of Allah SWT, and consider the prophets and apostles as idols, role models in all their words, behavior and actions.

From the point of view of a dynamic leader and his ability to react quickly to situations and conditions, the institution or institution he leads is likely to continue to exist. And the open and democratic attitude that exists at SMA Muhammadiyah Toboali contributes to the close family ties in the management of this Islamic educational institution. The work between leaders and subordinates is not necessarily done from one leader to another, but the situation that is created is cooperation between coworkers, so that in the community there is no need to worry about the transmission of suggestions or even criticism and suggestions.

The need to set an example by referring to the apostles leads to the importance of internalizing prophetic leadership values in educational institutions, both in administrative and academic activities.

Prophetic leadership is prophetic leadership. The leadership model refers to the concept of apostolic leadership. prophet or apostle of Allah SWT. The idea of prophetic leadership aims for leadership that can realize three prophetic ideals:

humanization, liberation, and transcendence.

Creating an effective Islamic education institution system can be done through prophetic leadership. In Kuntowijoyo's view, the components of prophetic leadership are humanization, liberation, and transcendence which can be demonstrated by emulating the leadership of the Prophet Muhammad SAW. which is still relevant to modern leadership theory. Therefore, prophetic leadership can be implemented in the context of Islamic education by realizing Islamic values in the culture and tradition of Islamic educational institutions today.

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