Manifestation Of Prophetic Leadership Values In Islamic Education

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Abstract: The issue of morality is still a hot issue that is still being discussed. The flow of globalization has resulted in the erosion of human morality so that it only prioritizes the capitalist and materialistic aspects. Educational institutions as the main basis of human civilization and intellectuality should be able to become a place for transmitting moral values that are always based on prophethood and divinity. In reviewing the problems above, this study uses a library research approach with data analysis methods, content analysis, and spiral analysis. The findings of this study are that prophetic leadership is a leadership typology that is oriented towards restoring human nature as caliphs on earth by making the prophet Muhammad a role model in carrying out his leadership activities. Prophetic Islamic education is also an effort to prevent moral degradation because it returns the function of education to a divine basis, and always has high faith so that it can create a generation of rahmatan lil-'alamin. These prophetic leadership values are inspired by Kuntowijoyo's 'social prophetic' concept, including humanists, liberals, and transcendentals.

Keywords: Prophetic Leadership, Islamic Education

INTRODUCTION

Humans are the most perfect creatures of Allah (*ahsan al-taqwīm*) because they are physiologically equipped with an ideal limb structure with an amazing mind (Mashudi, 2019, p. 517). With his perfection, humans get a mandate on earth as caliphs (*khalīfah fil-ard*), namely creatures who can manage the earth and have the power to carry out Allah's commands (Hasan, 2010, p. 1074). This mandate regarding management enables humans to manage and utilize all the facilities that God has given to their servants to benefit and prosper. However, on the other hand, humans must also not forget their nature as servants of Allah who must worship Him, always remember Him, must not turn away from Him, and realize that one day they will return to Him (Nasukah Binti et al., 2020, p. 53).

Thus, even though humans have full authority as caliphs on earth to carry out the managerial process, on the other hand, they cannot be separated from their initial goal, namely to serve and worship Allah SWT. The implication of this activity is, that if humans are positioned as servants, then all their actions

must be following the provisions that Allah has set. However, the phenomenon that occurs is that the world is increasingly being ensnared by capitalist understanding and tends to be materialistic. So that there is a transition of meaning, which was originally a human task as caliph on earth that should always be connected with divine values, has now faded and is porous. Humans use all available resources as a tool of capitalism to make maximum profits for the benefit of individualists. Leadership practices that develop tend to lead to subjects in the organization and make them materialistic, de humanistic, and far from *shari'ah* values that are oriented towards God. Often with the times, ethics has become a neglected thing, because steering control is no longer based on God, but on fellow human beings who often prioritize interests and sometimes even sacrifice virtue values and are far from the values of benefit for the people.

Sadly, this condition has even begun to touch the world of education. Even though we know that education is the basis of knowledge and the cultivation of noble character, it has now been tainted with the interests of certain individuals or groups that undermine other human beings. If this is allowed to continue, it will destroy the moral building and educational goals based on religious humanism. Because it places interests above the benefit of mankind. As an example of moral degradation in education, non-ethical behavior has begun to emerge in the management of educational institutions, such as commercialization of education, transactionalization of positions, corruption, collusion, and nepotism. There are behaviors that no longer prioritize humanist aspects, such as discrimination, sexual harassment, bullying, and also pursuing a position in various ways. Educational institutions should be a central place for intellectual studies that teach students with moral values as the main basis that produces highly civilized humans by upholding aspects of morality (Rusnadi & Hafidhah, 2019, p. 231).

Yusuf al-Qaradawi reminded us that the task of humans as caliphs is only a representative in the affairs of Allah's property (Qaradhawi, 1997, p. 39). In his duties as representatives, according to Djakfar, humans are required to inherit the attributes of Allah in their social life, in other words, their Islamic *Aqeedah* must be made a priority in life (Djakfar, 2015, p. 99). As a leader, it is proper for humans to have high integrity, love each other, be honest, spread peace, protect, protect, and give a sense of security to others. These traits have been shown by the Prophet Muhammad as swat treasures for mankind. It's just a matter of how humans can adapt to the behavior of the Prophet and can be implemented in him. Because the Apostle exemplified himself, as the foundation of leadership in Islam which was shown in his success in building civil society civilization and proved authentic in overcoming the political and social problems of the people at that time (el Syam, 2017, p. 96).

Prophetic Islamic education is assumed to be education based on a prophetic mission, namely *rahmatan lil'alamin* (bringing mercy to all nature and being able to give birth to humans who have comprehensive advantages. This assumption is based on two reasons, including: first, normatively prophetic education is based on al-Qur'an and al-Sunnah; second, philosophically and sociologically, prophetic education has been thought deeply by philosophers, namely since the time of the Prophet Muhammad until the time of Daulat Abbasiyyah. The classical era which we can call the golden age besides giving birth to scholars who provide spiritual and moral enlightenment in the realm of Islamic scholarship has also given birth to scientists who can provide intellectual, cultural, and world civilization enlightenment (Nata, 2016, p. 2).

The success of the Prophet in building a civilized society that upholds the values of humanism so that individual freedom and social stability can be guaranteed and harmony. This can be used as a reference for leaders and managers of Islamic Educational Institutions in particular to always make the Prophet a role model and have a leadership paradigm that refers to the concept of prophetic leadership. The construction of thinking about the concept of leadership which has been oriented to conventional leadership theory and tends to be materialistic and prioritizes the worldly as a benefit goal should be deconstructed and returned to the true direction, namely based on the leadership pattern of the Prophet Muhammad. Thus, the substance of prophetic leadership can be used as a reference to achieve goals that are both profane and transcendental between worldly and hereafter goals. Because it has become *sunnatullah* that every human being is a leader (caliph), both for himself, his family, and the community. For this reason, the manifestation of prophetic leadership values becomes a necessity so that Islamic Educational Institutions avoid non-ethical human behavior.

RESEARCH METHODS

This research is a type of library research, which is a research that bases all the data, both primary and secondary, from literature in the form of literature (books, journals, articles, etc.). The primary data used in the concept of prophetic leadership is sourced from Kuntowijoyo's prophetic social thoughts and other relevant sources. While the primary data regarding education quality management comes from Edward Sallis's quality theory and is accompanied by other relevant literature. This study uses a qualitative approach because it departs from the phenomenon and the data exposure is descriptive. The data analysis method uses Creswell's theory namely, the Spiral Model (Creswell, 2010, p. 277), and Philip Mayring's theory is Content Analysis (Krippendroff, 2004, p. 79).

RESULT AND DISCUSSION

Values of Prophetic Leadership

Leadership is one of the most important factors in the formation of an organization (Khamdani, 2014, p. 261). This is evidenced by the results of research showing that leadership plays an important role in an organization (Muhaimin, 2015, p. 29). As stated by Mansyur, the development of leadership theory studies many aspects of leadership skills from various perspectives (Mansyur, 2013, p. 57). The analysis of leadership initially only focused on the characteristic differences between leaders and followers/members. Furthermore, the study of leadership began to develop, which focused on the study of leadership behavior/behavior. Researchers, in this case, use a contingency model to understand the factors that influence leadership behavior. With this approach, the researchers examined the relationship between personality traits, situational variables, and the influence of a leader. This condition lasted from the 1970s to the 1980s, with a span of approximately 10 years. Until now, the characteristics of effective leaders are still an important issue to be studied (Ulinnuha, 2019, p. 143).

In recent developments, leadership studies have focused on reviews of intrinsic leadership styles, this type of style was first raised in the development of motivation theory (Fry, 2003, p. 693). Both spiritual leadership styles and prophetic leadership styles develop within the framework of a religious perspective, namely to return humans to their nature as servants of God. Normativeness and belief in religion form the basis of the two leadership styles. Spiritual leadership is based on the behavior of leaders intending to strengthen the joints of faith and realize righteous deeds, while prophetic leadership is oriented toward the example of the Prophet (Mohammad Zaini, 2021, p. 78).

The term prophetic was first popularized by Muhammad Iqbal and Roger Garaudy, a French philosopher who later became *Mua'allaf* (Syamsudin, 2015, p. 15). In Indonesia, the term prophetic is echoed by the Muslim scholar Kuntowijoyo (Wasehudin, 2018, p. 230). Etymologically 'prophetic' comes from the English 'prophet' which means prophet (Wojowasito & Tito Wasito, 1982, p. 161). Meanwhile, when viewed from the adjective 'prophetic' which means prophetic (Al-Barry, 1994, p. 627). Thus it can be understood that prophetic leadership is prophetic-oriented leadership (Subagja, 2010, p. 58). As we all know, the Prophet is a figure chosen by Allah to carry out the mandate to spread goodness through Islam (Dzaky, 2007, p. 44).

Indeed, the Prophet has taught us many things, not only good lessons but also good examples (Moedjiono, 2002, p. 34). The idea of prophetic leadership is intended so that its ability to influence others to achieve goals as

done by the prophets and apostles, does not deviate from the teachings that have been prescribed (Sani, 2011, p. 40). This leadership characteristic is what distinguishes it from other leadership characteristics, namely referring to and relying on the behavior of the Prophet. As the Apostle has taught humans how to be good leaders and not to deviate from the laws of Allah. This character is also a form of realization of what is contained in the holy book, namely the Qur'an. Thus, prophetic leadership is a leadership paradigm that contains prophetic essence (based on the Qur'an and al-Sunnah) to realize human beings who are oriented towards worldly and *ukhrawy* happiness.

Revelation is a source of knowledge for Muslims, and the prophet is the interpreter of the holy book through his words and actions. The existence of the revelation that was revealed to the prophet as an enlightener for Muslims is the answer to the shackles of human values due to the tendency of Western society to deify ratios and its atheistic attitude. So it is natural that Muslim communities make prophetic missions as transformers in their lives (Umaimah, 2021, p. 16).

Kuntowijoyo, a Muslim scholar captured this prophetic mission and formulated a concept called 'Prophetic Social Science'. According to Kuntowijoyo, three prophetic ideals are essentially the historical mission of Islam as carried out by the Prophet (Kuntowijoyo, 2021, p. 18). The three ideals are humanization, liberation, and transcendence. This concept originated from his interpretation of QS al-'Imrān (3) verse 110. From this verse it was then mapped into three values that were used as the basis for the prophetic concept: *first*, humanization was based on the sentence "*ta'marūna bi al-ma'rūf*"; *second*, liberation was based on the sentence "*tanhā 'an al-fahshā' wa al-munkar*"; *third*, transcendence derived from the sentence "*tu'minūna billāh*" (Praja & Muslih, 2021, p. 72). These three prophetic values are intended as prerequisites for becoming the best human being (*khoir ummah*). With the leadership aspect, these three values can be used as pillars or footholds in attitude, action, and decision-making in utilizing all their potential for the benefit of mankind.

Each of the values covered in the prophetic concept above will be described one by one to obtain a comprehensive meaning and can be internalized into leadership. *First*, humanization, in this case, is intended as an effort to foster a sense of humanity. According to (Yuliharti & Umiarso, 2018, p. 95), the true value of humanism is to restore and awaken humans to their nature as spiritual beings. Whereas in prophetic leadership, a leader needs to make humanistic behavior the main aspect in carrying out his leadership process so that he always holds fast to the human entity and remains grounded in divine values.

The second prophetic value is the liberation which has the meaning of liberating. With leadership, a leader must have a liberating nature or in other words should not suppress and prevent all forms of destructive nature. Leaders with all their visions must try to free people from all forms of exploitation, ignorance, poverty, backwardness, and injustice. Although it is based on the phrase '*amr ma'ruf nahi munkar*', it does not mean that the preventive action means violence or cruelty. This liberation must remain based on the foundation of transcendent values (awareness of divinity) that promotes peace. Leaders can take the historical value of Rasulullah from the events of the Mecca *fath* (the conquest of the city of Mecca), namely how the prophet Muhammad freed the Muslims from the Quraysh's infidels but without violence. The path of peace is the main foothold in solving these problems. Throughout his life, the Prophet had taught by example kindness, humanity, firmness in keeping promises, and greatness of soul that has never been achieved by any human (Haekal, 2008, p. 472).

The third aspect is transcendence which has a divine (metaphysical) meaning. This means acknowledging the existence of God's authority and returning all matters to God. This value is then used as the basis for humanist values and liberation so that the actions taken by leaders are always aimed at the world and the hereafter, the balance between the two is not prioritizing one of them. Leadership with transcendence values is expected to be used as an effort to clean oneself from materialistic and hedonistic attitudes. This materialistic mindset makes humans motivated to do everything possible so that the values of justice, transparency, solidarity, integrity, empathy, sympathy, and so on are eroded.

These three values, namely humanism, liberation, and transcendence, have been reflected in the Prophet in the form of his leadership behavior. The Prophet Muhammad became *uswatun* repertoire for all his actions, attitudes, and behaviors. Four characteristics reflect his figure, including *sidq, amanah, tabligh*, and *fatānah* (Syams, 2018, p. 105). In its implementation, the characteristics of the Prophet cannot be separated because it is a system that is interrelated with each other. As stated by Zein that the success achieved by the Prophet during his leadership process was strongly suspected because the pattern he built was based on compassion (Zein, 2008, p. 149).

Islamic Education Based on Prophetic Values

Prophetic Islamic education implies that Islamic education is oriented to the behavior of the Prophet as the basis for its development. One of these prophetic missions is to give mercy to the whole world. Thus, a reflection of prophetic Islamic education is education based on the Islamic concept of

rahmatan lil alamin (Ismail, 2013, p. 302). This is reflected in the personality of the Apostle which of course will be a blessing for humans who want to imitate him, understand, appreciate, and implement it in everyday life. However, this is intended for humans who have character and imitate the morals of the Prophet (*al-takhalluq bi akhlaal al-Rasul 'ala thaqa al-basyariyah*). This will bring blessings and grace because behind the personality of the Messenger of Allah there are things that bring progress, including.

First, is the element of rationality. The point is that Rasulullah's success in his struggle was not solely based on the belief that he was close to Allah, loved by Allah, without any hard work, and then succeeded just like that. History records that not all of the Prophet's wars were victorious, some even lost, namely in the Uhud war, for example, the Prophet and his followers experienced extraordinary defeats. This is because some followers do not obey the rules that have been set. Thus it can be understood that success is determined by effort and prayer and hard work (Nata, 2016, p. 6).

Second, is the element of intelligence. What is meant here is that the example of the prophet Muhammad that can bring mercy to his people is because there is an element of intelligence. His intelligence is related to intelligence and intelligence in analyzing and making decisions correctly and accurately, not all humans can understand it. This is indicated by the incident of *fath al-Makkah*. The Prophet succeeded in conquering the city of Mecca without resistance. This incident shows that the prophet was very intelligent and it was this intelligence that would bring mercy to Muslims.

Third, the element of balance between the heart in the form of spirituality and morals; mind-intellectual insight (head), and elements of technical ability (head). This combination also occurs in every decision-making. That is, what will be said verbally is coordinated with the mind, and considered with the conscience. If there is harmony, then the decision is made. In this way, the decisions taken will be mature and strong and there will be balance. This is what the Prophet Muhammad practiced so that what he does always brings mercy to his people (Khan, 2005, p. 278).

Fourth, comprehensive elements. That the teachings brought by the Prophet Muhammad touched all aspects of life as formulated by al-Ghazali with the development of the basic idea from al-Juwayni regarding the purpose of shari'ah (*maqashid al-syari'ah*) which includes maintaining religion (*hifdz al-din*), maintaining the mind (*hifdz al-'aql*), preserving the soul (*hifdz al-nafs*), maintaining offspring (*hifdz al-nasl*), and maintaining property (*hifdz al-maal*) (Hawa, 2005, p. 72). The content in the verses of the Qur'an which was revealed by Allah to the Prophet Muhammad which was then translated by the hadith was intended to

maintain things that were oriented towards human rights. Thus it can be interpreted that this teaching provides a solid foundation for realizing *rahmatan lil-'alamin*.

From the four things that have been described above, a common thread can be drawn that the presence of the Prophet Muhammad was to give mercy to the whole world. However, this grace can not only be obtained by admiring it, for example by praying to get intercession, but the most important thing is to do hard work, work according to applicable rules, and be creative, innovative, dynamic, and progressive. Thus, the grace obtained from the prophet is expected to have an impact on the emergence of a high work ethic, creativity, and trying hard.

Islam as *rahmatan lil-'alamin* can normatively be understood as a teaching that is oriented towards faith, worship, and morality. *Aqeedah* or human faith must give birth to *Rabbani* (life according to God's rules), have a noble life goal, taqwa, *tawakkal*, sincerity, and worship. This aspect of faith must foster an attitude of emancipation, elevating human dignity and respect, awareness of a just, open, democratic society, and harmony in pluralism. Islam *rahmatan lil-'alamin* can then be seen in the practice of the life of the Prophet and his companions. The Prophet always sided with the *mustad'affin* and cared for the social, the poor, the poor, and those who were affected by calamities. To ensure the maintenance of human rights further, it can be read in the 'Medina Charter' which was made by the prophet while in Medina and was agreed upon by all representatives of the Medina resident community.

Manifestation of Prophetic Leadership Values in Islamic Education

In a moral and leadership crisis that is currently being experienced by the world of education, it is appropriate for Muslims to try to transform from a materialistic-capitalist leadership system to a prophetic leadership system. Leadership with capitalist characteristics that are only centered on materialism, pursues worldly benefits so that it increasingly distances humans from their nature as servants of Allah and the people of the Prophet Muhammad. The current globalization that is developing very quickly makes people fall for the ease of all desired access so that they only prioritize the worldly scale and even leave the provisions that have been prescribed by Allah. For this reason, an effort to internalize leadership values is needed as a form of prophetic manifestation. Especially in the world of education, which incidentally is the center of civilization and scientific development as well as intellectual efficiency so that humans can return to their nature, namely as caliphs on earth who will be held accountable in the hereafter.

Manifestation can be interpreted as the embodiment of prophetic values which in this case is about leadership. How the polarization of leadership can be realized in Islamic religious education in particular. This manifestation is intended to make the values of prophetic leadership consciously implemented in the attitudes and behavior of leaders in an Islamic educational institution or institution. Thus, the goal of religious education can be achieved as the vision that has been set and cannot be separated from the substance of the profession, namely making education a scientific basis oriented to *rahmatan lil-'alamin* as taught by the Prophet.

To be manifested in humans, the prophetic leadership paradigm must depart from the starting point of a theological paradigm: "from Allah" and "for Allah". The leadership motive comes from God and it is by God's grace that man can become a leader. Furthermore, 'because of Allah', means that the leadership process must be oriented to Allah, the intention is directed to Allah, so that from this intention they can lead them to human goals and only hope for the pleasure of Allah alone. Whereas 'for Allah', it is intended that all leadership activities carried out are not solely oriented towards fulfilling the libido of power or survival but as a means of worshiping Allah so that they can get rewards as provisions for life in the hereafter. Thus it can be said that the purpose of leadership is as a manifestation of devotion as a faithful servant of God.
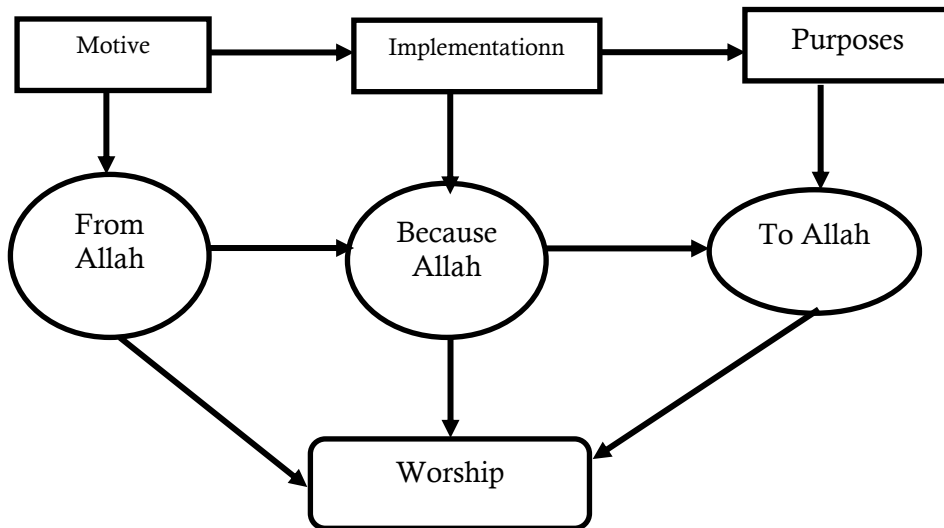
Picture 1: The theological paradigm of prophetic leadership

According to Mansyur, the process of forming prophetic leadership must start from the level of one's faith. With this faith, one can actualize all

Islamic teachings as contained in the Qur'an and al-Sunnah, namely the teachings on aqidah, worship, muamalah, and morality. With the conscious and consistent application of religious values, it will have an impact on the manifestation of divine character (*hablum minannās*) that can imitate the morality and behavior of the Prophet. Thus, a person who is obedient to God will be formed as well as have noble character. The high level of a person's faith will make him always work oriented to the realm of worship, while also having the character of prophetic values, namely (*sidq, amānah, tabligh, and fatānah*), as well as having morals based on humanism with a leadership pattern from a clean conscience (Mansyur, 2013, p. 63).

As explained by Abuddin Nata regarding the concept of prophetic Islamic education, it contains four important elements: rationality, intelligence, the balance between the heart in the form of spirituality and morals; mind-intellectual insight (head), and elements of technical ability (head), as well as comprehensive. These four elements are presented as an effort to provide the basis for a new direction of Islamic education. This is an effort to overcome the problems that occur related to moral degradation and leadership patterns that have deviated from the established Shari'ah values. The four things that have been offered as a solution in realizing human benefit. Prophetic Islamic education wants to return the function of education to the values that have been taught by the Prophet and rely on Allah's Shari'ah through the holy book, namely the Qur'an. With this, it is hoped that both a leader and other human beings will always prioritize divine aspects and human values so that inequality and oppression will no longer occur, both from the individual intellectual side and socially.

The manifestation of prophetic values in Islamic education can be in the form of an applicative action such as a combination of three types of leadership, namely authoritarian, laissez-faire, and democratic in leadership activities. For example, the type of authoritarian leadership can be realized in terms of decision-making if in an environment within the educational institution many members do not comply with the rules or policies that have been set, in this case, related to discipline. This type of authoritarian leadership can be implemented as long as it does not break through or attack the established Shari'ah order while still holding firmly to professional aspirations (humanist, liberal, and transcendental) (Kurniyatillah, 2020, p. 164).

The second type of leadership is laissez-faire, this type of leadership can be implemented in educational institutions whose member cultures are intellectually and academically well-established and have high responsibility, integrity, and discipline (Siti Qurrotul A'yuni & Radia Hijrawan, 2020, p. 72). So the leadership only needs to carry out monitoring and evaluate whether the

programs that have been planned can run optimally. The last type of leadership is democratic, this type of leadership can be implemented to obtain constructive input from subordinates/members for improvement in a better direction (Afandi, 2013, p. 101). The three leadership typologies above can be implemented or collaborated if necessary as long as they do not depart from the values that have been prescribed and aim at the benefit of the people as exemplified by the type of leadership of the Prophet.

CONCLUSION

Prophetic leadership is a leadership typology oriented to the behavior of the prophet. The idea of prophetic was first raised by Kuntowijoyo, namely about 'prophetic social' which contains three elements including humanist, liberal, and transcendental. To answer all the problems that occurred at that time regarding the loss of the level of faith and human morality there were many inequalities and human shackles.

Prophetic leadership is present as an effort to prevent moral degradation which is manifested in Islamic Education, later referred to as Prophetic Islamic Education. As initiated by Abudin Nata there are four elements in prophetic Islamic education: rationality, intelligence, the balance between the heart in the form of spirituality and morals; mind-intellectual insight (head), and elements of technical ability (head), as well as comprehensive. The manifestation of prophetic leadership values in Islamic education can be done by understanding the elements contained in prophetic social and prophetic education. So that in its implementation it always prioritizes aspects of divinity, and humanity, and relies on the example of the Prophet.∎

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