

# PROPHETIC LEADERSHIP: AN ALTERNATIVE MODEL OF SUSTAINABLE REGENERATION TO ADDRESS LEADERSHIP CRISIS IN ISLAM

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DOI:

Received: April 2024

Accepted: June 2024

Published: Juli 2024

## Abstract :

The aims of this research are, among other things: 1) to explain the characteristics of prophetic leadership, and 2) to explain the implementation of prophetic leadership as an alternative to sustainable regeneration to overcome the leadership crisis in Islam. This research approach is Library Research with data sources divided into two, namely primary and secondary data sources. Primary data is data that is directly related to the research object, namely prophetic leadership as an alternative model of sustainable regeneration to overcome the leadership crisis in Islam. Secondary data comes from books, journals, and references that support this research. The data collection technique uses a library, while the data analysis technique uses content analysis, consisting of data analysis and data interpretation stages. Researchers will identify the title in primary and secondary sources so that it will explain the concept of sustainable regeneration. The results of this research show, among others: 1) there are five characteristics of prophetic leadership in this research, namely living based on faith (direction or goal), working with a worship orientation (vision and mission), having four characteristics of the Prophet Muhammad SAW, namely Siddiq, trustworthy, tabligh, fathanah (competence), humanism (good interaction), and leading based on conscience. 2) there are 7 important things that prospective leaders must understand in preparing themselves to become good leaders, including understanding leadership responsibilities, honesty and justice, leadership education and development, faithful leaders, and understanding the relationship between leaders and others. being led, understanding unjust leaders and their impact, and understanding diversity.

**Keywords :** *Prophetic Leadership, Sustainable Regeneration, Leadership Crisis.*

## Abstrak :

Tujuan penelitian ini adalah, antara lain : 1) untuk menjelaskan karakteristik prophetic leadership, 2) untuk menjelaskan implementasi prophetic leadership sebagai alternatif regenerasi berkelanjutan (sustainable regeneration) untuk mengatasi krisis kepemimpinan dalam islam. Pendekatan penelitian ini adalah Library Research dengan sumber data dibagi menjadi dua, yaitu sumber data primer dan sekunder. Data primer adalah data yang langsung berkaitan dengan objek riset, yaitu tentang prophetic leadership sebagai model alternatif regenerasi berkelanjutan untuk mengatasi krisis kepemimpinan dalam islam. Data sekunder berasal dari buku, jurnal dan referensi yang mendukung penelitian ini. Teknik pengumpulan data menggunakan kepustakaan (Library), sedangkan teknik analisis data menggunakan content analysis, terdiri dari tahap analisis data dan interpretasi data. Peneliti akan menganalisis dalam sumber primer maupun sekunder tentang judul sehingga akan dipaparkan sampai menjelaskan konsep regenerasi berkelanjutan. Hasil penelitian ini menunjukkan, antara lain : 1) terdapat lima karakteristik prophetic leadership dalam penelitian ini, yaitu hidup berdasar iman (arah atau tujuan), berkarya dengan

orientasi ibadah (visi dan misi), memiliki empat sifat nabi Muhammad SAW yaitu shiddiq, amanah, tabligh, fathanah (kompetensi), humanis (intraksi yang baik), dan memimpin berdasarkan suara hati. 2) ada 7 hal-hal penting yang harus dipahami oleh calon pemimpin dalam mempersiapkan diri menjadi seorang pemimpin yang baik, antara lain : pemahaman tanggung jawab kepemimpinan, kejujuran dan keadilan, pendidikan dan pembinaan kepemimpinan, pemimpin yang beriman, pemahaman hubungan antara pemimpin dan yang dipimpin, pemahaman akan pemimpin yang zolim dan dampaknya, dan pemahaman akan keberagaman.

**Kata Kunci:** *Prophetic Leadership, Regenerasi Berkelanjutan (Sustainable Regeneration), Krisis Kepemimpinan.*

## INTRODUCTION

The effort to regulate or manage the resources available in a place is called Management. Management provides a process of organizing and handling resources to achieve previously set goals by utilizing the existing resources so that the process runs effectively and efficiently. Humans, created by Allah SWT, are also accompanied by rules, so that what exists and occurs is in accordance with the regulations of Allah SWT (Agama, Universitas, & Sidoarjo, n.d.; Sahroni, 2022). The forms of rules to regulate humans are found in the Qur'an. The Qur'an is considered a miracle sent down by Allah SWT to the Prophet Muhammad SAW through the angel Jibril. It is used by Muslims as a guide or reference in life to achieve the ultimate purpose of life (Santosa, Nugroho, & Siram, 2019; Zaenal, 2018). The Qur'an teaches everyone to manage themselves so that they will live in an orderly and systematic manner. This includes managing time, conflicts, problems, groups, and more. To create good order, a manager must always use the Qur'an as a guide, because the Qur'an serves as the ultimate guidance to help humans become good stewards on this earth. The Qur'an does not only address religion but also covers all aspects of life. One of the topics discussed in the Qur'an is leadership (Rohman, 2019).

Leadership consists of a leader and those who are led. This leadership is used as a system to influence others or subordinates, whether in educational, social, cultural, or governmental institutions (Zain, 2022). A leader is very important, so much so that Ali Bin Abi Talib once said, "*A nation will be destroyed if it has no leader.*" Due to the importance of leadership, there must be management or organization of a systematic order (Armiyanti, Sutrisna, Yulianti, Lova, & Komara, 2023). However, the problem is that it is rare for an organization or a country to prepare future leaders. Most often, those who become leaders are the ones with a lot of money, while those with experience and knowledge are less favored. Usually, when something happens to the leader of a country or organization, an acting leader (PLT) emerges to take over the leadership for a certain period. Acting leaders are often directly appointed and are typically individuals with substantial wealth, influence in society, and so on. However, they may not understand the leadership system (Tahir, 2021). As a result, policies that harm many parties and actions that disadvantage many people emerge. It is no surprise that leaders who engage in corruption, collusion, and nepotism are born. Moreover, the future leadership agenda in Indonesia will enter a new phase, which is the euphoria of democracy in selecting the next leader (Anggita Nurhayati, 2023). Problems that already exist

will continue to arise if there is no preparation to face challenges. This underscores the importance of discussing and understanding leadership management. Through this management, strategic issues can be addressed and solutions prepared based on evaluations. One aspect of this is building a sustainable paradigm or continuous regeneration. This is why leadership management is crucial as an effort to achieve better implementation, with continuous regeneration being one of the key elements (*Sustainable Regeneration* (Salsabila et al., 2023).

Sustainable Regeneration will prepare future leaders through good management and organization. Preparing future leaders is one of the solutions for the advancement of an organization and even a country (wildan, 2021). The Prophet Muhammad SAW, in preparing his successors, educated his companions with knowledge and good character, so they were always ready to continue his leadership. Sustainable regeneration is a form of good managerial practice by a leader, especially in the context of human resource management and organizational development. This is because leadership regeneration management involves the processes of identifying, developing, and nurturing talents who will become future leaders (Firman Mansir, 2021; Ninik Mega Pratiwi & Manafe, 2022). Human Resource Management plays a role in assessing the organization's continuous leadership needs and planning development programs to create a sustainable flow of quality leaders. This will be a solution when issues of leadership dynamics arise, and an organization or country is prepared to make decisions. Thus, the plans made within the organization/country can be realized (Muktamar & Yassir, 2024).

As an effort to prepare good future leaders, the author introduces a new concept (model) as an alternative in preparing great leaders to address the crisis in current leadership, namely leadership based on the spiritual aspects of individuals by returning to the leadership system of Prophet Muhammad SAW. Therefore, an understanding of the characteristics of prophetic leadership is necessary. These characteristics will enable leaders to improve the current state of the nation (Hartati, 2022). The issues of morality among national leaders, such as corrupt behavior, collusion, and nepotism, can be reduced or even eliminated if prophetic leadership qualities can serve as a reference. As explained, the prevalence of corruption is partly due to the neglect of religious values and societal norms. Religion is often only treated as a community affair rather than being embraced with genuine affection (Hartati, 2022). Thus, there is no implementation of prevailing religious values. Therefore, new contributions are needed through this writing to provide solutions for preparing future leaders with prophetic characteristics.

## RESEARCH METHOD

This research employs a library research method. The researcher will go through several stages in this library research: first, gathering research materials; second, reading library materials; third, making research notes; fourth, managing research notes. The data sources refer to two main aspects: primary data sources and secondary data sources. Primary data consists of information directly related to the research object, concerning prophetic

leadership as an alternative model for sustainable regeneration (Devi, Sesmiarni, Syafitri, & ..., 2023). Secondary data comes from books, journals, or references that support this research. The data collection technique involves library research, while the data analysis technique employs content analysis, comprising data analysis and interpretation stages. The researcher will analyze both primary and secondary sources regarding the title, elucidating the research concept. An overview of the data analysis technique using content analysis is also provided (Glenn Wijaya, 2020; Nashihin, 2019) :

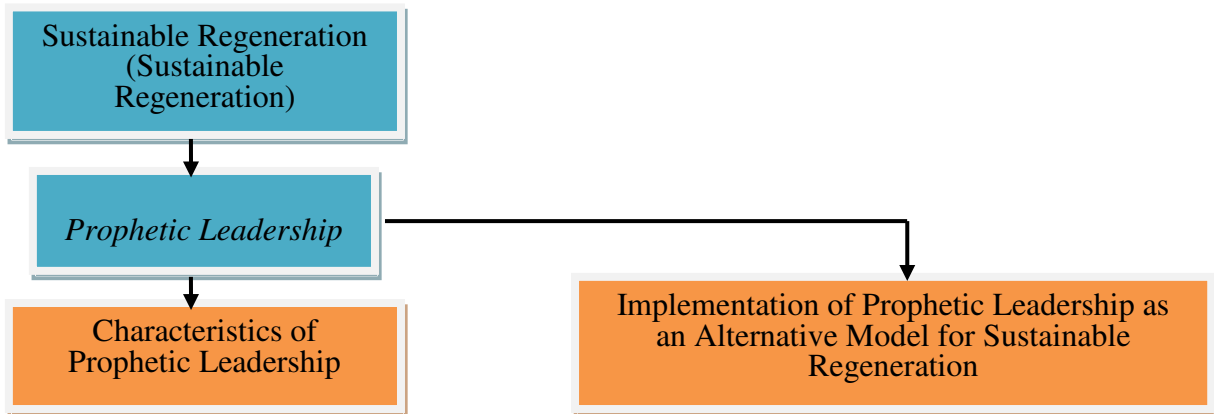


Figure 1. Content Analysis Chart

## A. FINDINGS AND DISCUSSION

### Characteristics of Prophetic Leadership

Starting this discussion, the author stated the words of Allah SWT in Surah Al Ahzab verse 72 which reads : *"Indeed, we offered the trust (leadership) to the heavens, the earth, and the mountains, but they refused to bear it and feared that they would not be able to fulfill it. And man undertook it; indeed, he is unjust and ignorant."*

The verse indicates that leadership is a trust from Allah that was offered to all creatures, but only humans were able to undertake that trust (Sahroni, 2022). Here, there are two aspects in assessing humans: unjust and ignorant. These two assessments will be attached if the trust given cannot be fulfilled. Therefore, Prophet Muhammad SAW consoled all humans in his hadith: "Every one of you is a leader, and every leader will be asked about his responsibility for what he led." The author argues that this duty is extremely burdensome. Adequate instruments are needed to realize it (Sahroni, 2022). Instruments do not appear out of nowhere; there must be examples and guidance. Because Prophet Muhammad SAW is a good example, as stated in Surah Al-Ahzab, verse 21: *"There has certainly been for you in the Messenger of Allah an excellent pattern."*

As explained in this verse, everything should take the Prophet SAW as an example, especially in organizing or managing leadership (Choli, 2019; Nashihin, 2019). In that verse, it is mentioned *"an excellent pattern in the Messenger of Allah,"* indicating that there are admirable traits to be known, especially in leadership management. The author refers to these as the qualities or characteristics of Prophet Muhammad SAW. Within Prophet

Muhammad SAW lies an extraordinary leadership spirit known as (Prophetic Leadership).

The characteristics of *prophetic leadership* can be explained, among other things (Mukti, 2018) :

1. Living Based on Faith (Direction and Goal)

One of the prophetic qualities is steadfastness in faith. All Prophets who became leaders had faith in Allah SWT. Not a single Prophet was disbelieving. As Allah says in Surah Al-Maidah, verse 55: "*Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship].*" A leader must have four criteria, including (Tahir, 2021; Zain, 2022) :

- a. Faith in Allah SWT, faith as the main principle of leadership.
- b. Establish prayer. Prayer as a spiritual act of worship also builds mental honesty.
- c. Paying zakat. Zakat is self-purity and social concern.
- d. Always submit obediently to Allah SWT.

The author wishes to explain that the fundamental aspect that must exist within the soul of a prospective leader or current leader is faith in Allah SWT. As previously explained, leadership is a trust, so to train oneself to fulfill Allah's trust through prayer and charity, as it is also a trust for every prospective leader or leader. One's faith in Allah can be seen through their prayers and charity. If these two trusts are fulfilled, then the possibility of fulfilling other trusts arises. Therefore, the first fundamental thing a leader must possess is faith in Allah SWT. In management science, faith equals direction and purpose. A person of faith will know where their life is headed. If they know their direction, they will know what needs to be done. Similarly, in an institution, direction and purpose determine its journey. What and how all of that can be answered if one has direction and purpose. Thus, a great trust of being a leader requires having direction and a path, and faith is the direction and the path.

In a source, it is explained that the process of forming prophetic leadership begins with the maturity of an individual rooted in faith in Allah SWT (the Qur'an) and His Messenger (Hadith) as the sources of religious teachings. The teachings of Islam consist of four main principles: creed, worship, transactions, and morals (Anggita Nurhayati, 2023). Based on the author's opinion, faith is the beginning, leading to the emergence of creed, worship, transactions, and morals. Without faith, all of these are meaningless before Allah. In line with institutional crises, a leader must determine direction and purpose. Prospective leaders must study the direction and purpose of their institution so that the parts to be built from all of this can be measured and systematic. Therefore, the first characteristic of all Prophets is living in faith or bringing clear direction and purpose.

2. Work with a Worship Orientation (Vision and Mission)

Worship is the implementation of faith. Worship serves as a means to strengthen faith in Allah SWT. As Allah SWT says, "*Indeed, prayer prohibits immorality and wrongdoing.*" Prayer is a form of worship, and it can prevent immoral and wrongful acts. Furthermore, prayer is a form of implementation of faith in Allah SWT. In the author's opinion, worship is the vision and mission. After designing the direction and purpose, the implementation of that direction and purpose lies in the vision and mission, which will later become work programs. In formulating vision and mission, guidance or reference is needed. Therefore, it is important to refer to the Prophet Muhammad SAW, as Allah explains in the Qur'an, "*There has certainly been for you in the Messenger of Allah an excellent pattern.*" Moreover, in a hadith, the Prophet Muhammad SAW emphasizes, "*Pray as you have seen me praying.*" All of this indicates that vision and mission need guidance, just as worship needs guidance from Prophet Muhammad SAW.

3. Has the Four Characteristics of the Prophet Muhammad SAW

In particular, there are four characteristics of the Prophets, especially those inherited by the Prophet Muhammad SAW (Salsabila et al., 2023; wildan, 2021), that is :

a. Siddiq

In daily life, someone with this character will consistently adhere to the truth in speech, attitude, and actions.

b. Amanah

In daily life, someone with this trait will have good morals, commitment to tasks and obligations.

c. Fathanah

Someone with this character possesses good reasoning, wisdom, sound decision-making, and the ability to grasp various realities from the phenomena encountered.

d. Tabligh

Someone with this character will openly communicate policies, involve others in decision-making, and have an open-minded attitude.

The author believes that a person's religious maturity can be seen from the implementation of the 4 traits of Prophet Muhammad SAW mentioned earlier. Because maturity will be evident from their character, both divine and prophetic. After having strong faith and worship, the cultivation of these 4 traits becomes the next foundation in shaping exceptional leadership.

4. Humanist

Prophet Muhammad SAW had a humanistic character, as described in the Quran, Surah Al Imran, verse 159: "*So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter.*" In Surah At-Tawbah, verse 128: "*There has certainly come to you a*

*Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful."*

The author believes that there is no one whose character is greater than that of Prophet Muhammad SAW. No human being is more compassionate than Prophet Muhammad SAW. No one cares more about his community than Prophet Muhammad SAW. Therefore, this humanistic trait is important to emulate because Prophet Muhammad SAW is recognized until now for his leadership in both religion and state because of his humanistic nature.

#### 5. Lead Yourself With Your Conscience

Sincerity (Ikhlas) is a prophetic characteristic that is certainly possessed. Sincerity is a form of self-evaluation that Prophet Muhammad SAW often did after giving policies regarding his vision and mission. Prophet Muhammad SAW never made decisions solely based on ego. He always considered factors and knowledge. Prophet Muhammad SAW had a gentle yet firm heart. He always ruled with his heart, not with ego. He was not provoked even when insulted or slandered, and he did not easily become angry when his dignity was demeaned. Thus, Allah describes Prophet Muhammad as having a qolbun salim, a tranquil heart. According to the author, all prospective leaders or leaders should be like this—do not make decisions when angry, do not solely follow ego, and do not be unjust by leaning towards one direction. Leaders should lead with their hearts because it is a great trust from Allah SWT.

### **B. Implementation of Prophetic Leadership as an Alternative for Sustainable Regeneration to Address Leadership Crisis in Islam.**

Prophet Muhammad SAW was a religious leader as well as a leader of a nation. A crucial aspect to always consider in his leadership was the management of human resources (HR) and natural resources (NR). The first thing the Prophet did upon arriving in Yathrib was to change the city's name from Yathrib to Medina Al-Munawwarah. He then proceeded to build a mosque and reconcile the warring factions at the time. This illustrates that Prophet Muhammad SAW managed his leadership system for both the present and the future. He educated people at that time so they were ready to lead anytime and anywhere with knowledge and moral integrity. Thus, leaders' souls were formed in accordance with the teachings of the Qur'an.

The Quran explains leadership using various terms. Some verses use the term Khalifah, while others use the term Ulil Amri. Behind these various wordings, the main emphasis is on the significant role and responsibility of leadership in influencing human life, which is why Allah mentions these leadership terms differently in the Quran. In this discussion, the researcher will explore the meaning of leadership contained in Surah Al-Baqarah, verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةًۭۙ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۙ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَۙ

*"And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one*

*who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."*

According to the author, the word Khalifah signifies sustainable regeneration. The term Khalifah in that verse demonstrates the importance of preparing leaders to address issues of change because Khalifah is a representation of Allah SWT. This term is a manifestation of the duties and responsibilities as a leader, just as Allah's duties and responsibilities as the ultimate leader. Meanwhile, Muhammad Abduh interpreted the word Khalifah as the descendants of Prophet Adam, peace be upon him (Ninik Mega Pratiwi & Manafe, 2022). In the above verse, Allah says, "Indeed, I will make upon the earth a successive authority." This means that Allah will appoint His representative as a leader on Earth, who will replace Him not as a god, but as a caretaker or leader. Muhammad Abduh further emphasizes his opinion that humans are entitled to be the Khalifah in that verse with several considerations, including: Angels, who are creatures of Allah with predetermined tasks and beings that constantly glorify and praise Allah and creatures without knowledge and without movement. Plants, which are creatures of Allah that do not have intellect and do not have the means to execute Allah's laws. Humans, beings complete with intellect and tools to enforce Allah's laws. Thus, the verse points towards humans who will become the Khalifah on Earth.

The explanation above emphasizes that Allah entrusts humans to fulfill their role as Khalifah on Earth. Therefore, Allah prepares their successors, namely humans, with knowledge of the significant task of flourishing the world and its inhabitants through their role, without altering the order established by Allah SWT. To carry out this task, humans must have effective management strategies to realize the aspirations of Allah SWT. This is why leadership requires management. This management will oversee and organize a system so that the responsibilities of humans as leaders can be fulfilled effectively. The importance of leadership management is mentioned in the verse, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify Your name?" This indicates that the task of humans is to flourish the earth and fulfill all the commands of Allah and His Messenger, not to become subjects who cause corruption and shed blood. Through leadership management, humans can better manage the available resources. This is what must be understood by the generations of a nation in continuing the management of leadership, so that competent leaders emerge who understand and can carry on the legacy of leadership (Devi et al., 2023).

According to the author, leadership is a trust from Allah, so it is Allah who can prepare its potential leaders. As explained earlier, leaders are successors or, in other words, a form of sustainable regeneration. There are at least 7 important aspects derived from the 5 prophetic characteristics in preparing future leaders drawn from the understanding of the above verse, including:

1. Understanding Leadership Responsibility



In the typology of leadership, motivating and mobilizing others to take directed actions is one of the tasks and responsibilities of a leader (Albana, 2023). This illustrates that every individual has the potential to become a leader, whether in the family, community, or nation.

The author understands that leadership regeneration demands an understanding that every generation has a responsibility to develop themselves into fair and morally upright leaders. The next leaders must comprehend their responsibilities and roles within an organization or a country. No one should assume they are unworthy of leadership or fail to grasp the fundamental objectives of their organization or nation. Therefore, the primary preparation for a potential leader is understanding their responsibilities. A potential leader must comprehend the strengths in leadership, including technical, human, educational, symbolic, and diversity strengths. If these aspects are understood, then quality control can be easily managed during continuous regeneration.

## 2. Honesty and Justice

The values of honesty and justice cannot be learned or bought. These qualities emerge through habituation rather than education. The Supreme Court (MA) was once asked whether honesty can be taught. The MA simply replied that honesty cannot be learned or bought; it arises from habituation. What current leaders should prepare is a generation that is fair and honest through habitual practice. This begins with setting a good example and associating with virtuous individuals. This was once explained by Prophet Muhammad (PBUH) in his Hadith: *"A man is known by the company he keeps,"* indicating the significant influence of companionship. Another Hadith explains, *"A person is influenced by the religion of their friends, so be cautious in choosing your friends."* (H.R. Abu Daud dan At Tirmizi)

## 3. Education and Leadership Development

In imparting an understanding of their duties and responsibilities, a framework should be established for the development of education and leadership mentoring for future leaders. Here, they will be taught about good and just leadership, leaders who understand their duties and responsibilities, and so forth. Knowledge of this is crucial because without prior knowledge, experience will be incomplete (Zulfikar, Nuryani, & Lestari, 2021). Similarly, Prophet Muhammad (PBUH), in preparing his successors, did not leave behind abundant wealth but instead imparted knowledge. As his Hadith goes, *"Scholars are the heirs of the prophets; the prophets did not leave behind dinars and dirhams, but they only left knowledge. Whoever takes it, then he has taken a great share."*

## 4. Faith

A leader who is faithful can guide their subordinates to always praise Allah, thus achieving balance in the leadership system. This is why Allah has great trust in humans in His statement, *"Indeed, I know that which you do not know,"* referring to the angels who disagreed with the creation of humans on earth by Allah. This is due to past experiences

with creations before humans who always caused destruction and bloodshed, causing the angels to fear a repetition of such events. Explaining this, Muhammad Abduh in his book elaborates on the suitability of humans to become Khalifahs, stating, "*Humans themselves are weak creatures but can move, even in ignorance they can still recognize the names of objects albeit limitedly.*" This indicates that humans are more deserving to be Khalifahs than other creatures (Dwiayuni, 2019). This is why preparing leaders who have faith is very important, as it will lead to balance in both worldly and hereafter leadership.

#### 5. Understanding the Relationship Between Leader and Followers

In the author's view, a generation must understand the relationship between leaders and followers so that they know which policies will be continued. In a leadership system, there must be understanding between the two parties, the leader and the followers. The leader must lead well, as regulated in their leadership style and strategy. Meanwhile, the members must obey all the rules and decrees of the leader. In the Quran, Allah Himself commands all members to obey the commands from above (Dwiayuni, 2019). Here, the importance of member management in leadership is crucial so that members can obey the existing rules. As explained in Surah An-Nisa verse 59:

أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result."

This verse is reinforced by the hadith of the Prophet SAW in a reliable history:

ز لتفيعبدالله بنحذافة بنقيس بنعدي، بعثه رسول الله - صلى الله عليه وسلم - فيسرية . رواه البخاري

"We were informed by Qasim, he said, we were informed by Husain, he said, I was informed by Hujaj from Ibn Juraij from Abdullah bin Muslim bin Hurmuz, from Said bin Jabir, from Ibn Abbas: Verily, this verse was revealed concerning Abdullah bin Huzaifah Bin Qois As Sahmi, when he was sent by the Prophet Muhammad as a leader in the ranks of the army."

"The hadith strengthens the explanation of the verse about the importance of obedience to the leaders in power. As exemplified by the Companion named Abdullah bin Huzaifah Bin Qois As Sahmi when commanded by the Prophet Muhammad, he obeyed directly without many reasons. Thus, this is how both a leader and those being led should be." (Nurasiah & Zulkhairi, 2021). "However, the leader to be obeyed must possess knowledge and experience to avoid misleading their followers in their commands. As explained in the Qoul Tabi'in:"

معنى الطاعة للأمرء : الأمير الذي فقيه

"We were informed by Ya'qub bin Ibrahim, he said, we were informed by Hasib, he said, we were reported by Abdul Mulk from Atoq bin Salib in his saying: what is meant by obedience to the leader is a leader who possesses knowledge and wisdom."

The term "*Ulil Amri*" in the verse refers to leaders or holders of authority. Rasyid Rida argues that *Ulil Amri* refers to those in authority among you and must be obeyed just as obedience to Allah and the Messenger is obligatory. Leaders hold a high position, and even in matters of regulation and administration, their authority to be obeyed is on par with that of Allah and His Messenger. However, the *Ulil Amri* referred to are leaders who lead based on the Qur'an and Hadith. Many individuals assume leadership roles but fail to carry out their duties properly, sometimes even contradicting established principles. Hence, effective management by leaders is crucial, both in self-management and in managing others or their constituents. In another view, scholars explain *Ulil Amri* as a term coined by Fiqh scholars to represent the community in voicing the opinions of others, such as officials, imams, and national leaders (Zakiyawati, Trihantoyo, Pendidikan, Pendidikan, & Surabaya, 2021).

Leadership management also directs every group or community to prepare leaders who are ready both in terms of knowledge and experience. The initial concept instilled is the awareness that everyone is both a leader and a follower. Thus, they will know when to lead and when to follow. This is explained in a Hadith of Prophet Muhammad (peace be upon him) which states:

*"Each of you is a shepherd and each shepherd will be questioned about his flock. The Imam (leader) is a shepherd and will be questioned about his people. A man is a shepherd over his family and will be questioned about his flock. A woman is a shepherd over the household of her husband and will be questioned about her flock. A servant is a shepherd over the property of his master and will be questioned about his flock."* (Narrated by Bukhari)

Based on the above Hadith, everyone is a leader. Therefore, to cultivate the ability to lead effectively and become a *Khalifah* or *Ulil Amri*, proper management should be implemented. This can be incorporated into leadership regeneration programs. Leaders who are well-prepared will be able to carry out their duties and responsibilities effectively, while those who are not well-prepared will have detrimental impacts. This is emphasized in the Quran, Surah Al-Fathir, verse 39:

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مُتَّعًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا

*"He it is who made you successors upon the earth. And whoever disbelieves - upon him will be [the consequence of] his disbelief. And the disbelief of the disbelievers does not increase them in the sight of their Lord except in hatred; and the disbelief of the disbelievers does not increase them except in loss."*

Disbelief here means opposing the teachings of Allah and His Messenger. Leaders born out of unpreparedness, coercion, and indifference from their constituents will result in leaders who are disbelieving. Thus, the impact of all this lies in the leadership system being built and the subsequent generations. It is therefore crucial to leave behind a generation that understands the institutions, organizations, or

countries, as well as the relationship between the leaders and the people in that country. Those who understand both the internal and external aspects will easily continue the leadership for the next generation..

#### 5. Understanding of Unjust Leaders and Their Impact

A prospective leader must fully understand the nature of tyrannical leadership and its implications for governance. A tyrant leader should not be followed; indeed, they should be avoided for the progress of a nation. Providing examples of tyrannical leaders is often done by prophets in educating future generations, such as by depicting verses from the Quran that explain the destruction of tyrant leaders, as elucidated in Surah Al-A'raf, verse 137: "And We destroyed what Pharaoh and his people had created and what they had erected." As a consequence of their tyranny, they were destroyed and wiped out from the face of the earth. Additionally, it is explained in Surah Al-Baqarah, verse 124:

وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

*"And remember when Ibrahim was tested by his Lord with certain commands, and he fulfilled them perfectly. Allah said, 'Indeed, I will make you a leader for the people.' Ibrahim asked, 'And what about my descendants?' Allah said, 'My covenant does not extend to the wrongdoers.'"*

*"Why not for the wrongdoers? Because leaders must act justly, whereas they have already acted unjustly towards themselves and others. Thus, leadership management must prepare fair future leaders."*

As explained in Surah Shad, verse 26:

يَا دَاوُدَ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ صَافًا حَكِيمًا نَبَيُّنَا النَّاسِ بِالْحَقِّ لَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ الَّذِي تَنصِبُ لِلَّهِ أَلْمَةً هُمْ مَعًا أَتَشَدِّدُ دُيْمَانُ سُوَايَوْمَ الْحِسَابِ

*"O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah. Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account."*

According to the author, there are two important points conveyed:

- 1) "Render decisions among people with justice, meaning judge mankind with fairness as firm as the establishment of the heavens and the earth."
- 2) "Do not follow desires in leadership, especially when making decisions. For following desires will more likely lead to the fires of hell."

The explanation of Surah Al-Baqarah, verse 124, and Surah Ash-Shad, verse 26, is further reinforced by the statement of Abu Shalih, which goes: "From Abu Shalih, he mentioned the words of Allah 'And [mention, O Muhammad], when Ibrahim was tried by his Lord with commands and he fulfilled them.' Among his words is that Allah will make him a leader for mankind and a few verses after that contain the manners of performing Hajj."

This narration indicates that the leadership given to Prophet Ibrahim in this context relates to the manners of performing Hajj. Because the subsequent verses are related to the Hajj rituals, such as the verse meaning *"And show us our rites [of worship]."* This is why in that verse, Prophet Ibrahim seeks it for his descendants. From a long time

ago, Prophet Ibrahim prepared his successor (Zakiyawati et al., 2021). This is how leaders must act.

## 6. Understanding of Diversity

"Indonesia is a country filled with diversity, encompassing various races, ethnicities, nationalities, and religions. Therefore, prospective leaders in Indonesia must thoroughly understand this diversity. That's why prospective leaders must have knowledge and experience." (Zakiyawati et al., 2021). "This is crucial because a country or community cannot be governed by someone who lacks knowledge of leadership or the state they are managing. They will wander astray and lead others astray, as elucidated in Surah Al-Isra, verse 36:"

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

"Do not speak without knowledge, for indeed, the hearing, the sight, and the heart - all will be questioned and held accountable."

Once upon a time, a pre-Islamic poet named Al Afwah Al Audi once sang: "People will not have authority if there is no leader among them, and there will be no leader if the fools among them reign."

Knowledge is a prerequisite, especially for those who wish to govern a community; they must possess knowledge to govern it. Because if they are ignorant, it will lead to the destruction of a community. As narrated by a scholar recounting the tale of the downfall of dynasties and Islamic sultanates due to ignorance. Just as what happened to Mustafa Kemal Atatürk, who sank into ignorance, leading to the collapse and disappearance of his leadership.

Do not be like Mustafa, who did not understand the existing diversity, thus ending in ruin. Therefore, a leader or prospective leader must understand all of this to avoid making policies that could destroy the existing order or go beyond the understanding of a community (Reza Aulia, Yayat Hidayat, & Hadiat, 2021). It means that if in a certain region Muslims are the majority, then never appoint a leader from among non-Muslims. Because he will establish a law outside of Islam, and that will lead astray. This is explained in the words of Allah in Surah Al-Maidah, verse 51:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

"O you who have believed, do not take the Jews and the Christians as allies."

These seven important factors must be continuously guarded and prepared for leaders in managing and producing a sustainable leadership generation. If these seven factors can be well realized in an organization or country, then the planning within an organization will be directed and realized.

## CONCLUSION

Based on the discussion above, it can be concluded as follows:

1. The prophetic leadership character in this writing consists of 5 divisions, namely: 1) living in faith (direction and purpose), working

with worship orientation (vision and mission), possessing the four prophetic qualities of truthfulness, trustworthiness, conveyance, intelligence (competence), humanism, and leading with heart. These 5 characteristics are possessed by all prophets, especially Prophet Muhammad PBUH, and should be possessed by all current and future leaders or Islamic leaders. And in preparing future leaders, these 5 criteria serve as a reference for their descent.

2. As for the derivatives of the 5 characteristics of prophetic leadership in this study, they are divided into 7 parts, namely: 1) understanding leadership responsibility, 2) honesty and justice, 3) leadership education and development, 4) leader with faith, 5) understanding the relationship between leaders and the led, 6) understanding of oppressive leaders and their impacts, and 7) understanding diversity. These 7 important aspects must be prepared as requirements for sustainable regeneration to address the leadership crisis in Islam today.

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