Islamic Profetic Leadership in Madrasa

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Abstract: Every educational institution needs the presence of a leader. Madrasa as Islamic educational aim to shape human personalities, develop intellectual students to educate the nation's life. Where one of the causes of the decreasing quality of schooling in Indonesia is the lack of professionalism of school principals as education managers at the field level. The purpose of this study was to explore the concept of prophetic leadership from an Islamic perspective in terms of the leadership of the Prophet Muhammad *peace be upon him* in Madrasa educational. Prophetic leadership from an Islamic perspective in madrasa educational applies the concept of prophetic leadership by emphasizing the four characteristics of the prophet, namely: *Siddiq*, *Amanah*, *Tabligh*, and *Fathanah*. Prophetic leadership in Islamic education is built and practised based on wisdom (حكمة)/wisdom. Where wisdom (حكمة) is prophetic knowledge and the perfection of knowledge that can understand the Qur'an and sunnah deeply so that it can distinguish between Haq and Duty, thus meaning it is congruent with the prophetic meaning.
Keywords: Leadership, Madrasa, Prophetic Leadership

Introduction

Carrying out a leadership function does not have to be a leader, chairman or head. Anyone who can influence and move others even though he is a subordinate even though he has a leadership spirit or carries out a leadership function. Every institution or organization educational such as schools or madrasas needs the presence of a leader. Madrasa as Islamic educational institutions aim to form human personalities, develop intellectual students to educate the nation's life (Syar'i & Akrim, 2020) To make it happen, leadership is needed that can understand, overcome and improve the deficiencies that occur in the madrasa environment (Rahman et al. 2006)

According to a World Bank report, "One of the reasons for the decline in the quality of school education in Indonesia is the lack of professionalism of school principals as education managers at the field level" (Mulyasa, 2014) (Maseleno et al., 2019). This finding is of course very concerning, especially in the era of educational autonomy which was developed as a consequence of regional autonomy which has provided an opportunity to break the frozen leadership of school principals so far.

In Islamic education, the concept of *'Tarbiyah'* does not have a dichotomy between education and religion or is known as secularism and liberalism of thought. Therefore education and teaching are delivered more comprehensively about education in a holistic manner (Sahin, 2018a). During the current moral and leadership crisis in the world of education, it is only right for Muslims to try to transform a materialistic capitalist leadership system into a prophetic leadership system taught by the Prophet Muhammad. Capitalist leadership has made humans oriented solely to materialism, pursuing worldly life and increasingly alienating humans from their nature as servants of Allah who are bound by the provisions of their Shari'a. An effort is needed to internalize the values of prophetic leadership, especially in the world of education so that humans can return to their nature as caliphs who will be held accountable (Nasukah et al., 2020).

Moderate secular thoughts were developed by many figures, such as in England name Thomas Hobbes argues that a country is a contract or agreement in which the state is obliged to lead people by force into the contract (Slomp, 2019), John Locke (1632-1704) argue that the modern state has abolished all testaments of the church (Locke, 2020), David Hume (1711-1776) an atheist who denies the existence of an immortal spirit but still regards religion as a belief (Hume, 2016). Religion in his view is not a science but only an institution. In France, the name Francois Voltaire appears (1694-1778) who are classified as adherents of natural religions (Voltaire, 2004) and JJ. Rousseau (1712-1778) focuses on nature as a separating factor as it makes religion in education something contrary to nature (Friedlander, 2009) In Germany the name appears G.W. Leibniz (1646-1716) who agree with Jhon Locke that religion is an individual problem that only deals with individuals without any relationship with the state. Religion is not the final terminal but rather a stepping stone period to human life (Suhandi, 2012).

Development of the potential and character of the nation's generation which is directed to be intelligent, faithful and cautious, have a noble character, healthy, knowledgeable, competent, creative, independent, democratic and responsible. However, the extent of the real education direction has not been able to fulfil these goals, because in practice National Education is still considered part of secularism because it has not touched on the important roles of religious education as part of shaping the character of students who are faithful, pious and moral. Moreover, there is still a lack of material portion of religious sciences in the National Education System, which is limited to only a few hours a week for students to study religious knowledge (Amrullah, 2015).

The not yet central role of religious education in the National education system shows that the dichotomy between the two forms of education is still thick, although basically, all parties want to unite, as evidenced by the issuance of Law no. 20 of 2003 concerning the National Education System (Sisdiknas) which began to provide fresh air for religious education. However, if you look further at the National Education System Law no. 20 of 2003 Chapter VI concerning pathways, levels and types of education part one (general) of article 15 which reads: Types of education include general, vocational, academic, professional, advocacy, diversity and special education.

From this article, it is clear that there is a dichotomy in education, religious education and general education (Sahin, 2018b). Such a dichotomous education system has proven to have failed to produce devout human beings with Islamic personalities while being able to answer developmental challenges through mastery of science and technology. Institutionally, education secularization can be seen in religious education through madrasa, religious institutes and pesantren which are managed by the Ministry of Religion; while general education through primary, secondary, vocational schools and public universities is managed by the Ministry of National Education. There is a very strong impression that the development of life sciences (IPTEK) is carried out unrelated to religion. The formation of student character, which is the most important part of the educational process, has not been taken seriously. Religion is placed only as one aspect whose role is very minimal, not the basis of all aspects (Suhandi, 2012).

As a result of this process of secularization, society itself is increasingly freed from religious or spiritual values, including being free from closed metaphysical views. As a result of the process of secularization, there has been a general differentiation of religious values. The differentiation that develops between social communities and religious communities ultimately gives rise to the gift of secular life, with a new order of religious legitimacy.

Liberalism is a notion of freedom, where humans have the freedom to develop their thoughts according to what they want (Sakti, 2020). Free, because humans can think and act according to what they want in their thoughts.

Liberalism is a school of thought that is optimistic about humans, where its principles are about freedom and responsibility. The expansion of liberalism into the world of education, including Islamic education, has made several Islamic educational institutions, in this case, universities, actually develop thoughts that are deviating from and even against Islam. In some cases, what happened was harassment of Islamic teachings and values that were deeply embedded in Islamic educational institutions. In turn, it is feared that it will destroy faith values and even lead students towards apostasy.

However, some think that liberalism of thought in Islamic educational institutions is also needed to develop objectivity and freedom in thinking and conveying ideas. Liberalism that glorifies individual freedom has given the freedom to explore the ability to think well, so it is hoped that original thoughts will be born and can develop science and technology in the world of Islamic education itself.

Organizational culture at the school level requires the ability to drive development and change carried out by creative activities, identifying new strategies, methods, methods or concepts in teaching so that learning is meaningful and the delivery of quality education. Transformative leadership is an effort to produce competitive education and get students with personal integrity, discipline, creative, innovative, and competitive abilities. Professionalism educational leadership as transformational leaders need to have competence, transparency, efficiency, and high quality (Hermino, 2016).

The success in realizing the goals of the principal has a very important role in coordinating, mobilizing and harmonizing the available educational resources. The principal as manager has a decisive role in managing school management (Arbangi et al., 2016), success or failure of school goals can be influenced by how the principal carries out management functions. These management functions are planning, organizing, moving and controlling (Suranto, 2019).

The number of regional heads and politicians caught in corruption cases and dealing with the Indonesian Corruption Watch (KPK) confirms how bad the behaviour of the leaders of the Indonesian nation is today. According to KPK data, there were 874 cases handled since 2004-2017, of which no less than 361 were regional heads.

The description above illustrates that the issue of spirituality is increasingly accepted in the 21st century which futurologists like Aburdene and Fukuyama call the new age (Nasir, 2020). In the perspective of Islamic history, spirituality has proven to be a tremendous force to create individuals who are pure, have integrity and have good morals whose existence is beneficial (to bring joy) to others. Socially, spirituality can build an Islamic society to reach the pinnacle of civilization, be able to reach the predicate of *khaira ummat* and its existence brings happiness to all (*rahmatan lil'alamin*) (Tobroni, 2015).

Spiritual leadership is true leadership and real leaders. He leads with a religious ethic capable of shaping character, integrity and outstanding exemplary. He is not a leader because of rank, position, position, descent, power and wealth. The concept of spiritual leadership is more "perennial". With an understanding that takes basic concepts, disciplines, and methods from the peaks of various eastern traditions. In the New Age language, spiritual leadership is the result of a pick and mix, taking and mixing various great spiritual thoughts, even including Islamic traditions (Hendrawan, 2009).

Prophetic leadership is a concept and practice that was extracted from the leadership of the Prophet Muhammad *peace be upon him* and his companions and successors who were primarily in building a new society based on the belief in the unity of creation, care and servitude of the universe, including humans to Allah, the Lord of the Universe (Hendrawan, 2009).

Besides prophetic leadership, the author wants to dissect and offer a leadership concept that was explored and passed on by the

founding fathers (founders) of the Indonesian nation, democratic leadership which in the context of Indonesianness we can explore from Pancasila democracy. We must always live awareness of Pancasila in national and state life.

Leadership based on Pancasila values is an effort to ground Pancasila in all mass organizations and institutions. Leadership that internalizes the values of Pancasila absolutely must be implemented, in the opening of global order (Kariyadi & Suprapto, 2017). Institutions as a gathering place for people to carry out the task of strengthening, formulating, uniting, and creating a society based on Pancasila in every aspect of life.

Likewise in educational institutions, schools/madrasa are leaders in educational institutions. For all educational activities, both managerial and academic activities, the principal plays a role in supervising and controlling the performance of teachers, paying attention to the duties of teachers and staff. The leadership style becomes a stimulus for teachers and staff to carry out their duties and obligations properly if a good organizational climate is created in the madrasa. The principal of the school/madrasa is not only responsible for the running of the school with its conditions and situations and the relationship with the surrounding community is also his responsibility. Initiatives and creatives that lead to the development and progress of madrasa are the duties and responsibilities of the school principal (Daruyanto, 2010).

Therefore, a leader influencing the participation of its members will create an organizational climate and affect the performance of subordinates or members. For this reason, the style of leading someone in an organization is very influential in an organization, including in educational organizations, namely school leaders have various types of leadership. By the current situation where we are in the midst of a struggle towards the success of educational goals, we cannot escape and desperately need types of leaders.

Prophetic Leadership in Islamic Perspective

According to Fadhli (2019) leadership an influence relationship among leaders and followers who intend real changes and outcomes that reflect their shared purposes. This means that leadership is an attempt to influence the relationship between leaders and followers who want change and tangible results that reflect their common goals. Rifauddin (2017) stated that leadership is a process for influencing others to understand and agree on what needs to be done and how the task is carried out effectively, as well as a process to facilitate individual and collective efforts to achieve common goals.

In another point of view, Rifauddin (2017) states that leadership is an aspirational force, spirit power, and creative moral force, which can influence members to change attitudes so that they become confirm with the leader's wishes. Based on some of the definitions above, it can be concluded that leadership is an effort to influence other people (in this case, especially the person being led) to bring about a change in a group or organization so that the expected goals or ideals are achieved.

The term prophetic is identical to someone who has the characteristics or characteristics of a prophet or people can be predicted to have the characteristics of a prophet (Makruf, 2017). The term prophetic in Indonesia itself was first introduced by Kuntowijoyo through his idea of the importance of a transformative social science called social prophetic science. Prophetic social science not only explains and transforms social phenomena, but also provides clues to the direction in which transformation is carried out, for what, and by whom. Prophetic social science proposes changes based on certain ethical and prophetic ideals (in this case Islamic ethics), which reorients epistemology, namely reorienting made of thought and mode of inquiry that the source of knowledge is not only from reason and empiric. of revelation (Rifauddin, 2017).

Kuntowijoyo (2008) states that prophetic leadership carries the mission of humanization, liberalization and transcendence. First, the mission of humanization, which is to invite goodness (*ta'muruna bil ma'ruf*). Second, the mission of liberalization frees people from the shackles of adversity and oppression (*tanhauna anil munkar*). Third, the mission of transcendence as a manifestation of the mission of humanization and liberation, namely divine awareness that can move hearts and be sincere about everything that has been done (*tu'minuna billah*). The task of the prophetic leader is, first, reading accompanied by mastery of basic concepts, theories and paradigms. Second, purification, which is the purification of thoughts and feelings from negative charges. Third, teaching carried out with mastery of epistemology and methodology and teaching science. Fourth, mastery of information and new dynamic problems.

Based on the translation of the two terms, according to Widayat, prophetic leadership is the ability to control oneself and influence others sincerely to achieve common goals as practised by the prophets, with leadership achievements based on four types, *Siddiq*, *Amanah*, *Tabligh*, and *Fathonah* (Widayat, 2014)

a. Models and Criteria for Prophetic Leadership in Islamic Perspective

Prophetic leadership is leadership that frees the servitude of humans only to God alone. Prophetic leadership can be studied and analyzed from the stories of the leadership of the prophets in the Koran. What are their twists and turns in awakening and liberating their people and building a new, historical civilization (Ma'arif et al., 2011). El Syam stated prophetic leadership is a model of leadership played by a choice of God (Prophet), to help mankind from the path of darkness (*dulumat*), which means: ignorance, humiliation, backwardness, arbitrariness, monopoly, oligopoly, anarchy, instability, materialism, religious blasphemy, and others, toward the path of light (*nur*), which means truth and science, for the development of human life.

Prophetic leadership is a leadership model played by someone chosen by God (Prophet), to help mankind from the path of darkness (*dhulumat*), which means ignorance, humiliation, backwardness, arbitrariness, monopoly, oligopoly, anarchy, instability, materialism, blasphemy of religion etc., to the path of light (*nur*), which means truth and science, for the development of human life. So in essence, prophetic leadership is a way of leading to influence someone by referring to prophetic principles and characteristics.

Kuntowijoyo (2006) also conveyed the main criteria for success for prophetic leaders. These criteria are, first, awareness of their role and function as a leader. To achieve these criteria, the leader must have a strong vision and mission so that the leader will have strong legitimacy. Second, leadership in terms of science, where a leader must know. Science will be able to make itself capable of determining decisions or policies. Science will be able to prevent a leader from acting hastily, emotional attitude, and impatience. Third, the leader must be a mandate that is measured by his credibility and integrity. Fourth, the function of regeneration, namely the leader must be able to pass on the traits of prophetic leadership. Leaders are not formed suddenly but are formed in a continuous-time and process.

Implementation of Prophetic Leadership in Islamic Perspective in Madrasa

Madrasa as formal basic education institutions were built to facilitate students who wish to receive an integrated education between general science and a religious science. Madrasa Education Institutions must be able to offer students and guardians a superior program, in which the applied curriculum refers to the curriculum set by the Ministry of Religion and National Education, and then integrated with religious scientific knowledge which focuses on the study of the values of the Qur'an and also provides global insight to

students, marked by the existence of a curriculum in which it builds students' abilities in foreign languages.

Considering the explanation above, the role of the head of a madrasa in making superior is very large. Madrasa is led by leaders who indirectly apply the concept of prophetic leadership in their leadership. The prophetic leadership model applied in Madrasa emphasizes the four characteristics of the prophet: *Siddiq*, *Amanah*, *Tabligh*, and *Fathanah*. The concept application of prophetic leadership has a positive impact on madrasa, especially for the human resources in the madrasa itself. Teachers in madrasa must be able to carry out their duties with pleasure and not under pressure.

Leadership Principles According to the Concept of Prophetic Leadership in Madrasa

Leadership theory can generally be explored through five approaches, namely: trait approach, behaviour approach, power-influence approach, situational approach, and integrative approach. Several recent issues relate to the discussion of leadership theory, including leadership based on emotional intelligence, team leadership, and moral leadership, and cross-cultural leadership (Syams, 2018)

Furthermore, Budiharto & Himam also explained that prophetic leadership is a person's ability to influence others to achieve goals as the prophets did (Muhammad, 2015). The idea of the importance of a transformative social science called prophetic social science Kuntowijoyo (1991). Prophetic social science not only explains and transforms social phenomena, but also provides clues to the direction in which transformation is carried out, for what, and by whom (Wulandari et al., 2020). Prophetic social science proposes changes based on certain ethical and prophetic ideals (in this case Islamic ethics), which re-orientates epistemology, namely reorienting the mode of thought and mode of inquiry that the source of knowledge is not only from reason and empiric, of revelation (Sharma & Kirkman, 2015).

The main purpose of the prophetic task is to teach people how to get happiness and salvation, both in this world and in the hereafter (Maulana et al., 2019). Also, the Koran provides its perspective on prophetic through Surah Ali-Imran Verse 110 and Al-Ahzab Verse 21 as follows:

"You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah. Had the People of the Book believed, it would have been better for them. Some of them are faithful, but most are rebellious". "Indeed, in the Messenger of Allah, you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often"* (Departeman Agama RI, 2016).

Based on the explanation above, prophetic leadership in this study is a concept of moral leadership which is based on a religious viewpoint, in this case, Islam, namely: the Qur'an and based on the exemplary characteristics of the Prophet Muhammad *peace be upon him* to influence others in achieving goals together. Furthermore, prophetic leadership is the ability to control oneself and influence others sincerely to achieve common goals as was done by the prophets. Syaiful Sagala (2018) explained that the ability to control means that this ability is fought for through the power of enlightenment of the soul and spiritual cleansing. Before influencing others, leaders in prophetic leadership have been able to influence and organize themselves.

Nasukah et al. (2020) explained that the success of the concept of prophetic leadership can be realized if a leader also applies the basic principles applied by the Prophet Muhammad which cover: (1) leadership stands on divine leadership (tauhid). This means that every human being is only submissive and obedient to the leadership of Allah Almighty as shown by the Prophet Muhammad. The leadership work of the Prophet Muhammad *peace be upon him* is the manifestation and messages of His leadership. (2) Leadership stands on brotherhood and unity. Fraternal ties based on religion make the spirit of

brotherhood, solidarity and solidarity only be offered as devotion to the truth of Allah Almighty, no longer for the equality of tribes, descent, equality of skin, aristocratic race and equality of the homeland. (3) Enforcing national, organizational and state activities based on the values of religious teachings and not separating between world and religion. (4) Upholding individual and group human rights. (5) Motivation and work ethic is *jihad fi sabilillah*, where everything is based on or intent on hoping for the blessing and love of Allah Almighty.

Concept of Leadership According to the Concept of Prophetic Leadership in Madrasa

The concept of prophetic leadership that must be simply understood by Madrasa is to imitate the Prophet Muhammad *peace be upon him* according to the capacity of mankind. In general, prophetic leadership is carried out by imitating the four characteristics of the Prophet: *Siddiq, Amanah, Tabligh,* and *Fathanah*. Life is seen as a consequence as a creature so that humans are destined to live must be responsible for the life process that is lived. As Muslims, of course, they must be responsible according to the established shari'a (Indah Kusuma Dewi & Ali Mashar, 2019).

One of the principles of prophetic leadership is to make all activities carried out as worship in hopes of Allah's approval. This is also applied by the head of Madrasa in carrying out his duties. For him, working is a form of worship and its orientation is not only material. However, it has interrelated complexities and the goal is good by underpinning every step of working with the intention of worship and processing it properly. Prophetic leadership is also defined as leadership to influence others to achieve goals (Syaiful Sagala, 2018). The ability to influence other people is done by the head of the Madrasa in this case by inviting all school members to jointly implement policies and collective agreements well. One of them is through a humanistic approach. With this approach, they will feel comfortable and close to the leadership so that several matters related to policy can be conveyed properly. Also, appreciating teacher performance is something that must be done, both verbally and materially. This is done as a form of appreciation for their performance so that they feel comfortable in carrying out their duties as educators.

In carrying out their duties, the head of the Madrasa never burdens many members or teachers. As a leader, the head of the Madrasa is expected to continue working like other teachers. For example, when a floor is dirty, he cleans it and mops it, even though many teachers can be instructed. This he did because for him, someone who can do anything himself, it is better, not easy to ask for help from others.

The principal of the madrasa as a leader is expected to be able to always be careful and truly serious in bringing the good name of the school he leads. A madrasa principal who can encourage the performance of his teachers and staff by showing a friendly, friendly, and considerate nature of the things faced by both the madrasa principal acting as an individual or in a group can produce something that can improve the quality of the school itself.

Such positive behaviour of a madrasa principal will be able to encourage, direct, and motivate school members to carry out their activities and work in realizing the vision, mission and goals of the school. This is also inseparable from how the leadership is applied by the head of the madrasa in leading his school. The better the school performance he leads, the better the leadership of a madrasa principal.

In the realm of the world of education, the internalization of prophetic leadership can be done both in administrative activities by managers and in learning activities. In administrative or managerial activities within educational institutions, an example of a study conducted by Anwar (2017) analyzed the implementation of prophetic leadership in library management.

By the teachings in the concept of prophetic leadership where before commanding and influencing others, a leader must be able to influence himself and implement it.

1) The Real Form of Siddiq Nature in Prophetic Leadership

As explained in the previous section, prophetic leadership is leadership that imitates the four characteristics of the Prophet Muhammad *peace be upon him*, namely: *Siddiq*, *Amanah*, *Tabligh*, *Fathanah*. The form of *Siddiq* or honesty that is exemplified by the head of the Madrasa is honesty with God, where Allah will know what is done so that every activity carried out must be processed properly, as well as for oneself and others. Honesty must be carried out with consistency. The consistency that has been carried out is that they are always open about madrasa problems to teachers so that teachers also know the condition of the madrasa and they will indirectly have a sense of belonging to the madrasa. The real manifestation of the nature of *Siddiq* that is exemplified by the head of a madrasa is that when there is information regarding madrasa, foundations, human resources, finance, and so on, these things are always conveyed openly in the teacher deliberation forum.

The community believes that prophetic leadership is an example that must be emulated and practised. This is supported by the existence of one of the prophetic leadership functions developed by Stephen Covey, namely as a role model (Nur Zazin, 2017). According to Maulana et al. (2019), The function of prophetic leadership as a role model can be defined as how leaders can be role models for their employees. How he is responsible for the words, attitudes, behaviour, and decisions he makes. The Prophet Muhammad was known to have firmly adhered to decisions that had been agreed upon.

The head of the Madrasa in implementing his leadership character uses basic values as the basis for carrying out his duties as the head. The first implementation of the basic values of the Prophet's leadership, namely the nature of *Siddiq*, the head of the Madrasa does not manipulate the information that has been obtained. Although the information related to madrasa and personal interests that will be conveyed to school members, especially teachers and employees, has a positive or negative impact. Siddiq, which means honest, is a whisper from the heart that continually urges and whispers noble moral values in words and deeds driven by awareness because of Allah Almighty (Maulana et al., 2019).

By getting used to living honestly, we can realize that this is a very important life value in relationships with fellow humans and nature, as well as being the foundation for the advancement of human life as individuals and groups (Muliadi, 2020). Then the implementation of *Amanah* prophetic leadership, the head of the Madrasa always maintains his role as a leader in the madrasa. The head of the madrasa always strives for a great sense of responsibility for what has been his duty so that it can be applied. Always trying to complete the tasks that have been assigned by the head of the madrasa is one of his attitudes to become an *Amanah* leader. As expressed by Sakdiah, a trustworthy leader is a leader who is truly responsible for what is entrusted, duties and beliefs are given by Allah Almighty (Sakdiah, 2016).

2) The Real Form of *Amanah* in Prophetic Leadership

A Madrasa Principal needs to view *Amanah* as a trustworthy trait and people will feel safe around us. In carrying out the mandate as the Head of Madrasa, one form of mandate carried out by the head is seen in the existence of a program to evaluate the development of madrasa and find solutions to all problems that arise. Related to the factors supporting the prophetic leadership of Islam by the head of the madrasa is the conducive atmosphere of the madrasa, the sense of togetherness and the high commitment that each madrasa member has. This is addressed by the head of the madrasa by providing rewards and punishments so that the factors that support the prophetic leadership of

Islam by the head of the madrasa can be maintained. Then for the inhibiting factor is the human self, which is far from perfect, so that the head of the madrasa cannot practice the basic values of the Prophet's leadership perfectly on several occasions.

3) The Real Form of *Tabligh* Nature in Prophetic Leadership

Tabligh is the nature of conveying everything as it is. The form of *Tabligh* carried out by the Madrasa Principal who always provides an example for madrasa citizens, especially teachers and employees, to do mundane things politely, including activities related to the afterlife (Syaiful Sagala, 2018). This is shown by the head of the madrasa requiring each meeting participant to convey a cult that is carried out at the opening of the meeting. This is in line with Sakdiah's statement that the nature of *Tabligh* is a characteristic of the Prophet which means that it does not hide correct information for the benefit of the people and religion (Sakdiah, 2016).

This is in line with one of the leadership functions of the Prophet developed by Stephen Covey (in Zazin), namely as a function of empowering which means the leader's efforts to foster an environment so that everyone in the organization can do their best and always have a strong commitment (Nur Zazin, 2017).

In contrast to the general perspective of leadership which is directed at the ability to move or influence someone in an effort solely to achieve the stated goals, According to Beekun and Badawi, the focus of leadership in an Islamic perspective is to do good (Rafik Issa Beekun & Jamal A. Badawi, 2009). Efforts to encourage and mobilize resources to achieve goals must be based on the main goal as a servant of Allah. So, setting goals to achieving these goals must remain with the main goal of worshiping Allah. That is why leadership in an Islamic perspective cannot be separated from its focus on doing righteous deeds. The ultimate goal is the pleasure of Allah Almighty.

4) The Real Form of Fatanah Nature in Prophetic Leadership

The form of *Fatanah* that can be imitated by the head of the Madrasa is explained when various problems occur, both from student problems, teaching staff, facilities, and others. A Madrasa Principal must solve these problems by inviting deliberation, making careful mutual agreements so that all sincerely accept. Likewise, when reprimanding a teacher who made a mistake, he did not admonish them in front of many teachers but discussed it personally to protect the teacher's spirit.

The attitude of the head of the Madrasa in dealing with a problem or problem that occurs in the madrasa as a whole or personally is addressed wisely, meaning that he is not unilaterally looking for a solution to the problems that occur. Intelligent thinking in overcoming a problem that exists in the madrasa by involving other parties who could be from other parties this is someone who is an expert in solving a problem that is happening. Sakdiah revealed that the *Fatanah* nature of the Prophet as a dignified leader was he who had a long intellect and was very intelligent (Sakdiah, 2016). This method was shown by the Prophet in determining the positions for his companions by considering the competence of each of his companions. This is part of the Apostle's intelligence in seeing opportunities for his managerial and leadership systems to run well.

This can also mean that the head of a madrasa must have its characteristics, so that madrasa members, especially teachers and employees, do not feel pressured or afraid when interacting with the madrasa principal, especially when in a madrasa meeting forum where teachers and employees as meeting participants convey their aspirations. Leadership that has charisma that has been recognized by followers, can inspire the performance of its employees, has concern for subordinates, and can stimulate the ideas of subordinates well are some of the

characteristics of professional leadership (Siti Marwiyah, 2018).

Islamic education in madrasa, from elementary to tertiary levels (MI, MTs, MA, and Islamic college) must also do the same, namely to become democratic ambassadors for this nation, by getting used to democratic life in every activity. Based on all this, Islamic education, especially madrasa, must have a democratic spirit in line with and in tune with the demands of reform. If before the reformation there was still less democratic Islamic education, then it is time for these democratic cultures to be cultivated in the culture of Islamic education in the future.

Conclusion

Prophetic leadership is a leadership model based on the example of the Prophet Muhammad *peace be upon him*. Prophetic leadership is one of the things needed in leading madrasa because a madrasa headmaster is an Islamic-based educational institution that must have spiritual values based on Islamic law. The application of the concept of prophetic leadership can be done by imitating the four characteristics of the Prophet Muhammad: *Siddiq, Amanah, Tabligh, and Fathanah*. The implementation of the leadership model makes human resources led in line with the wishes of a leader in achieving a common goal. The application of the prophetic leadership model in Madrasa is done by imitating the characteristics of the Prophet Muhammad. The application of the concept of prophetic leadership yields positive results so that teachers who are led are in line with the policies adopted by the head of the madrasa.

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