

Leadership Management of the Prophet Muhammad SAW and Its Relationship with Islamic Education Management

Muhammad Amin Fathih^{1✉}, Nur Khozim Muhlis², Minhad Ali Yahya³

^{1,2} UIN Maulana Malik Ibrahim Malang, Indonesia, ³ UIN Sunan Kalijaga Yogyakarta, Indonesia

✉Corresponding Email: amienelfatih@gmail.com

Received: 2024-06-29; Accepted: 2024-07-20; Published: 2024-07-31

ABSTRACT

The role and function of leadership in an educational institution are the main factors in realizing the achievement of the vision and mission of education. However, a leader will not be able to carry out his roles and functions to the fullest, if the leader is not able to maximize his leadership management properly. The practice of leadership management of the Prophet Muhammad or often termed prophetic leadership is one form of leadership that should be used as an example for today's leaders. His success in bringing Islam into one of the largest religions in the world and in fostering high character behavior towards his people. It is a testament to his success in carrying out his leadership role. The form of application of management functions in the leadership of the Prophet Muhammad can be seen from the strategic planning of da'wah which began by analyzing the situation and conditions at that time, where da'wah in Mecca was carried out secretly while in Medina it was carried out openly. Meanwhile, in the success of his vision and mission, he focused his da'wah in Mecca on fostering monotheism and morals which was then followed by da'wah in Medina by focusing on political and social development. His prophetic leadership was applied to his four prophetic traits, namely shiddiq, amanah, tablik and fatonah. Where these four traits become an important aspect for Islamic educational institutions in applying a leadership model that always prioritizes honesty, trustworthiness, tablik (always conveys what must be conveyed), fatonah (has emotional and intellectual intelligence) in determining a policy or decision. and always cultivate the nature of obedience to Islamic values..

Keywords: Islamic Education Management, Leadership of the Prophet Muhammad Saw

Copyright © Author

How to Cite :



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/)

INTRODUCTION

Good leadership is the key to the main success in realizing the achievement of the organization's vision and mission that has been set. The role and function of leadership in an organization is a very decisive factor in where the organization will take it. The success or failure of an organization in achieving the expectations it wants to achieve depends on how successful a leader is in running, managing and directing his organization to achieve the expected goals.

Good leadership is leadership that can manage all existing human resources towards maximum performance to be able to realize the achievement of the organization's vision and mission in the future.¹ Leadership itself is often defined as the ability that a person has to be able to influence, guide and invite all human resources that he is leading towards the achievement of the goals expected by the organization.² Likewise in the realm of education, if education leaders are able to maximize the performance of human resources through their roles and functions as drivers and guides, then it is possible that the educational institutions they are leading will be able to continue to be brought in the direction of progress.

However, in reality, not a few leaders today still do not understand properly in carrying out their leadership functions. So that the impact will be felt on the non-progress of the educational institution that he is leading, this is due to the inability of the leader as a mover and driver for his subordinates towards the achievement of the vision and mission of education. As for the inability, it can occur because the leadership style used by the leader is not in accordance with the existing situation and conditions, or because there are other factors such as the negligence of the leader himself in holding responsibility in his leadership.

Many education managers have recently forgotten their duties and responsibilities as people who have a great mandate in educating the nation's generation. This can be seen from the perception of some of those who are of the view that the task carried out by them is nothing but to get a good salary. So that such a perception will be a big problem for some educational institutions in Indonesia, especially for private educational institutions which in terms of financing are very minimal.³

If all leaders and education managers prioritize their own welfare rather than the mandate they carry, then automatically small educational institutions will find it difficult to advance. Therefore, it is a great task for leaders to foster an attitude of concern and sincerity, both to themselves and to their subordinates in carrying out their duties and responsibilities as education managers as exemplified by the Prophet in his leadership.

The leadership style used by leaders is indeed one of the biggest factors in building a good organizational culture. Therefore, in overcoming the above problems, it is necessary for leaders to be able to cultivate the spirit of prophetic leadership style, where prophetic leadership is the ability of leaders to influence and move their members to achieve organizational goals by always following the example of leadership described by the Prophets and Apostles.⁴

The Prophet PBUH, who is a role model for all the ummah, has taught all of us about the four leadership qualities practiced by him, including the nature of shiddiq, amanah, tabliq and fatonah. The four qualities that he held firmly in implementing his leadership led to the success of the Prophet Saw in

¹ Aldo Redho. Syam, 'Konsep Kepemimpinan Bermutu Dalam Pendidikan Islam.', *At-Ta'dib*, 12.02, 51 <<https://doi.org/https://doi.org/10.21111/at-tadib.v12i2.1214>>.

² Rasdi Ekosiswoyo, 'Kepemimpinan Kepala Sekolah Yang Efektif Kunci Pencapaian Kualitas Pendidikan', *Jurnal Ilmu Pendidikan*, 14.02 (2016), 78 <<https://doi.org/https://doi.org/10.17977/jip.v14i2.24>>.

³ Ahmad. Muhammad Fahrizal Amin, Sidik, 'Manajemen Pendidikan Islam Pada Masa Rasulullah SAW Dan Pada Masa Modern', *Indonesia Jurnal Sakinah*, 01.01, 2-3.

⁴ Maulidya Yuniar Raini Dewi, Elitya Rosita, Chechen Hidayatullah, 'Konsep Kepemimpinan Profetik', *Al-Muaddib : Jurnal Ilmu-Ilmu Sosial Dan Keislaman*, 05.01 (2020), 150.

spreading Islam in this world and in recruiting his companions as successors to his struggle.

In addition, his success as a leader of Muslims cannot be separated from the wisdom of the Prophet Saw in managing all existing resources ranging from human resources, finance, education and da'wah planning that he will carry out. In the eyes of his people, the Prophet Saw is indeed very famous as a leader who is able to be a driving force and bring great influence to all his followers, even non-Muslims. The basic thing is the key to his success as mentioned above cannot be separated from the four qualities that he applies in his leadership, one of which is to his trust in holding his responsibility so that he himself even gets the nickname al-amin from non-Muslims in Yastrib.

Therefore, such a leadership figure should be used as an illustration for today's leaders in succeeding their leadership, so that they in managing educational institutions are not only fixated on worldly materials, but they forget their duties and responsibilities as educational leaders.

RESEARCH METHODOLOGY

In this study, the method used is a literature study, where the researcher to get the results of an in-depth study related to the theme raised, the researcher must first read and review several literature related to the research theme (Islamic education management and the leadership of the Prophet Saw), either from books, reputable journals or sources that are trusted to be scientific.

RESULTS AND DISCUSSION

Definition of Management and Leadership

Management and leadership cannot be separated from their roles in the success of achieving organizational goals, as it is known that in practice in the field, the two are very closely related. The management function will not be able to be maximized if there is no good leadership practice, and vice versa, leadership will not be effective if the leader does not maximize his management function properly (planning, organizing, implementing and supervising). Therefore, the key to organizational success lies in how leaders are able to manage or manage all available resources as much as possible.

According to Griffin, management as quoted by Slamet Hartanto is an activity that includes planning, decision-making, organizing, directing and controlling all available resources in order to achieve organizational goals.⁵ Meanwhile, leadership itself is defined as the process of influencing activities, organizing, regulating, moving, guiding and inviting all members for the achievement of organizational goals that are the ideals of the organization.⁶

From the two opinions above, it can be concluded that the definition between management and leadership is a process of activities of a leader in organizing or managing his organization as best as possible, starting from planning, organizing, implementing and controlling in the hope that what is a common goal can be realized optimally.

This definition basically emphasizes that management and leadership have the same goal in relation to realizing the achievement of the expectations that the organization wants to achieve. As is also known, the leader himself is often termed by most people as a manager in the sense that he or she plays a major role in managing all the resources in the organization. Therefore, between leadership and management, both have important roles and functions that cannot be separated, especially in realizing the ideals that the organization wants to achieve.

⁵ Slamet Hartanto, 'Manajemen Ala Rasulullah Dalam Perspektif Entrepreneur', *Intelegensia : Jurnal Pendidikan Islam*, 04.01 (2016), 25 <<https://doi.org/https://doi.org/10.34001/intelegensia.v6i1.1354>>.

⁶ Muslichan Noor, 'Gaya Kepemimpinan Kyai', *Jurnal Kependidikan*, 07.01, 145 <<https://doi.org/https://doi.org/10.24090/jk.v7i1.2958>>.

The Concept of Prophetic Leadership Which Is the Implication of the Leadership of the Prophet Saw

Prophetic comes from the word prophet which means Prophet. Therefore, prophetic leadership can be interpreted as the ability of a leader who in carrying out his leadership function always emulates the leadership behavior of the Prophet and the Messenger.⁷ The prophetic meaning itself basically has the meaning that the Prophet is a chosen person who is given the mandate by Allah to convey His words as the way of truth for mankind through the medium of revelation to be conveyed to his people.

Therefore, what is a major feature of this prophetic leadership is not only to describe or transform the leadership function within the scope of social phenomena or just social change, but prophetic leadership also leads to changes based on the ideals of the Prophet himself.⁸ Widayat explained prophetic leadership as the ability of a leader to control himself and influence his subordinates sincerely to achieve a common goal as exemplified by the Prophets and Messengers through its four natures, namely *siddiq*, *amanah*, *tabluk* and *fatolah*.⁹

Meanwhile, according to El Syam, prophetic leadership is a leadership model played by people who are directly chosen by God to help bring people from the path of darkness (to ignorance, backwardness, anarchism and blasphemy) to the path of light (truth and science) in order to develop human life.¹⁰ Kuntowijoyo, in his perspective, mentioned that in Islamic teachings there are verses of the Qur'an that explain the paradigm of the prophetic mission itself contained in QS. Ali Imran: 110 which means: "You are the best people born for man, telling the *ma'ruf* (humanization), and preventing the *ungodly* (liberation), and believing in Allah (transcendence). If the people of the book believe, it would be better for them, some of them believe, and most of them are wicked people." Based on this verse, Kuntowijoyo explained that the social transformation mission carried by the Prophet in any scope will not be separated from the three elements above, namely humanism, liberation and tendencies.¹¹

Humanism in the concept generally has the meaning of ruling to goodness, as well as prayer, fasting, *dhikr* and *zakat*. However, Kuntowijoyo interprets humanism to humanize humans, meaning leading humans to eliminate the nature of violence, dependence and hatred that exist in humans.¹² Liberation means preventing unlawful deeds, Kuntowijoyo interprets preventing evil as liberation or freeing humans from various forms of darkness such as ignorance, poverty, under development and order.¹³ Meanwhile, tendence or in the sense of faith in Allah, is interpreted by Kuntowijoyo as a manifestation of the process of humanization and liberation.¹⁴ In the sense that when carrying out the process of humanization and tendencies, it is nothing but a means to return to Allah SWT. From that concept, prophetic leadership will be built as the foundation of behavior carried out by a leader.

In addition, in the journal written by Ahmad Yaseer Mansyur, it is explained that the practice of prophetic leadership will not be separated from the example of the Prophet's leadership which is reflected in his prophetic qualities, namely: 1) *Shiddiq* which has the meaning of honesty, a leader in all his words, behavior and daily life must be consistent to an honest attitude. 2) Trust The soul of a leader must be

⁷ Ahmad Anwar, 'Tipe Kepemimpinan Profetik Konsep Dan Implementasinya Dalam Kepemimpinan Di Perpustakaan', *Pustakaloka*, 09.01, 73 <<https://doi.org/https://doi.org/10.21154/pustakaloka.v9i1.920>>.

⁸ Soleh. Subagja, 'Paradigma Nilai-Nilai Kepemimpinan Profetik (Spirit Implementasi Model Kepemimpinan Di Lembaga Pendidikan Islam)', *Progresiva*, 03.02, 36.

⁹ Prabowo Adi Widayat, 'Kepemimpinan Profetik: Rekonstruksi Model Kepemimpinan Berkarakter Keindonesiaan', *AKADEMIKA*, 19.01 (2014), 27.

¹⁰ Dewi, Elitya Rosita, Chechen Hidayatullah. 150

¹¹ Kuntowijoyo, 'Al-Quran Sebagai Paradigma', *Jurnal Ulumul Qur'an*, 05.04 (1994), 137.

¹² Kuntowijoyo, *Muslim Tanpa Masjid*, cetakan II (Bandung: Mizan, 2001). 364-65

¹³ Kuntowijoyo. 370

¹⁴ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi*, Cet VIII (Bandung: Mizan, 1998). 338.

consistent with honesty, good morals, and commitment to his duties and responsibilities. 3) Tabligh (conveying) means conveying revelations and treatises from Allah to others. A leader must have an open attitude and convey what he needs to convey without anything to hide. 4) Fatonah (intelligent) in the sense of having intellectual intelligence and emotional intelligence.¹⁵ These four traits are the main capital that must be instilled and used as principles in the leadership spirit, if these four traits are really applied by leaders in their leadership. Therefore, behavior that deviates from the role and function of leadership will be eliminated as corruption and sexual harassment behavior often occurs in poor leadership practices.

The Prophet is a chosen person who brings treatises from Allah SWT to be disseminated to his people, so that in every practice of his leadership he prioritizes an attitude of example and deliberation. It confirms that in practice the Prophet also showed democratic leadership, so that most people at that time converted to Islam not because of coercion but because of the call that arose from within themselves due to the interest and admiration of the people at that time towards the morals and personality of the Prophet's leadership.¹⁶

Such a leadership concept must actually be instilled in the current leadership practice, especially educational institutions that have a big role in producing quality human resources, so that educational institutions and human civilization will be able to really produce human resources who are educated and have high character. Through the influence and commitment of leaders in realizing the achievement of true educational goals.

Implications of the Leadership Management of the Prophet Muhammad Saw in Islamic Education Management

The leadership management practiced by the Prophet has a close relationship with the creation of Islamic education management today. Islamic values taught by the Prophet are one of the important aspects in the practice of implementing education management in Islamic educational institutions, especially related to efforts to produce quality human resource output that is not only in terms of knowledge but also morality, which includes social, universal and local morals.

Not a few people are smart and experts in the field of education, but the morals and practice of Islamic values are very minimal, so that the impact will cause criminal acts such as corruption, sexual harassment, drugs, etc., and even other impacts will also be felt on educational output such as the emergence of poor character of students. Therefore, it is necessary for current education managers to review the leadership management practiced by the Prophet. Because as we know that the leadership of the Prophet had a great influence and a very close relationship in his role in fostering the essence of human beings in their entirety or in accordance with the nature of the creation of man himself.

Basically, the leadership management that he does can be seen from the da'wah strategy that he practiced when he was about to start his da'wah. The Prophet has planned as carefully as possible what must be carried out to succeed his main vision in spreading Islam. The planning was illustrated from the strategy stage when he started his da'wah in Mecca to Medina. Where the first da'wah strategy carried out in Mecca began secretly, this was done because, in addition to the direct command from Allah SWT, it also took into account the conditions in Mecca which at that time was very precarious in rejecting the spread of Islam brought by the Prophet Saw.

¹⁵ Ahmad Yaseer Mansyur, 'Personal Prophetic Leadership Sebagai Model Pendidikan Karakter Intrinsik Atasi Korupsi', *Jurnal Pendidikan Karakter*, 01.01 (2013), 15–26.

¹⁶ Bimansyah Putra Diaying Hidayat, Wahyu, Muhammad Olifiansyah, Muhammad Dzulfikar, 'Kepemimpinan Dalam Perspektif Islam', *El-Hikmah*, 14.01 (2020), 106.

Then the next da'wah was carried out openly precisely after he migrated to Medina, because seeing the conditions when the Prophet migrated to Medina, many people welcomed and supported him in spreading Islam, especially from the Ansar and the support of his followers who came from Mecca, namely the Muhajirin. On his migration journey, he was assisted by his companions starting from planning his travel strategy to Yastrib, to thinking about possibilities when there was a threat from the infidels of the Quraish at that time. Until finally the Prophet arrived safely in Medina and was welcomed by the people of Yastrib who had been waiting for his arrival for a long time. From several stages of the Prophet's da'wah, in the end, the success of the Prophet in uniting the ansar and muhajirin and the success in conquering the city of Mecca or called Fathu Mecca, and from there the beginning of the Prophet's success began.¹⁷

Meanwhile, the implementation of the management function that he carried out in his leadership can be seen from the following explanation.

1. Planning

In da'wah in Mecca, the Prophet Saw focused on the direction of guidance to monotheism, this step was taken by the Prophet seeing that many people of Mecca at that time the teachings he adhered to had deviated a lot from the teachings brought by the Prophet Ibrahim (as). So that the implementation of da'wah in Mecca by him is focused on the development of monotheism, where the development of monotheism is the main goal of the Prophet in fostering a society that obeys the commands of Allah SWT. Where this obedience will later lead them to good social behavior in accordance with the teachings of Islam.

As is known, the main foundation of human beings is essentially monotheism, followed by knowledge, morals and social. Seeing that the people of Mecca at that time were mostly smart in terms of their knowledge, but ignorant in their behavior and morals that did not reflect good human behavior, the Prophet took a strategy by improving their monotheism first.

Mahmud Yunus, quoted by Sidik and Amin, explained that the direction of Islamic education in Mecca focuses on religious education, aqliah and scientific education, morals and ethics as well as physical education and health. Then further education in Medina was focused on social and political development so that in the political behavior of the people at that time would be able to be directed to the foundation of monotheism that had been taught and spread by the Prophet in Mecca and Medina.¹⁸

From this explanation, it shows that the Prophet paid so much attention to the stages of education to support the success of his da'wah in realizing the achievement of the vision and mission of his Messenger, which started from the stage of monotheism, aqliah and scientific education then moral education to social and political. The stages of education are an illustration for the managers of Islamic educational institutions so that in carrying out educational planning, they need to pay attention to the main aspects, namely the aspect of education to religion which includes faith in Allah and His Messenger, then the aspect of worship and followed by science. That way, it is hoped that the educational output produced will be balanced in the sense that besides students have quality knowledge, they will also have good personalities.

The Prophet in his da'wah in Mecca pays great attention to moral education because this is what will determine a person's good behavior in his society. Seeing that today the big problem of educational institutions is the lack of good moral formation, so various efforts are made by education managers in producing individuals with high character, one of which is by including it in aspects of the national education curriculum.

¹⁷ Syamsuddin RS, 'Strategi Dan Etika Dakwah Rasulullah SAW', *Jurnal Ilmu Dakwah*, 04.14, 797.

¹⁸ Muhammad Fahrizal Amin, Sidik. 5–6.

Another planning practice can be seen in the Hudaibiah agreement which gives the impression that the Prophet lost in diplomacy with the Quraish infidels because it seemed that the alignment of the Hudaibiah agreement was more beneficial to the Quraish infidels only, but behind the agreement the Prophet had a better plan for the future of his people. Although the agreement gave the impression that Muslims were harmed, the Prophet preferred an attitude that led to peace rather than hostility.¹⁹

The Prophet's attitude teaches all of us, especially the managers of educational institutions, that in making and deciding policies to prioritize policies that bring to the common good, a leader should not prioritize his own personal interests in deciding or making policies. Because the leader will actually be the driving force of his followers in bringing about common progress, not progress based on the leader's personal needs only.

2. Organizing

Organizing is the process of creating unity in order to achieve organizational goals, organizing in Islamic education management is interpreted as determining the structure, activities, interactions, coordination and determination of authority in a transparent and clear manner to all members of the organization. In an educational institution, all teaching and learning activities will be able to run as they should if the leader is able to design his organization clearly based on deliberation and justice oriented to the vision and mission of the educational institution.²⁰

Ali bin Abi Tholib as a close friend and son-in-law of the Prophet once said that, "unorganized truth can be defeated by organized evil". From here, it has shown how important it is to organize all the duties and responsibilities of existing members in order to create proportional work to achieve the goals of the educational institution. Educational goals will be easily achieved if carried out in cooperation. On the other hand, educational goals will be difficult to achieve if only one person works or all tasks are only spilled on the leader.²¹

Therefore, a leader will not be able to do all the tasks in an educational institution alone, because education has a wide and many aspects, so the leader must divide the tasks to all members in his organization, in the practice of dividing tasks or in determining the organizational structure, the steps of the structure and cadre must be carefully considered, this is aimed at making the structure that has been determined can run as it should.

The Prophet is a successful leader in carrying out the function of organizing well, the proof of his success can be seen from his successor cadres who were appointed and fostered by him like his companions, successful in continuing his struggle in spreading Islam and becoming a role model for all Muslims. Imron Fauzi stated that the key to success in the Prophet's cadre can be seen as follows:²²

- 1) Through the educational base, the Prophet fostered his companions and people to always practice the teachings that he brought, so that from these teachings and guidance will shine a light into the faith which will also grow good, honest and responsible individuals.
- 2) In the process of coaching, the Prophet emphasized good morals and role models, in fact, he always conveyed it during his sermons and practiced it in his daily behavior. The process of coaching by emphasizing morals and role models, ushered in his success in cadres of friends

¹⁹ Muhamad Khoirul Umam, 'Imam Para Nabi: Menelusur Jejak Kepemimpinan Dan Manajerial Nabi Muhammad SAW', *Jurnal Al-Hikmah*, 06.01, 69.

²⁰ Umam. 70

²¹ Umam. 70

²² Imron, *Manajemen Pendidikan Ala Rasulullah SAW* (Jogjakarta: Ar-Ruzz Media, 2019). 167–68.

and followers in good ethics.

And it turns out that the moral development carried out by the Prophet at that time became a great capital for mankind today to always emulate the ethics of the Prophet and his companions. So that good ethics is one of the references in educational institutions or outside of it in recruiting or cadres of current good leaders and educators.

- 3) Education based on interests and talents. In cadre, it is not limited to appointing people but it is necessary to know the interests and talents or competencies that its members have. This was exemplified by the Prophet to sayyidina Ali bin Abi Talib, where the Prophet had previously known that Ali bin Abi Talib was talented as an expert in intelligence and science, therefore he always fostered Ali in terms of intelligence and to his scientists to become a reliable commander and a scientist. In the end, Ali bin Abi Talib really became a reliable commander and an expert in science.
- 4) Education based on prayer and riyadhah, the Prophet always taught his companions that prayer is an important aspect in supporting a person's success, because a person cannot fully rely on himself to see the limitations that humans have. So asking for help from Allah SWT is the main aspect that needs to be instilled in the human soul to eliminate the arrogance that will arise if humans do not have a sense of awareness of the existence of the creator who always helps them.

3. Implementation

Implementation is an important function in management, because the process of implementing this activity will be a motivation for all members in providing movement towards the goals they want to achieve. This implementation is a follow-up to planning and organizing in order to achieve the goals that are the expectations of the organization so that it can be truly realized. Quality and highly motivated human resources are the main factors in the success of the implementation function in good education management.

The practice of implementation in the Prophet can be seen from his personality who has always been a role model for his followers, what he commands his followers must be done first in his daily practice. All the behaviors carried out by the Prophet describe all the commands and prohibitions that must be done and avoided by humans, as contained in the Qur'an which is a guideline for Muslims to live. So that the example that the Prophet gave can make it easier for his followers to carry out what must be done and what must be left behind, just look at how the Prophet works and stays away from it in his daily life.

4. Supervision

Supervision is also termed as control, where this supervisory function is to provide assessment and control over what its members do. Supervision plays a big role in ensuring that all work done by members is in accordance with the organization's plans and goals.

The practice of supervision carried out by the Prophet can be seen from the Hadith narrated by Imam Bukhari and Muslim. Imam Bukhari Muslim narrated from Ibn Abbas, he said: "One night I stayed at the house of my aunt, Maimunah. After a while the night passed, the Prophet woke up to perform prayers. He performs ablution once (with little water) and then prays. So, I got up and performed ablution like His ablution. I approached him and stood to his left. He turned me to his right and continued his prayer as Allah wanted."²³

In the context of the above hadith, where Ibn Abbas who in practice made a mistake,

²³ Umam. 72

because he was in the left position of the Prophet, was immediately justified by him by turning the position of Ibn Abbas to his right. The Prophet's treatment of Ibn Abbas shows how much the Prophet supervised his people so that they did not commit or practice wrong behavior. It also needs to be noted in the context of supervising the Prophet in the hadith, that he in supervising his people is not just supervising, but he directly guides and exemplifies it directly when there is behavior carried out by his people that is not in accordance with the teachings commanded by Allah SWT.

From all the examples of the implementation of the management function practiced by the Prophet above, it can be concluded that the management of the Prophet's leadership has a very close relationship with the implications for Islamic education management today. One of its roles is to cultivate human resources who are not only good at managing institutions or scientists, but also the art of managing the heart and soul by adhering to Islamic values, so that all behaviors in the art of managing educational institutions can foster an attitude of honesty, trust, tablik (always conveying what must be conveyed), fatonah (having emotional or intellectual intelligence) and high commitment in realizing the achievement of the expected educational goals. This kind of leadership practice will later be able to realize the output of quality human resources not only in terms of science but also in terms of quality of character or good ethics will also be realized.

CONCLUSION

The practice of leadership management of the Prophet Saw can be seen from the da'wah strategy that he started from Mecca and Medina, where the implementation of da'wah in Mecca was carried out secretly while in Medina it was carried out openly. These stages of da'wah show how managerial the Prophet as a leader at that time was in planning the flow of the da'wah journey that he would carry out, especially to succeed his vision and mission that he got from revelation.

While in the implementation of the management function carried out by the Prophet can be seen starting from the focus of the Prophet's da'wah in Mecca which is directed to the development of monotheism and morals, then followed by da'wah in Medina by focusing on political and social development, another example of his leadership in carrying out the management function can be seen from the history of Ibn Abbas when Ibn Abbas was in the wrong position because he was on the left of the imam, by the Prophet it was allowed that his position should be on his right side. So that this incident shows the supervision and guidance carried out by the Prophet as a leader to his people so that his followers can do what should be done and not make a mistake in putting something out of place.

The relationship between the leadership management of the Prophet and the management of Islamic education has a very close relationship, especially in the practice of managing Islamic educational institutions based on Islamic values, his success in leading and managing human resources, one of which is His own companions who have been successfully educated with the characteristics of upbringing that prioritizes honesty, trust, tablik and fatonah. It is the main factor in fostering a good image and attitude, for today's education managers to always emulate their leadership behaviors so that in carrying out their duties and responsibilities they can apply an attitude of honesty, trust, tablik (conveying what needs to be conveyed without anything being hidden) in the sense of always being open, fatonah (have intellectual and emotional intelligence) and have a high commitment which will all be the first step for them in realizing the true goals of education.

REFERENCE

Anwar, Ahmad, 'Tipe Kepemimpinan Profetik Konsep Dan Implementasinya Dalam Kepemimpinan Di Perpustakaan', *Pustakaloka*, 09.01, 73
<<https://doi.org/https://doi.org/10.21154/pustakaloka.v9i1.920>>

- Dewi, Elitya Rosita, Chechen Hidayatullah, Maulidya Yuniar Raini, 'Konsep Kepemimpinan Profetik', *Al-Muaddib : Jurnal Ilmu-Ilmu Sosial Dan Keislaman*, 05.01 (2020), 150
- Ekosiswoyo, Rasdi, 'Kepemimpinan Kepala Sekolah Yang Efektif Kunci Pencapaian Kualitas Pendidikan', *Jurnal Ilmu Pendidikan*, 14.02 (2016), 78
<<https://doi.org/https://doi.org/10.17977/jip.v14i2.24>>
- Hartanto, Selamat, 'Manajemen Ala Rasulullah Dalam Perspektif Enterpreneur', *Intelegensia : Jurnal Pendidikan Islam*, 04.01 (2016), 25
<<https://doi.org/https://doi.org/10.34001/intelegensia.v6i1.1354>>
- Hidayat, Wahyu, Muhammad Olifiansyah, Muhammad Dzulfikar, Bimansyah Putra Diaying, 'Kepemimpinan Dalam Perspektif Islam', *El-Hikmah*, 14.01 (2020), 106.
- Imron, *Manajemen Pendidikan Ala Rasulullah SAW* (Jogjakarta: Ar-Ruzz Media, 2019)
- kuntowijoyo, *Muslim Tanpa Masjid*, cetakan II (Bandung: Mizan, 2001)
- Kuntowijoyo, 'Al-Quran Sebagai Paradigma', *Jurnal Ulumul Qur'an*, 05.04 (1994), 137
———, *Paradigma Islam: Interpretasi Untuk Aksi*, Cet VIII (Bandung: Mizan, 1998)
- Muhammad Fahrizal Amin, Sidik, Ahmad., 'Manajemen Pendidikan Islam Pada Masa Rasulullah SAW Dan Pada Masa Modern', *Indonesia Jurnal Sakinah*, 01.01, 2–3
- Noor, Muslichan, 'Gaya Kepemimpinan Kyai', *Jurnal Kependidikan*, 07.01, 145
<<https://doi.org/https://doi.org/10.24090/jk.v7i1.2958>>
- Subagja, Soleh., 'Paradigma Nilai-Nilai Kepemimpinan Profetik (Spirit Implementasi Model Kepemimpinan Di Lembaga Pendidikan Islam).', *Progresiva*, 03.02, 36
- Syam, Aldo Redho., 'Konsep Kepemimpinan Bermutu Dalam Pendidikan Islam.', *At-Ta'dib*, 12.02, 51
<<https://doi.org/https://doi.org/10.21111/at-tadib.v12i2.1214>>
- Syamsuddin RS, 'Strategi Dan Etika Dakwah Rasulullah SAW', *Jurnal Ilmu Dakwah*, 04.14, 797
- Umam, Muhamad Khoirul, 'Imam Para Nabi: Menelusur Jejak Kepemimpinan Dan Manajerial Nabi Muhammad SAW', *Jurnal Al-Hikmah*, 06.01, 69
- Widayat, Prabowo Adi, 'Kepemimpinan Profetik: Rekonstruksi Model Kepemimpinan Berkarakter Keindonesiaan', *AKADEMIKA*, 19.01 (2014), 27
- Yaseer Mansyur, Ahmad, 'Personal Prophetic Leadership Sebagai Model Pendidikan Karakter Intrinsik Atasi Korupsi', *Jurnal Pendidikan Karakter*, 01.01 (2013), 15–26