

Prophetic Leadership and Its Contribution to Building Religious Character

Muhammad Purwanto¹, Idham Kholid², Meriyati³, Septuri⁴, Koderi⁵

Islamic Educational Management Department, Universitas Islam Negeri Raden Intan,
Lampung, Indonesia

Email: purwanto@radenintan.ac.id, idhamkholid@radenintan.ac.id, meriyati@radenintan.ac.id,
septuri@radenintan.ac.id, koderi@radenintan.ac.id

DOI: <http://doi.org/10.33650/al-tanzim.v6i2.3401>

Received: January 2022

Accepted: February 2022

Published: March 2022

Abstract:

This study aims to understand how village heads apply prophetic leadership in building religious character in Panca Jaya District, Mesuji Regency, Lampung. To understand the phenomena in the field, the researcher uses a qualitative case study approach. The data collection technique is done through interviews, observation, and documentation. Since being in the field, the data analysis was conducted concerning the Milles and Huberman concept. The results showed that the prophetic leadership applied by the village head was displayed through humanist leadership through *amar ma'ruf nahi munkar*, liberation leadership, and transcendence leadership. This study implies the importance of leaders to have the ability to interact, communicate and socialize in carrying out a clear vision to gain the trust of the community.

Keywords: *Prophetic Leadership, Religious Character, Humanist, Liberation, Transcendence*

Abstrak:

Penelitian ini bertujuan untuk memahami tentang bagaimana kepemimpinan profetik dalam membangun karakter religious yang diterapkan oleh kepala desa di Kecamatan Panca Jaya Kabupaten Mesuji Lampung. Untuk memahami fenomena yang terjadi di lapangan, peneliti menggunakan pendekatan kualitatif jenis studi kasus. Teknik pengumpulan datanya dilakukan melalui interview, observasi dan dokumentasi. Adapun analisis datanya dilakukan sejak berada di lapangan, dengan mengacu pada konspe Milles and Huberman. Hasil penelitian menunjukkan bahwa kepemimpinan profetik yang diterapkan oleh kepala desa ditampilkan melalui kepemimpinan humanis melalui *amar ma'ruf nahi munkar*, kepemimpinan liberasi dan kepemimpinan transendensi. penelitian ini memberikan implikasi tentang pentingnya pemimpin untuk memiliki kemampuan dalam berinteraksi, berkomunikasi dan sosialisasi dalam melaksanakan visi yang jelas, sehingga mendapatkan kepercayaan dari masyarakat.

Kata Kunci: *Kepemimpinan Profetik, Karakter Religious, Humanis, Liberasi, Transendensi*

INTRODUCTION

Explicitly, the concept of Islamic leadership has been alluded to by the Al-Quran and Hadith of the Prophet Muhammad SAW, since the existence of humans themselves that leadership is a missensacre (sacred task) for human development, this task is a form of human manifestation as *Khalifah fil al-Ardh* (representative of Allah) on earth. The *Shalafush-Shalih* scholars in the classical book mention that The Nabiyullah wa Rasulullah has exemplified leadership in Islam, called prophetic leadership (Zein, 2017). According to Permadi, the leadership qualities that an Islamic leader must possess include the following: faith and piety to Allah SWT, physically and mentally healthy, knowledgeable, brave, skilled, wise, fair, honest, forbearing, democratic, understanding the state of the ummah, sacrifice, *qana'ah*, *istiqamah* and sincere.

In Islamic leadership, the characteristics of prophetic leadership (Khilafah) have distinguishing characteristics from non-Islamic leaders (authoritarian, liberal); these traits are as described by Rivai & Arifin (2018) as follows; loyal leaders and those who are led are bound by loyalty to Allah SWT, bound to the broader goals of Islam, upholding Islamic law and Islamic morals, upholding the trust, humble, not arrogant in leading, disciplined, consistent and consistent in all actions.

This study is based on the research results from Ariyanti & Himsyah (2021) The formation of prophetic leadership characters based on Ki Hajar Dewantara's leadership trilogy is very effective in forming the moral character of prospective leaders. Yusuf (2022) says that prophetic leadership significantly affects employee motivation. Zaini (2021) says that leadership management in an organization will run well and ideally when each of them can practice predictive values with full responsibility in carrying out the wheels of the organization, as an effort to answer the hopes, desires, and needs of the community.

Furthermore, Rahman & Hamdi (2021) said that the prophet's traits displayed through prophetic leadership gave birth to many important decisions in the management of education in madrasas, including financial management transparency, utilization of facilities, and infrastructure, curriculum development, empowerment of educational staff, student management. And the management of public relations. According to Asykur et al., (2022) prophetic leadership has excellent planning values, such as receiving, responding, valuing, organization, and characterization by a value or value complex.

Therefore leadership is a complex phenomenon (Argadinata & Gunawan, 2020; Banmairuroy et al., 2021; Wang et al., 2021), so several experts have identified and made a comprehensive formulation about the meaning of leadership traits and characteristics. A good leader is loyal and consistently shows specific characteristics such as; leading by a good example, being democratic, being a good communicator, being compassionate, and being cooperative (Hill-Berry, 2019; Kalangi et al., 2021). As a leader with characteristics, you should be able and willing to serve and help others move

forward sincerely, as in the days of Rasulullah SAW and Khulafā al-Rosyidīn (Muhammad & Sari, 2021; Zainuddin et al., 2020).

Such leadership should exist within the scope of prophetic leadership, especially in villages throughout the Panca Jaya District, Mesuji Regency, Lampung, to form a government organization that is acceleratively, effectively, and efficiently able to achieve village government goals, at least giving rise to several variations as follows; first, reflecting the example of the leadership qualities of the Prophet Muhammad SAW, which is honest, trustworthy, fair, firm in *amar ma'ruf nahi munkar*. Second, leadership is characterized by the obedience of followers without coercion with love and does not expect anything other than the grace and pleasure of Allah SWT. Third, the growth of the organization's forum is accompanied by coaching and development of cadres as successor cadres. Fourth, the formulation of tactics and strategies for the struggle is always consulted wisely. Fifth, gentleness in communication and harmony in socializing are characteristics in their development so that they are prepared as a generation of faithful Muslims, strong in faith, and obedient to worship, which are a combination in a live system with good morals (Rivai & Arifin, 2018).

There are at least three value principles in prophetic leadership, namely; 1) *Amar Ma'ruf* (humanization) implies humanizing humans. 2) *Nahi Munkar* (liberation) implies liberation. 3) *Tu'minuna Billah* (transcendence), the dimension of human faith (Kuntowijoyo, 2016; Umiarso, 2018; Maulana et al., 2019). This is a characteristic of the exemplary leadership carried out by the Prophet Muhammad while in Medina. *Amar Ma'ruf* (humanization) in the leader's personality must be a dialogical person, dedicated and based on activities with love (Fadhl, 2018; Dewi, 2019). *Nahi Munkar* (liberation) in the leader's personality must be able to manage emotions well, have good performance standards, and be a good role model. In contrast, the characteristics of *Tu'minuna Billah* (transcendence) in leadership must have rabbinic attitudes, namely compassion, gentleness, and so on. and have sincerity. Authentic leadership exists in every human being; leadership at the earliest level is to lead oneself, of course, must reflect a personality that follows the example of the Prophet's leadership.

As for the actions of prospective leaders who are not Islamic, which we often hear and witness, one of them is in the election of village heads. This creates confusion among the people in choosing the village head. It is like picking a cat in a sack; people have difficulty not seeing an untrustworthy leader. This amazed everyone when they saw the village leaders who prioritized the interests of themselves and their families over the people they lead. Often people are surprised by people who are supposed to be role models instead of committing acts that violate the law and moral norms, such as theft, fights, divorce, beheading, land disputes, infidelity, and other criminal acts (Amin, 2018).

This indicates actions that are not Islamic or lack religion. There are even prospective village heads in Panca Jaya Subdistrict, Mesuji Regency, Lampung, who pawn their assets, and some are even willing to sell their assets or property

to nominate themselves potential village head candidates in the hope that they will win and become village heads. Even some prospective village heads in Panca Jaya Subdistrict, Mesuji Regency, Lampung who spend much money, go to a shaman by asking for help to become authoritative. Their efforts to become village heads can run smoothly, perform strange rituals, slander each other, seek disgrace that is considered inappropriate to be disseminated, and slander each other. There are even criminals such as traffickers for theft of vehicles or livestock who want to register as candidates for village head.

Based on these observations, prophetic leadership is needed to solve and reduce the level of problem violations. Therefore, it is exciting to be an object of research on prophetic leadership, whether the leader/village head in Panca Jaya District, Mesuji Regency, Lampung has prophetic leadership traits to solve crimes and can carry out the mandate as *khalifah* (leader) able to change the system and create Islamic civilization. For this reason, it is essential to study it to reveal how the prophetic leadership applied by the village head in building the religious character of the community in Panca Jaya District, Mesuji Regency, Lampung.

RESEARCH METHODS

This study uses descriptive qualitative research methods. This study aims to understand a phenomenon about what is experienced by the research subject such as behavior, perception, motivation, action, and others holistically and or by way of description in the form of words and language in a particular context that is natural and by utilizing various natural methods. The research location is in several villages in the Panca Jaya sub-district, Mesuji district, Lampung. The research time is three months from the specified schedule, namely from November, December to March. The data collection techniques used in this study used interviews, observation, documentation. The data analysis was carried out interactively by referring to the interactive analysis model of Miles and Huberman, namely data presentation, data reduction, and concluding.

RESULTS AND DISCUSSION

Based on the results of data collection in this study, several findings were obtained that the prophetic leadership of the village head in Panca Jaya District, Mesuji Regency, Lampung, was by the circumstances of the village he led in the Panca Jaya sub-district of Mesuji Lampung district to carry out prophetic leadership, namely; 1) humanist leadership of the village head (*amar maruf*); 2) the leadership of a liberated village head (*nahi munkar*); 3) transcendence leadership (*tu' minuuna billah*). Thus it can be understood that the prophetic leadership of the village head in the Panca Jaya sub-district, Mesuji Regency, Lampung is feasible to be implemented. The following will describe the research findings regarding the prophetic leadership of village heads in the Panca Jaya sub-district, Mesuji Regency, Lampung.

This first finding is relevant to the opinion of Haji (2019) which states that the high and low performance of the village head and village officials is influenced by many factors, including the village head's leadership. The village

head plays a vital role in controlling the village. The leadership of the village head is like empowering all village resources and activities safely, effectively, and efficiently according to a clear vision, being able to make changes, being able to create working relationships and fostering cooperation, creating a conducive climate both internally and externally for the success of the community at work. Moreover, leadership can affect the performance of village officials. A leader who can give greetings, praise, and thanks to village officials is a leader who is not only recognized by village officials, but he has succeeded in creating an excellent organizational climate; this attitude or leadership style needs to be based on optimism assumptions from village officials.

The village head in Panca Jaya Subdistrict, Mesuji Regency, Lampung, can have implemented one of the concepts of prophetic leadership, namely personal excellence, or already has a *siddiq* character (Faishol, 2020). From the discussion above, it can be seen that the contribution of personal excellence (*siddiq*) prophetic leadership of village heads in Panca Jaya District, Mesuji Regency, Lampung is to become an innovator who provides separate innovations for staff and village officials to jointly carry out religious activities that previously did not exist now. Become a humanist, liberal and tendential culture.

For more details regarding the suitability between the application of personal excellence prophetic leadership of village heads in Panca Jaya District, Mesuji Regency, Lampung with Antonio (2019) theory and its contribution to the development of the religious character of residents in the village in this sub-district can be seen in the following table:

Table 1: Personal excellence Prophetic Leadership and its Contribution to the Development of Community Activities

No	Elements of Personal Excellence Prophetic Leadership	Application of Personal Excellence Prophetic Leadership	Contribution to Community Religious Character Development
1	<i>Tauhid</i> (Belief in the Oneness of Allah SWT)	Belief in the oneness of God which can be seen from his obedience to worship	Providing innovation for parents to jointly carry out religious activities that previously did not exist in what is now a good culture. Then the village head and his staff motivate by providing examples and exemplary
2	Honest	Honesty can be judged from his words, behavior, and attitude.	
3	Peace of Mind	Have peace of mind in the face of a problem	
4	Patience (Productive and Dynamic Patience)	Productive patience in carrying out religious programs with the village apparatus and all villagers	
5	Thankful	Gratitude for all the blessings he has received is seen in his loyal attitude towards subordinates.	
6	<i>Halal</i> Oriented	Trying to find sustenance lawfully because you are sure you will be given a special blessing from Allah.	

From table 1 above, it can be seen that the inter-personal contribution of the prophetic leadership of the village head, especially in Fajar Baru village, is as a leader, he has leadership skills and character, such as having a clear vision, responsibility, firmness, wisdom, willing to sacrifice, and able to make decisions. In managerial terms, it is related to its duties and authorities to manage various components of village management, in this case, such as facilities and infrastructure to support the development of the religious character of the community, namely the construction of a prayer room which previously did not have a prayer room in the village. With the village prayer room, the community is more accessible and more diligent and disciplined in carrying out their worship, and in the process of building the community, the character of sincerity is also embedded in doing good deeds.

The second finding in this study is very relevant to the opinion of Haji (2019), which describes interpersonal capital (*amanah*). The village head's prophetic leadership can be seen from several facts in the field about what he has implemented, including; 1) Be fair to all villagers; 2) Always open or transparent; 3) Have independence in running the program; 4) Always committed to his decisions; 5) Responsible for his words, actions, and all his policies; 6) Firm in carrying out *amar makruf* in the village; 7) Wise to all villagers, willing to sacrifice for the common good, and reliable in carrying out the mandate as village head.

Interpersonal excellence in the community in villages throughout the Panca Jaya sub-district, Mesuji Regency, Lampung will only be established if we have good inter-personal capital. This is perfectly contained in the character of trust. *Amanah* is the nature of being trustworthy, not cheating, having legitimacy and accountability in using the authority given to him and in any case (Dewi et al., 2020). Leaders must be trustworthy because the responsibility is more significant than others (Nasukah et al., 2020). A leader earns the trust of his members by volunteering from his members. The point is that when the leader is responsible for what has been entrusted to him, his members will see that responsibility in their daily lives; this is where a leader gains more trust. *Amanah* is responsible for words actions, not avoiding the responsibility it carries (Muali et al., 2021). This attitude is also an indispensable character in building professionalism.

The third finding in this study is transcendence leadership with indicators that the village head has implemented village programs with the following activities. 1) activities that can be done to strengthen and instill character values are through habituation activities carried out in the village, 2) village heads are also educated people, especially speaking very politely so that we people are often reluctant to remember that their appearance is also straightforward and sound, 3) the nature of togetherness that is instilled to always be together in community life or cooperation that characterizes the village, 4) the village head in serving the community in

village development has been visible for several years. However, the village head still has traits that cannot yet have compassion; 1) village heads are not close to young people who like to play art or artists, 2) lack self-confidence or optimism that everything is possible 3) lacking in human resource development.

This third finding is very relevant to the opinion of Haji (2019), which states the contribution of competence (*fathanah*). The prophetic leadership of the village head is that the intelligence possessed by the village head helps him solve problems that occur and can see opportunities that might be taken to achieve the achievement of the shared vision, mission, and goals. In the course of his leadership, he always focused on quality and quality in the village, not only on the construction of village physical facilities but also on increasing human resources (HR) through the cultivation of religious character values which aim to give birth and produce a generation of believers and virtuous (Zulfaizah, 2018).

From the author's observations over the last two years, the authors have seen many constructions of village physical facilities, such as renovation, construction of toilets, village yard paving, and village prayer rooms. For villagers who graduated from the village, thanks to the inculcation of religious character values, not a few went on to pesantren. Even in the community, villagers become polite children to their parents and the environment and have a clean culture; besides, they also become obedient children in worship.

Transcendence is the essential element of Islamic social teachings contained in prophetic social science and at the same time becomes the basis of the other two elements; humanization and liberation. Therefore, the three elements (pillars) cannot be separated from each other. What is meant by transcendence in this discussion is a concept derived from *tu'minuna billahi* (belief in Allah), or it could be a term in theology (for example, the issue of God, supernatural beings) (Khatib, 2019). Humanity is perfected, transcendent, and believes in God and religious values that perfect humanity (Tharaba, 2020). Faith means believing in God and perfect, transcendent values, believing in His immortality. In this context, revelation becomes a constitutive element in the Islamic paradigm. This is where the fundamental difference between the flow of general education and Islamic education appears (Fauzi, 2019).

From the presentation of competence (*fathanah*) in prophetic leadership of village heads in Panca Jaya District, Mesuji Regency, Lampung, it can be seen several things related to the village head, about what he has done, including a person who is knowledgeable and experienced, loves to learn, always reads books. Especially those related to religious culture in the village. Seriousness and stability in carrying out tasks or *itqan*, especially in religious programs, is carried out to the fullest. In addition, the village head also always focuses on quality and quality in the village, not only on the construction of village physical facilities but also on increasing human resources (HR) through inculcating religious character values in the community, having an attitude of resignation and surrender to the results of a job. or effort by surrendering

completely to Allah SWT. after all work processes or other efforts have been carried out optimally, work hard by mobilizing all the abilities they have to achieve their goals with the village.

From the researcher's presentation about competence (*fathanah*), prophetic leadership of village heads can be seen several things related to village heads, namely some of the competencies that exist in village heads in Panca Jaya District, Mesuji Regency, Lampung in prophetic leadership on the *fathanah* aspect as follows; 1) A knowledgeable person who loves learning always reads books, especially those related to religious culture in the village; 2) Seriousness and stability in carrying out tasks or *itqan*, especially in religious programs, is carried out to the maximum, besides that the village head also always focuses on the quality and quality of unity in the village, not only on the development of village physical facilities but also on increasing human resources through the cultivation of values. -values of religious character in society; 3) As a manager, he has the right strategy and tactics to empower and involve all community workers in various religious activities that support village programs. The strategy of the village head in developing the values of the religious character of the community is always to encourage, motivate and provide opportunities for educators and social workers as well as all other villagers to create a religious culture in the village to create a generation that is technologically knowledgeable and pious; 4) In planning all religious programs, always hold deliberations with all villagers. For example, when he had a program to build a village prayer room, he first held a deliberation that involved all villagers, village heads, and religious leaders; 5) Skills in managing the village head's time for each activity carried out every day wisely can increase the productivity of religious programs in the village; 6) The village head also conducts a self-evaluation because community education is not only for the community but also for adults such as village officials and village heads, this self-evaluation activity can improve a person's ability to introspect, and ability needed to develop into a more mature person. Good; 7) Have an attitude of surrender and surrender to the results of a job or business by surrendering entirely to Allah SWT. after all work processes or other efforts have been carried out optimally, work hard by mobilizing all the abilities they have to achieve their shared goals (Haji, 2019).

With the knowledge possessed by a leader, Allah SWT will raise his rank, both in the world and before Allah SWT. *Faṭānah* is intelligence built from piety to God and has proven skills. *Faānah* leader behavior is expressed in the work ethic and performance of leaders who have proven professional skills and can solve problems quickly and accurately (Alimuddin, 2020; Hamid et al., 2021; Ghazali & Yanti, 2022). In the prophetic leadership model, *fathanah* is not only interpreted as intelligent, but this intelligence will appear in various forms of main competencies, including; knowledgeable & learning-oriented, *itqan* & quality focus, strategic & tactful, deliberation, time consciousness, evaluation, and continuous improvement, *tawakkal* (Antonio, 2019)

From the explanation above, it can be seen that the contribution of competence (Fathanah) in the prophetic leadership of the village head is the intelligence possessed by the village head, which helps him in solving problems that occur and can see opportunities that might be taken to achieve the vision, mission, and goals. Common goals. In the course of his leadership, he has always focused on the quality and quality of activities in the village, not only on the construction of village physical facilities but also on increasing human resources through the cultivation of religious character values which aim to produce and produce a generation of believers and virtuous. During the last two years, there have been many village physical facilities that the village head has carried out, such as renovation, construction of toilets, village yard paving, and village prayer rooms.

Thanks to the inculcation of religious character values for villagers who graduated from the village, not a few continued to pesantren. Even in the community, the villagers become polite children, both to their parents and the surrounding community, and have a culture of clean living; besides, they also become obedient children in worship. From this explanation, it can be concluded that the village head, with his *fathanah* character, has contributed to the development of the religious character of the villagers.

For more details regarding the suitability between the application of village head prophetic leadership with Antonio's (2019) theory and its contribution to the development of the religious character of the community in the village, it can be seen in the following table:

Table 2: The Relevance of the Implementation of Competence Prophetic Leadership for Village Heads and Its Contribution to the Development of Community Religious Character

No	Elements of Competence Prophetic Leadership	Application of Communicative Prophetic Leadership for Village Heads	Contribution to Community Religious Character Development
1	Knowledgeable and Learning Oriented	A knowledgeable person who loves learning always reads books, especially those related to religious culture in the village and other books.	In the course of his leadership always focused on quality and quality. Community activities in the village are not only in the construction of village physical facilities but also in increasing human resources by cultivating religious character values that aim to create and produce a generation of believers and virtuous.
2	<i>Itqan</i> and Quality Focus	Seriousness and stability in carrying out tasks or <i>itqan</i> , especially in religious programs, is carried out to the maximum, besides that the village head also always focuses on quality and quality in the village, not only on the construction of village physical facilities but also on increasing human resources through inculcating religious character values in the community. Village and community officials.	
3	Strategic and Tactful	As a manager, he has the right strategies and tactics to empower	During the last two

		active workers and involve all community workers in various religious activities that support village programs. The strategy of the village head in developing the values of the religious character of the community is always to encourage, motivate and provide opportunities for village officials and other communities to realize a religious culture in the village to produce a technologically knowledgeable and pious.	years, many village physical facilities have been constructed by the village head, such as the renovation of school toilets, construction of culverts, construction of drainage, and village mosques.
4	Discussion	In planning all religious programs, always carry out deliberations with all villagers. Like when he had a village mosque construction program, the village head first held a deliberation involving village officials and village residents, community leaders, religious leaders and women leaders, youth leaders, etc.	In addition, it is also one of the villages that is famous for the cleanliness of the village environment. Thanks to the inculcation of religious character values in the village, few continue to attend boarding schools. Even in the community, residents become children who are polite to their parents and the community in their environment and are cultured to live clean; besides, they also become obedient in worship.
5	Time Consciousness	Skills in managing the time of the village head to be ready for activities carried out every day wisely to increase the productivity of religious programs in the village.	
6	Evaluation and Continuous Improvement	The village head also self-evaluates because community activities are for children and adults, such as village officials and other figures. This self-evaluation activity can improve a person's ability to introspect and the ability needed to develop into a better person.	
7	<i>Tawakkal</i>	Having a resigned attitude towards a job or business results in surrendering fully to Allah SWT after all the work or business processes.	

Contribution of Communicative (*Tabligh*) Prophetic Leadership Village heads in the personal development of the community. *Tabligh*, in this case, is defined as a leader who has a vision of the future and can communicate it effectively (visionary and communicative leadership). The village head always speaks effectively, clearly, and meaningfully in conveying information related to the common interests of the villagers.

From the explanation above, it can be seen that the communicative contribution (*tabligh*) of the village head's prophetic leadership is the village head by speaking effectively, clearly, and meaningfully in conveying information related to the common interests of the villagers. Moreover, the ability to interact, communicate and socialize makes the goals of village institutions well achieved and get support from various lines. One example of his excellent communication relationship with village committees, village

officials, religious leaders, other communities, which had never happened to the village head before, made it easy for him to run his programs. For more details regarding the suitability between the application of village head communicative prophetic leadership with Antonio's (2019) theory and its contribution to the character development of villagers, see the following table:

Table 3: The Relevance of the Implementation of Communicative Prophetic Leadership for Village Heads and Its Contribution to Community Character Development

No	Elements of Communicative Prophetic Leadership	Application of Communicative Prophetic Leadership for Village Heads	Contribution to the development of the religious character of the community
1	Clear Vision	Having a vision "Based on faith and piety to create a village that is superior, independent and reliable." The village head does one way. His vision is to create a religious culture in the village environment that is based on a general basis but has a religious culture in it.	The village head speaks effectively, clearly, and meaningfully in conveying information relating to the common interests of the villagers. The ability to interact, communicate, and socialize makes village institutions' goals well achieved and get support from various lines. His excellent communication relationships with village committees, village officials, religious leaders, other communities that had never happened to village heads before made it easy for him to carry out his programs. One of them was when he had a program for Islamic uniforms for village officials who wore hijabs. Because of his eloquence and flexibility in his delivery, all parties can understand and accept the program. So that people can carry out the value of religious character by covering their genitals or wearing a hijab. In fact, not only in the village at home, they are used to covering their genitals and carrying out a religious character.
2	Shared Mission and Objective	The primary mission of the village is to "improve the faith and piety of the community through various activities." The purpose of development in the village is to create a community of faith and virtue.	
3	Effective Communicator (<i>jawami'ul kalim</i>)	Komunikator yang efektif yaitu keleluasaan beliau ketika menyampaikan kalimat yang sangat berpengaruh bagi orang yang diajak bicara.	
4	Leading with Example	Be a direct role model for the religious programs he has made for all villagers to carry out, such as praying, charity, clean Fridays, etc.	
5	Motivating and Inspiring (Memotivasi dan Menginspirasi)	Always motivate and inspire village officials to be role models for the community's children and their families.	
6	Care and Compassionate	Care and concern for village officials and families, and society in general.	
7	Teamwork	The cooperation of the village head with village officials and all village communities is excellent.	

From table 3, it can be understood that the application of communicative prophetic leadership to village heads and their contribution to the development of villagers' character is perfect, so it needs to be continuously developed by village leaders in Panca Jaya sub-district, Mesuji Regency, Lampung. This shows that communication plays a significant role in achieving the desired organizational goals (Kurniawan & Mahmudah, 2020). Effective communication becomes a liaison or motivation generator between members to run more forward (Nurdiarti & Prabowo, 2021). An effective communication process will run perfectly if it can utilize all existing sources, including; source, communicator, message, channel, communicant, and affect (Yap et al., 2019; Samsu et al., 2021).

CONCLUSION

Based on the research findings above, it can be concluded that the prophetic leadership displayed by village leaders in Panca Jaya District, Mesuji Regency, Lampung is carried out through; first, humanist leadership implemented through the implementation of Amar Ma'ruf Nahi Munkar. Second, liberation leadership has been running well and implemented with knowledge systems, social systems, economic systems, and political systems to create human persons who have the dimension of liberation from all forms of oppression. Third is transcendence leadership shown through *tu'minuuna Billāh* (transcendence) activities. This research is only limited to the scope of the village. It cannot be generalized to other educational organizations or institutions to be the basis for the development of further research in the field of prophetic leadership and Building Religious Character.

AKCNOWLEGMENT

The researcher would like to thank all leaders and the academic community of Raden Intan State Islamic University Lampung. Furthermore, the researcher would like to thank all those who have helped the completion of this research so that it can be published in scientific journals

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