



PROPHETIC LEADERSHIP IN INCREASING THE QUALITY OF EDUCATION AT MI AL-HUSNA DAWUHAN KREJENGAN PROBOLINGGO

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Abstract:

The role of the leader is very important in the progress of an institution or agency. The leader is the driving force of all sources in an institution or agency, therefore the leader must have a good leadership capacity so that the goals of the institution or agency can be achieved. The focus of this research is how to implement prophetic leadership in improving the quality of education at MI Al-Husna Dawuhan Krejengan. The purpose of this study is to find out how the implementation of professional leadership in improving the quality of education at MI Al-Husna Dawuhan Krejengan. This research uses a qualitative approach method of case study type, which is located prophetically in MI Al-Husna Dawuhan Village, Krejengan District, Probolinggo Regency- East Java. The source of the data is the informant. Using primary and secondary data with data collection techniques through observation and interviews. The results of this study that the basis of the leadership of the Prophet applied by the head of the MI Al-Husna Dawuhan Krejengan madrasah is based on the mission of the Prophet Muhammad SAW, namely: the mission of humanization, the mission of liberation, the mission of plurality and tolerance, and moderation. The application of these 4 missions is carried out by applying the 4 qualities of the Prophet and Apostle, namely *sidiq*, *amanah*, *tabligh* and *fathonah*.

Keywords: *Prophetic Leadership, Quality Of Education*

INTRODUCTION

Education is the front line in building quality human resources. Quality human resources will be created when the education provided is quality and quality education as well. Quality education is a vessel used to produce competitive and superior human resources (Stevanus, 2022). In order to improve the quality of education in madrasas, a good education system is needed. The education system in madrasas consists of several components that are interrelated with one another and are interconnected to achieve the goals of the madrasa. All of these components are teachers, students, educational facilities/tools, goals, environment, madrasa heads, funds, environment and others (Fitriani, 2022).

Of the several components that play the most important role is the leader/principal. Quality institutions are very closely related to the quality of their leadership (E. Mulyasa, 2022). Excellent schools cannot be separated from the role of a leader. That is, the level of progress of educational institutions everywhere is always in line with the quality of their principals. The leadership of the madrasa head has several roles including as an Educator, Manager, Administrator, Supervisor, Leader, Innovator and Motivator (Fatimah, 2022). The leadership of the madrasa head, plays a role not only as a leader but also as a manager. A manager must be a source of inspiration in all activities and also responsible for the achievement of learning (instructional leader). This means that madrasa heads must be able to empower educators and give them the widest

possible authority to innovate in order to improve the quality of learning. Apart from that, the head of the madrasa must also act as a motivator and inspiration so that they work together and work together in a team (Zahroh, 2022).

Today, there are still school principals who have not contributed to school quality (Malik et al., 2021). This is due to the way the leadership of the madrasah principal is not in accordance with the demands of the school environment and the ineffective management of the principal. In fact, the madrasa head is a strategic position in educational institutions, namely as quality control, political power and political will (good will). This means that the principal as a leader has a very large influence on the progress of the madrasah (Hanafiah, 2019). Positive and proactive behavior can support the progress of madrasahs. But on the contrary, negative and counter-productive behavior will hinder the progress of madrasahs.

Leadership is an individual ability to influence, motivate, and enable others to contribute to the effectiveness and success of the organization (Fazira & Mirani, 2019). The leadership of a person in leading his subordinates is influenced by the style of leadership (leadership style). Talking about leadership is very broad. There are several leadership concepts that school principals can apply according to the needs and demands of their institutions. Among these is the concept of prophetic leadership. The concept of prophetic leadership is a leadership style that combines transformational, visionary, and situational leadership (Yenianti, 2022). The leadership style that he implemented in the Arabian Peninsula was very successful and successful. At least there were three successes during his time as a leader, namely: tauhid al-allah , tauhid al-ummah, tauhid al-hukūmah (al-'Ada), and al-shura (Nurhamzah, 2020).

For this reason, in order to improve the quality of madrasahs, school principals as leaders of educational institutions can adopt the leadership characteristics that were exemplified by Rasulullah SAW, namely prophetic leadership. This means that we can apply the leadership style that he carries out in everyday life, including in the leadership of the head of the madrasa. At least there is a point of similarity between the Prophet's leadership mission and the madrasa mission, namely humanization (calling for goodness), liberation (preventing what is wrong), transcendence (believing in the Creator), tolerance (cooperative and accommodating), and moderation (Nurhamzah, 2020).

MI Al-Husna is a private educational institution under the auspices of the Nurul Karim foundation. In order to improve the quality of education, the principal of MI Al-Husna applies the concept of prophetic leadership. Where the principal makes the Prophet SAW as a role model for his leadership in school. As it is known that the leadership of the prophet was the first leadership concept long before other leadership theories emerged. So that his leadership should be followed and emulated.

If we look closely at the life of the Prophet, there will be no end to the lessons that we can learn from the various features he had. His leadership is no exception. Talking about the leadership of the Prophet, all of that cannot be separated from the concept of leadership that the Prophet carried out at that time. The Prophet's leadership is called prophetic leadership. Prophetic leadership is a person's ability to influence others to achieve goals as the prophets and apostles did (Ma'sum, 2020). The leadership carried out by the Prophet was able to build the trust and honor of his people. Then his leadership style when solving problems in an intelligent way and can accommodate the interests of all parties, therefore this prophetic leadership style is interesting to develop.

Based on research conducted by Dewi et al., (2020) said that prophetic leader is a leadership concept that is ideal to apply. Meanwhile, Indah Kusuma Dewi said that the Mandatory Traits of the Prophet Muhammad SAW should be an inspiration for today's leaders in giving policies to the right people to hold the mandate of a position, not an image of an emotional approach. Prioritize credibility, capacity , intellect, electability. Meanwhile, Mirela et al., (2021) explained that the concept of prophetic leadership is leadership that is based on prophetic (apostolic) values. The Prophet Muhammad's prophetic leadership character is known by four characters, namely Fatahan, Amanah, Shidiq, and Tabligh.

This research is a renewal research related to the concept of forensic leadership in educational institutions. This research is a refinement of previous research which also discusses professional leadership. This research only focuses on improving the quality of education at MI Al-Husna Dawuhan Krejengan through prophetic leadership. The purpose of this research is to find out how the form of implementation of prophetic leadership in improving the quality of education at MI Al-Husna Dawuhan Krejengan.

RESEARCH METHODS

This study uses a qualitative approach to the type of case study. This research is located at MI Al-Husna Dawuhan village, Krejengan district, Probolinggo district. The data sources were obtained through observation and interviews. The informants in this study were the head of the Madrasah and teachers. The data analysis used is owned by Milles and Hubberman namely data reduction, data display and data verification.

RESULTS AND DISCUSSION

Based on the results of the interviews, it can be seen that in the leadership concept the MI Al-Husna Dawuhan Krejengan principal applies the concept of prophetic leadership. Where in practice the principal makes the leadership of the Prophet Muhammad the foundation and role model of his leadership. According to him the concept of prophetic leadership is an ideal concept to be applied in the present. This is due to the fact that there are not a few leaders in this era, both from educational institutions and leaders from non-educational institutions, who are inappropriate or even start to deviate from their duties. Like a leader who is corrupt, does not appreciate the performance of his subordinates or does not even give his subordinates the opportunity to develop knowledge and so on. So that the quality of education which should be the main goal of education cannot be achieved. Based on this, the application of the concept of prophetic leadership is very suitable for use.

The concept of prophetic leadership is a leadership concept that carries 4 revelation missions brought by His prophets and messengers, including the missions of humanization, liberation, transcendence, plurality and tolerance, and moderation. In this case educational institutions also have the same mission. So that the principal feels the need to apply prophetic leadership in his leadership.

Humanization Mission

Prophetic leadership is leadership with the mission of humanizing humans, elevating human dignity, and teaching humans to always be responsible for what they have done. In this mission, human existence is highly valued. All opinions, thoughts, and behaviors that he issues and does, which are rational and accountable will be well appreciated. The principal of the MI Al-Husna school by implementing prophetic leadership, indirectly shows a form of respect and appreciation for the various thoughts, opinions, and behaviors issued and carried out by all madrasa academics. However, these thoughts, opinions, and behaviors must be rational and accountable. This mission frees all elements of education in expressing their opinions, ideas and ideas that are innovative for the advancement of the institution.

In addition, based on Mr. Khairi's presentation, he said that the humanization mission is also referred to as *amar ma'ruf*, meaning that in his leadership a school principal has a mission to teach and direct his subordinates to do and say something they want but still have to be responsible for all the consequences. This is as implemented by Rasulullah SAW. Where he respects his friends as well as his subordinates in government by giving them the freedom to argue when deliberating, asking questions and conveying things that are on his mind. But still directing and teaching to be responsible in all decisions and actions. This mission emphasizes how important it is for a school principal to respect his subordinates. because when subordinates feel valued it will have a positive impact on the performance of teachers and employees. As for good performance, it will definitely have a positive impact on the quality of educational institutions.

Liberation Mission.

This mission aims to free everyone from the shackles of adversity and oppression. In another sense that prophetic leadership is a style of leadership that rejects slavery. This mission is a continuation of the first mission, namely humanization. According to the MI Al-Husna school principal, a leader does not turn his subordinates into tools or puppets, which are only used for the benefit of the institution without receiving reciprocity according to their performance. According to him, subordinates are partners in achieving goals that have been set together, which have rights and obligations that must be fulfilled and fulfilled. Through the prophetic leadership of the MI Al-Husna madrasa principal, he wants freedom that does not shackle the creativity of the entire academic community of the institution. Every individual is given freedom of expression and development as long as it is done in the framework of the progress of the institution.

Mission of Plurality and Tolerance.

Tolerance is an attitude to protect people who have different beliefs and opinions and not spread hostility towards these differences. Prophetic leadership requires a nurturing attitude and accustomed to differences. This means that the head of the MI Al-Husna madrasa really appreciates and respects all forms of differences, criticism, and input from his subordinates. So that these differences do not cause division and hostility but instead lead to positive things. The madrasa head hopes that by implementing this prophetic leadership, all madrasa civities will work hand in hand as a team to achieve quality madrasa education despite their differences. This is based on the words of the Prophet SAW that "*al-khilafu Rahmatun*" that is, every difference that is owned is a blessing when it can be managed to complement each other.

Moderation Mission

Moderation has an objective meaning and is not extreme, meaning that the values are built on a reasonable and moderate mindset (i'tidal and wasat). Islamic moderation is an attitude that always tries to take a middle position from two opposing and excessive attitudes. This moderation attitude is an attitude that prioritizes al-maslahah al-'ammah. This means that every leader must have a high moral responsibility to realize the common good (people) in their daily lives. In this case the head of MI Al-Husna is always calm in dealing with all forms of differences, acts fairly and prioritizes the interests of the people and the interests (benefit) of the madrasa to achieve quality education, he prioritizes.

Trending Mission

The mission of transcendence is a manifestation of the previous missions. Based on Mr. Khairi's explanation, the most important mission in prophetic leadership is to foster divine awareness so that it is able to move the heart and be sincere towards everything that has been done and to present Allah SWT in every aspect of life (*tu'minuna bi al-allah*). Wherever, whenever and under any circumstances, Allah SWT is the main orientation in it. By being aware of Divine presence, then in the pattern of attitude and work, the head of the madrasa will always do the best for the progress of the madrasa. This can also prevent the school principal from cheating.

The concept of *prophetic leadership* that is understood by the head of MI Al-Husna in a simple way is to imitate the Prophet Muhammad SAW in accordance with human capacity. In general, *prophetic leadership* is carried out by imitating the four characteristics of the Prophets and Apostles. *Shiddiq* (correct), *amanah* (trustworthy), *tabligh* (convey), *fathanan* (intelligent).

The Real Form of Shidiq's Character in *Prophetic Leadership* at MI AL-Husna is that when there is information regarding madrasas, foundations, HR, Finance, and so on, these things are always conveyed openly in the teacher deliberation forum which is held once a month. Both the information will have a positive or negative impact. According to Mr. Fauzan, the openness and honesty of the school principal makes teachers and employees feel valued so that their loyalty to the institution increases. In addition, teacher empowerment at MI Al-Husna is carried out through *siddiq* (correct) principal policies. Each teacher who teaches subjects is adjusted to their respective

scientific backgrounds. This is a form of responsibility to stakeholders that the education services provided in schools are in accordance with what they should be. To support the teaching task, the school principal routinely organizes training programs by inviting experienced tutors. This method is done to upgrade the teacher's knowledge.

The second characteristic of Prophets and Messengers is *trustworthiness*. A leader must be trustworthy in carrying out his duties. The trustworthiness of a leader greatly influences the performance of his subordinates. In leading the institution, the head of MI Al-Husna manifests this trait by always maintaining his role as a leader in the madrasa. The madrasa head always strives for a great sense of responsibility for what has become his duty so that it can still be implemented. Always trying to complete the tasks assigned to him is one of his attitudes to be a trustworthy leader. A trustworthy leader is a leader who is truly responsible for what is entrusted, the duties and trust given by Allah SWT.

The management and utilization of the infrastructure in this Madrasah is also built and carried out through the principles of trust. The school principal always provides understanding to all school members regarding the process of borrowing school inventory items. A teacher who wants to borrow projectors, loudspeakers, and other learning media must first record them in the borrowing book. This method is considered effective for instilling discipline as well as creating a culture of mutual trust in one another.

Prophetic leadership emphasizes the form of leadership through examples of deeds or *uswah*. Teaching the nature of trustworthiness to subordinates cannot be just words. However, an example of its application must be immediately given. Subordinates will be more aware of and responsible for the mandate given to them when the leader who leads them always reminds and sets an example to always carry out this mandate.

Furthermore, for prophetic leadership at MI Al-Husna which is carried out by the head of the madrasa, he applies the nature of *tabligh*, by always setting good examples for madrasa residents, especially teachers and employees, to do worldly things in a polite manner, including activities related to the afterlife. In addition, the school principal always tries to convey constructive criticism and suggestions for the common good. All information related to shared interests is conveyed directly by the school principal. Then in practicing the *tabligh* attitude, the school principal always routinely provides financial management accountability reports (LPJ) every month at meetings. This report is provided to ensure that school financial management is in accordance with the technical guidelines for the use of school funds issued by the government. In addition, LPJ is also given to school stakeholders (foundations) within a period of 6 (six) months. This is intended so that there is monitoring from the foundation to ensure that school funds have been used according to their intent and purpose. This is in line with Sakdiah's statement (2016) that the nature of this *tabligh* is an attribute of the Prophet, which means not hiding true information for the benefit of the people and religion.

The attitude of the head of MI Al-Husna in dealing with a problem or problem that occurs in the madrasa as a whole and personally is addressed wisely, this is a concrete manifestation of the application of the *fathanah trait*. In addition to setting and managing institutions properly, placing subordinate positions appropriately based on their competence is also a form of intelligence as a leader. Schools will not be of good quality if the principal is not smart in managing his institution. Both in utilizing educational staff, educational staff, infrastructure and so on. In addition, the application of *fathanah characteristics* is also shown by the principal in preparing student activities also based on an analysis of student needs. Not all activities must be planned but minimal in the implementation aspect, but the activities that have been selected are the most realistic activities to work on and are deemed appropriate according to the desired needs.

Sakdiah (2016) revealed that the nature of *fathanah* that existed in Rasulullah SAW as an authoritative leader was that he had a long mind and was very intelligent. This method was shown by the Prophet in determining the position to be occupied by his friends by considering the competence of each of his friends. This is part of Rasulullah's intelligence in seeing opportunities so that his managerial and leadership systems can

work.

Based on some of the explanations above, it can be concluded that the prophetic leadership of the MI Al-Husna school principal can improve school quality through effective institutional management in student affairs, infrastructure, staffing and so on by referring to the 4 missions of the prophets and apostles and through principles guided by 4 characteristics of prophets and messengers. In applying the concept of leadership, there are several factors that impede the principal's experience, namely his limitations as an ordinary human being.

CONCLUSION

Based on the explanation above, it can be concluded that in improving the quality of madrasas, madrasa heads apply the concept of prophetic leadership. Where in this concept the leadership of the Prophet Muhammad is used as a reference and role model. The leadership of the Rasulullah SAW which was implemented by the head of the MI Al-Husna Dawuhan Krejengan madrasah was based on the mission of Rasulullah SAW, namely: the mission of humanization, the mission of liberation, the mission of plurality and tolerance, and moderation. To achieve these 4 missions, it is carried out by applying the 4 characteristics of the Prophet and Apostle, namely sidiq, amanah, tabligh and fathonah.

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