The Implementation of Rasulullah SAW Leadership in Education

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ABSTRACT

Background

The leadership of the Rasulullah SAW is one of the leadership models that is often implemented by all Muslims. Without a leader, an organization would only b e a group of people and equipment without direction In Islam, leadership is of great concern, this is explained in a hadith that requires that each group have a lead er, even in small numbers.

Purpose

This study aims to find out a bout the leadership of the Rasulullah Saw that is often implemented in educational leadership

Design/method/approach

This method research used a qualitative descriptive approach. And the data collection technique in this study uses library techniques (Research Library) such as journals, books, and websites that are used as references.

Results

The Results show that The application of Rasulullah SAW leadership In Educational Leadership The research results identify the leadership of the Prophet Muhammad SAW as applied in educational leadership through: honesty, trustworthiness, justice, communicativeness, consultation, and exemplary behavior. These points are the keys to carrying the trust of leadership. From the many leadership models, it shows that the success of a leader lies in their ability to adapt to situations, motivate, and empower the people they lead.

Contribution/value

This concept illustrates how the leadership of Rasulullah SAW in educational leadership shapes a character of leadership that is honest, trustworthy, and reliable, serving as a role model for all of humanity. This should be a crucial point for future educational leadership to create an effective and efficient environment.

INTRODUCTION

In the world of education leadership becomes a very important thing to motivate, guide and direct his subordinates to act in accordance with the goals to be achieved. Although leadership and education are two different things, they are interrelated and inseparable. Without a Leadership Education Well it won't be possible. This, education without leadership does not function properly.

The scope of leadership includes not only personal affairs and relationships of leaders and subordinates, but all aspects of the organization, both directly and indirectly related to the state of the organization in achieving its goals. Without a leader, an organization would only b e a group of people and equipment without direction. (Syafriani & Ramadhani, 2023). In Islam, leadership is of great concern, this is explained in a hadith that requires that each group have a lead er, even in small numbers.

Islam has a role model in leadership, namely Prophet Muhammad Saw. Prophet Muhammad Saw is a perfect example of a leader who combines leadership skills with high morality and ethics. His leadership serves as a model that can be applied in every era. One example is modern leadership, which faces a variety of complex challenges, often related to moral crises and integrity. Prophet Muhammad SAW has set an example of successful leadership, and as an ideal figure, he can serve as a role model in many aspects. Allah SWT raised him as a Messenger to lead humanity and the universe, and to be a good example. In Qs. Al-Ahzab: 21, Allah Swt emphasizes that Prophet Muhammad SAW is a model to be followed by people of his time as well as generations to come. Prophet Muhammad SAW was not only a spiritual leader, but also a social and educational leader who emphasized the values of honesty, justice, and compassion in all his actions. (Hidayat & Wijaya, 2017)Therefore, it is important to examine how the leadership of the Prophet Muhammad SAW can be applied in educational leadership, so that the desired education can be achieved.

LITERATURE REVIEW

The Concept of Leadership of the Prophet Muhammad Saw

According to language, leadership comes from English, namely leader, which means leader. From the word leader, the term leadership is then known. Simply put, a leader is a person who occupies a position as a leader, while leadership is a series of tasks or activities carried out by a leader (Noviyanti Jafri, 2017). Leadership in an educational institution is a method used to deal with every role of an educational organization and bridge the realization of quality assurance. Leadership can show the ability to manage and implement various plans that have been agreed upon together (Hambali, 2017). Plans that have been agreed upon together are implemented based on faith and piety.

Basically, humans are leaders, at least they should be leaders for themselves. Every organization must have a leader who represents their subordinates and is responsible for guiding them to achieve the goals of individuals, groups, organizations, or institutions. A leader should set an example for their subordinates since everything they do is accountable. Each leader has different leadership styles known as leadership. The concept of leadership in Islam has certainly been exemplified by the Prophet Muhammad Saw in his leadership, as seen historically when he

transformed Islamic society during his time, utilizing several processes, one of which was the process of sociocultural evolution. According to the Indonesian Dictionary (KBBI, 2014), sociocultural refers to aspects related to the social and cultural sides of society (KBBI, 2014). The Prophet Muhammad Saw transformed society gradually and not in haste. (Nengsih & Sari, 2024)

At that time, Arab society held their ancestral customs in high regard, so when Arab tribes faced issues, disputes, or conflicts, they ended them with warfare. Given the tough nature of society back then, it seemed illogical to change things. However, the Prophet Muhammad Saw, through a long process, was able to gradually transform Arab society.

The first step that the Prophet Muhammad (peace be upon him) took was to seek support from family, close relatives, and the community as a whole. Even when preaching, the Prophet often faced a tough society that cherished the traditions of their ancestors. In his mission, the Prophet Muhammaad Saw frequently insulted and cursed by those around him. However, the Prophet Muhammad Saw always responded with an open heart. Until the point where he had to migrate to the city of Medina, because at that time various Arab tribes wanted to kill him. However, the people of Medina had gentle hearts, making it easier for them to accept his teachings, and ultimately, Islam spread rapidly.

Educational Leadership

A leader is someone who has the ability to influence others through power and their work. Leadership is the process where someone influences others through authority to accomplish specific tasks in order to reach the goals and objectives of the organization (Musfah, 2015).

According to Hasan Langgulung, education is a process aimed at shaping certain behavior patterns in children or individuals being educated. Ki Hajar Dewantara defines education as every effort to develop the character, thoughts, and physical well-being of children so they can achieve progress and perfection in life. If education is seen as a guideline, its content must consist of values that guide life, with the aim of education being to achieve the highest safety and happiness, both as humans and members of society (Hasanah et al., 2019)

Therefore, educational leadership is a process where a leader influences and guides educators and educational staff to carry out educational and research tasks, utilizing available educational facilities to achieve educational goals (Musfah, 2015). According to (Amrozi, 2019) educational leadership is someone's ability to influence, guide, encourage, and motivate others in developing educational and teaching activities, ensuring that all activities run effectively and efficiently, reaching the educational and teaching objectives that have been set.

A leader in educational leadership should possess characteristics such as having good knowledge and skills in managing organizations, understanding their members, being charismatic, showing kindness and compassion towards their subordinates, engaging in discussions, and being able to listen and provide advice. The types of educational leadership mentioned in (Marlina et al., 2013) are: (1) Authoritarian Leadership, which is a style where a leader acts with high authority and tends to be dictatorial towards their group or followers. If this type of leadership is applied excessively, it can lead to apathy; (2) Laissez-Faire Leadership, which emphasizes the freedom of group members, where the leader allows members to act as they please, resulting in members appearing more dedicated than the leader; and (3) Democratic

Leadership, which is when the leader and members collaborate to carry out tasks, and decisions are made through discussions.

METHOD

The research method uses descriptive qualitatif methodology, aimed at analyzing the values of leadership demonstrated by the Prophet Muhammad Saw in educational leadership. with data collection, this research employs a literature study, which is based on information media and backgrounds sourced from various references in the form of books, journals, articles, and the internet as digital information tools related to leadership in Islam as practiced by the Prophet Muhammad Saw.

Said (Mestika, 2004)the library method is a technique for gathering data by reviewing literature that is relevant to the research topic. This method aims to obtain information and concepts related to the problem being studied. Meanwhile is according to (Nursapiah, 2020), the library method is an approach that utilizes written sources to find a theory, data, and other information necessary for conducting research.

The purpose of this research is to understand the process of applying the leadership model taught by the Prophet Muhammad Saw in educational leadership. With this research on leadership, solutions can be provided for several current issues in educational leadership. Especially regarding educational leadership, it needs to be studied more deeply. Thus, it is hoped that this nation can produce future generations that possess moral values and ethical leadership.

RESULTS

Leadership in Islamic Education

Principles of Educational Leadership in Islam

These principles represent the traits and behaviors of the Prophet that he taught to his companions and continue to be relevant to the community today, reflecting the teachings of the Qur'an. Some of these traits are described in the Qur'an, among others:

Trustworthiness (Amanah). Trustworthiness is an essential trait of the Prophet Muhammad Saw, meaning being reliable. Effective leadership in educational institutions is characterized by trustworthiness in improving the institution's performance, demonstrating capabilities in various components of the education system, from human resources to other resources as key elements in achieving educational goals in line with educational process standards, which include content standards, process standards, competence standards, teacher and educational personnel standards, infrastructure standards, management standards, funding standards, and educational assessment standards ((Umiarso, 2012).

Justice (*Al-Adl*). A leader must carry out their duties with full justice. Justice in educational leadership begins with Uswatun Hasanah by the leader acting fairly towards themselves, allowing educational leaders to serve as role models for others, similar to how Prophet Muhammad Saw led and guided people towards a life that is perfect in the eyes of Allah. (Umiarso, 2012)

Consultation (*Syura*). A good leader is one who values the opinions of subordinates or members, which means that they do not act in an authoritarian manner. The establishment of educational leadership policies from the perspective of the Qur'an must be based on mutual

consultation, which is essential for accommodating the aspirations of the entire educational community. This aims to encourage creativity and the credibility of educational institutions that are appreciated in a reciprocal manner to create positive progress and achieve educational objectives (Umiarso, 2012).

Enjoining Good and Forbidding (*Amar Ma'ruf Nahi Munkar*). The principles of which become the main guide for educational leaders and impact on educational components, especially in the wise approach of the leader to invite the good and prevent evil (Umiarso, 2012)). Amar Ma'ruf means all actions that draw close to Allah Almighty., while *Nahi Munkar* means all that abstain from Allah Almighty. Thus, the principle of leadership that invites on goodness and prevent evil is emphasized by Allah Almighty, because this principle gave birth to habits for educational leadership and create good human beings (Brooks & Mutohar, 2018).

Uswatun Hasanah. The leader should be a good example of the following. Rasulullah saw is the main example. The facilitation of completion, conduct, and everyday action reflects Isl amic values ((Brooks & Mutohar, 2018). Contextual effective educational leadership in carrying out its duties must imitate nob le qualities of the Prophet Muhammad Saw, namely: (1) Honest (*Sidq*), meaning honest in intent, will, speech, and act. (2) Unbelievable (*Amanah*) in everything, both in speech, action, law, and decision. (3) communicative (*Tabligh*), meaning always conveys teachings and truth without hiding what should be presented. (4) astute (*Fathonah)*, yaitu intelligence of the Prophet, which includes intellectual, emotional, spiritual, kinesthetic, and traction (Jabir, 1995).

The Prophet Muhammad Saw nature within a leader covers Sidiq, which is always honest against one self based on conscience day and truth. Trust means reliable, good in the commitmen t of words and in action and professionalism. *Tabligh* is a polite and effective comm unication ability. Fathonah means intelligent in breaking problems and making decisions through the syawarah on a board.

Quality Leadership in Islamic education

The effort to assess whether or not the leader is done by observation and recording th e nature and quality of leadership. These aspects Used as a criterion in assessing the performance of leaders in an educational institution, as explained (Sitohang 2007): (1) Have a high energy and able to work in a long period of time, (2)Have emotional stability, (3) Having knowledge of human relations, (3) Have high personal motivation, (4) Able to communicate well in various languages, (4) Competent and skilled in teaching and educating, (5) Have social skills, (6) Be objective

Model leadership in Islamic education

The exact leadership model in Islamic education here are some appropriate leadership models in Islamic education according (tobroni 2005): (a) Model of situational leadership. This model of situational leadership is the behavior of a leader based on three things: 1) the inner strength of the leader, 2) the inner strength of people led, and 3) the strength of the situation that exists. (b) Model of spirituality leadership. This model of spiritual leadership is the right leadership model for Islamic education reform. This leadership emphasizes spiritual values or spirituality in order to influence, inspire, defame, and empower led people.

The success of a leadership model is not determined by the normative standards of the model, but rather by its relics with the context of the problem, purpose, and personality and

leadership style of the leader. to be a leader then one must have knowledge, t hen it is important, for Islamic educational institutions to implement the leadership model of Prophet Muhammad in Islamic education. Many educational institutions faildue to lack of effective leadership, although formal leaders are always there. Therefore, a leader must have a leadership model that is, sincere, committed, and dedicated.

The Implementation of Islamic Education Management

Amanah teaches that the preparation of the curriculum must be in accordance with the principles of honesty and responsibility, includes Islamic values, and aims t o form students with noble morals. The curriculum focuses not only on the cognitive aspects, but also on character and moral development of students. The implementation is to ensure the curriculum is taught in accordance with national standards and values of the Qur'an and the hadith. The nature of trust in HR development demands leaders to be responsible for the competence of educators and administrative staff. Implications are the implementation of periodic training, competency-based professional development, and a fair and transparent performance assessment. Teachers and staff are also given an understanding of the values of honesty, dedication, and trust in carrying out their duties. Implementation of mandate in education management creates an environment that is transparent, reliable, and oriented towards quality improvement and morality. With adopting these values, Islamic educational institutions can achieve the goals of sustainability and good according to Shari'a.

Sidq (Trust). Honesty in curriculum design means making sure that the curriculum content truly reflects the needs of the students and its relevance to current developments, without any manipulation or just going through the motions. The curriculum should be designed to shape students who are honest in their thinking, speaking, and actions. For example, integrating the value of honesty into subjects like Indonesian language through moral story analysis, or in religious studies through the examination of prophetic stories. The delivery of teaching materials should be conducted transparently by teachers, without manipulating grades or overlooking competency standards. Integrity in relationships with parents, the community, and the government means maintaining open and honest communication. Leaders need to share information about policies, developments, and challenges in the educational institution as it is. For instance, when there are financial issues or operational challenges, the school does not hide those facts but rather communicates them to find a solution together. Honest leaders also steer clear of making false promises to parents about student performance or facilities that are not yet available. A leader like Sidiq fosters a culture of honesty within the educational organization. This can be achieved through open discussions, transparent decision-making, and being open to criticism and feedback. Sidiq also expects leaders to be consistent between their words and actions, which helps build trust among staff, teachers, students, and the community. With instilling the value of honesty in educational management, institutions won't just achieve operational efficiency and effectiveness, but they'll also create an educational environment filled with integrity. The honesty shown by leaders will set an example for all members of the institution and have a positive impact on shaping a morally upright generation.

Tabligh (Communicative). Communication in curriculum development means ensuring that goals, content, and learning strategies can be clearly conveyed to all stakeholders, including

teachers, students, and parents. The *Tabligh* nature requires the curriculum to include teaching methods that enable students to communicate effectively, both in expressing ideas and in discussions. Examples: using active learning methods like group discussions, presentations, or Islamic debates. Teachers, as the frontline implementers of the curriculum, must be able to present the material clearly and engagingly, so that the learning objectives can be achieved. A leader with *Tabligh* qualities can clearly communicate the vision, mission, and goals of the educational institution to all members of the organization. Good communication creates a collaborative work atmosphere, where every team member feels heard and understood. Leaders should also be able to resolve conflicts through open dialogue and deliberation, so that issues can be addressed in a good and effective manner. The communicative nature of *Tabligh* encourages transparency, openness, and effective communication in the management of Islamic education. A communicative leader will create an atmosphere that supports collaboration, trust, and understanding among all parties involved in education. By implementing this value, educational institutions not only operate effectively but also develop a generation that is able to communicate in an Islamic and constructive manner.

Fatonah (Smart). Intelligence in curriculum development means ensuring that the curriculum is designed with relevance, effectiveness, and the needs of the times in mind. A smart leader can integrate Islamic values with general subjects, so the curriculum strikes a balance between religious education and worldly skills. The curriculum also needs to be designed to be flexible and adaptive to changes, such as adopting digital technology or innovative learning methods. A wise leader understands the importance of building good relationships with stakeholders through strategic communication and persuasive approaches. Being able to clearly explain the institution's vision and mission to the community will boost support from parents, the government, and the wider community. Leaders should also be able to establish strategic partnerships, both with other educational institutions and external parties, to support the advancement of the educational institution. In educational organizations, the trait of *Fathonah* encourages leaders to make wise decisions based on a deep analysis of data and situations. Smart leaders are also able to identify opportunities and challenges, as well as craft long-term strategies to address obstacles or seize opportunities. Intelligence in leading a team is reflected in the leader's ability to manage conflicts fairly, provide clear direction, and motivate members to work together toward common goals. The trait of *Fathonah* (intelligence) in Islamic educational leadership provides the ability to make wise decisions, optimally manage resources, and design innovative long-term strategies. A smart leader not only focuses on efficiency but also on effectiveness in achieving educational goals. With the implementation of this trait, educational institutions can become centers of excellent, relevant learning that align with Islamic values.

CONCLUSION

The application of messenger leadership in educational leadership emphasizes on the importance of character quality and the commitment of a leader in organizing the board of education. Quality Leadership in Islamic education accounts for the properties of Muhammad SAW: *Amanah, Tabligh*, *Fathonah, Musyawarah* and *Uswatun Hasanah*. From the abundance of

leadership models it is indicated that the success of a leader lies in its ability to adapt to the situation, motivate, and empower the people he led.

The leader in Islamic education should have sincerity, integrity, and commitment to spiritual values that can inspire and enlighten. When these values are applied, leaders are expected to be able to bring positive change, improve the quality of educational institutions, and form a generation of noble birth.

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