

Analysis of Leadership Values in Educational Hadith

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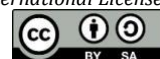
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Abstract— This article aims to explore how Islamic leadership values can be integrated into the educational curriculum to form a generation that is not only intellectually intelligent but also has noble morals. Character education is a crucial aspect of shaping an excellent generation, particularly in the globalization era. Leadership values in Islam, such as trustworthiness, justice, responsibility, and consultation, hold significant potential as a guide for developing character education. This research employs a qualitative approach using literature review methods. Primary data sources include classical and modern Islamic literature and academic journals related to character education. Data analysis is conducted descriptively, focusing on the relevance of Islamic leadership values in shaping students' character. The findings indicate that integrating Islamic leadership values into character education enhances students' morality and ethics. Trustworthiness encourages responsibility in actions. Justice fosters fairness in social interactions. Consultation promotes critical thinking and teamwork. Implementing these values proves relevant for creating a generation that is not only intellectually intelligent but also morally upright.

Keywords— Character Education, Islamic Leadership, Islamic Values, Ethics.

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I. INTRODUCTION

According to the Indonesian dictionary, a leader is a person who leads, while leadership is the way someone leads. Wherever the management of an organization, from the smallest to the largest, such as a family to a country, even regional and international, requires the role of a leader and leadership (Jaelani Jaelani & Yayat Suharyat, 2022).

We were created to be caliphs, since humans were born they have had a very important role, one of which is the leader (caliph) on this earth whose leadership will be questioned in the future, whether leading the country, region, family or himself (Faishol, 2020).

Leadership is an important aspect of human life both in political, social and spiritual contexts. In Islam, the concept of leadership has a strong foundation, one of which comes from the hadith. Hadith as one of the two main sources of Islamic teachings besides the Koran not only provides guidance in matters of worship but also covers various aspects of life including leadership. The hadiths of the Prophet Muhammad ﷺ contain many important values that can be used as guidelines for a leader in carrying out his responsibilities.

هَيِّبِز نَع لَوْؤَسْم مُمُ كَلَو عَار َمُ كُك

"Each of you is a leader, and every leader will be held accountable for what he leads" [HR. Bukhari, No. 893 and Muslim, No. 1829].

From the hadith above it can be said that every human being born into this world is a leader. Leaders here are not only broad in scope but can be leaders themselves. As a

leader, we can be a good person, someone who can be an example for others.

Leadership in Islam is not just technical leadership ability but also includes morality, ethics and high social responsibility. An Islamic leader must be able to act fairly, honestly, trustfully, and always prioritize the interests of his people above their own personal interests.

One of the concepts of leadership in Islam that was emphasized by the Prophet is a leader who realizes that he is a leader. This is so that the leader is truly responsible for what he leads (Kurniawan & Uyun, 2013).

According to Yunal Isra in (Jaelani Jaelani & Yayat Suharyat, 2022) explains that there are at least two concepts of leadership in the Prophet Muhammad ﷺ, namely: First, the Prophet always adapted the basics of leadership theory that he conveyed to his people with daily actions. The Prophet always taught that the most important element of leadership is honesty, therefore every action he took was always honest. The second concept of the leadership of Rasulullah SAW is to always decide all matters faced by means of deliberation and consensus. He did this because he obeyed the commands of Allah SWT. From this, the Prophet was a democratic leader because he always prioritized deliberation and consensus in discussing issues related to community affairs.

However, in reality many Muslim leaders do not apply these principles in carrying out their duties and leadership practices. Today's leaders are very good at discussing leadership but have minimal daily behavior. A leader who can only speak words, but whose behavior and actions do not match the words expressed will not be able to be a role model or role model. A leader who cannot be an example or role model is essentially not a leader because a leader is one of those who, like the Messenger of Allah, was able to be a role model for those he leads.

The issue of gaps in leadership values material in Islam often arises due to differences in understanding between theory and implementation in the field. Theoretically, Islam emphasizes the importance of justice, trust, deliberation in leadership. These values teach that leaders must treat everyone fairly regardless of each other's social, economic or background status. However, in reality, gaps often occur when leaders do not fully implement these values, either due to ego factors, personal interests, or the influence of outside parties that hinder the implementation of the principles of justice (Sumawati et al., 2023).

In addition, Islamic leaders are expected to be role models in morals and morals both personally and publicly. The Prophet Muhammad SAW was a role model in this regard, demonstrating leadership traits such as humility, integrity and responsibility. However, in practice, many Muslim leaders fail to emulate these morals, which creates a gap between the ideal demands in Islam and the reality in society. This could be caused by a lack of in-depth religious education or political pressure that keeps leaders away from Islamic principles.

Another gap arises in the deliberation aspect, Islam teaches that leadership must be inclusive and listen to the opinions of all parties before making important decisions. However, in many cases, leaders tend to make unilateral decisions without involving the community or related parties. This has caused dissatisfaction among the faithful who feel that their voices are not being represented. Failure to involve the community in the decision-making process not only violates the principle of deliberation but also reduces the legitimacy of leaders in the eyes of the community (Usanto et al., 2023).

The final gap relates to trust or trust. Islam emphasizes that leadership positions are a trust that must be maintained with full responsibility. Unfortunately, violations of trust often occur in the form of corruption, abuse of authority, or lack of transparency in the management of existing resources. This shows that there is a significant gap between ideal values in Islam and leadership practices in the field which need to be improved through education, supervision and reform in the Muslim leadership system. Therefore, it is very important to understand the meaning of the leadership values contained in the prophet's hadith so that they can be applied well in social and state life.

This research offers novelty by emphasizing the application of leadership values in Islam in the current era of modern leadership. This research aims to explore the leadership values contained in the prophet's hadith and provide a clearer outline of how a leader should behave according to the teachings of the Islamic religion. By analyzing the hadith thematically, this research not only explores the leadership values in Islam contained in Islamic teachings but also provides examples of how to best apply them in current modern era leadership situations.

This research attempts to bridge the gap between theory and practice in leadership values by identifying the challenges faced by Muslims today. This research will direct attention to actual problems such as acts of corruption, discrimination, deprivation of human rights. With a

literature study approach, it is hoped that this research can provide readers with new insights that can be applied at various levels of leadership or government institutions, as well as encouraging Muslim leaders to be more serious in implementing the leadership values taught by the Prophet Muhammad.

The theoretical basis in this research focuses on understanding hadith as a source in Islam which functions as a guide for Muslims for various aspects of life, including organizing and discussing leadership values. In this case, the relationship between the leader and the people he leads is an important factor which is strengthened by the principles contained in the hadith.

Apart from that, the study of leadership values in Islam also provides a significant basis. Various literature shows that the leadership values taught by the Prophet were very helpful and played an important role in achieving a leadership that prioritizes the interests of the people, is fair, prosperous, and the people feel their existence is appreciated by being included in deliberation in making important decisions regarding the sustainability of that leadership. In the context of this discussion, the values taught by the Prophet include, acting fairly, maintaining trust, leaders who can serve the needs of their people regardless of status, prioritizing the needs of the people above their personal interests, and holding deliberations when they want to make a decision, especially regarding matters of leadership.

The problem formulation in this research includes three main questions which are the focus of the discussion. First, what are the leadership values in the hadiths of the Prophet Muhammad SAW that can be used as guidelines in building a leader's character? Second, how are the leadership values in the hadith relevant to leadership challenges in the modern era? Third, how can the application of leadership values in the hadith form leadership ethics that are in accordance with Islamic teachings and the current needs of the people?

II. METHOD

This research uses a qualitative method with a literature study approach. The reason why library research was chosen is because it allows researchers to explore the literature study sources used in the form of hadith books, books and articles that discuss verses from the Koran and hadiths about leadership values. Through literature study, researchers can gain an understanding of what leadership values in Islam a leader should have (Sugiyono, 2024).

The initial stage of this research is selecting a topic and collecting relevant sources. Researchers must determine the focus of the research clearly and purposefully then look for literature that supports the discussion of the topic they have chosen, whether in the form of books, journal articles, as well as sources accessed from the internet which are of course reliable. This stage requires precision so that the data obtained is truly relevant and of good quality. After that, the researcher made a summary of each source that had been read to make it easier at the next stage of analysis.

The second stage is data analysis carried out by researchers by carrying out in-depth reading of all sources

that have been collected previously, looking for patterns, themes or concepts that emerge. Then use the thematic analysis method, namely categorizing the information into relevant themes. Researchers must also link findings to relevant theoretical frameworks to strengthen arguments. Through this analysis, this research seeks to provide a systematic explanation regarding the implementation, challenges, and gap issues that exist.

The third stage is the presentation of research results, researchers must prepare a systematic report by providing an overview of the main findings, as well as interpreting in depth the data that has been analyzed. At this stage, researchers are expected to be able to provide recommendations from the research. Report writing must consider the intended audience, so that the information conveyed can be received clearly and easily understood, as well as encouraging readers to think critically about the topics raised (Putra, 2013).

III. RESULT AND DISCUSSION

A. Result

Character education based on leadership values in Islam emphasizes the development of individuals who have noble character, responsibility, and the ability to lead based on Islamic principles. Research findings show that values such as justice, amanah (trust), shura (deliberation), and ihsan (perfect goodness) are the core of Islamic character education. These values can be instilled through teaching based on the Koran and Hadith, by exemplifying the leadership behavior of the Prophet Muhammad SAW as the main role model. Learning methods that integrate Islamic teachings in everyday life are able to form individuals who are not only intellectually intelligent but also moral and ethical.

In addition, the implementation of character education based on leadership values in Islam has proven to be effective in creating a conducive learning environment. Teachers act as leaders who provide real examples in practicing these values. On the other hand, students are invited to be actively involved in activities that encourage leadership, such as group discussions, teamwork, and decision making based on deliberative principles. This approach helps students understand and apply Islamic values in their lives, thereby forming strong, honest and responsible personalities.

Other findings show that character education based on Islamic leadership values is not only beneficial for individuals, but also has a positive impact on society. Individuals who have strong character and are based on Islamic values are able to become agents of change who promote justice, tolerance and social harmony. By instilling leadership values from an early age, Islamic education can produce a generation that is able to face global challenges without losing their Islamic identity. In conclusion, character education based on Islamic leadership values has great potential to form future leaders who have integrity and contribute to the welfare of the people.

B. Discussion

According to the Indonesian dictionary, the word "leader" comes from the root word "pimpin", which means "to be accompanied". Thus, the definition of "leader" is "a person who takes the role of guiding and directing others" (Mulyanty et al., 2024).

A leader is a person who is entrusted and has good character or traits, attitudes and styles to manage or manage people in both complex and wider areas. Leadership is a person's ability to influence and motivate other people to do something with a common goal.

Islamic leadership is a process or ability of other people to direct and motivate other people's behavior, as well as collaborative efforts in accordance with the guidance of the Koran and Hadith to achieve mutually desired goals. (Abduh, 2021) According to the hadith:

نَعْلُوُسْمَو عَاِِرَ مَامَلَا ِفَ، هِتْيِعِر نَع لُوُسْمَم مٌكَلَكُو عَاِِرَ
مٌكَلَك هِتْيِعِر نَع لُوُسْمَو هِلَه اِيَف عَاِِرَ لُجْرَلَاُو، هِتْيِعِر

"Each of you is a leader, and every leader will be held accountable for what he leads. A priest is a leader and will be held accountable for it and likewise a man is a leader for his family and will be held accountable for his leadership." (HR. Bukhari: 2278).

In the hadith above, it can be concluded that it is not enough for a leader to just reflect and debate when giving orders to his followers, the leader must also make great efforts to overcome the problems faced by his people.

Many of the traits and characteristics possessed by the Prophet Muhammad SAW can be used as examples or role models for future leaders. Even though he died several centuries ago, there are four particular characters or qualities that show how strong his leadership was for all of us. His leadership qualities were highly respected by his colleagues and appreciated by his opponents, even after his long absence. With these virtues, Rasulullah in his role as a leader, apart from being recognized as a capable figure, was also trusted because of his trustworthiness (Thaib, 2016).

The hadith emphasizes the values of leadership in Islam:

1. Leadership as trust

Rasulullah SAW said:

هِتْيِعِر نَع لُوُسْمَم مٌكَلَكُو عَاِِرَ
مٌكَلَك "Every one of you is a leader, and every leader will be held accountable for his leadership."
[HR. Bukhari 893 and Muslim 1829].

2. Fair leader

Rasulullah SAW said:

نَوَلِدَعِيَنِيذَوَلَا، رَوُنْتِم رِبَانِم نَلَع اللّٰدِنَع نِيَطِسْفَمَلَا نَا
اَوَلُو اَمَو مَهِيَلَهَاُو
مُهْمِكْحُ يَف

"Indeed, those who act justly in the sight of Allah are on the pulpit of light, namely those who act justly in their laws and what they lead." [HR. Muslim No. 1827].

A just leader is highly valued by Allah, upholding justice is one of the main pillars of Islamic leadership.

3. Leader as servant

Rasulullah SAW said:

مُهْمَدَاخ مَوْ قَلَا دِي س

"The leader of a people is their servant"

[HR. Abu Daud No. 2858].

A leader in Islam is not a figure who only rules, but also serves and pays attention to the needs of his people.

4. Not asking for a position

Rasulullah SAW said:

"O Abdurrahman bin Samurah, do not ask for a position. "Indeed, if you are given a position without asking, then you will be helped (by Allah), but if you are given a position because you asked for it, then you will be charged with carrying it yourself" [HR. Bukhari 7146 and Muslim 1652] (Rahmah & Iskandar, 2021).

In the hadith above, it is explained that in Islam, position or leadership is not something that should be pursued but is a mandate that is given, and someone who accepts it without asking will receive help from Allah (Ma'ruf, 2021).

5. Prioritize deliberation

Allah says in the Qur'an:

رَمْ لَا يَفْمُ هُرَ وَاثِيَو

"And consult with them in that matter (worldly affairs)." [QS Ali-Imran: 159].

In this verse, it is sufficient to provide a direct explanation, when making a decision, the Prophet always consulted with his friends in deciding important matters. This emphasizes the importance of the involvement of the people being led in decision-making issues.

6. Exemplary

In fact, there are many qualities and characteristics of the Prophet Muhammad SAW that can be used as a role model for today's leaders, but there are four characteristics or characteristics that explain how his leadership qualities are rooted in all of us even though he has been dead for several centuries. His leadership qualities are highly respected by friends and

respected even by opponents. The Prophet was said to be worthy of being a leader because he was honest (siddiq) and able to convey good things (tabligh) to his people. Then he was intelligent (fathonah) and good at maintaining trust.

In detail, the four characters or traits are:

1) Siddiq (honest or true)

Linguistically, "siddiq" means right. In other words, "siddiq" is a synonym for honest, according to the truth. If something really is A, then it must be expressed as A, and not B. The opposite of "siddiq" is "kidzib", which means lie or falsehood. By having this "siddiq" characteristic, it is hoped that people will not feel cheated or misled. Apart from that, with this "siddiq" characteristic, people will not doubt the truth of what a prophet or apostle brings.

2) Trustworthy (trustworthy)

The nature of trust is actually closely related to the first characteristic, namely siddiq or honesty. Logically, only truly honest people can be trusted. People who lie cannot be trusted. In practical terms, trustworthiness means carrying out everything entrusted to us as well as possible. The opposite of trust is betrayal. The meaning of this trust is very broad, not only limited to relationships with God, but also in relationships with fellow humans. Someone who does not have a spirit of trust is not worthy to be a leader. Rasulullah SAW said:

اَدَا: اللُّلُوسَرَ لَاق: لَاقَتَرِيرُهُ بَبِ اَنَع

اهُتَعَاضَا فَيُنِك: لَاق. ةعَا سَلَا رَظِ تَنَاف: ةنَا مَ لَآ تَعِي ضُ

هَلَهَ لَوِيَع تَلَا مَ لَآ سَ ةَوَا لَآ لَاقِ ةلَلُ لُوسَرَ اِي

ةعَا سَلَا
رَظِ تَنَاف:

"From Abu Hurairah stated that the Messenger of Allah said": "If the mandate has been wasted, just wait for destruction to occur." Then there was a friend who asked, "How does it mean that a mandate is wasted, O Messenger of Allah?" He answered, "If matters are not handed over to experts, then wait for destruction." [HR. Bukhari : 59].

3) Tabligh (convey)

According to Firgi Nurdiansyah in (Muliyant et al., 2024) Tabligh has the meaning of someone who is informative and skilled in communicating. A leader should have a communicative attitude towards society. The Prophet had tabligh

characteristics. Everything that Allah gave to convey to his people, the Messenger of Allah conveyed seriously. Every time the Prophet received a revelation, he immediately conveyed it to his people, even ordering them to write it down. From the nature of tabligh, it can be seen that whatever Allah entrusted to the Messenger of Allah has been conveyed to the community without hiding anything, unless Allah ordered it to be hidden. The Prophet was always faithful in conveying the mandate that must be conveyed to his people. In a hadith the Prophet said:

تَبَايَأُ زُكْرًا وَيُنْعَى
أَوْ غَلَبَ

"Convey (tabligh) what you have obtained from me, even if it is only one verse" [HR. Imam Bukhari No. 3461/1033] (Arifah, 2019).

4) Fathonah (intelligent)

Fathonah means intelligent, the fathonah ability possessed by the Prophet emphasized that intelligence and skills in understanding and solving problems are very important and must be possessed by a leader. If the apostles were not intelligent, they would not have been able to develop strong arguments to confront those who opposed them. Therefore, it is impossible for an apostle to be stupid.

It is very important for a leader to have broad knowledge and understanding, so that the policies created can be specific, meet the needs of the population, and not harm or hurt them. A leader must have intelligent qualities fathonah. As previously mentioned, this intelligence is not limited to logic; it can also be intuitive, spiritual, creative, political, humanistic, and so on. These qualities are needed to formulate policies in the fields of religion, society, state, government, community, etc., to benefit everyone under their leadership. In the words of Allah:

دَقَفَ مَكْجَلًا نُوَيْمُوا أَشْبَهَ مَكْجَلًا يَبْؤِي
بَابِلًا وَلَوْ لَا رَكْنِي أَمْرِيكَ أَرَيْتَ بِنَا

"He (Allah) bestows wisdom on whom He wills. Whoever is blessed with wisdom, indeed he has been blessed with much goodness. No one can learn a lesson (from it), except ululalbab." [QS. Al Baqarah: 269]

In Islam, the principle of leadership is to provide trust to individuals who are capable and capable, and able to set a good example. Like the leadership demonstrated by the Prophet Muhammad SAW, leadership is based on the Al -Qur'an and Hadith, not just rhetoric, but also a real manifestation of behavior, attitudes, character and policies that are

always rooted in Islamic values and bring benefits to the community. people.

C. The Relevance of Leadership Values in the Modern Era

The leadership values taught by the Prophet in the hadith have strong relevance to leadership challenges in the modern era. Here is how these values can be adapted to answer today's leadership challenges.

In the modern era, leaders are often faced with great pressure to meet expectations from various parties, including stakeholders, employees and society. Leaders who understand that leadership responsibility is as a mandate, they will focus on the public interest and the welfare of the people they lead rather than their personal interests. This concept can encourage integrity and transparency in carrying out leadership which is much needed amidst the many cases of abuse of power.

Furthermore, challenges in the modern era such as economic and social inequality, discrimination and social conflict require leaders to be able to uphold justice. The value of justice in Islam is highly upheld because it encourages leaders to treat all parties equally without discrimination based on ethnicity, religion, economic status and social status. A fair leader can help reduce dissatisfaction and minimize tension in society or an organization.

In the modern era which is often dominated by authoritarian or bureaucratic leadership, the concept of leaders as servants is very important to apply. Leaders who are oriented towards serving others will be more responsive to the needs and welfare of their people or society. This concept helps build good relationships between leaders and the people they lead and can increase loyalty and productivity.

In the midst of increasingly advanced modern culture which often prioritizes a person's ambition in terms of career and power, the leadership value of "not pursuing position" teaches the importance of avoiding leaders who are too ambitious without thorough preparation. Leaders who do not seek position but are chosen because of their capabilities will tend to be more humble and responsible. They tend to lead from the heart and prioritize the public interest rather than simply satisfying their ego or fulfilling personal ambitions.

Lastly, the application of leadership values is deliberation. In the modern era which is characterized by complexity and uncertainty, it demands participatory decision making. The concept of deliberation in Islam is relevant to modern management which prioritizes collaboration, involvement of various teams, and democratic joint decision making. Deliberation allows leaders to get more comprehensive input or criticism and suggestions from various points of view so that the decisions taken are more mature and inclusive.

Overall, the leadership values in the hadith above (discussion point one) provide a strong ethical foundation for overcoming modern challenges such as corruption, injustice, the emergence of conflict, lack of empathy and transparency in leadership. Leaders who practice these leadership values will be better able to

build people's trust, performance stability and progress in an environment full of dynamics (A, Solikin, H.M Fatchurahman, 2017).

D. *Application of Leadership Values in the Formation of Ethics*

The application of leadership values in the Hadith can form leadership ethics that are in accordance with Islamic teachings and at the same time answer the needs of the people in the modern era. These values can be applied through an approach that is in line with the current demands of the people, both in formal and informal leadership contexts (Musyafak & Subhi, 2023). 1. *Trust (moral responsibility)*

In Islam, leadership is seen as a mandate, which means that the leader must bear moral responsibility wholeheartedly. Leaders are expected to be responsible for every action and decision taken because every leader will later be held accountable before God. Looking at the current condition of the people who always demand leaders who are honest, transparent and responsible. Leaders who uphold their mandate will be more trusted by the people because every action they take is based on moral responsibility, not personal ambition or the interests of certain groups. This can be applied in various sectors such as government, business, and also wider community organizations.

2. *Justice*

A fair leader must be able to deal with differences in views, social status and group interests in a balanced manner. Justice means giving rights to each person according to their portion without taking sides and without discrimination. The people want social, economic and political justice. In a social context, the application of the value of justice encourages the creation of non-discriminatory policies both in the work environment, education and in public services. A just leader will be able to reduce conflict, strengthen feelings of brotherhood, and maintain harmony in a pluralistic society.

3. *Leader as servant*

In Islam, a leader is not measured by status or power but by how well he serves and facilitates the needs of the people. Leaders must be able to humble themselves and understand that the position they hold is to serve the interests of society, not the other way around. Nowadays, leaders who are considered successful are those who are able to bring positive change to society. Leaders as servants of the people must be able to listen to aspirations, provide concrete solutions to problems, and promote shared prosperity. In this way, the community will feel appreciated and included in the development process.

4. *Not pursuing position*

This leadership value teaches that the ideal leader in Islam must not be ambitious in pursuing power, but

must be ready to accept leadership as a mandate when needed. Leadership must be carried out with full awareness that it is a big responsibility, not just a means to achieve status or wealth. In the midst of the widespread practice of political power which is often misused for personal interests, the people need leaders who are humble and do not prioritize personal ambitions. Leaders who do not seek position will focus more on service and devotion to the people rather than seeking profit from that position.

5. *Deliberation (community involvement)*

Deliberation in Islam is an important principle in decision making. A good leader must involve other people in the decision-making process, whether with other leaders, experts, or society in general. Its relevance in today's modern era is that transparency and participation in decision making are highly expected. People want leaders who open space for dialogue, listen to input, and respect their views. By applying the principle of deliberation, leaders can create policies that are more accurate, relevant and acceptable to various parties.

6. *Exemplary (Uswah Hasanah)*

The Prophet has always been the best example in all aspects of life, including in leading. A good leader in Islam must be an example for the people he leads in terms of morals, integrity and discipline in carrying out his mandate. Nowadays, leaders who can set real examples are more respected and followed. People not only need leaders who are able to provide direction but also who can show exemplary action. This example can take the form of sacrifice, work ethic and good morals that inspire people to follow the right path.

By applying the leadership values taught by the Prophet, leaders in the modern era can form leadership ethics based on Islamic teachings. These values answer the people's need for leaders who are fair, transparent, responsible and serve the community. Leaders who are able to apply these principles will not only be loved and respected by the people but will also play a major role in creating prosperity and sustainable progress amidst the challenges of the modern world (Azhari et al., 2024).

IV. CONCLUSION

Based on the explanation above, if we summarize that there are two main keys to the leadership concept of the Prophet Muhammad SAW, namely leadership in religion, society and family. Firstly, carrying out what has been conveyed: realizing what is expressed or taught as a form of awareness of responsibility as well as being a role model as a leader and secondly prioritizing deliberation and consensus in deciding problems. These two principles are actually very fundamental in leadership and can still be dissected in more detail and have a very broad impact. By committing to these two concepts of leadership, the leadership of the Prophet Muhammad was successful and successful.

In its conclusion, this article underlines that the concept of leadership in Islam is not just a position of power, but also a moral responsibility that is based on the principles of ethics and justice contained in the Al-Qur'an and Hadith. The importance of just, wise and responsible leadership has been expressed as the main foundation for a leader in Islam. With characteristics such as honesty, trustworthiness, communication skills and intelligence, Rasulullah Muhammad SAW is a role model for today's leaders.

Through a deep understanding of Islamic teachings on leadership, it is hoped that Muslim leaders can build a just, just and prosperous society, in accordance with Islamic principles which emphasize the common good. By understanding and internalizing these principles, it is hoped that leaders will be able to implement leadership that is responsible, ethical, and provides benefits to the communities they lead. Awareness of moral and social responsibility in leadership is the main key to building a harmonious, prosperous and just community.

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