

Prophetic Leadership in the Development of Religious Culture in Modern Islamic Boarding Schools

Umar Sidiq*

Institut Agama Islam Negeri (IAIN) Ponorogo, East Java, Indonesia
umarsidiqstainponorogo@gmail.com

Qurrotul 'Uyun

Institut Agama Islam Negeri (IAIN) Ponorogo, East Java, Indonesia
qurrotuluyun@gmail.com

*corresponding author

ABSTRACT: *Prophetic leadership is prophetic leadership. The main aim of the prophetic task is to teach humans how to get happiness and safety, both in this world and the hereafter. This study is to describe and analyze 1) Prophetic leadership strategies in the development of religious culture in Boarding school Modern Arrisalah Gundik Slahung Ponorogo, East Java, Indonesia. 2) Supporting and inhibiting factors in the application of prophetic leadership in Boarding school Gundik Slahung Ponorogo, East Java, Indonesia. 3) The results of the implementation of prophetic leadership in the development of religious culture at Boarding school Modern Arrisalah Gundik Slahung Ponorogo, East Java, Indonesia. The concept of prophetic leadership that is understood by the leaders of Boarding school Modern Arrisalah is simply by imitating the Prophet Muhammad. Following the capacity of humanity. Generally, prophetic leadership is done by emulating four characteristics of the Prophet. He is honest in everything, including conveying his knowledge honestly, correctly and can be tested for its source. He mandated his leadership, did what he ordered for all the clerics and his students; he also never renounced his leadership. He tabligh, conveyed everything that he had so far for the benefit of the cleric and his students. He is intelligent in all aspects of behaviour and mind, so now he is the idol of the students.*

Kepemimpinan profetik adalah kepemimpinan yang bersifat kenabian. Tujuan utama dari tugas kenabian ialah untuk

mengajarkan kepada manusia bagaimana cara mendapat kebahagiaan dan keselamatan, baik di dunia maupun akhirat. Kajian ini untuk mendeskripsikan dan menganalisis tentang 1) Strategi *prophetic leadership* dalam pengembangan budaya religius di Pesantren Modern Arrisalah Gundik Slahung Ponorogo, Jawa Timur, Indonesia. 2) Faktor pendukung dan penghambat dalam penerapan *prophetic leadership* di Pesantren Modern Gundik Slahung Ponorogo, East Java, Indonesia. 3) Hasil penerapan *prophetic leadership* dalam pengembangan budaya religius di Pesantren Modern Arrisalah Gundik Slahung Ponorogo, Jawa Timur, Indonesia. Konsep *prophetic leadership* yang dipahami oleh pimpinan Pesantren Modern Arrisalah secara sederhana ialah dengan meneladani Nabi Muhammad Saw. sesuai dengan kapasitas umat manusia. Umumnya *prophetic leadership* dilakukan dengan meneladani empat sifat Nabi. Beliau jujur dalam segala hal termasuk menyampaikan ilmu dengan jujur, benar dan bisa diuji sumbernya. Beliau amanah terhadap kepemimpinannya, melakukan apa yang beliau perintahkan untuk semua *ustadz* dan para santrinya, beliau juga tak pernah ingkar terhadap kepemimpinannya. Beliau *tabligh*, menyampaikan segala sesuatu yang beliau dapat selama ini untuk kemaslahatan *ustadz* dan para santri-santrinya. Beliau cerdas dalam segala aspek perilaku dan pikiran, sehingga sampai sejauh ini beliau adalah idola para santri.

Keywords: *Prophetic Leadership, Religious Culture, Modern Islamic Boarding Schools.*

INTRODUCTION

Humans are intellectual beings because God furnishes them with brains that are truly amazing creations. Humans are also creatures with character, moral people. Humans are also equipped with the ability to have principles about the truth, which are all possible because humans are spiritual beings. Because humans are born as *khalifah fil ardh*, the next task is to explore the potential of his leadership to provide services and services intended solely because of God's mandate, namely by playing his role as a bearer of grace for the universe (Toto Tasmara, 2006).

Leadership is one of the factors that play an essential role in the organization, both the merits of the organization largely depend on the leader factor (Sugeng Listyo Prabowo, 2008). Because the primary function of leadership is to lead, the ability to influence people is essential. A leader

in an organization is considered as someone who exceeds the ability of others to manage and manage all systems in the organization and tries to create a dynamic and more advanced organizational world. Therefore, the leader becomes a milestone in creating harmonization of the organization he leads (Chusnul Chotimah dan Muhammad Fathurrohman, 2014).

Various changes in society, and the multimedia crisis that has long hit Indonesia makes it difficult to find an ideal leader who has a high commitment to his duties and responsibilities. In various fields of life, many leaders are not qualified to carry out their leadership mandate (Mulyasa, 2015).

Taken from the Kompas article that being a leader is not easy. In Islam, leaders must have four characteristics, including *sidiq* (honest), *amanah* (trustworthy), *tabligh* (always telling the truth) and *fathonah* (intelligent). A leader who has these four criteria is a true leader. At present, a leader is merely "leading" but does not reflect the behaviour of a leader. They are not honest, deceive their people; they forget the sweet promises that have been given. Lately, many people have talked about the problem of a leadership crisis. It is said that it is tough to find cadres of leaders at various levels. People today tend to be selfish and not care less about the interests of the environment. This leadership crisis is caused by the increasing scarcity of concern for the leadership of many people and the benefits of the situation (Veithzal Rivai dan Arviyan Arifin, 2013). Quoted from the Tribun News article that the current administration must be recognized that it is still challenging to realize prosperity with the great potential that we have. What we feel now is the gap between the potential we have and the results we have achieved.

Nowadays the morality of young people especially students has become a common problem which is a problem, students are now easily influenced, easily provoked and the rise of free sex among students, they also do not pay respect to parents. The number of cases such as theft, juvenile delinquency to corruption by officials caused by lack of moral education, character early on. Training is currently focused more on intellectual intelligence alone. Many students are now brave towards teachers, harassing friends, clashing between students. The application of moral values is critical and is needed to ensure honesty, order, justice and harmony in the educational environment and the outside environment. From an interview I did with one of the administrators at Boarding school Modern Arrisalah, this juvenile delinquency case did not only occur outside or in public schools but also occurred in the environment of the cottage, such as fights and quarrels between students, students who are challenging to manage even there are also those who are brave towards religious teachers or teachers. In this way to overcome this, it takes the role of a leader who can improve the behaviour of students to have good morals in the environment of the cottage.

Education is essentially an attempt to inherit values, which will be a helper and determinant of humanity in living life, and at the same time to improve the fate and civilization of humanity. Without education, it is believed that humans today are no different from past generations of humans, which, compared to present-day humans, have significantly lagged both the quality of life and the processes of empowerment. In the extreme, it can even be said, that the progression of the civilization of a society, a nation, will be determined by how the education is carried out by the national community and how a leader in managing his institution. The world of education is being rocked by various changes following the demands and needs of the city and is challenged to be able to answer multiple local problems and global changes that occur so rapidly. Therefore, educational institutions must prepare themselves by increasing the quality of leaders who can bring change to educational institutions (Muhammad Fathurrohman, 2016).

This is where it explains how good leadership should be carried out domestically. As the leadership of the Prophet, because in the Messenger of Allah there is a good model and he has a trustworthy attitude which means that the leader is responsible for the trust, duty and trust gave by Allah. The Prophet was always accountable for all economic, political and religious (religious) matters.

To deal with the religious crisis, here the role of leaders in fostering an ethical culture in an institution is needed. For this reason, leaders who possess the qualities possessed by the Prophet are very much needed, because the existence of these prophetic-based leaders can help alleviate these cases, and foster a religious culture in an institution. With a good leader will make it easier for us to achieve a goal, like the Prophet, who has far-sighted views. The leadership of the Messenger of Allah. As the Apostle and leader of this universe will never be doubted (Hamdani Bakran Adz-Dzakiey, 2009). Named ideal leaders are those who are capable of carrying out their tasks in trust and responsibility for what they are entrusted with.

Based on the above background, the author is interested in further researching the various potentials of leaders with Prophetic Leadership at Boarding school Modern Arrisalah Gundik Slahung Ponorogo, East Java, Indonesia, where the Boarding school as an educational institution whose learning continues to maintain the Qur'an and Al-Hadith as a foundation the learning process and teaching. Boarding school Modern Arrisalah is a cottage located in Ponorogo, East Java, Indonesia, which has students who come from islands in Indonesia and from abroad. In his leadership, the *Kiai* still maintains the style of administration of the Messenger of Allah, including leadership is *Imaman li-al-muttaqin*, *Khalifatan 'ala-al-ardli*, *Rahmatan li-al'alam*, *Mujahidan fi sabilillah*. As for the personality exemplified by the *Kiai*, among others, have strong faith, worship properly, have good character, have a lot of knowledge, have broad insight, have abundant good

deeds (Nova Indrawati, 2018). From the statements above, the writer will conduct a study entitled Prophetic Leadership in the Development of Religious Culture in Modern Islamic Boarding Schools.

LITERATURE REVIEW

Prophetic Leadership

Prophetic comes from the prophetic word meaning Prophet or Apostle. The word prophetic itself is prophetic. So professional leadership is prophetic leadership. The primary purpose of the prophetic task is to teach people how to find happiness and salvation, both in the world and in the hereafter (Ahmad Yasser Mansyur, 2013). Prophetic leadership is a model of the development of prophetic leadership and prophetic leadership by gaining divine influence as experienced by the Prophets and the Messengers of Allah. Especially the Prophet Muhammad Saw (Hamdani Bakran Adz-Dzakiey, 2009; Afiful Ikhwan, 2017).

Leadership Principles under the Prophetic Leadership Concepts

Prophetic Leadership is the ability to self-regulate and sincerely influence others to achieve the common goal of the Prophet. In the application of the concept of prophetic leadership, a leader must adhere to the attributes of the Prophet. Allah Almighty has conferred the Prophets or Apostles. Good qualities, as much as their distinctiveness over the rest of humanity. The characteristics are as follows (Hamdan Bakran Adz-Dzakiey, 2013):

1. *Sidiq* (sincere and honest): That is, whatever he says is accurate, and he is telling the truth. There can be no false revelation, and there will be no misleading revelation. The truth and honesty of a Prophet include being honest in his intentions, intentions, words and actions (Hamdan Bakran Adz-Dzakiey, 2013). The leader of the side character is always honest with his Lord, himself, others, and the universe. The leader also still follows the truth based on his conscience, is patient, consistent, and can be an example to others. The leader of this side character does not like to lie, is not easily influenced by his passions, and does not prioritize his interests over the organization (Tri Rahayuningsih, 2016).
2. *Amanah* (trustworthy): That is, everything he conveys in both speech and deed, even if by way of passive example, can be trusted and believed and accountable as something that comes from Allah Almighty. Everything is conveyed in full, and it is impossible to deceive and to manipulate information (Hamdan Bakran Adz-Dzakiey, 2013). As the word of God says: *It means: "Those who deliver Allah's leaflets. They fear Him and fear no one but Allah. And Allah is sufficient for the calculator."* (al-Ahzab: 39). A trusted leader is always loyal to his Lord, himself, and others. He worked hard by committing to God, co-workers, staff, even consumers, and being fair, realizing that all tasks would be held

accountable to God other than the organization (Tri Rahayuningsih, 2016).

3. *Tabligh* (deliver): That is, for a Prophet who was not at once an Apostle, whatever was given him deserved to be said, though he was not commanded to deliver it he must have at least served by representative action (Hamdan Bakran Adz-Dzakiey, 2013). This is by al-Qur'anul Karim: "Meaning: "Noah said," O my people, I have not the slightest error, but I am the messenger of the Lord of the universe. I tell you the duties of my Rabbi, and I advise you, and I know from Allah what you do not know." (al-A'raf: 61-62). *Tabligh* in leadership also means transparency, open management, and a sense of urgency. *Tabligh* leaders, among others, dare to speak the truth and be willing to admit their mistakes. The things he says are right, the things he says are wrong. The prophetic leader expresses his genuine openness to his Lord, himself, and others (Tri Rahayuningsih, 2016).
4. *Fathanah* (smart and wise): That is to say, a thoughtful and intelligent Prophet, with broad insight, deep thinking, and quick and careful selection. Therefore, a Prophet can't have such a foolish nature (Hamdan Bakran Adz-Dzakiey, 2013). In the following words of God: "Verily We gave to Abraham the intelligence before (Moses and Aaron), and We knew it." (al-Anbiya': 51). That intelligence is built from loyalty to Allah. The behaviour of leaders is reflected in the work ethic and performance of leaders who can solve problems quickly and precisely (Tri Rahayuningsih, 2016). These qualities are reflected in his work ethic and prophetic performance, both as a servant and as a lover and as a caliph on the surface of the earth and in this universe. His virtues are not just four, but they can be understood in the substance of his names mentioned earlier. While these four are the attributes that colour his work of preaching, jihad, education and governance.

Religious Value in Forming Religious Culture

Ethical values are fundamental to the formation of religious culture because, without the cultivation of spiritual values, religious culture cannot be formed. Religious values come from a combination of two words, values and spiritual words. Costs can be seen in etymological and terminological terms. In terms of etymological significance is price, degree. Benefits are measures for punishing or choosing specific actions and goals. While in terms of terminology, it can be seen in the formulation of experts. But it must be emphasized that value is an empirical quality that cannot be defined (Muhammad Fathurrohman, 2016).

The ethical culture that is part of the organizational culture emphasizes the role of values. Even values are the foundation for establishing an ethical lifestyle. Without strong values, there will be no religious culture. The amount that is used for the foundation of spiritual

culture is religious value. Religious values (religions) are one of the many classifications of benefits. Ethical values derive from religion and are capable of penetrating the intimacy of the soul. Religious values need to be instilled in educational institutions to form an influential religious culture. Also, to also teach in the education staff that conducting educational and learning activities with the learners are not just a matter of making money but is a part of worship.

In general, culture can be authoritative and can be programmed as a learning process or solution to a problem. The first form of religious culture in the institution of education is by adopting, imitating, and setting up a scenario (tradition, order) above or outside the relevant cultural actors, this pattern is called the action pattern. The second is programmatic cultural development through the learning process (Dwi Noviatul Zahra, 2019). These patterns start from within the culture and voice of truth, belief, the underlying assumptions or principles that are firmly rooted in the stand and are actuated into reality through attitude and behaviour. The fact is obtained through experience or study of trial and error, and its proof is a demonstration of that stance. That's why this actual pattern is called a demonstration pattern.

Religious cultures that have been established in educational institutions have internalized and exaggerated the literature in two ways. Human actualization occurs covertly (vividly) and overtly (distinctly). The first is the actualization of a culture that is between actualization inside and out; this is called covert, that is, one who is not straightforward, pretending, another in the other mouth of the heart. The second is a cultural actualization that does not show the difference between actualization into and externalization; this is called overt. The overt performer is always straightforward and direct to the subject. (Muhammad Fathurrohman, 2016)

METHOD

This study uses an interpretive paradigm through a qualitative approach, a type of case study. The location of this research, according to the authors, is unique from other areas due to the existence of prophetic leadership in the development of religious culture in modern boarding schools which incidentally is very traditional. Data obtained from Kyai, Caregivers, Principals of Madrasas, Teachers, Santri, and other parties involved, with data collection techniques using in-depth interviews, observation and documentation. The analytical tool used is the qualitative analysis model of Miles and Huberman data reduction, data display and verification. I am checking the validity of the data using triangulation; credibility, transferability, dependability and confirmability. The focus of this study is the strategy, implementation and implications of the application of prophetic leadership in the development of religious culture in Modern

Islamic Boarding Schools.

FINDINGS AND DISCUSSION

Prophetic Leadership Strategies for the Development of Religious Culture

Kiai leadership has a vital role in shaping the quality of personality and morals of the students. In this regard, the direction of the *Kiai* father was to build up the scholars and their students to achieve the goal of education at the Arrisalah. Leaders coordinate with the scholars in directing their students to have a good personality, to have discipline in their prayers.

Leaders strive to be an excellent example for their scholars and their students. *Kiai* leadership in huts places more emphasis on real practice than theory. The efforts of the leaders of the Arrisalah in the application of prophetic leadership by striving to be leaders in line with the direction of the Prophet, have the same qualities that the Prophet taught his people – striving to be an excellent example to the scholars and students, striving to lead in such matters as having a respectful and dignified attitude, such as the hope of a hut leader. Exercise discipline in church prayer to create the religion of Arrisalah.

In this case, researchers see leaders talking less and less, but he immediately gives real examples or practices to the villagers. Leaders strive to be an excellent example of their behaviour and their words. There are several methods used in the implementation of prophetic leadership. This method was used by the *Kiai* to familiarize the students to follow the teachings of the religion and especially the teachings of the Apostles; this practice was practised so that the sages and students had good behaviour and by the instructions of the faith.

Leaders always emphasize for students and villagers to prioritize prayer and to encourage their prayers to stay awake. It implies that all programs of activity in the hut must adapt from the prayer management process, which is to be organized, timely and consistent. Researchers have found that prayer management there really took place, as the bell rang to indicate that the prayer time had arrived and the students rushed to perform the prayer of the congregation.

The concept of prophetic leadership understood by the leaders of the Arrisalah is to follow the Prophet Muhammad Saw. According to the capacity of humanity. Generally, prophetic leadership is performed by following the four attributes of the Prophet. One of the principles of prophetic leadership is to make all activities accomplished as worship in the eyes of God. In the direction of *Mudir* or *Kiai*, he has always emphasized to advance real practice rather than the theory or better known by the term *al-Amru wal al'amal*, which means that he uses *al-qudwah* or exemplary system. So that all the elements in the Modern Cottage are ardent and submissive to the *kiai's* orders consciously and willingly, for *Kiai* is always an example rather than just a theory.

The style of professional leadership does not come naturally, but through several processes of prophetic leadership, it is as follows:

1. The method of establishing a professional leadership begins with the religious maturity of one who springs from faith in Allah (the Qur'an) and His Messenger (hadist) as the source of religious teaching.
2. The practice of conscious and consistent religious teaching has an impact on the formation of the divine character (*hamblumminallah*) and human nature (*hamblumminannas*).
3. Religious maturity is a spiritual potential born in the form of character (both personal and social life).

For prophetic leadership strategies in the development of religious culture in Arrisalah is based on the vision and mission agreed upon by all managers and leaders of Arrisalah. All activities at the Arrisalah are of educational value and are in line with the Prophet's leadership, all in line with the vision and mission of Arrisalah. For the whole life of the student, the teacher and all its inhabitants to be organized, peaceful, secure then according to what the father says should implement "prayer management promptly", insane one if his congregation prayer is good then his life will be good too. And people who want to live a good life need to improve their congregation prayers. In the congregation prayer contains the following values:

1. All the readings in worship are worth worshipping Allah, in honour of Prophet Muhammad Saw. And that is the prayer of all Muslims in the world.
2. Obey the leader or priest. All religious movements must follow a priest not to precede it.
3. In the prayer of worship, all are equal before God; there is no difference between them between teachers, administrators, and students. What distinguishes is devotion before God.

Supporting Factors and Limitations of Prophetic Leadership in the Development of Religious Culture

The proponents of prophetic leadership have argued the awareness of the importance of leaders based on the attributes of Allah's Messenger (may peace be upon him). In today's ever-growing age, it is imperative that a leader can handle the situation in this ever-growing age. The integrity of the *Kiai* is also one of the supporting factors, which is highly respected by scholars and their scholars.

The supporting factor is, of course, the suitability of the *Kiai*, and it has been around for a long time that it is the spirit of *sam'an wa tho'atan* or the union of the whole house. Residents (students, teachers, administrators) obey the order of the *Kiai*. If *Kiai* says wait then yes wait. Whatever the *Kiai* did then was useful than all the villagers, kind to follow because *Kiai* is an

example for both the ustadz and his charity.

It is not just a supporting factor that there are some barriers to implementing prophetic leadership. Sometimes the thinking of the *Kiai* is considered less understood by the teachers. Lack of awareness of the need for good leaders, self-awareness for change is also a hindrance. For those who are not familiar with religious matters, it would be foolish to think that *Kiai* was considered ancient or too heavy to do so.

From within (from within) is laziness. Children who come to the hut with no intention of demanding the full knowledge of worship tend to neglect their daily life. He will not get the result of the habit; he assumes that the practice restricts his freedom or desire.

From external factors (external to the individual) is the family environment factor. Children who have bad habits from home are more likely to accept behaviours than children who have good home habits. It may be that before entering the hut, children are used to leaving their prayers, not cleaning personal items, speaking harshly to parents. Including external factors is the influence of friends. Kids who hang out with friends who have bad habits then that child will be influenced by their peers' practices, which is very dominant. For example, ask to skip school, pretend to be sick, don't speak the official language, and so on.

Efforts to overcome obstacles, *Kiai* give directions, speak the truth and respond to the Prophet's attributes, sometimes make changes to the program or order so that the villagers understand the importance of leadership that is in line with the Prophet's characteristics. Through the method of nursing to explain the programs of the hut has its benefits.

To overcome the barriers of implementing prophetic leadership by instilling good morals, being respectful to everyone, respecting and respecting, always speaking honestly to oneself and others, instilling discipline in all things. I have taught to trust in everything. Praise is one of the religious teachings of the Prophet Muhammad.

The supporting factor is, of course, *Kiai*, and it has long been a form of spirituality, namely the spirituality of the whole or the entire community. Residents (students, teachers, administrators) obey the order of the *Kiai*. Then he said wait, then yes, wait. The provision of adequate means and infrastructure to support the activities of the students is also one of the supporting factors of the application of prophetic leadership in Arrisalah. With the availability of such facilities and facilities, students will focus on the programs that have been held at Arrisalah in the application of religious, cultural development (Arif Wahyudi, Miftachul Huda, 2019).

As for the obstacles when the thinking of *Kiai* is considered too heavy by the teachers, the audience will. However, all things remain in subjection to the order of death or *Kiai*. From the inside (from within the individual) (1) too lazy. Children who come to the hut with no intention of demanding the full knowledge of Lil-worship tend to neglect their day-to-day

life. He will not get the result of the habit, and he assumes that the practice restricts his freedom or desire. (2) easy to despair.

From external factors (from outside individuals): (1) family environment. Children who have bad habits from home are more likely to accept behaviours than children who have good home habits. (2) Influence your friends. Kids who hang out with friends who have bad habits then they will be influenced by their best friends, which is very dominant. For example, ask to skip school, pretend to be sick, don't speak the official language, and so on.

There will be many obstacles and obstacles facing his leadership. When that happens, the problem is always the repair or repair and repair. It is stated that Kiai through the method of trustworthiness is believed to be effective in giving the students an understanding of the matter or something following its impact and benefits. In this case, Kiai gives his best to make improvements in the future. Kiai has always offered these sincere instructions on the importance of leading the Prophet's brochure to supply his students. With the advancement of this age, leaders must be more or less reliable in any case. Leaders who are based on the Prophet's attributes and brochures are needed to address the issues that arise and are responsible for the development of this increasingly sophisticated age (Umar Sidiq, 2017).

The basic tenets of the success of Muhammad's leadership brochure.

1. Leadership stands above divine command (in-humanity): That is, all people are submissive and obedient to the power of God directed by Prophet Muhammad Saw. His leadership work is a reflection of his leadership messages. Leadership is to be given to those who can hold on and perform their trust so that they can carry out their duties and responsibilities with reasonable, safe, righteous and high confidence.
2. Leadership is based on brotherhood and unity: To achieve the ideals of the Islamic struggle, Muslims must have a healthy and robust bond in all aspects of their lives. His first step was to form a strong bond of brotherhood between humanity. With fellowship based on religion, the spirit of friendship, solidarity and solidarity will only be offered in devotion to the truth of God. Not to mention the principles of race, lineage, race, or homeland equality, and so on. A person's priorities are no longer determined, but by his fear of God and his courage to defend his justice and righteousness.
3. Establishing national, negotiating and national activities based on religious values, not separating between world and religion. *Addin* (religion) comes before men to provide a guide for life so that the human being is safe and successful in achieving his real purpose of life, the happiness of experience in this world and the hereafter. The complete guide to making satisfaction is the religion of Islam taught by Prophet Muhammad. Islam teaches that people are always united in achieving a goal.

4. Promote the rights of individuals and groups: Shortly after emigration to Medina and the life of the Muslim community began to be established, orderly and orderly, the Prophet Muhammad thought of building a relationship with groups outside Islam. They consist of the remnants of the Muslims and several Jews. They do not harbour hatred towards Islam and Muslims, but they show no sign of resistance or resistance. On that basis, the Prophet Muhammad made a covenant with them. By granting individual and group rights.
5. Motivation and work ethic are *jihad fisabilillah*: Motivation in the perspective of divine science (inner) is a religious impulse that awakens the spirit to respond to things that are implemented in real actions and actions. There are three primary motivations of the human self, namely spiritual motivation is the impulse of human nature to fulfil his spiritual needs. Physiological motivation is the impulse of human nature to meet its physical and physical needs. Whereas psychological motivation is the impulse of human species to achieve its psychic needs (Hamdani Bakran Adz-Dzakiey, 2009).

The outcome of Prophetic Leadership in Religious Cultural

According to *ustadz* Shoiman Lukmanul Judge as the deputy director of the school, the result that he wanted to achieve from the application of prophetic leadership was for the students to have a leadership mentality based on the Prophet's brochure, to have a moral compass, to be honest, and trust in everything. Supplied as alumni. Provided in their future as a leader, it is hoped that they will be able to meet the challenges of this age-old era by remaining active in the leadership of the Prophet.

And some of the indicators of success from the application of prophetic leadership in Arrisalah are that scholars understand the teachings of Islam. Able to practice Islam and teach it. Becomes fluent in Arabic and English in speaking, reading and writing. May continue to study in various religious or public schools in colleges at home and abroad. Ready to dive right into society with many struggles and professions.

The result of the application of prophetic leadership in Modern Cottage is to promote religious culture is the effort of leaders who continuously make improvements in the development of the age so that students do not miss out on the general science and religion as well (Ava Swastika Fahriana, 2018).

The students are always disciplined in the matter of prayer in the congregation, still speaking the truth in all things, performing prayers before and after any activity, respecting the elders, being polite to anyone. They are students who are taught to have good morals, both for the teachers or the teachers and for peers and even for the people outside the community.

In conclusion, the researchers found that it is true that the students are very disciplined in prayer worship or can be called prayer management, in Arrisalah Cottage is taught to be timely in any prayer or any situation except emergency. The discipline of prayer can be seen at the hour of prayer, and the students rush to the mosque if some students do not perform the prayer in the congregation then they will be punished in memory of the prescribed letters.

The result of the application of prophetic leadership is that the students become orderly. Having the discipline of time in congregation prayer, always speaking truth to himself even to others, having good morals, upholding religious values, holding fast to the truth. Have a firm and fast attitude in deciding as taught by the Prophet.

Religious culture is one of the religions developed and maintained in Arrisalah Modern Cottage to improve the morals of the students. The religious culture of the hut is aimed at developing the potential of students and saints to become believers and devotees to the Almighty, virtuous, healthy, knowledgeable, creative, independent, and responsible citizens. To create a believer who is religious and fearful, Modern Arrisalah has the potential to build from the very beginning since it was still in kindergarten. Here is what you want to achieve from the application of prophetic leadership in Arrisalah as follows:

1. Understand Islam properly (as a guardian, Muslim scholar, leader of the people and others).
2. Able to practice Islam and teach it (teachers, educators).
3. Becomes fluent in Arabic and English in speaking, reading and writing (speakers, authors, explorers of various books).
4. May pursue studies in various religious or public institutions in colleges both domestically and abroad.
5. Ready to dive right into society with various struggles and professions.

The following indicators of success can be found:

1. Students are always subject to *kiai* orders.
2. The culture of the boarding school and its ideology are preserved because of the constant censorship.
3. It creates an orderly, orderly and peaceful hut.
4. It creates the attitude or moral character of the students continuously.

The result of the application of prophetic leadership in Arrisalah is every student performs the worship of two types: (1) *mahdhah*: worship of God directly. Examples: ablution, tayamum, bath hadats, adzan, iqomah, prayer, recitation of the Qur'an, i'tikaf, fasting, hajj, umroh, tahfidz. (2) *ghoiru mahdhah*: The purity of the relationship with God is worship which is

in addition to the bondage with God and also the interaction between the slave and other beings. The formula is right because Allah is called *ghoiru mahdhah* worship. Examples: *shodaqoh*, devotee, *da'i* or speaker spread Islam.

In this regard, the development of religious culture using the application of prophetic leadership. The process of developing religious literature can be done in two stages: first, the socialization of ethical values that are agreed upon as the ideal attitude and behaviour to be achieved in the institution of the future. Second, the setting of weekly or monthly action plans is the stage and systematic step for all parties in Arrisalah to realize their agreed-upon religious values. The development that needs to be done is to replace the cultural symbols that are not in line with the teachings and values of religion with the cultural symbols.

Religious culture is a matter of urgency and should be established in the institution of education or education to print good alumni. One of the functions of religious culture as a vehicle for transferring values to learners. Religious culture functions and plays a role in the development of spiritual or religious education. Spiritual or religious education leads to not only cognitive aspects, but also effective ones. Then religious education will lead to social practices and activities in daily activities, both in the cafeteria / in school and outside the institution. Leaders who are honest and morally responsible are required to meet the challenges of the new age as they are today. Where there are many new and varied problems among students or students, which cannot be solved by science alone but should be instilled in good manners from the beginning as a means to the future when students are in the middle community. The cultivation of religious values from the very beginning was essential to anticipate the increasing issues of the day.

Culture is a term that comes from the discipline of social anthropology. Cultural terms according to Kotter and Haskett, can be interpreted as the totality of behavioural patterns, arts, beliefs, constitutions and all other products of human work and thought that characterize the conditions of a society or population being transmitted together (Chusnul Chotimah dan Muhammad Fathurrohman, 2014).

Religion is usually defined by the word religion. According to Frazer, as mentioned by Nuruddin, belief systems are continually changing and evolving according to one's level of cognition. While according to Clifford Geertz, as Roibi points out, religion is not just a matter of spirit, but there has been an intense connection between religion as a source of values and faith as a cognitive source.

The form of religious culture is usually the result of the creation of a spiritual atmosphere, such as praying at the beginning and end of the study, the observance of the high holy day. The purpose is to introduce the learners or students about the meaning of religion and how the denomination is practised in daily life and also to show the development of religious life in an institution that is illustrated by the everyday behaviour of

various activities (Muhammad Fathurrohman, 2013).

CONCLUSION

The strategy of prophetic leadership in the application of religious culture in Arrisalah is systematic, but in its entirety, the form of prophetic leadership has been practised in Arrisalah, although improvements have been made to align with the vision, mission and goals of the Arrisalah Modern Cottage. The strategy used by the leaders in the application of prophetic leadership in developing religious culture is to teach the qualities possessed by the Prophet such as sidiq, trust, tabligh and fathonah. Kiai focuses more on real examples than just theory. Prayer management and mutual respect have gone a long way in making the cottage atmosphere more religious. The programs are also not far from the teachings of religion. He is honest in everything, including communicating his knowledge honestly, correctly and testamentary. He trusts his leadership, does what he tells all ustadz and his siblings to do, and has never disobeyed his command. He was a stableman, presenting everything he had gained so far for the benefit of Ustadz and his students. He was intelligent in all aspects of behaviour and thinking, so far he has been the idol of the students.

Supporting factors and impediments to the application of prophetic leadership in Arrisalah Modern Cottage. The integrity of the Kiai is one of the factors in the form of prophetic leadership in the hut. The supporting element will also be a hindrance when a leader is unable to deal with or minimize any obstacles, obstacles that may arise in the form of thinking that is too complex and unaware of the need for leaders who can lead not only public science but religious science.

The result of the prophetic leadership is fully realized because it is a factor that can influence the behaviour of the students at Arrisalah Modern Cottage. It can be seen from the daily routine, such as the practice of prayer before doing any work, prayer management or discipline in his prayers, and also from the way he speaks the truth, always carrying out the task in trust. The application of prophetic leadership is well-suited to be adopted in Arrisalah Modern Cottage, as the ustadz and students can submit to the teachings of goodness and truth by the Kiai where Kiai taught to always behave by the guidelines of the Messenger of Allah.

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