Prophetic Leadership: Examining The Prophetic Leadership Concept of The Prophet Muhammad SAW

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Abstract: *In the study of Islamic Education Management (MPI), it is necessary to develop a theory or concept of leadership based on Islamic values, one of which is the concept of prophetic leadership. This study aims to analyze how the prophetic leadership concept of the Prophet Muhammad SAW can be applied in organizations. This research was conducted qualitatively with a literature review. Data analysis used the Miles and Huberman model, which consisted of three activities: data analysis, data reduction, and verification. The study results explain that the concept of prophetic leadership is leadership based on prophetic (apostolic) values. The prophetic leadership character of the Prophet Muhammad is known by four characters, namely Fatanah, Amanah, Sidiq, and Tabligh. Apart from these four characters, The Prophet Muhammad SAW is also known as a prophet whom Allah SWT sent to be a mercy for the universe. The implication of the Prophet Muhammad's Prophetic Leadership is that each of his followers is encouraged to imitate these characters and apply them in their daily lives.*
Keyword*: Prophetic Leadership, Prophet Muhammad SAW, Grace*

Abstrak: Dalam kajian Manajemen Pendidikan Islam (MPI) perlu mengembangkan teori atau konsep kepemimpinan yang berlandaskan pada nilai-nilai Islam, salah satunya adalah konsep kepemimpinan profetik. Tujuan penelitian ini untuk

menganalisis bagaimana konsep kepemimpinan profetik Nabi Muhammad saw yang dapat diterapkan dalam organisasi. Penelitian ini dilakukan secara kualitatif dengan kajian literatur. Analisis data menggunakan model miles dan huberman yang terdiri dari tiga kegiatan, yaitu analisis data, reduksi data dan verifikasi. Hasil penelitian menjelaskan bahwa konsep kepemimpinan profetik adalah kepemimpinan yang didasarkan pada nilai-nilai kenabian (kerasulan). Karakter kepemimpinan profetik Nabi Muhammad saw, dikenal dengan empat karakter, yaitu Fatanah, Amanah, Shidiq, dan Tabligh. Selain empat karakter ini, Nabi Muhammad saw, juga dikenal sebagai nabi yang diutus oleh Allah swt untuk menjadi rahmat bagi semesta alam. Implikasi dari Kepemimpinan Profetik Nabi Muhammad saw adalah setiap umatnya didorong untuk meneladani karakter tersebut dan menerapkan dalam kehidupan sehari-hari.

Kata-kata kunci: Kepemimpinan Profetik, Nabi Muhammad saw, Rahmat

I.   Introduction

According to Adz-Dzakiey – quoted by Syam – leaders in the Islamic perspective are creative, innovative, and inspiring and must have a solid spiritual attitude and involve religious values in each of their policies[1]. Leaders must be able to properly carry out the mandate as a form of responsibility to Allah SWT and followers of the Messenger of Allah to become caliphs. As the word of Allah SWT in QS. Al-Baqarah [2]: 30 that the purpose of human creation as caliph on earth[2]. The Prophet Muhammad SAW, as a leadership role model with the title of "Al-Amin" or "trustworthy"[3]. The Prophet is also known as a patient and wise leader in dealing with obstacles,[4] and a charismatic figure. Almoharby and Neal, quoted by Azis, explained that the leadership of the Prophet was the biggest key to the development of Islam because of his figure as a charismatic leader[5].

This study aimed to analyze the concept of prophetic leadership in the figure of the Prophet Muhammad. The research approach is qualitative through literature review related to Prophetic Leadership through several reference sources such as books, scientific journals, and relevant research results[6]. The use of literature to

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[1] Askina Nurani Syams, Implementasi Prophetic Leadership di MI Nurul Ulum Bantul, *Edukasia Islamika*, Vol. 3, No. 1, 2018, p. 105, https://doi.org/10.28918/jei.v3i1.1681.

[2] Rahmat Ilyas, Manusia Sebagai Khalifah Dalam Persfektif Islam, *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan,* Vol. 7, No. 1, 2016, pp. 169–95, https://doi.org/10.32923/maw.v7i1.610.

[3] Munardji, Konsep dan Aplikasi Kepemimpinan Profetik, *Edukasi*, Vol. 4, No. 1, 2016, pp. 68–86.

[4] Muhamad Khoirul Umam, Imam Para Nabi: Menelusur Jejak Kepemimpinan dan Manajerial Nabi Muhammad saw., *Al-Hikmah: Jurnal Kependidikan Dan Syariah,* Vol. 6, No. 1, 2018, pp. 59–74.

[5] Ilhamda Azis, Keteladanan Sifat Rasullah Muhammad SAW dalam Etika Profesi Akuntan Publik, *E-Jurnal Akuntansi,* Vol. 30, No. 5, 2020, pp. 1142–56, https://doi.org/10.24843/EJA.2020.v30.i05.p06.

[6] Suwartono, Dasar-Dasar Metodologi Penelitian, Yogyakarta: Andi Offset, 2014, p. 160.

identify the problem being studied[7]. The data analysis technique in this study uses the Miles and Habermen data analysis model, and there are three stages: data analysis, data reduction, and verification[8]. Researchers conducted data analysis by searching for various kinds of literature from various sources and then reducing data by sorting the data according to the needs and needs of this research from the data analysed and then. In the last step, the researchers concluded.

Leadership is defined as an act of a person to influence others to achieve goals, but not everyone who can influence others is called a leader[9]. Many experts define leadership, (a). Hadari Nawawi –quoted by Leo, et al--as a process of coercion against others[10], (b). Tanembaum –quoted by Hotman–as someone who influences to govern[11], and (c). Harold Koontz–quoted by Yudiatmaja–as an influence, art, or a process of influencing people so that they will try to achieve group goals that have been set enthusiastically[12]. Philip Sadler explains leadership as a form of activity that contains influence or behavior carried out by two actors: the leader and the follower. In these activities, there is a process to achieve organizational goals[13].

According to some of these viewpoints, leadership is a process or effort that moves or motivates others to attain predetermined goals. On this basis, leadership is essential for the organization's existence as a guide and direction for achieving objectives effectively and efficiently. A good leader will continue to do activities well where the leader's behavior is called a leadership style[14]. Leadership style is a leader's behavior to move its members from organizing, directing, and guiding[15]. In general, there are three types of leadership styles: democratic, authoritarian, and Laisser-Faire.

First, democratic leadership assumes that many people's opinion will be better than the opinion of one person[16]. According to Robbins – quoted by Indra et

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[7] Yati Afiyanti, Penggunaan Literatur dalam Penelitian Kualitatif, *Jurnal Keperawatan Indonesia,* Vol. 9, No. 1, 2005, pp. 32–35, https://doi.org/10.7454/jki.v9i1.157.

[8] Matthew B. Miles and A. Michael Huberman, Qualitative Data Analysis A Sourcesbook of New Methods. London New Delhi: Sage Publications, 1984, p. 21.

[9] Fridayana Yudiaatmaja, Kepemimpinan: Konsep, Teori Dan Karakternya, *Media Komunikasi FPIPS* Vol. 12, No. 2, 2013, p. 10, https://doi.org/10.23887/mkfis.v12i2.1681.

[10] Leo Agung Andaru, Wahyu Hidayat, and Reni Shinta Dewi, Pengaruh Motivasi, Kepemimpinan, Dan Lingkungan Kerja Terhadap Kinerja Karyawan, *Jurnal Ilmu Administrasi Bisnis,* Vol. 4, No. 1, 2015, pp. 65–76.

[11] Hotman Panjaitan, Pengaruh Kepemimpinan Terhadap Kinerja Paramedis dan Dampaknya Pada Mutu Pelayanan di RSUD Pasuruan, *Jurnal Riset Ekonomi Dan Bisnis,* Vol. 10, No. 2, 2010, p. 11, https://doi.org/10.1234/jrebis.v10i2.342.

[12] Yudiaatmaja, Op. cit., p. 10.

[13] Philip Sadler, *Leadership*. London: Kogan Page Limited, 1997, p. 22.

[14] Abdul Wahid Zuhry dan Gita Sugiyarti, Pengaruh Gaya Kepemimpinan, Diklat Struktural, Komitmen Organisasi Terhadap Kompetensi, *JMSP (Jurnal Manajemen Dan Supervisi Pendidikan),* Vol. 3, No. 1, 2018, p. 11, https://doi.org/10.17977/um025v3i12018p001.

[15] Yunita Sari, et al., Gaya Kepemimpinan Demokratis Kepala Sekolah Terhadap Kinerja Guru PAUD, Vol. 4, No. 1, 2020, p. 10.

[16] Yosua Ferdian Kurniawa, Pengaruh Gaya Kepemimpinan Demokratis Terhadap Kinerja Karyawan di CV Anugerah Jaya, *Agora,* Vol. 6, No. 2, 2018, p. 6, http://publication.petra.ac.id/index.php/manajemen-bisnis/article/view/7794.

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al. – there are several characteristics of democratic leadership: (a). the leader's policy is taken based on group discussions and decisions, (b). conduct discussions every time they carry out activities equipped with technical instructions and several alternatives, (c). members (organizations) are free to choose who the group is, (d). Subordinates (organizational members) receive much more attention from the leader, (e). focus on subordinates and tasks, and (f). praise and threats are objective and participate in the implementation (activities) with subordinates (members)[17]. Democratic leaders also involve all elements (organizational members) in every decision and activity[18].

Second, authoritarian leadership tends to put all policies/decisions personally and be followed by subordinates (organizational members)[19]. The authoritarian style often results in the loss of togetherness between leaders and members so that each activity is not well directed[20] because members are afraid to express opinions, and communication is not comfortable. Third, Laisser-Faire Leadership considers group members (organizations) to have independence so that all decisions related to duties and responsibilities are without the leader's intervention[21].

The term Prophetic comes from the English word "prophet", which means prophet or prophecy; it can be an adjective, "prophetic"[22]. Prophetic leadership is an effort to control oneself and others with a sincere intention to achieve a particular goal together regarding the prophet[23]. According to Al-Farabi – quoted by Fadhli – prophetic leadership is a source of activity, regulation, and harmony of life in society, so it must have characteristics such as a healthy body, brave, intelligent, strong, lover of justice, knowledge and have common sense so that able to convey revelation well[24].

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[17] Indra Yugusna, Aziz Fathoni, and Andi Tri Haryono, Pengaruh Gaya Kepemimpinan Demokratis dan Lingkungan Kerja Terhadap Kinerja dan Kedisiplinan Karyawan (Studi Empiris Pada Perusahaan SPBU 44.501.29 Randu Garut Semarang, *Journal of Management,* Vol. 2, No. 2, 2016, p. 23, https://jurnal.unpand.ac.id/index.php/MS/article/view/515.

[18] Hafulyon Hafulyon, Keragaman Konsep Kepemimpinan Dalam Organisasi, *al-fikrah: Jurnal Manajemen Pendidikan,* Vol. 2, No. 1, 2016, pp. 1–10, https://doi.org/10.31958/jaf.v2i1.366.

[19] Herlinda Maya Kumala Sari, Pengaruh Budaya Organisasi dan Gaya Kepemimpinan Otoriter terhadap Loyalitas Melalui Kepuasan Kerja dan Stres Kerja Karyawan Institusi X di Kediri, *JBMP (Jurnal Bisnis, Manajemen dan Perbankan),* Vol. 2, No. 1, 2016, pp. 15–30, https://doi.org/10.21070/jbmp.v2i1.908.

[20] Irinne Fauz Yusria, et al., Pengaruh Gaya Kepemimpinan Otoriter pada Usia Remaja, *At-Tajdid: Jurnal Pendidikan dan Pemikiran Islam,* Vol. 4, No. 1, 2020, p. 67, https://doi.org/10.24127/att.v4i01.1189.

[21] Erma Yulia and Mochammad Djudi Mukzam, Pengaruh Gaya Kepemimpinan Terhadap Stres Kerja Dan Kinerja Karyawan (Studi Pada Karyawan PTPN XI Unit Usaha PG Semboro), *Jurnal Administrasi Bisnis,* Vol. 51, No. 2, 2017, p. 10.

[22] Muhammad Fadhli, Internalisasi Nilai-Nilai Kepemimpinan Profetik Dalam Lembaga Pendidikan Islam, *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, Vol. 10, No. 2, 2019, p. 13.

[23] Prabowo Adi Widayat, Kepemimpinan Profetik, *Akademika: Jurnal Pemikiran Islam*, Vol. 19, No. 1, 2014, pp. 18–34.

[24] Fadhli, Op. cit., p. 122.

Prophetic leadership is leadership based on prognostic values as the messenger of God. For example, QS. Ali Imran [3]: 159[25] which describes the Prophet Muhammad. as a figure of the Prophet who has the characteristics of (1) gentle, (2) avoiding harsh and harsh words, (3) avoiding hard-heartedness, (4) forgiveness, (5) asking for forgiveness, (6) deliberation, (7) strong determination, and (8) put your trust in Allah[26]. There are five principles of prophetic leadership, namely (1) obeying Allah, (2) binding brotherhood among Muslims, (3) nation and state, (4) upholding human rights, and (5) having work motivation[27].

II.   Leadership Of The Prophet (Rasul)

The scholars divide the apostles into 25, namely from the Prophet Adam to the Prophet Muhammad. While the number of prophets more than apostles. Each Prophet (Rasul) has a dominant leadership trait that distinguishes it from other prophets. Zein – quoted by Fadhli – mentions the dominant characteristics of the leadership of the 25 prophets as follows[28]:

Table. 1.
The Prophetic Leadership of the Prophets (Messengers)

Name of the Prophet	*Dominant Leadership Values*
Prophet Adam as.	*Dare to admit mistakes*
Prophet Idris as.	*Honest and very patient*
Prophet Nuh as.	*Hard worker, patient, sincere, surrendered to God, and very grateful*
Prophet Hud as.	*Holds firm to principles and is very steadfast with the behavior of his 'Ummah'*
Prophet Saleh as.	*Holding trust and advice*
Prophet Ibrahim as.	*Willing to sacrifice*
Prophet Luth as.	*Prioritize knowledge and wisdom*

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[25] Zainal Arifin, Tafsir Ayat-Ayat Manajemen Hikmah Idariyah dalam Al-Qur'an. Bandung: PT Remaja Rosdakarya, 2020, p. 31.

[26] A. Djalaluddin, *Manajemen Qur'ani Menerjemahkan Idarah Ilahiyah dalam Kehidupan Insaniyah*. Malang: UIN-Maliki Press, 2014, pp. 51–58.

[27] Hamdani Bakran Adz-Dzakiey, Kepemimpinan Kenabian (Prophetic Leadership). Yogyakarta: Al-Manar, 2009, pp. 154–70.

[28] Fadhli, Op. cit., p. 121.

Prophet Ismail as.	*Keep his promise*
Prophet Ishaq as.	*Prioritize piety*
Prophet Ya'kub as.	*Prioritize their generations through the educational process*
Prophet Yusuf as.	*The economic planner of the people*
Prophet Ayub as.	*Very patient*
Prophet Dzulkifli as.	*Responsible*
Prophet Syu'aib as.	*Moral business initiator*
Prophet Musa as.	*Very assertive*
Prophet Harun as.	*Communicative and trustworthy*
Prophet Daud as.	*Obedient*
Prophet Sulaiman as.	*Maintaining integrity and tolerance*
Prophet Ilyas as.	*Maintain a good name*
Prophet Ilyasa as.	*Very selective*
Prophet Yunus as.	*Dare to accept the consequences*
Prophet Zakaria as.	*Rationale and objective*
Prophet Yahya as.	*Restrained and gentle*
Prophet Isa as.	*Have a sharp intuition*
Propet Muhammad S.A.W.	*The bearer of grace*

III.   Implementing The Prophetic Leadership Of The Prophet Muhammad Saw

Islam is a universal religion that enforces all things without being limited by a particular time and place[29]. Islam is here to provide concepts for all groups and all aspects of life. Al-Qur'an and Sunnah are original guidelines and sources that cover

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[29] Rosmala Dewi, Universalisme Islam dan Kosmopolitisme Peradaban, *Nurani: Jurnal Kajian Syari'ah dan Masyarakat*, Vol. 13, No. 1, 2013, p. 19, https://doi.org/10.19109/nurani.v13i1.116.

various matters and are final[30]. In the Qur'an, it is stated that Allah is the ruler of the universe, for example, in the QS. As-Sajdah [32]: 5[31] and QS. Al-Fatihah [1]:2. In addition, humans were created as caliphs who manage and regulate the earth as well as possible[32].

According to M. Quraish Shihab, there are two verses of the Qur'an that mention the word 'Khalifah' (caliph) addressed to two prophets, namely Prophet Adam (Sura Al-Baqarah [2]: 30) to be given the task of managing the earth as a whole at the beginning of the history of humanity and Prophet Daud AS (Shad [38]: 26) who was given the power to manage the Palestinian territories in the period 947-1000 BC[33] [34]Arifin in Pujiati, et al. (ed.) said that the caliphate of Prophet Adam as tended to be his duties as the manager (manager) of the universe, while the caliphate of the Prophet Daud as the tendency of his duties as a leader (leader) who has the power, position, influence to apply the laws of Allah among humans[35]. The Prophetic Leadership of the Prophet Muhammad is usually determined by four characters, namely honest, trustworthy, 'tabligh', and 'fathonah'.

First, Fatanah (intelligent), Prophet Muhammad SAW, blessed by Allah SWT, intelligence to understand and explain revelation to humans[36]. The opposite of the nature of 'fatanah' is 'jahlun' (ignorance). According to Toto Tasmara –quoted Darimis–that 'fatanah' includes intellectual, emotional and spiritual intelligence[37]. The nature of 'fatanah' can also be interpreted as intelligent and competent. In Islam, the selection of leaders must be based on competence and professionalism. As the Prophet Muhammad SAW said, if a matter is left to an incompetent, then wait for the time of its destruction (Doomsday)." (Narrated by Bukhari) "Whoever appoints someone to a position while he knows there is something better than the one he appointed, then he has betrayed Allah, the Messenger, and the mandate of the Muslims[38].

Second, "amanah" (trustworthy). According to M. Quraish Shihab, the word "amanah" is taken from the root word "amine", which means trust and security.

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[30] Wasehudin Wasehudin, Kepemimpinan Profetik dalam Perspektif Manajemen Pendidikan Islam, *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan,* Vol. 4, No. 2, 2018, pp. 227–236, https://doi.org/10.32678/tarbawi.v4i02.1234.

[31] Sugeng Kurniawan, Konsep Manajemen Pendidikan Islam Perspektif Al-Qur'an dan Al-Hadits (Studi Tentang Perencanaan), *NUR EL-ISLAM: Jurnal Pendidikan dan Sosial Keagamaan*, Vol. 2, No. 2, 2015, p. 34.

[32] Umam, "IMAM PARA NABI," 16.

[33] M. Quraish Shihab, Tafsir Al-Misbah Pesan, Kesan, dan Keserasian Al-Qur'an, Vol. 1, Ed. Revisi (Tangerang: PT. Lentera Hati, 2017).

[34] M. Quraish Shihab, Membumikan Al-Qur'an Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat. Bandung: Mizan, 2014, pp. 245–46.

[35] Pujiati, dkk (ed.), Pendidikan Al-Qur'an Pada Generasi Milenial Konsep dan Implementasi. Yogyakarta: Bintang Pustaka Madani, 2021, pp. 32–34.

[36] Azis, Keteladanan Sifat Rasullah Muhammad SAW Dalam Etika Profesi Akuntan Publik, *E-Journal Akuntansi,* Vol. 30, No. 5, 2020, https://doi.org/10.24843/EJA.2020.v30.i05.p06

[37] Darimis Darimis, Rem-Bekas (Revolusi Mental Berbasis Konseling Spritual Teistik): Upaya Membangun Generasi Berkarakter FAST (Fathonah, Amanah, Siddiq, dan Tabligh), *Ta'dib*, Vol.18, No. 1, 2016, pp. 47–56, https://doi.org/10.31958/jt.v18i1.277.

[38] Muhammad Quraish Shihab, Yang Hilang dari Kita: Akhlak. Tangerang: Lentera Hati, 2016, p. 163.

Islam teaches that the mandate/belief is the principle of faith based on the Prophet's words; there is no faith for those who do not have 'iman' (mandate or belief)[39]. According to the 'Surah of Al-Mu'minun [23]: 8]', Allah says, and (really lucky) those who keep their mandates and promises. 'Amanah' is also a trust given to someone in the hope of gaining peace of mind[40]. The Prophet of Muhammad SAW, has the nature of trust when receiving revelations and conveyed to his people[41].

Third, Ash-Shidiq, faithful and honest, can be interpreted as an attitude that describes something without changing and under reality[42]. Leaders with the character "shidiq" speak the same manner and are constant in their beliefs and actions[43]. Honesty is evident from one's words, actions, actions and inner state without any element of forgery to get praise[44].

Fourth, 'tabligh' (delivering/openness). 'Tabligh' means communicative or conveying someone about something with values and the right words[45]. When conveying Islamic summons to humanity, the Prophet of Muhammad SAW did it with wisdom, good lessons (mau'idhotul hasanah), and arguing (debating) in a good way. (Read QS. An-Nahl [16]: 125). The Prophet of Muhammad's preach is known as 'Da'wah rahmatan liQurayshin', when one of his close friend suggested to curse the infidels of Qurays, he actually said: I was not sent as a curser, but I was sent as a messenger of mercy (HR 'Abd bin Humaid)[46].

According to Darimis, the abbreviation FAST stands for "Fathanah, Amanah, Shidiq, and Tabligh," can be described as follow[47].

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[39] M. Quraish Shihab, Tafsir al-Misbah Pesan, Kesan, dan Keserasian Al-Qur'an Volume 8, Ed. Revisi. Tangerang: PT. Lentera Hati, 2017, p. 328.

[40] Titin Andika, Muhammad Taqiyuddin, and Nurma Yunita, "Amanah dan Khianat Dalam Al-Qur'an Menurut Quraish Shihab," *Al - Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir,* Vol. 5, No. 2, 2020, p. 30, https://doi.org/10.30868/at.v5i02.926.

[41] Gusti Widya Hapsari and Fuad Mas'ud, Praktik Kepemimpinan Islam (Studi Fenomenologi Pada Manajer Rumah Sakit PKU Muhammadiyah Temanggung), *Diponegoro Journal of Management,* Vol. 7, No. 4, 2018, p. 16.

[42] Almunadi Almunadi, Shiddiq dalam Pandangan Quraish Shihab, *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama*, Vol. 17, No. 1, 2016, p. 13.

[43] Munardji, Op. cit., p. 14.

[44] Zaen Musrifin, Implementasi Sifat-Sifat Rasulullah Dalam Konseling Behavioral, *Jurnal Bimbingan Konseling Islam,* Vol. 11, No. 2, 2020, p. 8.

[45] Iffa Amalia and Sri Herianingrum, Implementasi Nilai Tabligh pada Tenaga Pengajar dalam Proses Belajar Mengajar di Madrasah Aliyah Negeri Mojokerto, *Jurnal Ekonomi Syariah Teori dan Terapan,* Vol. 2, No. 10, 2015, pp. 828–49, https://doi.org/10.20473/vol2iss201510pp828-849.

[46] Tim Dirjen Pendis Kemenag RI, Ensiklopedi Islam Nusantara, edisi Budaya. Jakarta: Dirjen Pendis Kemenag RI, 2018, p. 400.

[47] Darimis, Op. cit., p. 55.

Table. 3
The Indicator of FAST performance

'Fathanah'	*'Amanah'*	*'Shidiq'*	*'Tabligh'*
Intelligence	Harmony	Honest	Communicative
Knowledgeable	Respect	Loyal	Proactive
Ethics	Love	Humility	Empathy
'Professional	Responsibility	Patience	Leads
Realistic	Mission	Transparent	Wise
Rational	Keep a promise	Sincere	Spontaneity
Initiative	Task	Repair	Cooperation
Solutions	Visionary	Independent	Serving
Innovation	Honor	Fair	Support
Performance		Objectives	Exemplary
Creativity		Exemplary	
Tolerance		Open mind	
Wisdom			
Analysis			

In addition to the four known characters of the Prophet Muhammad SAW above, he is also known as a 'rahmatan lil alamin' figure. Allah SWT said: and We did not send you, but (became) mercy for the worlds" (QS. Al-Anbiya '[21]: 107. M. Quraish Shihab interpreted this verse that the Messenger of Allah (may peace be upon him) is a mercy, not only his coming Islamic lessons. but his figure and personality is a blessing bestowed by Allah SWT on him. Allah SWT said: So, because of the mercy of Allah, you are gentle with them ... (QS. Ali Imran [3]: 159). This passage (QS. Ali Imran [3]: 159), becomes one of the proofs that Allah SWT educated and created the personality of the Prophet Muhammad SAW, as been said: I was educated by my Lord, so it is good the result of His education[48].

The meaning of the Prophet Muhammad SAW as a blessing of 'lil alamin' is not only for bringing mercy, but his figure becomes mercy. So where and whatever

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[48] Shihab, Tafsir al-Misbah Pesan, Kesan, dan Keserasian Al-Qur'an Volume 8, Ed. Revisi, pp.132–33.

comes from him is mercy. The word 'alamin' means a living creature of God, human, angels, jinn, animals, and plants all obtained blessings with the presence of the Prophet Muhammad SAW, who brings the Islamic lessons[49]. An example of Islamic blessings (brought by the Prophet Muhammad SAW) is when slaughtering an animal, we are advised to use sharp knives, should not be shown to other living animals, and do not sharpen a knife in front of the animal be slaughtered[50].

IV.   Closing

Prophetic leadership is leadership based on prophetic (apostolic) values. The prophets and apostles are chosen human beings, so as his people, it is necessary to emulate his leadership values. Each Prophet and Apostle has a different dominant leadership character and advantages but has similarities in his preaching, inviting monotheism to Allah SWT. In this article, the author emphasizes the discussion of the character of the prophetic leadership of the Prophet Muhammad SAW, who is known by four characters, namely 'fatanah', 'amanah', 'shidiq', and 'tabligh'. Furthermore, the Prophet Muhammad SAW, is also known as a prophet sent by Allah SWT to be a blessing for the universe. The implication of the Prophet Muhammad's Prophetic Leadership is that each follower is encouraged to emulate that character and apply it in daily life. This research is still limited to the conceptual study that needs to be followed up with empirical research on how the prophetic leadership of the Prophet Muhammad saw in an organization.

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[49] M. Quraish Shihab, Kosakata Keagamaan Makna dan Penggunaan. Tangerang: PT Lentera Hati, 2020,pp. 428–29.

[50] Zainal Arifin and Mardan Umar, *Islam Rahmatan Lil'alamin Mengenalkan Kelembutan dan Kasih Sayang Islam Kepada Generasi Milenial* (Yogyakarta: Omah Ilmu, 2020), 274.

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