

Muhammad PbUH Prophecy in Leadership: The Study of Principal Leadership on Teachers at One Indonesian *Pesantren*

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Abstract

This research focused on one Indonesian *Pesantren* located in the region of Muaro Jambi, Jambi. We used qualitative study with a case study approach aiming to gain an in-depth understanding and interpretation of the meaning, a thorough fact about the leadership of the principal in managing the teacher in the perspective of the prophecy of Prophet Muhammad PbUH in one Indonesian *Pesantren*. The research was undertaken as a qualitative research, a case study approach. The participants of the research consisted of four participants as shown in the table below. The findings show that the planning of teacher competency development program in the perspective of four prophecies of the prophet Muhammad PbUH in *Pesantren* has been carried out by the four participants. Planning begins with the participants' knowledge of the four characteristics of the Prophet's prophecies in the *Pesantren*, based on the needs of individuals' competencies of participants. In general, the planning has been going well because every activity was scheduled in such a way that does not interfere the student learning activities.

Keywords: Muhammad PbUH, leadership, principal, *pesantren*

Abstrak

Penelitian ini difokuskan pada satu Pesantren Indonesia yang berada di wilayah Muaro Jambi, Jambi. Kami menggunakan studi kualitatif dengan pendekatan studi kasus yang bertujuan untuk mendapatkan pemahaman dan interpretasi mendalam mengenai makna, sebuah fakta menyeluruh tentang kepemimpinan kepala sekolah dalam mengelola guru dalam perspektif nubuat Nabi Muhammad SAW di satu Pesantren Indonesia. Penelitian ini dilakukan sebagai penelitian kualitatif, pendekatan studi kasus. Peserta penelitian terdiri dari empat peserta seperti terlihat pada tabel di bawah ini. Temuan menunjukkan bahwa perencanaan program pengembangan kompetensi guru dalam perspektif empat nubuat Nabi Muhammad PbUH di Pesantren telah dilakukan oleh keempat peserta. Perencanaan dimulai dengan pengetahuan para peserta tentang empat karakteristik nubuat Nabi di Pesantren, berdasarkan kebutuhan kompetensi individu peserta. Secara umum, perencanaan berjalan dengan baik karena setiap kegiatan dijadwalkan sedemikian rupa sehingga tidak mengganggu aktivitas belajar siswa.

Kata kunci: Muhammad PbUH, Kepemimpinan, Kepala sekolah, pesantren

Introduction

The principal of schools is the most important component of an educational institution, which has responsibility to improve the institution human resources. Sallis (2006) in his book *A Passion for Excellence* convinced that what determines the quality in an institution is a leadership. He argued that certain styles of leadership can lead an institution to a quality revolution, a style he called MBWA (management by walking about). This MBWA concept emphasizes the importance of the leader's life and understands the views from employees' and institutional processes. The desire for quality, to excel can not be communicated only from an office.

The challenge for a principal is how to be a driver or pioneer of institutional change of the school he/she leads. Syafaruddin (2002) in his view said that organizational development and productivity are achieved from the results of effective leadership. It will produce sustainable quality in educational institutions. The principal as a top leader holds the key to success or failure of the school. School success depends on the school principal's ability to coordinate all elements of the school in achieving the stated goals and in anticipating changes in an educational policy.

The model of leadership in Islam is to imitate the leadership of Prophet Muhammad PBUH. The prophecy is the main thing in managing school teachers, the nature of *Amanah*, *Tabligh*, *Sidiq* and *Fathonah* are the main qualities that a principal and teachers must have. Because he is a figure who is a role model for Muslims and many non-Muslims who recognize him as a great figure throughout history, many exemplary of him in leadership that has inspired many people.

The framework of this study is very important to be used as a guide to achieve the research objectives and to limit the research to be more focused. To achieve the research objectives, we referred to Law No. 14 of 2005 on Teachers and Lecturers Chapter IV on indicators of teacher personality competence. In this case, it focused to examine the role of school principals in managing teachers in the perspective the prophecy of Prophet Muhammad PbUH. The data to be collected were related to the four characteristics of the Prophet: *Sidiq*, *Amanah*, *Tabligh*, *Fathonah*. These four principles of the Prophet's nature were the focal points of this study. Wahjosumidjo (2002, p. 115) defines the principal, "The principal is a functional teacher who is assigned to lead a school in which the teaching-learning process takes place, or where there is an interaction between the teacher giving the lesson and the student receiving the lesson." While Rahman (2006, p.106) reveals that "The principal is a teacher (functional position) who is appointed to the structural position (principal) in school". Based on some of the above understanding it can be concluded that the principal is a teacher who has the ability to lead all resources in school, so that can be utilized optimally to achieve common goals. In the context of Islamic education, teachers are known as educators who are the translations of various words; *murabbi*, *mu'allim* and *mua'did*. The three terms, *murabbi*, *mu'allim* and *mua'did* have different meanings, based on the context of the sentence, although in certain contexts have a common meaning. The word *murabbi*, for example, is often found in sentences oriented towards maintenance, whether of a physical or spiritual nature, such maintenance is seen in the process of parents raising their children, they are certainly trying to provide full service in order to grow their children with healthy physique and good personality and a commendable moral.

The term *Mu'allim* is generally used in discussing activities that are focused on giving or transferring knowledge from someone who knows to someone who does not know. The term *muaddib* is broader than that of *mua'llim* and more relevant to the concept of Islamic

education. In Islamic history, teachers and Islamic scholars are always holding hands. The Prophet as the recipient of revelation taught the revelation to his followers. In his own home and in the house of *al-Arqam ibn Arqam*, and after migrating to Medina, he taught the revelations in mosques which are social institutions that encompass various functions, places of worship, education, tribunals, army training grounds and others functions of the mosque.

The position of Prophet Muhammad PbUH as an educator (teacher), he said in his *Hadits*: God sent me as a facilitator in this world. Prophet Muhammad PbUH. has been very serious in educating his friends and his generations of Muslims, until they have the perfection of morals, the sanctity of the soul and character. Prophet Muhammad PBUH. is a teacher who has met all characteristics and requirements of a teacher that has been established by educational experts. *An-Nahlawi*, for example, establishing ten qualities and conditions for a teacher: First, they must have a *Rabbinic* nature, meaning that a teacher must relate himself to God through obedience to his *Shari'a*. Second, they must improve the nature of its *rabbaniyah* with sincerity, meaning that educational activities are not only to just add insight knowledge but more than that they should aimed to achieve the pleasure of Allah SWT. and to realize the truth. Third, they must teach their knowledge patiently. Fourth, they must have the honesty, meaning that they should teach based on they do daily. Fifth, they must be knowledgeable in their field of study. Sixth, they must be ingenious and skilled in creating mertode teaching in accordance with the material. Seventh, they must be able to be firm and put something in accordance with the proportion. Eighth, they must understand their students both their character and ability. Ninth, they should be sensitive to the phenomenon of life. And Tenth, must be fair to all students.

Prophet Muhammad PbUH is the best role model for all his people, we always found good role models and noble personality. The characteristics that exists in the Prophet's personality, namely *Siddik*, *Amanah*, *Tabligh* and *Fathonah*. Prophet's behavior in all things is a behavior that is certainly not againts the Qur'an, but precisely the behavior of Rasulullah PbUH that is a reflection of the content of the Qur'an. Ideally, every teacher (educator) can appear like what has been exemplified by the Prophet Muhammad. In the process of education, it means every educator should try to be an example for the students. Imitating the attitudes of the prophet and in every case, it is a necessity for all his people, including for educators or teachers, if they imitate the strategies exemplified by the Messenger of God. It will undoubtedly achieve success as expected. Allah SWT in his verse Q.S. Al-Ahzab; 21. There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. Quraish Shihab stated that the word "*Shiddiq*" is a hyperbolic form of the word "true" emaning one who is always right in attitude, speech, and deed. The notion that whatever and whenever is always true and honest. In addition to that, *Siddiq* means someone who always justifies the divined guidancee with justification through proven words by practice (Shihab, 2007). Tasmara (2001) mentioned that to support the vision and mission of *Da'wah Islamiyah* then a propagator must be equipped with traits such as the Prophet, this characteristic is *Shiddiq*, this trait reflects traits such as honest to self, honest to others, honest with God, and to spread the greetings.

Fatonah means smart. *Fatonah* is certainly not just "smart" in a particular field of science. *Fatonah* is an ability to use reasons in determining or discerning what is wrong and what is right. It would be "fatolah" if our students are able to consciously choose good and leave a bad one based on their intellectual analysis. *Fatonah* is an intelligence, skill, or mastery of a particular field that includes intellectual, emotional, and spiritual intelligence. The meaning of *Fathonah* is to uphold reasons with reasons, or to mention logic to Prophetan

(*Manthiq An-Nubuwwah*). This logic of reason covers all aspects ranging from aspects of spirit, heart, feeling, and various essence of the which are then joined in a single unified whole (Gullen, 2013). From the description above, the nature of *Fathonah* can be concluded as the nature of a teacher which is wise, adaptive, self-integrity. Teachers should have emotional, spiritual, social intelligence, learning awareness, proactive, and balance.

Amanah means is trustworthy. The nature of this character invites people to always be genuinely committed or keep what others or their Rabb entrust to them. For example, if a person is given a position, he will professionally work hard to do the job and job responsibilities as well as possible. The Qur'an itself shows the nature of trust in Prophets possessed in several verses as follows:

The people of Noah denied the messengers. When their brother Noah said to them, "Will you not fear Allah ? Indeed, I am to you a trustworthy messenger. So fear Allah and obey me (*Asy- syu'ara'*, 26:105-108)

From the description above, the nature of *Amanah* can be concluded when the teachers committed, competent, consistent, hardworking, believed, trusted, and responsible. In the Qur'an and Al-Hadith, there is word "*Tabligh*" meaning, for example; in surah Al-Maidah verse 67:

O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people (Al-Maidah: 67)

The word "*Tabligh*" can be concluded then the nature of a teacher must have honesty, communication skills, strong facing pressure, cooperation, harmony. The purpose of this study was to gain an in-depth understanding and interpretation of the meaning, a thorough fact about the leadership of the principal in managing the teacher in the perspective of the prophecy of Prophet Muhammad PbUH in one Indonesian *Pesantren*.

Methodology

This research only focused on one Indonesian *Pesantren* located in the region of Muaro Jambi. We used qualitative study with a case study approach aiming to gain an in-depth understanding and interpretation of the meaning, a thorough fact about the leadership of the principal in managing the teacher in the perspective of the prophecy of Prophet Muhammad PbUH in one Indonesian *Pesantren*. Creswell (2011) and Johnson and Christensen (2008) mentioned that there were five types of qualitative research; case study, ethnography, phenomenology, narrative / biography / historical, and grounded theory. We chose the case study because based on Merriam's (1998) opinion that one of the characteristics of a case study approach in qualitative is that when there are limitations of the number of people to be interviewed or limited time for observation, or limited research sites. Furthermore, Merriam (1998) also said that the case or bounded system can be a child, a program, or a school.

The research is undertaken as a qualitative research, a case study approach. Qualitative research is a kind of educational research in which the researcher focuses on the views of participants which the goal is to explore, explain, or describe the phenomenon of interest (Marshall & Rosman, 1999). Creswell (2011) stated that a case study is one of the qualitative traditions which are commonly used to comprehend people's experiences and to deliver their

perspectives. Meanwhile, Johnson and Cristensen (2008) mentioned a case study is a form of research that is focused on facilitating a detailed account of cases. This research utilizes the qualitative method within a case study in order to describe the objectives of the study.

Sampling procedure of this research is purposive. In purposive sampling, the researcher specifies the characteristics of participants and then tries to put individuals to the position who have those characteristics (Creswell, 2011). The number of participants is not definite in qualitative study; the participants can be one or more (Creswell, 2011; Merriam, 1990; Johnson & Cristensen, 2008). The participants of the research consisted of 4 participants as shown in the table below:

Table 1. Participants of the study of the *Pesantren*

Partisipants	Jabatan
Participant 1	Elementary school principal
Participant 2	Junior high school principal
Participant 3	Kindergaden principal
Participant 4	<i>Pesantren</i> president

We applied two kinds of instruments of data collection. They are; interview and document review. Firstly, we interviewed the participants with a pre- structured interview to gain an in-depth understanding and interpretation of the meaning, a thorough fact about the leadership of the principal in managing the teacher in the perspective of the prophecy of Prophet Muhammad PbUH in one Indonesian *Pesantren*. Theoretically, pre-structured interview is a qualitative research instrument of collecting data to ensure that the interview is presented with the exactly the same question in the same order allowing a researcher(s) to enter into the inner world of another person and to gain an understanding of that person's perspectives using pre-determined (Patton, 1990; Creswell, 2011).

In qualitative research, the trustworthiness features consist of authenticity and credibility. Validity does not carry the same connotation as it does in quantitative research, neither is a companion of reliability. Validity is seen as a strong factor and it is used to determine whether the findings are accurate from the standpoint of the researcher, the participants, or the readers of an account (Creswell, 2011). To establish the trustworthiness of the study or to verify the accuracy of the data, findings, and interpretations, several measures take to insure the trustworthiness of the data collected (Creswell 2011; Mukminin & McMahan, 2013; Mukminin, 2012).

The researcher did triangulation, member checking, and reflexivity (Patton, 2002) to strengthen the trustworthiness in this study. Triangulation is a method used by qualitative researchers to check and establish validity in their studies by analyzing a research question from multiple perspectives. The researcher transcribed the interview excerpts. After transcribing the data, the researcher gave it back to the participants that have been interviewed to make sure what they said are right, as a system of checks of the data or member checking (Patton, 2002). In this research, names of the participants are a pseudonym, that's to keep the participants confidentially and makes them feel well- being as a participants. In the ethical principle, the dignity of all research objects must be respected. Adherence to this principle ensures that people will not be used simply as a means to achieve research objectives (Johnson & Cristensen, 2008). In this research, names and initials of the participants are a pseudonym in order to keep the participants in confidential condition.

The process of data analysis started with the transcription of the pre-determined or structured interview. After transcribing the interviews, the researcher used coding to suit the themes and patterns. Miles and Huberman (1994) wrote, "coding is analysis", and Johnson and Christensen (2008) stated, "coding is a process of marking segments of data (usually text data) with symbols, descriptive words, or categories" (Mukminin, Ali, & Fadloan, 2015; Mukminin, Muazza, Hustarna, & Sari, 2015).

Findings and Discussion

We used management principles based on (Terry 1991, in Wukir, 2013) which consists of planning, organizing, implementing, and controlling.

Planning of teacher personality development program in the perspective of four prophecies of the prophet

In general, the planning of teacher personality competency development in four prophecies of the prophet in the research site has been already running well because every activity is scheduled in such a way so as not to interfere the student learning activities. Program planning was carried out by the Principal, Vice Principal, and Pesantren leader. Planning was begun with the principals' understanding of the nature of the Prophet; *Shidiq, Amanah, Tabligh, and Fathonah*. These agreed with the principles for effective and efficient teachers' guidance as directed by Indonesian Ministry of Education (1988) that educational coaching should be done according to the needs of the teachers. All participants know and understand about the Prophet's four prophecies, and they know the steps they will apply to bring the prophecies into characters so that they can improve the quality of the school teaching and learning. Two of the participants have their saying,

I understand what Prophet Muhammad PbUH taught us. In Islamic education, it is important to have the understanding and implement those prophecies in our daily life. As a leader, I could assure that I lead this unit of school with the understanding. (Participant 2)

I love the way prophecy of Prophet Muhammad PbUH gives the leading guide on how to be a good leader. I also know the steps and hopefully I keep the steps in my leadership. (Participant 3)

Organizing master's personality development program

School leaders and the foundations of the *Pesantren* distribute the management mandate of teacher personality development in accordance with the expertise of each teacher. This *Pesantren* has adequate human resources in carrying out the educational process, although it still involves experts from the outside of Pesantren for some trainings.

To perform the personal ability of the teachers reflecting the personality of *Sidiq, Amanah, Tabligh, Fathonah*, and being role models for learners as stated in Indonesian Educational Law No. 14 year 2005, this Pesantren implemented teacher personality development program of the prophecies through Islamic activities by fulfilling guiding principles as drafted by Depdikbud (1988). This is commonly used as a means of fostering teacher personality competence in the form of weekly guiding programs called *halaqoh*,

Islamic monthly-lectures, routine teacher meetings, and other seminars and trainings on how to educate by way of Islam. Daradjat (2005) that the personality was actually abstract, difficult to see or to know in real terms, whereas what can be known is the appearance or file in all aspects of life, for example in how to act, speak, mingle, dress, and solve problems. One of the participants who is the elementary school principal said that the *Pesantren* has already held some trainings that could be a good program for the teacher to improve their ability in professional management. In addition to that the leader of the *Pesantren* president said,

Every week, we have the program called *Halaqoh* where the teachers gather and give reflection on the teaching and learning process. Monthly, we have general meeting attended by all teachers to make a good impression on how the reflection of the school condition and other things to discuss. In addition, we also have other programs like seminars and trainings in education. All programs created to improve teacher performance both professionally and pedagogically. (Participant 4)

Based on the above opinion, a person's personality can only be judged by something visible to others. Therefore, to ensure that each teacher educational training program is well implemented, *Pesantren* has developed an agreed assessment indicator as a means of supervision and assessment of the program realization in the form of teacher attendances checkings. The program is said to aim at developing teachers' personality competencies in *Pesantren* and has a good influence on the discipline and the spirit of teachers in carrying out their duties. Surya (2013) informed that the success of an educator is determined by the effectiveness of his personality; effective personality will be implemented through the full functioning of human potential and full intact through the interaction among the part of the system.

Implementation, supervision, inhibiting factor and supporter of teacher's person development program

In the supervision of teacher personality development program in the prophecies, it includes supervision program, assessment of the teachers' competency development, and the improvement of the Implementation of the training program. In general, it has been done and run well. It can be understood by the excerpt of the interview,

We have three things that I guess very important to this matter; supervision program, assessment of the teachers' competency development, and the improvement of the Implementation of the training program and I think we have committed to doing those three things. (Participant 1)

In his study, Syahidin (1999) revealed that there are two exemplary strategy forms; first, deliberate and rejected so that the goals and changes in the child's behavior and thinking are planned and targeted, that is, a teacher deliberately provides a good example to his students in order to imitate them. Second, unintentional, in this case the teacher appears as a figure who can provide a good example in everyday life. As for supporting factors, from the description of the participants, factors supporting the implementation of the training programs to achieve the 4 prophecies are familiar atmosphere, awareness, good planning, task division *Halaqoh*, deliberations, meetings, trainings, seminars, and other factors.

Conclusion

Planning of teacher competency development program in the perspective of four prophecies of the prophets in *Pesantren* is carried out by the foundation president, kindergarten principal, elementary school principal, and senior high school principal. Planning begins with the participants' knowledge of the four characteristics of the Prophet's prophecies in the *Pesantren*, based on the needs of individual competencies of participants who are still lacking and preceded by the determination of the basic criteria that must be met by participants who teach in the *Pesantren*. In general, the planning has been going well because every activity was scheduled in such a way that does not interfere with the student learning activities.

Some of the factors supporting the implementation of teacher personality development program are the existence of clear programs, targets and achievements. The foundation provides supervision and always adds the scientific knowledge, appropriate facilities, and teachers' availability in the programs they created. While the inhibiting factors include the teachers' lack of discipline, problems with curriculum, scientific capacity, and time limitation. The program plan for the development of teacher personality competencies in the prophecies should be written in documents containing the name of the program, activities, objectives, indicators of success, and time

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