

PROPHETIC LEADERSHIP AS A SOLUTION FOR THE IMPLEMENTATION OF SHARIA MAQOSID

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Abstract: *This study aims to determine the effect of prophetic leadership on the implementation of maqosid shari'at. The methodology used in the research is a qualitative method with a literature review approach. Prophetic leadership has several elements of leadership, namely pious leadership, knowledgeable leadership, strong leadership, trustworthy leadership, generative leadership. Leadership that is not only world-orientated, but also focuses on the afterlife. The crises that are being faced by the people are humanitarian crises, an economic crisis, and moral crises. Prophetic leadership is a term that refers to a leadership style that promotes spiritual and moral values, referring to the example shown by prophets in religious history. Prophetic leadership is a process that aims to manage, direct and influence others sincerely and sincerity supported by the morals exemplified by the Prophet PBUH. Another form of prophetic leadership is in the form of liberation, humanization, and transcendence. Some of the prophetic leadership traits that emerge are justice, wisdom, empathy and care. Maqosid shari'at becomes the purpose of leadership, namely to protect religion, protect offspring, protect property, protect tea mind, and protect the soul. Islamic laws during the prophetic period were dynamic, flexible, and universal. There are 228 verses of the Qur'an that regulate social matters. The succes of prophetic leadership is proven by the glory of Islam for 14 centuries the world.*

Keywords: *Leadership; Prophetic; Shari'a*

Introduction

Islam is present as a blessing for all nature. This is written in *Maqosid Shari'at*, according to Imam Syatihibi, the purpose of Islam is summarized in five purposes, namely to protect religion, protect descendants, protect property, maintain intellect, and protect the soul. This is the core of Islamic leadership. When there are various kinds of inequality and problems in the subjects that are maintained in *Maqosid Sharia* This means that something is not going as the purpose of the shari'a is revealed.

Leadership is the duty of the caliphate inherent in the person of every Muslim. So that every problem of the people that occurs must be addressed by finding solutions so that humans can

live with a sense of security and tranquility. The main foundation that is the basis of the spirit to solve the problems of the people is like the word of Allah "*Indeed, Muslims are brothers, so improve the relationship between your two brothers, and devote yourself to Allah so that you may receive mercy (Al Hujurat :10)*". Islamic brotherhood is the basis of the spirit in seeking *Problem Solving* to various kinds of problems that occur. The low level of religious education makes some Muslims not care about the problems that occur with their brothers. The bond of faith in Islam is stronger and more lasting than the bond of blood. So that the concept of one body between one Muslim and another Muslim has not become a strong understanding, both at the level of the people and at the level of leaders.

United because the bond of faith is a movement of the people that must be taken as a concrete step to find various solutions to various kinds of problems of the people. Humanitarian crises, economic crises, moral and moral crises are the point points that occur in the majority of countries. These various crises cannot be solved only with the participation of one group or one country, but require a collective struggle so that the benefits of the people can be achieved.

Indonesia as one of the leaders of Muslims in the world must be able to play a role in creating world order. However, national leadership must be balanced, which is strong and deeply rooted and beneficial to the international community. National leadership can apply Islamic values brought by the Prophet in building Islamic civilization in Medina, the values exemplified are the values of justice, tolerance, brotherhood, deliberation, responsibility (*amanah*), honesty, and the benefit of the ummah (Zaifullah, 2024). When the leaders are able to carry out and apply what the Prophet has exemplified, then a force of the ummah will be formed that is able to have a strong influence on world leadership.

Various kinds of national problems related to *sharia maqosid* , namely according to *Indonesia Corruption Watch (ICW)* as many as 791 corruption cases throughout 2023, the highest in the last 5 years and 1,695 people became suspects. The Indonesian National Police (POLRI) said that murder cases throughout 2023 increased by 4.3% and exceeded 288 thousand cases, in the last 4 years as many as 3,000 people were killed with various motives. In 2023, the National Population and Family Planning Agency (BKKBN) said that as many as 50 thousand children were pregnant out of wedlock. The Central Statistics Agency (BPS) in 2023 recorded a poverty rate of 25.9 million people, which is 9.36%.

Various kinds of problems faced by the nation are inevitable. We are overwhelmed with various kinds of problems that never end. In humanitarian crises, for example, there are still many individuals and groups who are marginalized in various aspects of life, such as the economy, education, and health. Various humanitarian crises occurred, ranging from murders, massacres, clashes between tribes and races. The existence of a humanitarian crisis is caused by a weak outlook on life as an individual and living as a society and nation. Loss of mutual respect, declining attitude of tolerance. The economic crisis is a threat to society both locally and globally. The occurrence of economic crises in 1998, 2008, and in 2023. According to Bank Indonesia in 2023, global economic conditions will experience slower growth and high volatility. There was a termination of employment (PHK), people's purchasing power decreased. The bad impact when the economic situation is bad is the increasing crime rate. Moral and moral crisis. Morals and morals are the foundation of a nation. When morals and morals are damaged, a nation will be destroyed. Corruption cases occur among elites and leaders. Murder cases occurred where, countless cases of adultery, theft and robbery adorned

the news. The responsibility to teach manners and morals is the duty of all elements. Because this process cannot be achieved in a short time, but it takes a long time to instill morals.

Research Methodology

This study aims to determine the influence of prophetic leadership on the implementation of *maqosid shari'at*. The methodology used in the research is a qualitative method with a literature review approach. Literature studies are very closely related to theoretical studies and scientific literature. The characteristics of the library review study are. First, the researcher deals directly with text or writing or numbers and not knowledge that is directly obtained from the field, sources, or other objects. Second, library data is ready-to-use which does not require researchers to go to the field to find sources. Third, library data is generally a secondary source, data obtained from a second party is not primary data that is directly obtained in the field. Data obtained from offline and online, then analyzed directly through literature.

Discussion

Prophetic Leadership

Prophetic leadership is a term that refers to a leadership style that prioritizes spiritual and moral values, referring to the example shown by prophets in religious history. This concept prioritizes integrity, justice, and commitment to the welfare of the people. In the context of modern society that is often faced with various problems, prophetic leadership can be an effective solution to overcome the challenges faced by the people.

Prophetic leadership consists of two words, namely leadership and prophetic. These two words have different words. When viewed in terms of language, leadership has the origin of the word "leader" with the addition of the suffix "to" and "an". Based on the Great Dictionary of the Indonesian Language (KBBI), leadership is about leading. Meanwhile, the meaning of prophetic is seen from the origin of the English language, namely "prophet" which means prophet. That is, the meaning of prophetic leadership is leadership in the way exemplified by the Prophet Muhammad (saw) (Haikal, fikri. et al. 2023). The term prophetic leadership was re-initiated by Kuntowijoyo who made an idea related to the urgency of prophetic social science which not only explains the social situation of the community, but also the solutions offered by whom and for whom it is done.

Common prophetic traits are *Sidiq, Amanah, Tabligh* and *Fathonah*. Prophetic leadership is a process that aims to manage, direct and influence others sincerely and sincerely supported by the morals exemplified by the Prophet PBUH, namely *shiddiq, amanah, tabligh* and *Fathanah* (Septiawati, 2024). The examples contained in the Prophet Muhammad PBUH that need to be applied in every organization are as follows: First: *Trust (Trust, integrity and accountability)*. Second: *Shiddiq* (honest and transparent). Third: *Fathonah (Competent and Professional)* and Fourth: *Tabligh (communicative/networking)* (Wahab et al., 2024).

The prophetic leadership that Kuntowijoyo popularized again was liberation, humanization, and transcendence. Liberation means preventing from evil. In the view of a leader, it means preventing in his leadership from injustice, ignorance, poverty. In Indonesia, leaders must be able to enter society, be able to overcome problems that occur at all levels of society. The spirit of leadership is to create justice for the entire community (Haikal, fikri. et al. 2023). Humanization has a synonymous meaning with telling goodness. Do good regardless of race, religion, ethnicity, and nation. Meanwhile, transcendence is a form of relationship with Allah, namely faith in Allah

which gives birth to an attitude towards Allah SWT. A form of accountability is not only to humans, so that it gives birth to goodness for anyone (Haikal, fikri. et al. 2023).

The prophetic leadership carried out by Caliph Uthman ibn 'Affan by carrying out the duties of amar ma'ruf nahi munkar himself, in addition to assigning to others, he carried out various kinds of evaluations in various aspects of life that many people have experienced among the community, including: 1) His denial of women who go to Hajj and Umrah, even though he is in the period of iddah; 2) strictly prohibit dice games; 3) Expelling people he considers evil or taking up arms from the city of Medina; 5) sanctioning people who do not respect the uncle of the Prophet PBUH; and 7) the prohibition of khamar, because khamar is a source of evil (Zakki et al., 2023).

Prophetic leadership has several elements of leadership. Among them are pious leadership, knowledgeable leadership, strong leadership, trustworthy leadership, and generative leadership. Leadership that is not only oriented to the world, but also focuses on the hereafter (Salimah et al., 2023).

Values of Prophetic Leadership

Based on several leadership theories, the presence of a leader includes 1. Genetic theory, this theory states that leaders are born without the need to be formed because they have talents from birth. 2. Social theory, which states that the leader is prepared, he is not born but is trained and formed to be a leader. 3. Ecological theory, this theory says to have hereditary talent and is trained through experience and learning in accordance with the expectations of the culture or environment (Ningsih et al., 2024). In prophetic leadership, there are several traits that must be highlighted in his leadership, including:

Justice

A prophetic leader is committed to upholding justice for all levels of society without discrimination. In many cases, justice becomes one of the most difficult aspects to achieve, especially in fragmented societies. The purpose of the presence of a leadership is to create justice in all levels of society. Prophetic leadership seeks to present a good, fair, and loving community environment (Sholeh et al., 2023). The existence of social inequality will create turmoil and cause instability.

Wisdom

Prophetic leaders are able to make decisions based on wisdom, considering the long-term impact of each action taken. All steps are decided by looking at the goodness present, or choosing between the least number of mudhorats between the two mudhorats. The orientation presented by prophetic leadership is to present a spiritual leadership that emphasizes morality in its leadership. Using the Qur'an and Sunnah as a reference in leading (Candra Sangaji & Agus Triono, 2023). Prophetic leadership has a good impact on the motivation of the performance under its leadership (Indayanti & Malik, 2023). A wise leader will make performance have enthusiasm, and can get high productivity.

Empathy and Caring

Prophetic leadership also requires leaders to have empathy for the condition of the community and show genuine concern for their well-being. Empathy and concern are the basic qualities that Ahrus has, because it is the basic concept of faith for a Muslim with the concept of leadership that explores prophethood. The Prophet (saw). Say "*whoever believes in Allah and*

the Last Day should honor his neighbor." At the level of ordinary society, a sense is built in him to cultivate the nature of care, empathy with the same feeling, namely feeling the suffering of brothers and sisters as he himself feels. Because Islamic teachings emphasize in their education to form individuals who have integrity, are fair in their actions, and have a sense of empathy for others (Purnamasari et al., 2023).

Prophetic Leadership as a Solution to *Maqosid Sharia*

Prophetic leadership offers a comprehensive approach to solving a wide variety of people's problems. The main foundations used are the Qur'an and Sunnah. Verses on Worship and Jihad as many as 140 verses, verses about family, marriage, inheritance as many as 70 verses, verses about trade and contracts (economy) as many as 70 verses, criminal verses as many as 30 verses, verses on the relationship between Muslims and non-Muslims 25 verses, judicial verses 13 verses, verses on the relationship between rich and poor people 10 verses, verses on government and statehood as many as 10 verses. This means that as many as 228 verses out of 368 verses regulate matters related to worldliness. The verses speak of the economy and the family, the basis of a good society begins with a good family (Rizani et al., 2024).

The Islamic laws of the prophetic period were dynamic, flexible, and universal. Dynamic, namely in establishing the law gradually. Flexible in dealing with societal changes, and universal because it applies throughout the ages and all kinds of viewpoints (Rizani et al., 2024). The Prophet (saw) decided the matter based on the revelation revealed to him. The prophetic leadership brought by the Prophet (saw) was able to reconcile the Aus and Khazraj tribes, before Islam came, they often fought and fought with each other until they were finally united by Islam. Building a strong foundation of society was then passed on to the generation of friends, *tabi'in*, *tabi' tabi'in* who were finally able to bring Islam to control 2/3 of the world for approximately 14 centuries. Here is the implementation of the *Maqosid Shari'at* are as follows:

Maintaining Religion (*Hifzu Addin*).

The sign of the context of maintaining religion is to make improvements in worship, and the improvement is realized by carrying out the pillars of Islam which consist of saying two sentences of shahada, establishing prayers, paying zakat, fasting and performing Hajj if able (Fadli & Yunus, 2023). Maintaining religion also means giving space for adherents of other religions to practice their respective religions safely, without any coercion and intimidation from any party. This is adjusted to the words of Allah in surah Al Kafirun verse 6 "*For you your religion, and for me my religion*". The process of maintaining religion is a process of religious and national tolerance without interfering in the process of worship of other religions.

Keeping the Soul (*Hifzu Annafs*).

The human soul is very precious in Islam, whether a Muslim or a non-Muslim. As stated in Surah Al Maidah verse 32 which means: "*Whoever kills a human being, not because he (kills) others, or because he does not cause damage to the earth, then it is as if he has killed all humans*". No one should lose his soul in vain without any accountability.

The sign in protecting the soul is to protect from everything that can threaten life. This means that there are efforts to prevent things that can damage the soul (Fadli & Yunus, 2023). Even in the Shari'ah, every dzoliman related to the soul must be repaid with a soul called *qishos*. This is emphasized in the Word of Allah SWT "*And in the qishaash there is life for you, O those who are sensible so that you may be fearful* (Al Baqoroh 178).

Keeping offspring (*Hifzu An Nafs*)

Keeping human offspring from experiencing extinction. This process is tied by a sacred bond that is shari'ah in the form of marriage. Islam maintains purity in maintaining order, cracking down on forms of adultery. Islam does not allow a person to strive beyond the limits of his ability and has a high obsession so that he sacrifices many things. Requiring the head of the family to provide for his family members (Fadli & Yunus, 2023). The form of protecting descendants is to provide good education, both religious education and general education. It is not allowed to leave the generation in a state of ignorance, so that they do not know God and cannot become human beings of God and cannot become human beings who can benefit others.

Keeping Sense (*Hifzu Al 'Aql*)

Keeping the intellect in its nature to be able to distinguish between good and bad. *hifdz aql* Avoid the occurrence of loss of mind so that the mind can be used as it should. Intellect is useful in exploring the power of Allah, with intellect a person can develop creativity. So Islam strictly prohibits everything that can eliminate reason, such as khamar, drugs and so on. (Kurniawan & Hudafi, 2021). Eliminating reason is a great sin, so that it can become a sign in life so that you can be selective in doing something.

Safeguarding Assets (*Hifdz mall*).

Optimizing the development of the people's economic development and guaranteeing the ownership rights of their property (Kurniawan & Hudafi, 2021). Wealth is a neutral object that is needed in life in the world. So a person's property is guaranteed to be owned in Islam. If the property owned or the business that he is engaged in reaches nisab to be issued zakat, then the zakat property must be issued in accordance with the measure that has been determined by the Shari'ah. When a person dies, the property is inherited to the heirs as the owner who has been regulated by the Shari'ah.

Stages in Forming Prophetic Leadership

The stages needed to form a society that has a prophetic personality whose life values are based on the Qur'an and the sunnah, which are implemented in the life of the nation and state. First, it is to foster individuals to become Muslim individuals who understand Islam both in understanding and thinking. Second, forming families that are fostered and have the will to contribute. Third, building and fostering the community to understand its position and function. Fourth, building a country filled with righteous, intelligent and trustworthy leaders. Prophetic leadership aims to create a civil society that is the object of implementation *Maqosid Shari'at*. Civil society is a society that obeys the applied law, is fair, and provides input and criticism to build a better state system (Makruf, 2017).

Successful Prophetic Leadership

Umar Bin Khatab

Umar bin Khatab was a companion of the Prophet who became the second caliph after the death of the caliph Abu Bakr Asshidiq. He was appointed directly by the caliph Abu Bakr which was witnessed by the main companions such as Uthman bin Affan, Ali bin Abi Tholib, Abdurrahman bin Auf, Talhah bin Ubaidillah, Usaid bin Khudur and they agreed to the proposal of the caliph Abu Bakr Asshidiq. Umar bin Khatab was a righteous, firm, wise, and simple person when he became the caliph. When Umar bin Khatab became the caliph, the expansion of Islamic da'wah that had been pioneered by the previous caliph experienced great success, the conquest of the countries of Syria and Persia which were world powers at that time. The army

sent was a strong army, filled with companions, tabi'in who had great spiritual power. When these countries were conquered, the khakifah Umar bin Khatab appointed a governor to lead the country and sent teachers to teach the Qur'an, Arabic, Fiqh, and other shari'a sciences (Rosyidi, 2017).

Umar bin Khatab built a modern system of government, forming a *Baitul mal*, building a professional state defense system, forming a community security section (police), building madrasahs. Among the centers of Islamic education at that time were: madrasah makkah, madrasah madinah, madrasah kuffah, madrasah basrah, madrasah damascus, madrasah egypt and teachers in the time of khalifah Umar bin Khatab were pious and righteous companions who had a close relationship with the Prophet PBUH and had a great influence. Among them were Ali bin Abu Talib, Abdullah bin Abbas, Abdullah bin Mas'ud, Ubaiya bin Ka'ab (Rosyidi, 2017). The elements of prophetic leadership are filled by pious leaders and knowledgeable and sober communities, so that prosperity is created for the community.

Some policies carried out by the caliph Umar bin Khatab (Rifky et al., 2023) :

1. Military Service Institutions. This institution is used to distribute funds to people involved in jihad. This number depends on how many family members are dependent on a mujahid.
2. Judicial and Executive Institutions. This institution is obliged to pay the salaries of judges and executives. The amount of salary given is based on two things, first, the salary given must meet his needs to avoid the practice of bribery, second, the amount of salary given must be the same, even if it is different, it must be reasonable.
3. Islamic Education and Development Institute. This institution is in charge of providing allowances to preachers and teachers along with their families and responsibilities. Such as the 'alim, ngaji teachers, and scholars.
4. Social Security Institution. An institution that functions to collect data on the poor and provide social security. This aims to ensure the welfare of all people, and do not miss anything. Widows, people who are disabled, incapable, or because of something they have not been able to meet their needs will get assistance from *baitul mal*.

The institutions formed by Umar bin Khatab were not only executive, but also a supervisory institution was formed to control the institutions that worked. According to the supervisory institution established by the caliph Umar bin Khatab:

1. Hisbah, which is an institution in charge of supervising market mechanisms and law enforcement in the trading area headed by a muhasib.
2. The complaint institution is given the task of receiving public complaints against practices that are detrimental to the community.

Umar bin Abdul Aziz

Umar bin Abdul Aziz was a caliph of the Umayyad dynasty, who was born in 61 AH. He led for two and a half years or thirty months. However, in such a short time he was able to provide welfare for his people, as evidenced by the fact that there were no people who were willing to accept zakat given by the state. One of the companions' son named Zaid bin Khatab said, "He did not die before the arrival of the one who brought a large amount of wealth to distribute to the poor, but the person returned at night with the same amount." (Irhamdi, Muhammad. et al, 2020).

The things that the caliph Umar bin Abdul Aziz did in creating prosperity are, first, distributing the results of the state's wealth and its profits to all the people fairly. There is turmoil at the level of society due to injustice committed by state officials. This happened to the leader before Umar bin Abdul Aziz, so he reprimanded the state officials and enforced the fair and wise distribution of state wealth and profits. Second, optimizing professional zakat management. Zakat is not only used as an obligation, but a spirit to create general welfare for the community. The spirit of zakat built during the time of the caliph Umar bin Abdul Aziz was successful because it was supported by several factors. First, having a high and collective awareness to optimize *Baitul Mall*. Second, leaders who are committed and supported by the awareness of the people to create prosperity for the community. Third, the awareness of the muzakki who have loyalty to the caliph, this is due to a good understanding of religion. Fourth, institutions that deal with zakat have gained the trust of the community (Irhamdi, Muhammad et al., 2020).

Conclusion

Prophetic leadership has a very strong foundation, namely the Qur'an and the Sunnah as a revelation from Allah that maintains its purity until the last day. Humans have a purpose in life to worship and be a caliph on earth. Prophetic leadership is leadership that emulates the leadership character of the Prophet Saw who is equipped with the qualities of sidiq, amanah, tabligh, fathonah. The characteristics of the leadership carried out are to be fair, bijkasana, and full of affection. Prophetic leaders seek to exercise their leadership to realize the goals of the Shari'a (*Maqosid Shari'at*), which consists of maintaining intellect, safeguarding the soul, safeguarding offspring, safeguarding intellect, safeguarding property. Among the problems that are being experienced by the nation today are injustice, arbitrariness, humanitarian crisis, economic crisis. Prophetic leadership is formed with good religious education and understands the purpose and purpose of life, and believes that every deed and mandate given will be held accountable by Allah SWT. So that there is a fear of committing wrongdoing, and a nation is created that is filled with grace and blessings from Allah SWT. The effectiveness of shari'a in this study looks from the perspective of the success of Islam from the past, with various events that occur today. To prove the success of sharia law and non-sharia law, further research is needed, so that its effectiveness can be objectively compared.

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