

**ANALYTICAL STUDY OF THE ROLE MODEL OF THE  
RASULULLAH'S LEADERSHIP CHARACTERISTICS  
AND ITS IMPLEMENTATION IN ISLAMIC  
EDUCATIONAL INSTITUTIONS****Yusri M. Daud**

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**Abstract:** The urgency of role modeling the leadership characteristics of Rasulullah and its implementation in Islamic educational institutions is very important because Rasulullah Muhammad SAW is the main example in all aspects of life, including leadership. Implementing the leadership characteristics of the Prophet Muhammad in Islamic educational institutions not only forms strong and effective leadership, but also creates a harmonious and productive learning environment. By taking the Prophet as an example, leaders and managers of Islamic educational institutions can ensure that they not only achieve educational goals academically, but also build strong character and morals in their students in accordance with Islamic teachings. This research is a literature study. This paper uses three types of source materials, namely: primary, secondary and tertiary. The analytical technique applies three analytical techniques: deductive, inductive and comparative. The results of the research show that the characteristics of the Prophet's leadership include: Godly, Universal, Humanist, Realistic, Harmonious, Just, Easy and Dynamic. The role of the Prophet Muhammad SAW began with forming a new people who had their own intellectual abilities, behavior, morals, laws, legislation and language. So that if the individuals in it grow and interact with other worlds, whose beliefs and behavior are completely different, with other ummah, the leadership models include, among others, education that begins in the family, education by reading and writing the Koran and establishing educational institutions.

**Keywords:** Role Model, Leadership of the Prophet, Islamic Educational Institutions

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license**Introduction**

The leadership of the Prophet was full of lessons full of wisdom which is certainly suitable in all conditions. Leadership is something that is often discussed in the world of education in general. With strong leadership, you will be able to determine success in the organization. Leadership is an effort to be able to organize a group of people, provide encouragement and enthusiasm, supervise and evaluate in an effort to achieve goals that have been set together. One of the factors in the success of education during the time of the Prophet Muhammad saw was the Prophet as an example and role model for his people. The Prophet Muhammad SAW is likened to a living Al-Qur'an. The attitudes and morals of the Prophet Muhammad SAW are a reflection of the Koran. The Prophet Muhammad SAW who made himself a living model, which means that all the contents in the Al-Qur'an and As-Sunnah are found in the Prophet. This makes it easier for his friends to copy and imitate. Among the educational institutions are (1) Dar Al-Arqam (2) Mosque (3) Ash-Shuffah (4) Kuttub. So the existence of this institution gives color to Islamic preaching during the time of the Prophet Saw (Alkattani & Ramdanu, 2023: 99).

The management of Islamic education implemented by the Prophet Muhammad SAW is very strong in the management values needed today. Indonesia needs role models and leadership and management who believe that position is a responsibility in this world and the hereafter, so that leaders can work with their hearts. All the attitudes and characteristics of the Prophet Muhammad are included in the transformational leadership model. Based on this theory, transformational leadership describes the attitude of a leader who is able to influence and direct subordinates effectively to achieve predetermined organizational goals (Siregar & Musfah, 2022: 203).

Leadership influences the behavior of other people towards certain goals as an indicator of a leader's success. The application of leadership is largely determined by the work situation or the situation of members/subordinates with the organization's supporting resources. (Ajepri, 2016: 132). As leaders in professional educational institutions, they are required to always make changes, they must have a continuous enthusiasm to look for new breakthroughs in order to produce changes that are development and improvement. From worrying conditions to more dynamic conditions, both physically and academically. , such as changes in scientific enthusiasm, learning atmosphere and improving learning strategies.

Apart from that, leaders in educational institutions must also try hard to move their subordinates to change, at least supporting changes initiated proactively, dynamically, even progressively, the work system of subordinates must be more conducive, their performance must be stimulated to increase, their discipline must be raised. , their cooperative attitude is more cultivated, and a harmonious atmosphere between them is created.

Islam also instructs its people to always obey their leaders, this is in accordance with the word of Allah in the Koran surah A n- N isa verse 59, namely:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

*"O you who believe, obey Allah and obey (His) Messenger, and the ulil amri among you. then if you have different opinions about something, then return it to Allah (the Koran) and the Messenger (sunnah), if you truly believe in Allah and the Last Day. that is more important (for you) and the consequences are better." (QS. An-Nisa: 59).*

This verse shows that obedience to *ulil amri (leader)* must be in the context of obedience to Allah SWT and his messenger. Basically, the duties of a school principal are very broad and complex. The principal's routine involves a series of ongoing interpersonal meetings with students, teachers, administrative staff and employees.

## Methods

This research is a literature study. This paper uses three types of source materials, namely: primary, secondary and tertiary. The analytical technique applies three analytical techniques: deductive, inductive and comparative. After all the materials have been collected, the next step is for

the researcher to process and analyze the reference materials to obtain results that are in accordance with the research study. Therefore, researchers will use a deductive-comparative method, namely an effort to collect data which is then classified from various general literature, then analyzed and identified to obtain more specific data. Relevance is related to the match between the variables studied and the theory put forward, completeness is related to the number of sources read, up to date is related to the time dimension. The newer the source used, the more up-to-date the theory will be (Sugiyono, 2013).

This research was carried out with the following steps:

1. Determining a Topic or Research Problem : Choose a topic by ensuring it is relevant and specific enough to be the focus of your literature study.
2. Collection of Library Materials : Collect literature relevant to the topic. Literature sources include books, scientific journals, articles, research reports and other electronic sources.
3. Literature Sorting and Selection : Evaluation of the literature collected and then ascertaining which is most relevant and useful for the research.
4. Literature Review and Analysis : reading the selected literature in depth and also identifying the main findings, theories used, methodology applied, and relevant results.
5. Preparation of a Conceptual Framework : Create a conceptual framework based on literature analysis. This conceptual framework will become the theoretical basis.
6. Writing a Literature Study Report : Compiling a report or paper that includes all the results of the literature study that has been carried out. Refer correctly to all sources that will be used.
7. Evaluation and Revision : Evaluate the report and make revisions if necessary to ensure that the content and structure are in accordance with academic standards and research objectives.

Presentation of Results : Presents the main findings from the literature study clearly and systematically, including practical and theoretical implications.

## Results and Discussion

### A. Understanding Educational Leadership

Leadership is understood as all the power and joint efforts to mobilize all the resources and tools (*resources*) available in an organization. Meanwhile, educational leadership, as expressed by Fachrudi, is that educational leadership is an ability in the process of influencing, coordinating other people who are related to educational science and the implementation of education and teaching , so that the activities carried out can take place more efficiently and effectively in achieving educational and teaching goals (Supriyatno , 2008: 31-32).

In Arabic, leadership is often translated as *al-riayah*, *al-imarah*, *al-qiyadah*, or *al-zaamah*. These words have one meaning so they are called synonyms or *murdif* , so we can use one of these four words to translate the word leadership. Meanwhile, to refer to the term educational leadership, experts prefer the term *qiyadah tarbawiyah* (Qomar, 2007: 268-269).

In Islam, leadership is so important that it receives enormous attention. Leadership is so important, it requires every association to have a leader, even small associations. The Prophet Muhammad SAW said: "*From Abu Hurairah's saying that both of them said, the Messenger of Allah said, "When three people go out traveling, let them make one of them the leader."* (HR. Abu Daud).

The model for the existence of a leader as stated in the hadith is the appointment model. This model

is the simplest model because the population is only three people. If the population is large, it is possible that the model is more perfect because there are several models of leader development. Jamal Mahdi reported: "The results of the study show that those who are best at carrying out their duties are leaders who are directly elected, next are leaders who win the most votes, then finally leaders who are appointed." (Madhi, 2002: 14).

Leadership in the definition above has a general connotation, it can be leadership of a country, political organization, social organization, company, office or education. Madhi further emphasized that among the most specific types of leadership is educational leadership (*qiyadah tarbawiyah* or *educative leadership*), because success in educating generations, developing people, and trying to awaken them is closely related to the fulfillment of true leadership (Madhi, 2002: 2).

## B. Leadership Characteristics of the Prophet Muhammad

The leadership of the Prophet Muhammad had various advantages, uniqueness and characteristics that were very prominent compared to other leadership styles, as stated by G. Hart, that with these characteristics Hart included the Prophet as the number one most influential person in the world (Haryanto, 2008: 41). In fact, in all aspects of life the Prophet was always superior. There is no leader in this world whose words, sayings and deeds are recorded in countless volumes like the Messenger of Allah.

The characteristics of the Prophet's leadership include :

### 1. Deity

characteristic of Rasulullah's leadership is management based on the values taught by Allah SWT. Values collected over 22 years 2 months 22 days. Which later became known as the Koran. This gradual revelation of the Qur'an later became the Prophet's guide in managing his preaching. Providing direction and guidance to realize the vision of Islam on earth as in the Qur'an, namely " *It is He (Allah) who sent His Messenger with guidance and the true religion so that He will calm it above all religions even though the polytheists hate it.*" . (Ash-shaf: 9).

This is the vision of the Prophet's preaching to be a winner in religious matters. Namely in the words of monotheism, aqidah, true worship and devotion to Allah. Another vision is to make the Prophet a winner in worldly matters, so that Islam and its ummah become true *winners* and *champions* . To be the best people and the best creatures ( *khoirul bariyah* ) on earth.

However, Allah also taught the Messenger of Allah a comprehensive vision, namely the vision to become *champions* in this world and the hereafter, as Allah says: " *And among them there are people who pray: " Our Lord, give us goodness in this world and goodness in the hereafter and protect us from torment. Hell fire.*" (Al-Baqarah: 201).

This vision that breathes divinity is what makes Rasulullah's leadership a resounding success in all aspects of life. Both in religious, moral, economic, thought, military, social, artistic and cultural aspects. Both personal, family, community, state and international relations problems (Haryanto, 2008: 44).

### 2. Universal

The leadership of the Prophet Muhammad was a comprehensive leadership both in terms of time and place. So that Rasulullah's leadership can be applied anywhere, anytime and by anyone.

- a. A teacher can imitate Rasulullah in managing his students, because Rasulullah's leadership has proven to produce extraordinary students such as Abu Bakar, Umar, Ustman and Ali.
- b. A general can emulate the leadership of the Prophet in producing great soldiers like Khalid bin Walid and Usamah.
- c. A scientist can emulate the Messenger of Allah in giving birth to great scientists and thinkers, such as Umar who was famous for his brilliant ijthats, Abu Hurairah with his memorization powers in collecting hadiths.
- d. In educating simple people, we place *wara'* (careful), *tawadu'* (humble) on other disciples of the Prophet. For example, Abu Dzar Al-Ghifari, Ali, Bilal, and Abdullah umi maktum (Haryanto, 2008: 45).

Nearly 100 percent of the Prophet's students, namely his companions, had unique and historic characteristics thanks to their expertise in leading their people.

### 3. Humanist

The Prophet's leadership was humanist leadership, namely leadership that was appropriate and in harmony with human life. Because the Prophet was an ordinary human being. So that we can emulate all attitudes, behavior and achievements. In the word of Allah it is stated: *" Say; In fact, I am an ordinary human being like you, and it was revealed to me, "That your God is the One God." Whoever hopes to meet his Lord, then let him do righteous deeds and do not associate anyone with anyone in worshipping his Lord. (QS. Al-Kahf: 110).*

Once a grandmother came to the Messenger of Allah and asked him to enter heaven with the Prophet. The Prophet answered, *" O servant of Allah, indeed heaven cannot be entered by old people ."* Immediately the grandmother left, crying. Then the Messenger of Allah called him and said, *" You will not enter heaven when you are old , because Allah will resurrect old women at a young age."*

Allah says: *" Indeed, We created them (the angels) directly. And we made them virgins. Full of love for his age."* (Al-Waqiah: 35-37).

The old woman finally laughed cheerfully at the Prophet's jokes. According to history, the old woman was the Prophet's aunt, Safiyah (Al-Masri, 1991: 65-66).

### 4. Realistic

As a form of historical religiosity, it is known in Al-Qur'an sciences as *'sbabun nuzul'* (the reasons for the revelation of the holy verses of the Qur'an) . The existence of this asbabun nuzul proves that the verses of the Qur'an were related to the real life of the Prophet and his companions in answering various life problems. An example is the reason for the revelation of the Al-Lahab letter regarding Abu Lahab. *" In a history it is stated that once the Messenger of Allah climbed to the hill of Safa and shouted: " Let's gather this morning! "Then the Quraysh gathered. The Prophet said: " What do you think, if I told you that the enemy would come tomorrow morning or evening, would you believe me?"*

"The Quraysh answered: " *We certainly believe it .* " The Prophet said: " *I warn you that Allah's terrible punishment will come .* " Abu Lahab said: " *Woe to you! Is it just for this, you gathered us?* " So this verse was revealed regarding an incident which describes that the accident will be affected by people who slander and obstruct the religion of Allah. (HR. Al-Bukhari and others sourced from Ibnu Abbas) (Al-Mahalli & As-Syuyuti, 2005: 1399).

## 5. Harmonious

The harmony of the Prophet's leadership ingredients is what resulted in various charitable achievements and successes. So, the results are always optimal, effective, efficient and economical. In the story of the Battle of Badr, Rasulullah's troops numbered 300 people with simple equipment, but were able to defeat the Quraysh troops which numbered three times as many with various sophisticated war equipment, the Ahzab war, where 1000 troops faced 10,000 allied troops or a combination of Musrik, Jews and Munafiqin. (Haryanto, 2008: 52).

It turns out that the Prophet really understood that intellectual strength is the most determining factor in war and work. That's why Rasulullah prioritized personnel development over other management elements. Then these elements are combined into a powerful force.

## 6. Fair

What is meant by justice is providing duties, rights, obligations and authority in accordance with competence, capacity, capability, rights and obligations (Haryanto, 2008: 53). The Messenger of Allah was the fairest human being in treating his followers. Even against enemies, animals and plants. For example, the Prophet said, " *If Fatima bint Muhammad steals, I will cut off her hands.* "

This is a reflection of the Messenger of Allah in upholding the law and realizing the word of Allah in the letter Al-Maidah, namely : " *O believers, let you be people who always uphold (the truth) for the sake of Allah, be witnesses fairly. And never let your hatred of a people encourage you to act unfairly. Be fair, because it closer to godfearing. And fear Allah. Surely Allah is aware of what you do* " (Al-Maidah: 8).

## 7. Easy

The leadership of the Prophet Muhammad was easy leadership. Not complicated, not burdensome and not excessive. Because everything has been measured and formatted according to human capacity and capability (Haryanto, 2008: 54). Whatever your current position, you can take comfort from the leadership of the Prophet, as he said, " *Make things easier, my brother, don't make things difficult.* "

In the word of Allah it is stated " *Allah does not want to make things difficult for you, but He wants to purify you and complete His blessings upon you, so that you will be grateful.* " (Al-Maa'idah: 6). Allah also says, namely: " *Allah desires ease for you, and does not desire hardship for you.* " (Al-Baqarah: 185).

That is the spirit and essence of Rasulullah's leadership, namely in order to provide convenience and provide good news to his people, because that is why Rasulullah's leadership is very *compatible* with human nature.



## 8. Dynamic

The dynamics of the Prophet's leadership are related to many aspects of life. Starting from family problems, religion to state problems. In war, for example, the Prophet fought 62 battles. With details of 35 battles carried out by the Prophet's troops without his presence. And he was directly involved in 27 wars, 9 of which he was the war commander (Khalil, 1994: 242-243).

In conditions like that, a dynamic leader is certainly needed. Because as head of state, the Prophet not only fought wars, but also took care of education, educating and developing his wife, daughters-in-law, grandchildren and friends. He also has to take care of orphans, build an Islamic economy and society so that it becomes a blessing for the universe.

The Prophet was a great and successful leader in all fields, as stated by JG Schott, "The Arab people, who were previously divided and divided, after being led by Muhammad became a united group" (Khalil, 1994: 252). There is also a statement from Amanual D. S., "Only he (Muhammad) taught the humanity of Europeans with his book called the Koran" (Khalil, 1994: 258).

### C. Prophet Muhammad as a Model Leader in Education

Rasulullah SAW. Has defined his basic duties, "Actually I was only sent to teach." Al-Qur'anul Karim very firmly also mentions the basic duties of Rasulullah S.aw. This is in His words, "It is He who has sent a messenger from among them (who is tasked with) reciting His verses to them, purifying them, and teaching them the Book and Wisdom (QS. Al-Jumu'ah: 2)." .

This verse states that, the task of the Prophet Muhammad. Is teaching, educating, teaching the Bible and wisdom, and educating people based on both. The greatest part of the life of the Prophet Muhammad. Spend it on this, because from this all goodness will be born. There is not a single aspect of life, whether political, social, economic, military or moral, that is good except with it, a person, nation, or humanity will not be backward, unless they do not pay attention and even deviate from true knowledge to ignorance or something that is destructive and non-existent. useful (Hawwa, 2002: 212).

Phenomenon in the history of Muhammad Saw. The Prophet started by forming a new people who had their own intellectual abilities, behavior, morals, laws, legislation and language. So that if the individual in it grows and interacts with another world, which in faith and behavior is completely different, he will already have provisions. He directed the people in one direction, each individual received his task and was educated so that he could carry out that task. He set the greatest task for all, showed them the way, and explained things in all their aspects (Hawwa, 2002: 213).

#### 1. Prophet Muhammad as a pioneer in education

Before the establishment of the mosque, the house was the only place for conveying Islamic teachings. At the beginning of Islam, al-Arqam House was decided to be the activity for this new religion, and it was there that the Prophet explained the doctrines of the faith, and several people declared their embrace of Islam (Attabari, 1881: 2335). Muhammad used to sit in the mosque of Medina surrounded by his followers and always called on them three times so that they would remember or be able to memorize him. He proved himself to be a preacher as well as a teacher and an enthusiastic, energetic and compassionate advocate of learning activities. He always introduces knowledge by really considering the intelligence level of his listeners. Apart from that, he conveyed his teachings with

wisdom and good advice. Regarding this problem, the Qur'an in Surah An-Nahal verse 126 advised the Prophet to provide them with better arguments.

## 2. Prophet Muhammad as an Educator reading and writing the Koran

The Prophet Muhammad's concern was not only the cultivation of religious faith but the education built by the Prophet was flexible. This fact can be seen after the victory of the Muslims at the Battle of Badr in 624, when he asked several educated prisoners to teach the children of Medina how to write. The Prophet Muhammad appointed some of them to become teachers, such as Ubaida bin as-Samit, who was appointed as a teacher at the *Suffa school* in the city of Medina for writing lessons and the study of the Koran. Suffa or as-Zilla (with a high platform and roof) is a part of the mosque built by the Prophet in Medina and provided as a place of education, especially for education in reading, writing, memorizing the Al-Qur'an and Tajweed (how to read the Al-Qur'an). an correctly) (Munir 1987: 322).

## 3. The first educational institutions and universities

, the education in *Suffa* was the first Islamic University ( James E. Royster, 1978: 240). This place is also designed as a cottage for newcomers and local residents who do not have their own homes. *Suffa* provides education not only for boarders but also for scholars and visitors, which is held in large numbers. The number of lodgers in *Suffa* changes from time to time. Ibn Hanbal's notes show that at one time there were seventy people living with the workers in their spare time. In the same mosque , the Prophet also resolved all legal issues.

*Suffa* was not one of the schools in Medina, there were at least nine mosques in Medina during the Prophet's time, and each of these mosques was also used as a school. Local residents send their children to local mosques. Quba is located close to Medina, where the Prophet sometimes visited and personally supervised the school in the mosque (Hamidullah, 1939: 49-59).

He also encouraged people to learn from their neighbors. This encouragement makes them have more responsibility to convey their knowledge as recommended by their Prophet to convey to others everything they get from him, even if it is only one verse. An active learning society is a portrait of a religious society that considers their religion to be a basic element in meeting their basic spiritual and intellectual needs. Putting aside the question of whether *the suffah* constituted a permanent and orderly school, it can at least be said that the Prophet spent a great deal of time teaching. In addition, several hadiths narrated by several companions show that the Prophet taught various groups of people who came from different levels, genders and ages ( Mas'ud, 2004: 41).

## D. Effective Leadership in Islamic Educational Institutions

Effective schools show conformity between the results achieved and the expected results. In effective educational institutions, all students, not only students who have high learning abilities, can develop themselves, but also students who have ordinary intellectual abilities can develop themselves as far as possible, especially when compared to the initial conditions when they first entered school. Leaders in educational institutions are one of the key and important factors in creating effective schools. Leaders at effective educational institutions are as follows:

### 1. Have a strong vision about the future of their school



2. Have high hopes
3. Ensure learning runs effectively
4. Utilize time efficiently and minimize stress and negative conflict
5. Utilize various learning resources
6. Utilize information to direct learning planning
7. Carry out continuous evaluation and improvement (Fadhli, 2016: 23).

Leadership in educational institutions concerns the abilities and competencies of leaders, both *hard skills* and *soft skills* ( Karwati & Donni, 2013: 163). To influence all school resources to be able to achieve the goals and objectives that have been set. Effective leadership is leadership that is able to optimally empower all the potential that exists in a school, so that teachers, staff and other employees feel involved in achieving the goals and targets set by the institution. Effective leadership is leadership that is able to provide satisfaction for school stakeholders . Effective leadership is leadership that is able to provide inspiration and a good example for teachers, staff and other employees ( Karwati & Donni, 2013: 164) . Effective leadership can, among other things, be analyzed based on the following criteria:

1. Able to empower teachers to carry out the learning process well, smoothly and productively.
2. Able to complete tasks and work within the specified time.
3. Able to establish harmonious relationships with the community so that they can actively involve them in realizing institutional and educational goals.
4. Successfully apply leadership principles appropriate to the maturity level of teachers and other employees.
5. Work with the management team .

Successfully realizing school goals productively in accordance with established provisions ( Daryanto, 2013: 112).

## Conclusion

leadership is an ability in the process of influencing, coordinating other people who are related to educational science and the implementation of education and teaching, so that the activities carried out can take place more efficiently and effectively in achieving educational and teaching goals. The characteristics of the Prophet's leadership include: Godly, Universal, Humanist, Realistic, Harmonious, Just, Easy and Dynamic. The role of the Prophet Muhammad SAW began with forming a new people who had their own intellectual abilities, behavior, morals, laws, legislation and language. So that if the individuals in it grow and interact with other worlds, whose beliefs and behavior are completely different, with other ummah, the leadership models include, among others, education that begins in the family, education by reading and writing the Koran and establishing educational institutions.

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