

## Prophetic values in the leadership of Muhammadiyah Yogyakarta school

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### ABSTRACT

Rasulullah SAW was successful in becoming a *uswatun hasanah* (good leader and role model). This field research aims to determine the prophetic values in leadership of Yogyakarta Muhammadiyah schools and percentage of their implementation. Research was carried out with a purposive technique in primary and secondary education Muhammadiyah schools in Yogyakarta, with the subject being the principal. The data collection techniques used questionnaires, interviews, and documentation, while the data analysis technique was carried out descriptively qualitatively. The results showed that prophetic values in Muhammadiyah school leadership in Yogyakarta found four main values that exist in all Muhammadiyah schools: i) adopting a collegial collective leadership system; ii) based on faith; iii) oriented towards the quality of progressing schools; and iv) applying *ta'awun* (cooperation). The highest percentage of implementation of prophetic values based on 3 aspects (humanization, liberation, and transcendence) was found at Muhammadiyah Elementary School Condongcatur and Muhammadiyah Vocational School Pakem at 92.9%.

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## 1. INTRODUCTION

Each of us is a leader. Each future leader will be held accountable. Therefore, a leader should have universal characteristics such as dignity, confidence, communication skills, affection, promise, farsightedness, passionate, humble, emotionally intelligent, able to solve problems, able to assess and manage [1], [2]. All the characteristics of these values are summarized in prophetic values. Prophetic values are values that originate from the prophets, especially Rasulullah SAW who is a *uswatun hasanah* (good role model). As the hadith of Muslim history from 'Auf bin Malik), that "*the best the leader among you is the leader you love and love you, you pray for him and they pray for you, and the worst the leader among you is the leader you hate and hate you, you curse it and they curse you*" [3], [4].

Leadership in an organization or institution is the key to success that has a major influence in achieving the goals of an institution. This leadership influence can reach 60-70% [4], [5]. The essence of leadership has been practiced by the prophets, especially the prophet Muhammad SAW which is based on prophetic characteristics, namely; *siddiq* (honest), *amanah* (trust), *tabligh* (convey), *fathanah* (intelligent). Leadership that exemplifies the leadership of the prophets is known as prophetic leadership [6]. Prophetic leadership can be understood as a person's ability to influence others to achieve goals as was done by the prophets and apostles [7], [8]. Prophetic leadership is leadership that is committed to the truth, encourages the realization of social and economic justice, sides with the rights of the people, and puts the interests of the nation

and the state above all else. Prophetic leadership has spiritual qualities that combine a balanced relationship with God and fellow human beings and their environment to build the main living civilization [8], [9].

Prophetic leadership is the basis for activities, regulations, and harmony in life in society, so that every leader should have special characters [8], such as being fair, knowledgeable, physically and mentally healthy, intelligent and courageous, and having a strong relationship with God. Prophetic leadership is leadership in Islam that seeks to restore human nature as caliph and Abdullah [10]. Prophetic leadership is referred to as charismatic art in the process of interaction between leaders and those led in a group or organization where the leader is able to become a role model, inspirator, change thoughts and perceptions, structure situations, and be able to achieve common goals by practicing '*amar ma'ruf nahi munkar*' (promoting good and preventing vice) as the leadership exemplified by the Prophet Muhammad. Not only an ideal leader, Rasulullah is also a blessing for the universe, as Allah says in QS. Al-Anbiya' (21): 107 follows:

لِّلْعَالَمِينَ رَحْمَةً إِلَّا أَرْسَلْنَاكَ وَمَا

it means, "*And We did not send you (Muhammad) but to (be) a mercy for all nature*".

Exemplary leaders must at least fulfill the 4 pillars of role models of the prophets and messengers [11], [12], include: i) *siddiq*, which includes: honesty, truthfulness, high integration, and being protected from mistakes, correct in acting based on laws and regulations; ii) *amanah* (trustworthy), has legitimacy and is accountable in using the assets/facilities provided; iii) *tabligh*, always conveying truths, never hiding what must be conveyed and not afraid to eradicate *munkar*, and iv) *fathonah* (intelligent), has a high intellectual, emotional and spiritual level and is professional, and can be smart to find a way out of various difficulties. The four pillars, when applied to leadership in schools, will create superior and independent schools, while when applied in government it can realize good governance. Not only the Prophet and Rosul/Messengers, the Companions including Abu Bakr ash Shiddiq, Umar bin Khattab, Ali bin Abi Tholib, Ustman bin Affan, and other companions also imitated this prophetic leadership, even reflected in his personality and actions [11], [13]. This is what made the caliphs successful in becoming leaders of the ummah.

## 2. METHOD

This research is a field study whose data is obtained from facts that occur in the field or research location to clarify the consistency of the theory by using a qualitative approach from an educational psychology perspective. In this study, researchers view social reality as a complex phenomenon and contains interactive relationships and symptoms, so that in order to understand a specific social environment, researchers must delve into the subjective experiences of the actors. The instrument in qualitative research is the researcher himself or is called a human instrument (person as a key instrument). Therefore, researchers must be equipped with broad theories and insights so that they can observe, ask, photograph, analyze, and construct objects during the study. The location of the research was Muhammadiyah Elementary School Condongcatur, Madrasah Ibtidaiyah Muhammadiyah Jogonalan, Muhammadiyah Middle School 2 Yogyakarta, Madrasah Aliyah Mualimin Yogyakarta, and Muhammadiyah Vocational School Pakem. The sample was taken purposively based on the typology of primary and secondary education of Muhammadiyah Yogyakarta, with the subject of the school principal. Data collection techniques using questionnaires, interviews, and documentation. The questionnaire was conducted on school principals who had experience of actualizing prophetic transformation which could describe the existence of prophetic transformation. Interviews were conducted to explore data in the form of experiences of actualization and application of prophetic educational leadership. The primary data source of the research was obtained from field data, namely data taken from prophetic educational leadership actors. In addition, secondary data in the form of literature related to research problems such as documents found in the Muhammadiyah organization.

The data analysis technique of this study refers to the explication technique, which is an analysis technique developed by Churchill [14]. Explication is the process of making explicit the respondent's expression that is still implicit. This process consists of several stages, called data explication procedures, namely transcription and conducting an overview. In detail, the steps are: i) obtaining an understanding of the data as a whole, ii) compiling a description of the individual phenomenon, iii) identifying common episodes in each descriptive phenomenology individual (DPI) (the number used to attach the date in numeric format), iv) explication of themes in each episode and stage, and v) synthesis of the explanation of themes in each episode. All data is processed in a fabric that describes a portrait, picture, or coherent story. Therefore, the presentation of data is carried out in a narrative manner, in order to describe a portrait of prophetic behavior and its relationship to other factors in elementary and secondary education at Muhammadiyah Yogyakarta. Data organization is carried out descriptively, analytically and interpretively.

### 3. RESULTS AND DISCUSSION

#### 3.1. Prophetic leadership in Muhammadiyah organizations

According to the Muhammadiyah Central Leadership [8], [15], prophetic leadership has the following criteria: i) religious, words are in line with actions, and are responsible; ii) strong vision and character, prioritizing group interests over personal interests; iii) dare to take strategic decisions and solve crucial problems; iv) realizing good governance; v) maintain authority from various threats; vi) trust in holding positions; and vii) have a change strategy that leads to progress.

Prophetic education at Muhammadiyah is formulated through the existing vision in the Primary and Secondary Education Council. The vision of Muhammadiyah education is the formation of human learners who are righteous, have noble character, progress, and excel in science, science technology and arts as the embodiment of *tajdid/renewal da'wah amar makruf nahi munkar*. Muhammadiyah's educational missions are: i) to provide superior primary and secondary education; ii) providing holistic primary and secondary education, namely developing a balanced potential of mind, heart and skills; iii) providing accountable primary and secondary education; and iv) providing primary and secondary education which is supported by science and technology [16]–[18].

Muhammadiyah as a faith-based organization was founded with da'wah as its mission [19]. Muhammadiyah schools are Islamic educational institutions, which carry out the prophetic mission of humanization, liberation and transcendence. Therefore, Islamic educational institutions should be able to implement the values of prophetic leadership and make them the main principles in carrying out the educational process [12]. Muhammadiyah schools in implementing prophetic values are reflected in every learning activity and self-development that is integrated into the curriculum [17], [20], [21]. All of this comes from the policies of the Muhammadiyah central leadership.

#### 3.2. Prophetic values at the Muhammadiyah school level in Yogyakarta

Primary and secondary education that were sampled in this study included: Muhammadiyah Elementary School Condongcatur and Madrasah Ibtidaiyah Muhammadiyah Jogonalan (elementary level); Muhammadiyah Middle School 2 Yogyakarta (middle school level); Muhammadiyah Vocational School Pakem (vocational school level) and Madrasah Aliyah Yogyakarta (high school level). In detail, the prophetic values found in each school can be described as follows. The discussion should explore the significance of the results of the work, not repeat them. A combined Results and Discussion section is often appropriate. Avoid extensive citations and discussion of published literature.

##### 3.2.1. Prophetic values at the Muhammadiyah Elementary School Condongcatur (elementary level)

Muhammadiyah Elementary School Condongcatur implements a collegial collective Muhammadiyah leadership system, namely a leadership system that prioritizes the spirit of togetherness through aspirations before making decisions. Division of deputy principal positions according to school needs. School development is directed to make schools progress. As a form of maintaining the mandate carried out, the school principal implements a security system for disbursement of funds in schools, it must be in accordance with procedures that have been mutually agreed upon by all staff and the teacher council. In applying honesty, the principal must realize something that is very important for finance, namely transparency in every activity of spending at school. The process of implementing transparency in schools starts from spending to the time period when receipts must be reported to the school finance department. As an effort to be transparent, the school has also prepared a bill system for teachers and employees who want to buy the necessities for the teaching and learning process such as books and other equipment according to procedures. For every school member who violates it will be sanctioned by the school.

Muhammadiyah Elementary School Condongcatur has the jargon "Excellent and advanced". There is always an evaluation for the school program in order to realize this jargon, in order to create a school that is superior and developed. Various programs to improve student's spiritual intelligence are directly supervised by the school and parents at home so that the activities that have been taught at school can still be carried out at home with the supervision of the student's parents who always coordinate with the school.

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grade 3 to grade 6, so that students' preparation becomes more mature and, in the future, they are ready to participate in various existing competitions.

Muhammadiyah Elementary School Condongcatur implements the 5S (*senyum* or smile, *salam* or greetings, *sapa* or say hello, *sopan* or courteous, dan *santun* or polite) program to educate children to have good character and be able to be implemented outside of school. In addition, this school also imposes sanctions on students who violate school rules, such as when students littering. The sanctions given vary depending on the student's violation. On the other hand, this school also has a program that is able to encourage students to have social sensitivity in their environment, namely Hizbul Wathon (HW).

In the process of developing an entrepreneurial spirit, apart from having programs to develop student talents, Muhammadiyah Elementary School Condongcatur also facilitates students to be able to market their work. This school also has several forms of school-owned enterprises which have provided many benefits to the school itself. In addition, there are also efforts by schools to improve the welfare of teachers who have retired with a savings program at school as long as the teachers are still active at school. In protecting the environment and beautifying the school, Muhammadiyah Elementary School Condongcatur involves students to fill plants and care for them in order to create a beautiful and comfortable learning environment. Then, for academic and non-academic achievements, Muhammadiyah Elementary School Condongcatur has now entered the top 3 rankings in the province, which previously did not even make it into the top 10.

### 3.2.2. The prophetic value at Madrasah Ibtidaiyah (MI) Muhammadiyah Jogonalan (elementary level)

Some of the prophetic values at Madrasah Ibtidaiyah Muhammadiyah Jogonalan include the madrasah principal being able to manage the madrasah well. The school principal gives an example of not directly ordering subordinates, in addition to many teachers who are older. This was done by the principal so as not to offend the teacher. In this MI, the teacher teaches and provides an example for students to be diligent in carrying out religious orders, such as praying and reciting the Qur'an, so that in this madrasah, congregational prayer and recitation activities are mandatory for all students and teachers. In addition, the *tahfiz* (memorize) program is also held as a compulsory school program by providing Juz 30 memorization targets for students. Teachers teach students since coming to school by welcoming them at the gate, then being taught to kiss the hand of the teacher who welcomes them. In addition, there are also teachers who are in charge of discipline, including reprimanding students who violate the rules, as well as reminding and directing students to be able to follow the values that are highly valued by schools, especially Islamic values.

Madrasah Ibtidaiyah Muhammadiyah Jogonalan features programs that are able to support students in developing student leadership values through the Hizbul Wathon (HW). The focus of students participating in the HW is grade 3 to grade 5, while grade 6 is already focused on facing exams. To support student achievement in preparation for the National Examination, this school also conducts deepening of material for grade 6. The national exam preparation mechanism is carried out by distributing teachers and schedules for three days each week. Before teaching students, the Madrasah Ibtidaiyah Muhammadiyah Jogonalan teachers have applied it to themselves first, such as arriving on time to welcome students who come to school. Madrasah Ibtidaiyah Muhammadiyah Jogonalan also opens the recruitment of teachers who come from the community who are ready to serve at Madrasah Ibtidaiyah Muhammadiyah Jogonalan, then they are submitted to the foundation to be appointed as teachers. In addition, there are also teachers in this school who are civil servants.

At Madrasah Ibtidaiyah Muhammadiyah Jogonalan, there is no program to develop students' entrepreneurial intelligence because of the condition of the guardians who are of the lower middle class. However, MI Muhammadiyah held pickets to train students' environmental intelligence. There are also clean Friday activities for all students. Then, for the purpose of beautifying the classroom and yard, students who have plants are more welcome to donate plants to the madrasa. Another program for Madrasah Ibtidaiyah Muhammadiyah Jogonalan is that each class teacher makes rules with the agreement of class members together. Each class has different rules and these rules are socialized to the parents so that they are aware of the rules that have been made.

The impact of the 2020 school principal leadership includes: first, students' national examination scores increased with the program he was planning, although it had decreased due to the combination of the 2013 curriculum (K13) and the education unit level curriculum (Kurikulum Tingkat Satuan Pendidikan). Second, madrasahs carry out habituation activities for students, starting from the Dhuha prayer, kissing the teacher's hand, memorizing Al-Qur'an, and loving the environment. This activity is intended so that later students not only understand general science, but also have more value in the field of religion through habituation that has been done in madrasahs and is reflected in their behavior and noble morals.

### 3.2.3. Prophetic values at Muhammadiyah Middle School 2 Yogyakarta (middle school level)

The principal of Muhammadiyah Middle School 2 Yogyakarta can be a *uswatun hasanah* (role model) for students and their subordinates, so that the members of the school can carry out their duties according to their respective jobs. Through the leadership and example of the principal, all parties are able to complete tasks in accordance with their respective job descriptions according to the tenure at the school. Another prophetic value that

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can be observed in the leadership at Muhammadiyah Middle School 2 Yogyakarta is the use of advanced technology in carrying out administrative supervision to make it more controlled to reduce the risk of dishonesty. For example, the submission of financial reports is carried out at every weekly meeting or official meeting. Through the use of this technology, school financial cycles are easier to monitor and transparent, because they have been recorded by the system. Management improvements in such a way have an impact on the quality of future schools and are able to make schools even more superior.

Muhammadiyah Middle School 2 Yogyakarta also holds a parenting program in the form of recitation for parents so there is synchronization between the school and the parents of students, as well as increasing supervision of students in their respective schools and homes. This is to support the practice of knowledge that students have obtained, so that they can be practiced in their respective environments. School openness to student guardians and humanizing everything in the school is also being promoted at the school.

In addition, there is a special class program for students with interests and talents starting from grade 7 to grade 9. In order for students to have a leadership spirit and social sensitivity, Muhammadiyah Middle School 2 Yogyakarta collaborates with an organization from Muhammadiyah, namely the Ikatan Pelajar Muhammadiyah (Muhammadiyah Student Association), to do training. This program is also a compulsory program for students from grade 7 to grade 9. Students are also given responsibility for caring for the school environment and its surroundings, such as disposing of garbage in its place and according to its type to make it easier to manage. Train students to continue to do the existing biases in school so that they can become a habit outside of school.

In an effort to stabilize school finances, the principal has a program by opening several school businesses that are managed directly by the school-owned enterprises. The benefits of school-owned enterprises can be felt directly by students and the entire community of Muhammadiyah Middle School 2 Yogyakarta. The existence of this school-owned enterprises can improve the welfare of teachers. In addition, the principal also makes programs for students to be able to be creative at school, and provides a platform to sell the products they make at the school expo.

The Principal of Muhammadiyah Middle School 2 Yogyakarta has also created an innovative program and is at the same time intended to improve administration to be better and modern so that this school is progressing. Through the steps and several programs that have been described, students and parents feel proud and happy to be part of Muhammadiyah Middle School 2 Yogyakarta. Parents feel that their children are being cared for, starting from general education, religious education, to health, cleanliness and school facilities. This is what causes this school to progress and have students with superior character.

### **3.2.4. The prophetic value at Muhammadiyah Vocational School Pakem (vocational school level)**

Every community of Muhammadiyah Vocational School Pakem has a commitment to always carry out activities honestly. To avoid dishonesty, each teacher signs a commitment first as a promise to himself and the school. The school principal in making decisions always conducts meetings or discussions to reach a consensus. After the policy or program takes place, a joint evaluation is carried out for program improvement. Whenever there is a large amount of expenditure for school needs, the principal's policy is to form a team to make the expenditure. Team size is made by adjusting the amount to be spent. The more the total school expenditure, the more team members will be. The team has valid data from each expenditure as a form of responsibility.

When observed, the leadership style applied at Muhammadiyah Vocational School Pakem is in accordance with the situation and conditions. Not only does one practice a leadership style, but sometimes has to be assertive when circumstances demand, as well as being flexible when things are more flexible. The school principal also carries out supervision and escort for the purpose of worship. This is supported by the involvement of teachers in ensuring that all students and teachers perform congregational prayers, from sunnah prayers to compulsory prayers, especially those that enter active school hours (*dhuha* or sunnah prayer, and *dzuhur* or Friday prayers). The weekly recitation program for teachers and employees and the distribution of schedules went smoothly.

Muhammadiyah Vocational School Pakem has a 5R program (*ringkas* or concise, *resik* or clean, *rapi* or neat, *rawat* or careful, and *rajin* or diligent). This program aims to encourage students to be able to apply the 5R in their daily lives, both at school and at home. This program is taught according to Muhammadiyah standards. In addition, Muhammadiyah Vocational School Pakem also provides a forum to develop the talents of students so that they have skills and selling power, from sports to entrepreneurship. With HW extracurricular activities, students feel that they become one unit so they respect and protect each other. Not only for students, Muhammadiyah Vocational School Pakem also facilitates teachers to be enthusiastic in delivering material to students.

Muhammadiyah Vocational School Pakem, has a program for the surrounding environment and collaborates with the Forum Komunikasi Winongo Asri (Winongo Asri Communication Forum) community to help protect the environment. In addition, the school also has an annual program of sending students to

become preachers in areas designated by the school to help teach Islam in those areas. As for the duties of the teachers, besides supervising them, they are also directly involved in every activity to protect the environment, because this school is a Adiwiyata school (it is one of the flagship programs of the Ministry of Environment of the Republic of Indonesia to increase students' awareness and knowledge in environmental conservation efforts. The target is to become a school that cares and has a culture of caring for the environment). By participating in the Adiwiyata competition, this school is committed to protecting the environment so that when students do not put garbage in its place, they will immediately receive sanctions.

According to the school principal, Muhammadiyah Vocational School Pakem is one of the entrepreneurial-producing schools initiated by the Ministry of Education and Culture, because students here already have a turnover of IDR 800,000 to IDR 1,000,000 per month from the business they make. Schools provide facilities for students to develop their creativity at vocational school for sale, and vocational school provides training for students such as training on making web design that can be sold. In addition, schools also take advantage of school facilities such as workshops to open services in schools to train students. Muhammadiyah Vocational School Pakem also cares about the welfare of teachers by submitting pension funds to the Muhammadiyah union and registering teachers with the Badan Penyelenggara Jaminan Sosial (social security agency). In the past, this school was famous for its students who liked brawls, but now these bad habits have turned into habits that have value and benefits for students in developing their skills.

### **3.2.5. The prophetic value at Madrasah Aliyah (MA) Mualimin Yogyakarta (high school level)**

Madrasah Aliyah Mualimin Yogyakarta develops an education management process by prioritizing the value of honesty in every line, in order to achieve the core struggles, such as science, scholarship, social skills, humanity, and movement competence. With the core of this struggle, it is hoped that Madrasah Aliyah Mualimin Yogyakarta will become a madrasa that is superior in terms of education and creates graduates who have maximum value. In addition, in Madrasah Aliyah Mualimin Yogyakarta not only prioritizes the general education aspect, but the religious aspect becomes a serious assessment so that students are not only smart in general science but also smart in religious knowledge. At Madrasah Aliyah Mualimin Yogyakarta there is also a special day to hold meetings for each line, from *musrif* (cleric/educator) to deputy director with a specific meeting schedule to focus more on conveying aspirations and evaluating programs.

Madrasah Aliyah Mualimin Yogyakarta forms a collective-collegial leadership system, where all elements remind each other and also involve each element to help solve problems by discussing to find solutions. In addition, every member of the school always puts forward a precautionary attitude in preparing each program, then immediately executes according to the rules if someone leaves the predetermined corridor. Madrasah Aliyah Mualimin Yogyakarta is both a madrasah (Islamic school) and a *pesantren* (boarding school). The knowledge taught is not only general science but also religious knowledge. Teachers of general subjects must also understand and deepen religious lessons, so that the way in delivering religious science lessons is merged into one with general lessons by taking existing lessons. Through the grouping of subjects, it is hoped that students will be able to follow madrasah and *pesantren* (boarding school) lessons, as well as be able to develop their individual abilities. Not only cognitive aspects are the main assessment, but also psychomotor and affection aspects are the basis for evaluating students at Madrasah Aliyah Mualimin Yogyakarta.

Through the grouping of subjects, it is hoped that students will be able to follow madrasah and *pesantren* (boarding school) lessons, as well as be able to develop their individual abilities. Not only cognitive aspects are the main assessment, but also psychomotor and affection aspects are the basis for evaluating students at Madrasah Aliyah Mualimin Yogyakarta. There are many activities to train the character of students at Madrasah Aliyah Mualimin Yogyakarta. Madrasahs, which are designated as cadre schools, of course, have cadres in accordance with their superiors as models, from their character to other things. The types of activities are cadre from grade one to grade three, then continued with *Baitul Arkom* (the form of guidance in Muhammadiyah which is oriented towards the guidance of Islamic ideology and leadership) and *Darul Arkom* (one of the cadre formation processes in Muhammadiyah). Teacher recruitment is carried out according to the needs of the madrasah, by first selecting based on qualifications which then following existing regulations. Madrasahs really guarantee and strive for the welfare of teachers and employees. Madrasahs are very helpful and facilitate students' creativity in developing an entrepreneurial spirit and other skills. Madrasahs also provide a place for them to sell the work they have made at the expo each year.

Madrasahs represented by the *musrif* always supervise and admonish when students place garbage out of place, and also provide awareness that if the environment is clean, it will be comfortable to be in that environment. *Musrif* ensures that students save on water use, and if someone violates them, they will be directly reprimanded. Thus, madrasahs have a positive impact on students, which then hopes that students can transmit the positive side they get at madrasahs and develop them to the community by preaching according to KH. Ahmad Dahlan teachings, namely teaching Islam to be joyful.

### 3.3. Implementation of prophetic values at the Muhammadiyah school level in Yogyakarta

Prophetic values in leadership in Muhammadiyah schools are based on 3 aspects: humanization, liberation, and transcendence. Based on the description of the prophetic values in each school, it can be summarized as in Table 1. Based on Table 1, it can be seen that the highest percentage of the implementation of prophetic values is in the Muhammadiyah Elementary School Condongcatur and Muhammadiyah Vocational School Pakem of 92.9%. The lowest percentage of the implementation of prophetic values was found in Madrasah Aliyah Muhammadiyah at 71.4%. Muhammadiyah school orientation is to form independent schools and superior schools [22]. The superior schools referred to in prophetic education are schools that have the nature of *nubuwwah* (rabbani gift), *'amar makruf* (humanization/H), *nahi munkar* (liberation/L), and are based on *tauhid*, *tu'minu billah* (transcendence/T). The relationship between the three variables can be illustrated in Figure 1.

The main characteristics of Muhammadiyah schools as shown in Figure 1 include: i) adopting a collegial collective leadership system, where any decision-making is done through deliberation and consensus and carrying out decisions collectively; ii) based on faith; iii) oriented to the quality of progressing schools; and iv) applying *ta'awun* (cooperation) [20], which means always prioritizing the values of helping between schools or known as "*gandeng gendong*". These four characteristics have the opportunity to be implemented at all levels of Muhammadiyah schools in Yogyakarta, so that they become the main characteristics, of the other ten characteristics that are part of the indicators of prophetic values in humanization, liberation, and transcendence. The three aspects (humanization, liberation, transcendence) of these indicators are a description of the prophetic nature inherent in Rasulullah SAW with its four aspects (*fathonah*, *amanah*, *siddiq*, and *tabligh*). In every indicator of prophetic leadership in Muhammadiyah schools that are humanized, liberated, and transcendent, it is always based on prophetic characteristics which are *fathonah*, *amanah*, *siddiq*, and *tabligh* [12], [23], [24].

Table 1. Prophetic values in the leadership of Muhammadiyah schools in Yogyakarta

No.	Aspects and indicators	Descriptor	Elementary school	Madrasah ibtidaiah	Middle school	Vocational school	Madrasah aliyah
A.	Humanization						
	– Inviting kindness	– Make policies for school development direction	√	√	√	X	√
	– Humanize humans	– Deliberative consensus	√	√	X	√	√
		– Collective collegial	√	√	√	√	√
		– Give rewards	√	X	√	√	√
		– Cooperating in education	√	√	√	√	√
		– Conduct quality improvement evaluation	√	X	√	√	X
B.	Liberation						
	– Preventing ugliness	– Make SOPs (standard operating procedure) for school management	X	√	√	√	X
	– Liberation from the fall, backwardness	(honorarium, policies, finance, and infrastructure, curriculum), utilization of ICT					
		– Giving sanctions	√	√	X	√	√
		– Creating programs, training, entrepreneurs	√	√	√	√	√
		– Developing school independence (school-owned business)	√	√	√	√	X
		– Improving academic and non-academic quality/achievement	√	√	√	√	√
C.	Trancendention						
	– Believe in Allah	– Develop social attitude programs, love the environment as a form of faith	√	√	X	√	√
	– Increased faith	– Create a daily habituation program that boils down to character	√	√	√	√	√
		– Build a habit of religiosity ( <i>tahfidz</i> or memorize, congregational prayers, and Duha prayer)	√	√	√	√	√
		% Implemented	92.9	85.7	78.6	92.9	71.4
		% Not implemented	7.1	14.3	21.4	7.1	28.6

Notes. √: done; X= has not been implemented



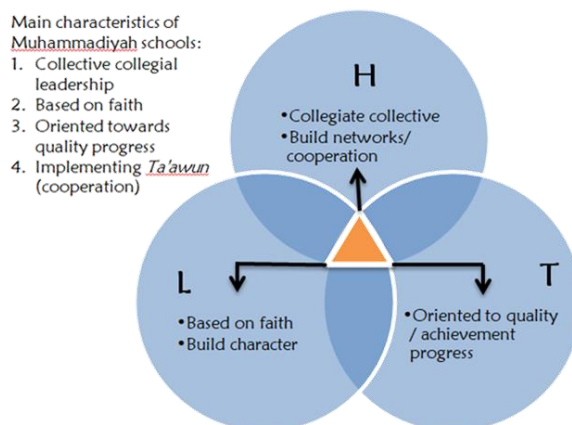


Figure 1. Slice of prophetic values in Muhammadiyah schools

The humanization aspect in the implementation of leadership in Muhammadiyah schools is characterized by *amar ma'ruf* and humanizes humans. To carry out *amar ma'ruf* and humanize humans, leaders make school development directions based on *musyarawah* (deliberation) consensus and run collectively collegially in every line of school management. The orientation is always directed at improving quality that is progressing by involving school members and stakeholders in concept of cooperation and *ta'awun* (cooperation) and always respecting each other in the form of appreciation for every effort, thought and energy in the form of financial, material and immaterial that has been given to support progress schools in the form of donations, zakat, or alms [22], [25].

The aspect of liberation in the implementation of the Muhammadiyah schools' management is characterized by *nahi munkar* and freeing humans from backwardness, ignorance and setbacks. Real actions at Muhammadiyah schools are in the form of making and compiling rules or standard operating procedures (SOP) in school management in the areas of human resources, finance, curriculum, infrastructure, curriculum; arrange order, sanctions for violation of the rules; provide education and training to strengthen competence so as to avoid backwardness and ignorance, and introduce the dimensions of the era of progress based on modern times and information and communication technology (ICT) [26]–[28]. The transcendent aspect in the implementation of Muhammadiyah school management is directed at increasing faith in Allah SWT. Muhammadiyah's policy in this case was applied specifically by making a special curriculum called Islamic, Muhammadiyah, and Arabic (ISMUBA). This means that the Muhammadiyah Organization in matters of faith views it as a basic priority which becomes the foundation in creating future generations who have a strong faith and piety. The real activities that appear in schools are by making programs that lead to increasing one's faith, such as in the case of worship there are congregational prayers, *dhuha* or sunnah prayers, *tahfidz* or memorize Al-Quran programs, and preachers hijrah (migration). The ISMUBA curriculum is also packaged more time than the standards set by the education office for religious education. In addition, also about moral/character education in Muhammadiyah schools is also highlighted as a form of realization of faith, so that students are taught to love the environment, have the character of the Qur'an, and many more daily habits programmed by each Muhammadiyah school [24], [29], [30].

The real activities that appear in schools are making programs that lead to increasing one's faith, such as in the case of worship there are congregational prayers, *dhuha* or sunnah prayers, *tahfidz* al-Qur'an programs, and preachers hijrah. The ISMUBA curriculum is also packaged more time than the standards set by the education office for religious education. In addition, also about character education in Muhammadiyah schools is also highlighted as a form of realization of faith, so that students are taught to love the environment, have the character of the Qur'an, and many more daily habits programmed by each Muhammadiyah school [25], [31].

So, it is very clear that prophetic values based on the *nubuwwah* nature of the Prophet Muhammad SAW in four aspects: *fathonah*, *amanah*, *siddiq*, and *tabligh* are actually implemented in Muhammadiyah schools, resulting in the existence of trust (integrity and responsibility) from the community very high in entrusting their children to Muhammadiyah schools to be educated with the curriculum as prepared by Muhammadiyah. Besides that, each parent wants their child to have the characteristics as exemplified and taught by the Prophet Muhammad. The Prophet Muhammad's achievement could not be separated from his prophetic leadership. That the Prophet Muhammad in leading the people always adhered to the basic principles of the birth of a belief [13],



[20]. Various sources state that the basis of prophetic leadership is the characteristics of *siddiq* (honest), *amanah* (trustworthiness), *tabligh* (conveying the truth), and *fatanah* (intelligent).

First, *fatanah* (intelligent), any work done now is required ability or skill and must be professional in doing so, including in educational institutions. Educational institutions that are professionally managed will produce high quality. Leaders who have intelligence also will not get frustrated easily in facing problems and do not take long to fix them. A leader who is *fatanah* has a vision and mission for the future, sees and makes quick use of the opportunities that exist, and is able to understand the problems at hand. Leaders who are *fatanah* also have the ability to formulate plans and strategies to determine priorities according to their ability optimally so that they are right on target. Leaders who are knowledgeable or intelligent will be able to see opportunities that might be taken to achieve a common vision, mission and goals in their leadership. He can also plan the strategies used in achieving the vision, mission, and goals by maximizing the existing manpower. So that goals can be achieved according to expectations and goals. On the other hand, without this *fatanah* nature, it is difficult for someone to grasp and understand the essence of knowledge from the Al-Qur'an, hadiths, or anything that lies in this universe. Even so with a leader, without this trait, the leader will not be able to understand followers and the difficulty of achieving the goals of the organization he leads.

Second, *amanah* (trustworthy) is responsibility for words, actions, and does not evade responsibility. This attitude is also an indispensable morality in building professionalism because the emergence of trust in the leader is not by taking sympathy from his subordinates, but by proving his performance, and when he has won trust, a leader does not waste and even abuse that trust. The nature of trust will prevent people who have this characteristic from being sad, making it a noble life, and this quality can be the key to the door of sustenance and assurance of heaven in the hereafter. *Amanah* can be interpreted as trust. He also called trustworthiness, not cheating, legitimate and accountable in using the authority given to him and in any case [12], [32], [33].

Leaders must be *amanah*, because trust is the responsibility of words, deeds, and not shirking responsibility. This attitude is also indispensable in building professionalism. In an organization, for example an educational organization, the emergence of trust in the leader is not by taking sympathy from his subordinates, but by proving his performance, and when he has won the trust, a leader does not waste and even abuse that trust. *Amanah* is a mandatory quality that a leader must possess. In the end, trustworthiness will prevent a person who has this characteristic from being sad, making him a noble life, and this quality can be the key to the door of sustenance and assurance of heaven in the hereafter [8], [12], [28], [33].

Third, *siddiq* (honest) is one of the basic characteristics that a leader must have, with honesty he can recognize his weaknesses and recognize the abilities of others. This trait must be possessed by a leader, with honesty can recognize his weaknesses and recognize the abilities of others. So that he doesn't stop to learn to improve his competence in leading. Transparency in managing educational institutions is needed to avoid suspicion from institutional stakeholders. In addition, honesty and transparency are needed to build trust so that all educators and education personnel participate in building and developing institutions to achieve common goals. The essence of honesty is that you are telling the truth in the area that if someone is telling the truth they will not survive unless they are lying [9], [32], [34].

Rasulullah emphasized in a hadith narrated by Imam Bukhari and Muslim from Abdullah Ibn Mas'ud that a right and honest attitude will lead to goodness, heaven, tranquility and dignity of the martyrs. That is a glimpse of the nature of the prophets which means honesty. Basically, the mandatory characteristics of the prophets are not only appropriate and unique to them, but also can be imitated by all mankind. Because, these traits become personality traits that can guide human behavior. The benefits of always practicing the nature of *siddiq* are a calm life, not having anxieties, obtaining blessings, being safe from dangers, and being guaranteed to enter heaven [35]–[37].

Fourth, *tabligh* (conveying the truth). The meaning of the term *tabligh* means conveying Islamic teachings received from Allah SWT to mankind to be used as guidelines and implemented in order to obtain happiness in the world and the hereafter. The nature of this *tabligh* should also be emulated by the leaders. On the one hand, a leader who is open or transparent to his people will get sympathy and love from the people. The meaning of the term open here is not a leader who tells all aspects of the problems in his life, but rather a leader can foster public trust by opening access to the community to find out the flow of funds and performance achievements. In connection with this, Mardiana *et al.* [38] interpreted *tabligh* as one of the characteristics possessed by the Messenger of Allah in the form of conveying Allah's laws and revelations by not hiding the truth. Delivering information for the benefit of the Muslim community and religion, not for oneself. *Tabligh* is essentially the presence of the power of the appeal of conscience which always invites oneself to remain in a state of faith, Islam, *ihsan* (charity), and uphold monotheism. In this case, a person who is spiritually healthy will usually always hear and obey the orders from his conscience [3], [8], [39].

*Tabligh* is openness in conveying correct treatises, not hiding something that should be conveyed, and eliminating denials, so that the leader with his staff and colleagues can work calmly without being disturbed by negative presumptions. The openness that is exercised in this leadership does indeed show a

strong and positive leadership, but there are issues about openness that need to be carried out proportionally within certain limits. In this case, openness, according to Al-Misri [40], is being willing to accept constructive input, criticism, even protests that do have reasons regardless of the status of the critic as long as it is delivered ethically. In addition, the term can also be understood as accountable, or open to being assessed. Accountability has to do with transparency and how to be accountable [41]–[43].

#### 4. CONCLUSION

Based on the research results, it can be concluded that leadership in Muhammadiyah schools is already based on prophetic values with four main values found. These values include: i) adopting a collegial collective leadership system; ii) based on faith; iii) oriented towards the progress of school quality; and iv) applying *ta'awun*. Percentage of the implementation of prophetic values based on 3 aspects (humanization, liberation, and transcendence), among others: at the Muhammadiyah Elementary School Condongcatur and Muhammadiyah Vocational School Pakem of 92.9%; Madrasah Ibtidaiyah Muhammadiyah Jogonalan at 85.7%; Muhammadiyah Middle School 2 Yogyakarta at 78.6%; and Madrasah Aliyah Mualimin Yogyakarta at 71.4%.




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