Prophetic Leadership Model for Public Bureaucracy: How It's Works?

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Abstrak

Kata kunci:
Kepemimpinan profetik, Islam, spiritualitas, organisasi public.

Studi ini bertujuan untuk membahas model kepemimpinan profetik dan bagaimana memfasilitasinya di birokrasi publik. Kepemimpinan profetik adalah kemampuan yang dimiliki oleh para pemimpin untuk mempengaruhi bawahan sesuai dengan ajaran Islam (mengarah pada pola kepemimpinan Rasulullah SAW). Penelitian dimulai dengan mencari sumber bacaan (nash al-Qur'an, hadis, jurnal dan buku), kemudian membaca interaktif, membuat tabel bacaan, dan mengurangi esensi membaca sebelum dipindahkan ke lembar kerja. Temuannya adalah kepemimpinan dapat dijelaskan melalui teori motivasi ekstrinsik dan intrinsik. Kepemimpinan profetik termasuk kepemimpinan intrinsik karena menggunakan spiritualitas sebagai dasar nilai. Dalam Islam, kepemimpinan profetik tidak hanya berasal dari motivasi intrinsik atau etis, melainkan integrasi motivasi duniawi (hasanah) dan akhirat (salamah). Maka diketahui bahwa pemicu kepemimpinan profetik bisa jadi hasil menirukan Nabi Muhammad SAW dan juga melalui pengalaman sosial. Proses pembentukannya berlangsung dalam waktu lama, sehingga disimpulkan bahwa kepemimpinan profetik dapat diterapkan di birokrasi publik apabila ASN tersebut memiliki kematangan dalam beragama. Upaya mewujudkan kepemimpinan profetik bisa dimulai dengan menganalisa tingkat kedewasaan religius. Membawa nuansa spiritual dalam organisasi dinilai cukup memfasilitasi ASN yang telah matang beragama. Studi ini berada tahap analisis dan memprediksi peluang aplikasinya. Peneliti selanjutnya perlu mengemukakan kasus best practice dari model ini. Penting juga untuk merumuskan alat ukur untuk menilai keberhasilan penerapan kepemimpinan profetik di birokrasi publik.

Abstract

Keywords:
Prophetic leadership, Islam, spirituality,

This This study discusses the prophetic leadership model and how to facilitate it in the public bureaucracy. Prophetic leadership is the ability possessed by leaders to influence subordinates under Islamic teachings (leading to the leadership pattern of the Prophet Muhammad). The research started by looking for reading sources (nash al-Qur'an, hadith,

public
organizations

journals, and books), then interactive reading, making reading tables, and reducing the essence of reading before being transferred to a worksheet. The finding is that leadership can be explained through extrinsic and intrinsic motivation theory. Prophetic leadership includes inherent leadership because it uses spirituality as the basis of values. In Islam, prophetic leadership comes not only from intrinsic or ethical motivation but the integration of worldly motivations (*Hashanah*) and the hereafter (*Salamah*). So it is known that the trigger for prophetic leadership can result from imitating the Prophet Muhammad and social experience. The formation process took a long time, so it was concluded that prophetic leadership could be applied in the public bureaucracy if the state civil servants (ASN) has maturity in religion. Efforts to realize prophetic leadership can be started by analyzing the level of religious maturity. Bringing spiritual nuances into the organization is sufficient to facilitate ASN who have matured in religion. This study is in the analysis stage and predicts its application opportunities. Further researchers need to present best practice cases from this model. Formulating a measuring tool to assess the success of implementing prophetic leadership in the public bureaucracy is also important.

INTRODUCTION

Administrative experts have long studied leadership in the public sector (Nigro, 1965; Pfiffner & Presthus, 1967; Van Wart, 2003; Van Slyke & Alexander, 2006; Wright & Pandey, 2010). However, this issue is considered sexy to be discussed because of the dynamic environmental impact, globalization, and the increasing need for decentralization in each region. In Indonesia, after the reform, the demand for leaders who are able to solve problems such as corruption, nepotism, judicial mafia, low bureaucratic capabilities, elite moral crises, monetary, political, to the loss of trust among the people, is increasing. Public organizations need leaders who can apply the pillars of good governance (Bappenas, 2007).

Unfortunately, these demands and needs often end in disappointment. The leader becomes a disaster for the organization he leads. The leadership of regional heads is usually in the public spotlight due to various negative cases. For example, Sri Hartini (Regent of Klaten, Central Java) was involved in a job-purchase scandal with a bribe of up to Rp. 2 billion, and Tubagus Iman Ariyadi (Mayor of Cilegon, Banten) was charged with the bribery case of mall licensing worth Rp. 1.15 billion, Ok Arya Zulkarnaen (Regent of Coal, North Sumatra) involved in bribery of infrastructure funds worth Rp. 346 million, and four other regional heads were arrested by the Corruption Eradication Commission (KPK) throughout 2017 (liputan6.com,

2017). Looking back, from 2004-2017, the KPK recorded 392 Regional Heads entangled in legal cases; the most significant number was corruption, totaling 313 cases (jawapos.com, 2017). The climax was when the chairman of the DPR, Setya Novanto, was involved in the 'papa asking for shares' scandal and the budget arrangement for the e-KTP project which cost the state Rp. 2.3 trillion.

Paulus in Buwono (2009) responded to the data above by offering an argument that the main requirement for public leaders in Indonesia is to have three balanced capacities, namely spiritual, emotional, and intellectual. The basic assumption is that a capacity leader will lead the organization to achieve performance. In addition, Sarros, Gray, and Densten (2002) have found a solid and positive relationship between leadership and organizational culture. Meanwhile, leadership and culture ultimately impact the quality of organizational performance (Ogbonna & Harris, 2000). This means that there are two leading indicators in realizing a clean and serving public bureaucracy: capable leaders and a supportive organizational culture.

The construction of Indonesian bureaucratic culture is closely related to the Weberian model, which requires a hierarchical-authoritative organizational structure and is characterized by a high level of formality. Consequently, public organizations that rely on bureaucratic control mechanisms will reduce the interaction between superiors and subordinates (Bass and Riggio, 2006). This raises the view that leadership belongs only to those at the top. This view is reinforced by the attitude and gesture of the leader, who interprets his formal authority as a "territory of power" and constructs subordinates as parties who serve the region (Pramusinto, 2009; Wicaksono, 2010).

But the above claim is not entirely valid. Pandey and Wright (2010: 86) say, "*there is a growing consensus in public management scholarship that 'management matters' and that public organizations and their leaders can overcome structural constraints*." This view can be seen in Herry Zudianto's paradoxical leadership model, which has the nuances of "local wisdom." Herry Zudianto, as Mayor of Yogyakarta, was able to overcome bureaucratic and structural barriers, especially in the sultanate system in DIY (Priyadi, 2016). More clearly, the leadership style of Basuki Tjahja Purnama (Ahok) reads rationally and breaks through formal bureaucratic barriers in DKI Jakarta (Prasetyo, 2014). However, the argument that needs to be considered is that the bureaucracy is an object, while the leader is the first person who can shape values and culture in the bureaucracy. The strongest indicator of a capable bureaucracy is leadership.

Barth-Farkas and Vera (2014) view that the leadership model in public bureaucracy depends on the context in which it emerges. Later, the prevalence was that the opportunity to reorient leadership values in the Indonesian bureaucracy was wide open. Furthermore, price's

findings (2015) about the failure of leadership ethics, which are based on volition, not cognitive, also strengthen the argument for the importance of value reorientation in leadership. Therefore, it is very appropriate to say that one of the strategic entry points for reforming the bureaucracy is to review its leadership.

If the value reorientation effort in leadership practice is considered a strategic approach, what values should be considered an alternative to forming practical leadership construction? Among the various types of leadership commonly discussed in multiple pieces of literature and leadership courses, it is common to hear about the constructs of charismatic leadership, transactional, transformational, laissez-faire, and servant leadership. However, one conception may not have been listened to a lot and has received particular attention within the scope of the public bureaucracy, namely prophetic leadership (in the future referred to as prophetic leadership). Conceptually, this term may be paradoxical because it combines two central concepts, "leadership" and "prophetic," in one unified terminology. Why is it called prophetic leadership? What is the leadership construct? And how does this leadership solve problems in the public bureaucracy.

METHOD

This paper is sourced from the phenomenon of bureaucracy and library research. We use a systematic workflow to maintain the scientific value of a job and ensure that the data used is relevant to the theme and can be accounted for. First, look for reading sources that are considered suitable. In finding reading sources, we use the keywords Islamic leadership, spiritual leadership, and Indonesian bureaucracy. Then we divided the reading sources into two parts, namely primary and secondary readings. The main obstacle is that it is difficult to find literature that explicitly examines prophetic leadership, and we see the term prophetic leadership has not been heard in international studies.

Second, reading and compiling the reading results into a table using Microsoft Excel. The author reads a book or document with a scanning technique. When finding passages that are considered relevant to the topic of discussion, interactive reading techniques are used. Third, interactive reading allows us to raise the essence of the lesson, then relate it to the knowledge we already have. The summary of the task is then copied into a table that has previously been divided into several columns (as needed, containing the column title, author of the book, digest of reading, reading page, keywords, categorization, and thematic).

Fourth, reduce the data from the reading or digest. The point is that when entering the work of tabling, the writer re-reads the essence of the task carefully to understand the contents of the text as a whole, see the similarities or differences in ideas between experts, and make it

easier for the writer to carry out the theme stage. Then do the keyword search stage for each digest of reading. These keywords are then categorized based on similarities with keywords with other lessons. The last is to make big themes from the results of the categorization. These themes will later become sub-chapters in the discussion section. It is believed that this plot will prevent the writer from being biased in the discussion.

FINDING AND DISCUSSION

Prophetic Leadership in Islamic Construction

This discussion begins with the discovery of several similar terms for prophetic leadership, namely spiritual leadership (Khadra, 1990), ESQ leadership (Agustian, 2001), and intrinsic leadership (Fry, 2003). The value in leadership is ethics or belief in something more significant. Experts have different views on whether the idea of ethics is related to religion. Mitroff and Denton (1999) summarize the meaning of faith for workers in America, arguing that spirituality is not necessarily a question of a particular religion. Believing in something more remarkable in this universe (non-material) can also be interpreted as spirituality. This is the reason someone gives up most of their life to work. Considering the two meanings of spirituality, we believe that the construct of prophetic leadership can be explained from two sides, based on the explanation of religion and social science. This search will produce different meanings. This may be due to the dissatisfaction of some experts with religious doctrine or as a 'smoothing' attempt to explain the prophetic leadership model based on leadership theory.

Echols and Shadily (1996) write that prophetic comes from the word prophet, which means Prophet or apostle. Prophetic itself means prophetic. On this basis, experts use a simple meaning for prophetic leadership style as leadership that "follows" the practice of the Prophet or apostle. Throughout the literature search, studies of prophetic leadership have been widely studied in Indonesia (Kuntowijoyo, 1989; Budiharto & Himam, 2006; Hendrawan, 2009; Surya, 2013; Priyadi, 2016). This term departs from the thoughts of Kuntowijoyo (1989) on Transformative Theology, saying that Islamic theology does not always have to be abstract and academic but can study God's nature through empirical reflection. Based on Kuntowijoyo's view of Prophetic Islam, prophetic leadership carries out a sacred vision and mission as a religious vocation judged by three indicators of humanization (enlightenment), liberalization (liberation), and transcendence (spirituality). Ali (2009) provides a more profound understanding that prophetic leadership questions the heart and soul as two divine instruments that represent the essence of human beings. So that the superiority of prophetic leadership - compared to other leadership styles- is the power of conscience or talking about beliefs

(something more significant). Conscience and conscience are more prominent in decision-making than lust because accountability is not only to the organization but also to God.

In Islam, the source of value in prophetic leadership is the Qur'an and Sunnah. The Qur'an gives the meaning of global leadership, while the Prophet Muhammad practiced it in social life or government in the Arabian Peninsula. However, the discourse on the prophetic leadership model cannot be separated from the discussion about the Prophet Muhammad SAW because he is the most important example of a leader among many examples of leadership in the history of humankind. Hart (1978) explicitly stated, "Muhamad was the only world leader who was successful as a person, statesman, fairest judge, honest merchant, greatest military leader, and the most determined fighter for humanity."

Prophet Muhammad SAW led a nation that was initially backward and divided. However, Rahman (2012) revealed that within a decade or so, the Prophet Muhammad SAW managed to achieve various achievements that any country's leaders could not earn. Even Watt (1968:45) analyzes 'a political unit a new type' of the initiative of the Prophet Muhammad SAW. The latter tried to unite the people of Medina (muhajirin and ansar) into one community.

Budiharto and Himam (2006) view that the leadership traits of the Prophet Muhammad SAW, which are the constructs of prophetic leadership, are Sadiq (guided by conscience and truth), Amanah (professional and committed), Tabligh (communication ability), and Fathonah (able to solve problems). It does not stop at these four characteristics. For the success of the leadership of the Prophet Muhammad, the main thing is to have good morals and get guarantees as *Rahmatan Lil 'Alamin*. Religion has guaranteed that people who follow the sunnah of the Prophet Muhammad SAW will lead to success in life. When viewed more globally, Branine and Pollard (2010) conclude ten attributes of Islamic leadership based on the Qur'an and Sunnah, namely intention, taqwa, ihsan, justice, honesty, truth, itqan, sincerity, deliberation, and patience.

Simply put, the construct of prophetic leadership in Islam has been found in the figure of the Prophet Muhammad. The process of observing and imitating (lead by example) is a way to implement the values of prophetic leadership in oneself. Although it is realized that the leadership of the Prophet Muhammad SAW is "made" or shaped by revelations and teachings from Jibril. To deepen this discussion, ASN cannot be said to be people who have been prepared from the start. ASN competencies and abilities have been prepared through the educational process. So the question that arises is prophetic leadership that follows the practice of the Prophet Muhammad SAW applicable to ASN in the public bureaucracy? As a trigger to answer this question, the discussion continued by examining the prophetic leadership construct

from an empirical perspective. When this can be explained, prophetic leadership applies to public bureaucracy.

Prophetic Leadership in Leadership Theory

However, prophetic leadership is part of the leadership style in organizations. This indicates that this leadership model can be traced from the point of view of leadership theory. Leadership studies were started in 1900 by focusing on the characteristic differences between leaders and followers. As the study of organizational behavior developed in the 1950s, the focus of leadership shifted to the behavior exhibited by leaders. To understand what factors influence the behavior of influential leaders, the researchers used a contingency model. This model examines the relationship between personal character, situation, and leader influence. As in most social sciences, rapid changes have also occurred in this study. Around the 1970s, leadership studies began to focus on individuals in organizations as an essential element in leadership. Until this period, leadership has become an increasingly exciting topic to discuss because the main focus is no longer on leaders who are at the top.

In the late 1980s, experts began to find value as an essential variable influencing organizational success (Rahmat, 2016). Spirituality then became a hot topic of discussion in the early 1990s. As a result, the organization began to provide space for religion to participate in improving organizational performance, including leadership. For example, Hendricks and Ludeman (1996) explain The Corporate Mystic as a concept of spiritual leadership. Parcy (1997) suggests Going Deep through exploring the depths of spirituality in leadership. Zaluchu (2003) presents spiritual leadership from a biblical perspective. Agustian (2001) offers spiritual leadership based on the Pillars of Faith and Islam, referred to as an influential leader. There are many more studies on spiritual leadership from various perspectives and cases.

West-Burnham (1997:239) also views spiritual leadership as moral leadership. Spirituality relates to "the recognition that many leaders possess what might be called "higher-order" perspectives." Such a leader has a set of principles that provide the basis for self-awareness. In the context of public organizations, Bush (2010) views ethical or spiritual leadership as a dissatisfaction response to the rational-bureaucratic assumptions that are dominant in the power and management paradigm. Bureaucracy is considered to have dwarfed the meaning of leadership that should be. Through the conception of power, employees at the bottom level switch functions as servants of the leadership.

Geh (2014) thinks that organizational spirituality is closely related to intrinsic motivation. This arose from his assumption of the traditional, still-maintained notion that organizations continue to view people as working for external rewards. The inherent side of a person at work

tends to be neglected, so complaints arise that money cannot provide happiness. Without motivation, relationships with yourself, other important people, and the organization cannot be sustained in the long term. A person feels motivated when there is overlap in finding meaning in personal work and the organization's overall goals.

Scheme 1. The construct of prophetic leadership in leadership theory
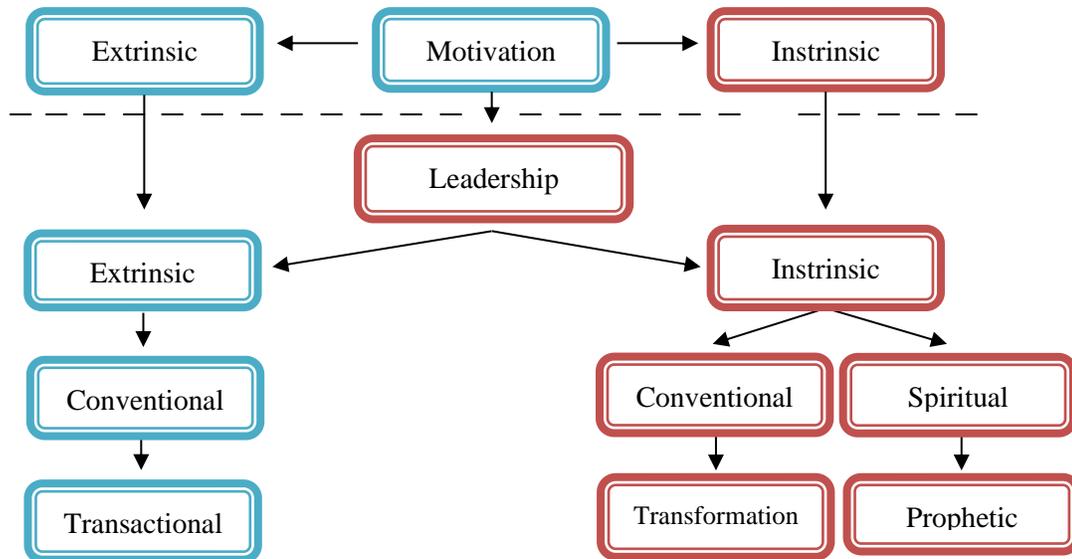
Departing from intrinsic motivation, prophetic leadership can be explained in the theory of leadership in the bureaucracy. Fry (2003) considers that bureaucratic organizations have so far reflected a society that prioritizes centralization, standardization, and formalization. Such an organization motivates its employees primarily by generating extrinsic power and rewards, nor can it be a source of spiritual defense. Fry traced leadership with a spiritual basis and emerged from the development of motivation theory (intrinsic and extrinsic). Intrinsic motivation implies a person's behavior that appears motivated by factors from within, while environmental conditions influence extrinsic motivation. Fry then derived the leadership style based on these two motivations, where conventional leadership was included in extrinsic and spiritual leadership became part of intrinsic motivation. Intrinsic leadership styles include prophetic, charismatic, and transformational leadership. Then, extrinsic leadership styles include transactional leadership.

The schematic above has described the position of prophetic leadership in leadership theory. He was repeating Fry's statement that the construct of prophetic leadership departs from the concept of intrinsic motivation. In addition, prophetic leadership from an Islamic perspective originates not only from intrinsic or ethical motivation but also from the integration

of divine motivations with the dimensions of the world (hasanah-happines) and the hereafter (salamah-salvation). Because of religious motivation, prophetic leadership must be possessed by every ASN in the organization. Referring to the hadith of the Prophet Muhammad narrated by Bukhari and Muslims (in Nawawi) that "*everyone is a leader and will be held accountable for his leadership*."

Formation of Prophetic Leadership

Examining the process of forming prophetic leadership will strengthen the argument that this leadership applies to the public bureaucracy. The prophetic leadership of the Islamic perspective is rooted in the Qur'an and Sunnah. Some experts interpret prophetic leadership as leadership that uses the figure of the Prophet Muhammad SAW as a role model. Although prophetic leadership rests on the figure of the Prophet Muhammad, it is not absolute that this is the source of the trigger. The example of the caliphs, friends, scholars and even social experiences can also trigger the birth of prophetic values in oneself. Khadra (1990) looks at the dynamics of leadership in Arabia. In addition to following what the Prophet Muhammad SAW taught, it also looks at the leadership of the caliph in solving community affairs.

Empirically, the social environment can trigger prophetic values' growth (Taufan, 2008). This is acceptable because religious values, apart from being sourced from revelation, are also related to aspects of organized spirituality such as a set of rules and traditions. In the family environment, in some cases, a child observes the behavior of the father, the way he talks, down to minor things. Assumptions that develop in society, a diligent father who advises his children will be embedded in the values of kindness. Caring for relatives, helping neighbors, and cooperation in the community can also trigger the birth of behavior to understand fellow human beings. That is, the formation of prophetic leadership is related to life experiences so that the process towards maturity of experience or religiosity is believed to take place over a long time.

Fry (2003) expands the area of triggering prophetic leadership through the spiritual experience of a leader. Then, the leader can change the organizational culture towards spirituality. Therefore, one indicator of the success of instilling spiritual values in an organization is that the leader has a spiritual vision. It is necessary to re-understand Fry's view that the process of value formation takes a long time. Religious maturity is a critical point for implementing a prophetic leadership style. Nevertheless, the organization's vision or culture of spirituality may still facilitate. Further studies are needed to see in this section whether the leader's vision for the organization's spiritual culture can trigger or give birth to organizational personnel who prioritize work ethics.

It is known that prophetic leadership arises from one's religious maturity. Religious maturity as a spiritual potential is seen in the form of character (religious and social piety). Religion's conscious and consistent practice impacts the formation of divine nature (hablumminallah) and human character (hamlumminannas). The godly character in oneself makes a person live based on faith and work with worship orientation. At the same time, the human character refers to the nature of the Prophet Muhammad SAW: Amanah, Tabligh, Shiddiq, and Fathonah. This character will produce quality leaders who make work as worship. When work is intended as worship, the responsibility of working is not only on the organization but Allah SWT. The triggers and shapers of prophetic leadership described above form the basis for facilitating a culture of prophetic leadership in the public bureaucracy.

Prophetic Leadership in the Bureaucracy

Conceptually, prophetic leadership can be applied in the Indonesian bureaucracy. This argument can be explained through theoretical and practical facts. Basically, every leadership style applies to the public bureaucracy, with a note that it is adapted to the organizational culture or the ability of top leaders to lead a corporate culture that has been practiced for a long time toward the desired leadership style. In addition, empirical studies confirm that leadership based on ethics –such as transformational or spiritual– significantly supports organizational performance. The ethical leadership model is considered to be preferred by subordinates, compared to the transactional model or the like. This is due to the factors that employees want to be respected (material and non-material), are treated gently, their opinions are listened to by the leadership, and the availability of time to express religious obligations.

Considering the assumptions and results of this empirical study, prophetic leadership can blend in with the bureaucratic culture in Indonesia. Moreover, there is the fact that ASN in Indonesia is dominated by Muslims, especially for areas along with the islands of Sumatra and Java. In Sumatra, for example, Aceh and West Sumatra can be pilot provinces in applying this model because their government agencies carry an Islamic vision. Likewise, individually, the community's daily life is very closely related to the nuances and rituals of Islam. Children from an early age have received various teachings, from home to school to breaking or praying. If prophetic leadership has an excellent opportunity to succeed when ASN has maturity in religion, then the leader's task is only to facilitate the formation of organizational culture. This is different from the area where the agency's vision has not included spirituality as one of the goals of supporting the organization. In this case, the leader must first have an idea of spirituality.

Prophetic leadership is considered closer to the Indonesian bureaucracy when viewed from the various challenges ahead. First, the bureaucracy in post-reform Indonesia underwent a relatively rapid cultural change. This is caused by various conditions, such as the wide-open opportunity for the people to voice suggestions or criticisms to the government, the era of globalization, digital, decentralization, to the latest issue regarding Indonesia's preparation for the 2020-2030 democratization bonus. It was demanding the bureaucracy to be more responsive and revitalize its role to fit the new public service (NPS) paradigm, which is oriented to excellent service. Then, various efforts were made, such as the preparation of SPM (Minimum Service Standards) and SPP (Public Service Standards), including service contracts (citizen charter). This is a good step and has been practiced in many developed countries. Third, bringing the bureaucracy closer to the maturity stage when ASN has a spiritual perspective to implement standards that the agency or central government has determined without coercion. Prophetic leadership is needed because it improves the perspective of ASN at work. This leadership eliminates the perception of public servants as rulers of administrative areas but instills the belief that work is worship and must be accounted for in the afterlife.

When a series of evidence can explain the main argument, the question is how to facilitate prophetic leadership in the bureaucracy? Before answering this question, it is necessary to explore whether ASN in the bureaucracy has had religious maturity. The answer to this question leads to a different treatment. When assuming all ASN in an agency are at the level of spiritual maturity, then building an organizational culture is the answer to facilitate prophetic leadership. Organizations represented by top leaders need to present religious nuances in their work, for example, getting used to greetings, speaking well, giving time for worship, reminding the need for a work ethic through warming-ups in the morning, respecting and maintaining the integrity of the intrinsic factors of subordinates, providing appropriate workloads. with abilities, and open a counseling room to listen to the inner voice of attendants.

Different treatment when ASN does not yet have a mature level of religious understanding. Fluent with the basic principles of religion, but due to lack of knowledge in the context of Muamalah. It also applies to ASN, who know the principles of Islamic management but are not found in practice. Listening to the discussion of Rana and Malik (2016), this is related to the national or organizational work culture that has been embraced for a long time. This situation can be controlled by top leaders who have charisma in leading. Top leaders need to reorient values in their vision and goals at work. So that the value reorientation does not lead to coercion, the idea must consider the suitability of values between all levels in the organization.

The vision created must clearly describe a journey that, when implemented, can give a sense of being called to work. Individuals find meaning in life and make something different. In mobilizing subordinates, the vision provides great appeal, explains the journey and ultimate goal of the invention, reflects high ideals, and encourages hope and confidence. The process of realizing the idea will form the basis of the social and cultural construction of the organization as a learning organization and develop the basic ethical system and core values. Fry (2003) explains that spiritual leadership through vision, faith, hope, and selfless love provides the basis for intrinsic motivation through involvement in tasks and identification of goals.

Finally, prophetic leadership can be seen as something that needs to be realized for organizational success. This leadership principle is easy to adapt to the organization's vision because there are no conflicting principles. It will help the organization to achieve its goals. The noble values that are the concern of prophetic leadership are characters that are embedded in subordinates. So that assistants can develop themselves in the organization. Top leaders need assistants who can be trusted, as well as subordinates who expect justice, respect, and involvement in organizational decision-making. The relationship must be balanced, where equity theory is very applicable, namely, the optimal work of ASN depends on what the organization provides them. Therefore, top leadership must have intellectual, spiritual, dialogue, and belief discourse. If subordinates are involved and get the right portion – be it responsibility or trust – the assistants will give the same to the organization.

CONCLUSION

There are emphasize the findings of this study. First, the construct of prophetic leadership can be explained from an Islamic perspective and leadership theory. The Qur'an and Sunnah are sources of value in this leadership. The Qur'an describes it globally, while the Prophet Muhammad SAW practiced it in social life or managing Medina's government. The leadership traits of the Prophet Muhammad SAW, which are the constructs of prophetic leadership, are Sadiq (guided by conscience and truth), Amanah (professional and committed), Tabligh (communication ability), and Fathonah (able to solve problems). The development of various leadership styles can be explained by borrowing the concept of motivation. Prophetic leadership, which is classified as spiritual leadership, is based on intrinsic motivation. In addition, the prophetic leadership of the Islamic perspective is not only based on intrinsic or ethical motivation but the integration of divine motivation with the dimensions of the world (Hasanah-happiness) and the hereafter (Salamah-salvation).

This study also succeeded in explaining the main argument from the theoretical and practical side that prophetic leadership applies to the public bureaucracy by assuming that any existing leadership style will be involved in the bureaucracy when the leader can adjust the values brought with the organizational culture. It is known that prophetic leadership can directly imitate the Prophet Muhammad or through social experience. It is concluded that this leadership can work in the bureaucracy when ASN has maturity in religion. So that efforts to realize prophetic leadership can be started by analyzing the level of religious maturity of ASN. Then, ASN, considered to have religious maturity, is enough to present a spiritual nuance in the organization. On the other hand, when they don't have one, top leaders need to reorient values in their vision and work goals. So that the value reorientation does not lead to coercion, the idea must consider the suitability of values between all levels in the organization.

Prophetic leadership is considered a new study in the field of public administration. We are just at the stage of analyzing and predicting the chances of its implementation. Further researchers need to raise a best practice case from this model to get a more in-depth analysis of supporting factors, obstacles, and conditions for its application. Then it is also important to formulate a measuring tool to assess the success of implementing prophetic leadership in the public bureaucracy.

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